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# THE Herald of the Star

VOL. XI. No. 1

JANUARY, 1922

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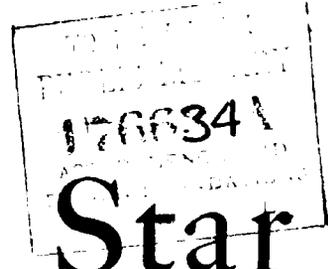


*E. Hymans.*

## HAROLD BAILLIE-WEAVER

Mr BAILLIE-WEAVER, so well known and appreciated by all members of The Order of the Star in the East, has, in the capacity of treasurer, rendered faithful and incalculable services to this magazine over a period of many years for which the Editor wishes, here, to express his sincere gratitude.

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# Editorial Notes

JANUARY, 1922.

WRITING these notes, as I am, aboard a ship which is fast bearing me to the country, long forsaken, but still my own, some considerable time before they are published in England, I will have been able to cable to my friends the news of a safe arrival.

But here I must confess to a weakness, deeply regretted by me, but one shared in common with a great many of my fellows. The fact is, that the sea being more than ordinarily rough, and as I was ever, at best, a bad sailor, whatever promises I may have made (chiefly that of answering those questions put by Miss Barbara Villiers in a recent issue of the HERALD, and discussed subsequently in much and varied correspondence, as to the ideals and beliefs of the Order as a whole—can they be standardised, have they a definite and a direct aim, and is it possible to define them by any words at our command?)—all that is now left to me is to appeal to the generosity of my readers, by promising again—*this time not in vain!*—that, a defaulter now, I will fulfil all outstanding obligations in the next issue.

\* \* \*

One word, however; and may it, as with my friends I trust it will, take, to some extent, the place of those words, valuable or fruitless, which should and—but for unavoidable misfortune—might have been.

During the past year, the HERALD may be said to have undergone a necessary probation before entering upon a new and larger stage of its existence. Only subscribers, in the end, can say how far it has stood this test; but, if so, they may demonstrate their appreciation by helping more and more to enlarge its circulation and its field of usefulness, its duty of uniting the scattered branches of the

Order and spreading its message of hope and encouragement abroad in the world at large.

From the Editor's point of view there is every reason to be satisfied. The increase in the sale during the past year can be stated in four figures; old numbers are either sold out or fast selling, and there is promise of a further very considerable increase.

During the coming year the HERALD, in an enlarged and more comprehensive form will, it cannot be doubted, fully justify the labour expended on it during the last twelve months.

\* \* \*

By the time the January HERALD will appear, the midnight bells will have ushered in the infant year. The new year is ripe for new endeavour; on the first of January no mistakes have been made; and before us is a clean sheet of paper, unspotted and unspoiled, on which, with pencil strengthened with renewed resolution, it is our business to write the record of duties undertaken and fulfilled, of progress, humanity and peace, of one more step nearer towards the goal we have in view, and the right to say that our vision is as pure, as clear and as bright as it was when the Order was born eleven years ago.

It is ours to do, and we have the power. May our labours prosper, and our dreams come true. May we not struggle to no purpose, but bear the torch of truth ever onwards with faith and resolution, so that posterity may truly say of us, "They saw, they knew, they did: theirs was the labour, ours the reward—infinite and beyond all count." May you be happy in this new year to come, and may you remain still true to the glorious faith that we together hold—The Coming of the Teacher of the World.

J. KRISHNAMURTI.

# The Coming of a World-Teacher

By ANNIE BESANT

**A**S you look backwards over the long history of our world you must observe, at least if your attention be drawn to it, that Great Figures stand out from time to time ; Figures which do not fade away ; Figures which gather around them, to a point unexampled in other types of men, the love, the reverence, the worship of mankind. They are not limited to a single nation ; They do not appear only once in the long story of the world ; and when They come, when They shine forth through the gloom of history, we seem to see in Them something different from those we speak of as the great men of the world. They are not royal. They are not mighty from the standpoint of their contemporaries. They do not win great places in order to rule over mighty empires. And yet, as history grows longer and longer, They are more marked in history than the victors on many a battlefield, the statesmen in many a National struggle, the monarchs who have won for the moment the homage of their world. For These are clad with a glory that grows brighter as generation succeeds generation ; Their name shines the more brilliantly when lesser glories fade away ; and to Them the human heart turns with a passionate adoration that no rival power can win, that no worldly triumph can compass ; for They are the World-Teachers of mankind, the Fathers of the world's great religions, Those who have conquered the human heart and won human love ; for Their sceptre is a sceptre of love, not the iron sceptre of power. And these great Ones who come from time to time are always accompanied by certain marked changes in the outer world. As we look at the story of one after another we notice

that They seem to come towards the close of one civilisation, towards the beginning of another. They seem to stand out beyond all others, and when the world seems to be growing old and weary and when the lights of that apparently dying world have exhausted their power, then it is that there comes the time of trouble, of catastrophe, of cataclysm, and there, at that very time or a little later, one of these great World Figures shines out and we see Him laying the foundation of a new form of religion, reproclaiming again the eternal, the unchanging, verities of spiritual truths, adapting these verities in their shape to the time at which He appears, giving them in a form suited to the thought and type of the people among whom He appears. And we notice that after They have come, sometimes contemporaneously with them, sometimes subsequently, a new kind of civilisation grows up, a new civil polity, a new method of life, and we study one after another and try to gain a yet larger vision and broader view of human history, we seem to be able to trace, faintly at first and then more clearly, a certain connection between Them, a certain relation of the thought which dominates Their teaching with the growth of the civilisation that succeeds Them : that is, as if They came specially to bring out into prominence some great principle of religious, of social, of civil life, as if each of Them brought a pearl from a great necklace and, at first, you only see a single pearl, but later on you see a necklet on which these pearls are strung ; though it serves its purpose, that word " pearl " is not well chosen, because the colours of these jewels differ the one from the other, some special characteristic marks each teaching, some light from the

great prism through which the One White Light of the Eternal Truth streams to mankind in its different colours.

And thus seeing, we begin not only to study the past but to try to forecast the future; we ask: Is the race of World-Teachers at an end, or may Another be looked for in the present or the near future? Has the world yet learned the complete cycle of truth, or is there not yet another great principle remaining which needs to be drawn out before human minds, some ideal to fascinate anew the human heart and to guide it further along that golden ladder which will at last lead up to human perfection? Our study thus begins to be not only retrospective but prospective, not only studying the past but dreaming of the future, and in order that we may make our dream more correct, may bring to it some fresh resemblance to that of the past, we look for any other things in common in the appearance of these World-Teachers, anything outside Their immediate teaching, anything outside the special type of civilisation They may found, anything in the exoteric world which changes with or before the Coming of the Teacher. Then we see that it is not only these great Eternal Truths and facts which emerge, but also a change in the external development of man; a fresh type appears, and spreads itself throughout the world, or part of the world.

Mankind develops a new phase of body as well as a fresh development of mind, a changed outer appearance as well as a changed inner life, and we add that as connected with the Coming of a Teacher. The sense of sequence becomes stronger and stronger, so that just as one letter follows another in the alphabet, so that if we see one of them we think of another, the third and the fourth and the fifth and so on; one letter may never in our minds stand alone; and that is why we go on in our study and our dreaming, and we see a connection in the changes I have spoken of and the larger changes, which have a certain similitude with those smaller changes, greater changes in the physical earth, greater changes in the

human type, larger and wider issues involved in the breaking down of one civilisation and the beginning of another, until finally we have managed to trace out of the past a certain plan or pattern, and that plan or pattern serves us as a kind of chart of the uncharted ocean of the future. We seem to find in the religious books of mankind—whether you take the Hindu, or the Zoroastrian, or the Hebrew, or the Buddhist, or the Christian, or those of Islam—we seem to find that indications appear in them of these changes, sometimes very clear, very strongly marked, at other times rather vague, more doubtful, more imaginative in a way, but still always there; and then we begin to look around at our own time and in the midst of the tremendous turmoil of the present which has almost reduced our civilisation into chaos, we begin to ask ourselves whether out of the chaos a new cosmos will not arise, whether out of the turmoil some new wondrous birth of time will not come to pass, whether the Divine Plan for the world has broken into pieces like shattered porcelain, leaving only the remnants behind to mark where once it was, or whether out of this chaos there will be another Coming of a World-Teacher? May the old story not be retold once more in a modern world? Is it possible that when human hopes seem shattered some greater Life will come to illuminate the darkness of our gloom, and that, after all, perhaps the struggle and the turmoil is not only a day of death of the past, but a day of birth, full of splendid dreams for the future?

Turn your thoughts backwards, because it always seems strange and incredible that any very, very great event can happen in our own time. We do not realise that past generations must have been quite as unconscious in their day, quite as commonplace, quite as ordinary as our civilisation can possibly be, that they were probably not on the look-out for any mighty change, although the change took place without their knowledge and their notice, and only the future told how pregnant with possibilities

were the conditions which those who had lived among them had ignored. Thinking of that and looking over the world of the last few years, we begin very seriously to ask ourselves whether we are not living in one of the great transition times of the world, and not in one of those slowly passing years in which one thing is very much like another, and one century does not show a very great advance upon another, and whether in all that has been going on around—in scientific discoveries, in research, in the great changes that have come over the Nations in their thoughts and aspirations, changes that as we look into them are more marked and more defined than we may have thought at our first general and superficial survey of the whole—whether there are not signs in this, the early part of the Twentieth Century, of another of these great new departures, in which evolution takes a leap forward into a new world, and a new type of civilisation dawns upon the eyes of mankind? That is the question that I would lay before you, not with any desire that you should accept blindly in any sense that which I say, but simply that you may take what I put to you, judge it for yourselves, think it over for yourselves. I am not speaking as prophet but as student, not as one who would impose a belief but who would suggest a line of thought, for that line of thought can only be fruitful if you carry it out for yourselves. The time has passed for the echoing of the thoughts of others; the time is coming for the creating of our own thought, and following that thought wheresoever it may lead us. Out of the work of civilisation that is dying, that has been crumbling through the terrible years of struggle, the result has been a great development of mind, a challenging spirit of enquiry, a refusal to take a thing on the authority of anyone, and to demand a rational basis, not that which has been inspired. The individual has grown enormously. Individual thought has very largely developed, and that is where the power of thought, though it may not be very great, shows itself in the desire that the individual should think for him-

self, shows itself in a very healthy way in all strata of society. So it is that I only want to put before you certain evidence that to me is convincing—it may not be convincing to you at first sight. I should hope it may not be so; if you only take it ready-made, it would be of infinitesimally small use to you; I would only stimulate you to think, putting before you a sufficient case *prima facie* to demand earnest thought, if you think it worth while, so that you may follow it out. In my references to history I want simply to lead you to think for yourselves whether the premises I suggest indicate the conclusion I shall also suggest to you.

I said just now that from these great Figures came a new proclamation of Eternal Truths, but that one aspect might especially dominate. I come to that for one moment because—if you cannot realise that in each religion given by one of these World-Teachers there is some dominating characteristic that stands out above the others, that is, They will teach a certain number of identical truths according to the influence of the thought of Their time, while the truths on which They lay the greatest stress are those which may be said to dominate alike the religion they give and the new civilisation that follows on the foundation of that religion—you will not see the necessity for them. We need not go beyond our great Aryan race, a Root Race, Theosophists call it, in order to distinguish that great common stock from which so many people in the East and the West have grown, the great Aryan stock, as it is often called, with its root in Central Asia, with its early family growing and spreading down into Hindustan, giving from the Central Asiatic cradle the second to travel westwards, and people fastnesses of which you know something in the ruins on the coast of the Mediterranean; another emigration founded the ancient Persian empire; the fourth came further westwards than before and gave birth to what I may call the middle Greeks; the fifth, more venturesome than the fourth, spread over Northern Europe, chiefly making the German or Teutonic, the Scandinavian,

the Swedish, and the Anglo-Saxon branches, which with the Danes and others contributed to the general type; and of these, we find the last the most widely spread over the world at the present time, with a marvellous vitality, in some ways the Banyan tree of Europe, which sends down roots from its branches, and the roots themselves become fixed in the earth and so make a succession of trees. So has it been with the British people since that common stock sent down rootlets from Great Britain, following the same path, families of the fourth sub-race having settled down and inhabited the adjacent island of Ireland. The British race is spread everywhere over the known world, "the great colonising race," as it is sometimes called; so you find it settled down in America, in that part of Northern America, the United States, which unwise treatment and unjust oppression severed from it, and in Canada, which is still united in one Commonwealth; others of its children founded colonies in Australia, in New Zealand, in South Africa, all of which are now governing themselves as Self-Governing Nations, yet bound in love and duty to the Motherland.

When you follow such a sub-race as that, you find it marked by its religion and the dominating qualities of that religion, different, strangely different, from the early religions of the same Race, that divided themselves into the other branches I have mentioned. I need only just mention the qualities that mark them. Take the first of all, the most ancient, the Hindu, described in words not from myself but from a great Scottish missionary who lived in India for many years, and who gave up his work as a College Principal when old. He is now in Europe, and still sends over messages from his Scottish home in his old age, and writing to them of their religion, the Hindu, he said that it has "two great characteristics: the immanence of God and the solidarity of man." Really these are only two aspects of one great truth, but Dr. Miller spoke wisely, and he had gained insight into the principle behind that religion, when he took these two

great characteristics as marking above all others that ancient Hindu faith, the application of duty to God and to man, for that is their central idea: that as One Life dwells in all, all are related to each.

Taking the next sub-race, as we call it, or branch, you find that marked by Knowledge of Science in the three worlds. It was centred in Egypt, in ancient Egypt. You know that the very name of Egypt, "Chem," gave its name to the modern science of chemistry, for Egypt was supremely the scientific country of the ancient world, and all those countries along the borders of the Mediterranean borrowed traces of Egyptian judgment and wisdom. Then you find in Persia the mark is Purity. Our Zoroastrians still murmur as their fathers murmured: "Pure thoughts, pure words, pure deeds." It is their morning sentence, their daily prayer. When you come to Greece you can all see the dominant note of that splendid and joyous faith, beauty—beauty in form, beauty in thought, beauty in word, summed up in Orphic Mysteries. They had a philosophy above all splendid, accurate in that outer beauty that corresponds to beauty of mind, wondrous beauty, from which the more modern Nations still draw at once their theories and their ideas of the beautiful, Keltic love of form, and art, the great characteristic of the Keltic sub-race. And when you come to our own, you come to Christianity. Now, if you deal with the type of this Fifth sub-race of which Jesus Christ is the Prophet and Teacher, you will find on the side of human development purely, the development of the concrete mind, just as in the Keltic that preceded it you find a high development of emotion; the religion was framed to develop and strengthen that characteristic. And the two points on which greatest stress was laid were, on the one hand, the value of the individual, and later the duty of self-sacrifice. These are the special points that come out when you look at Christianity as a whole, the value of the individual and individual consciousness, the realisation of the "I," the separative

part in man, that which *I* think, *I* feel, *I* do, over against what you think, you feel, you do. Separate individuals, so separate that the sense of mutual duty and obligation tends to be forgotten. You realise that this civilisation is a necessary stage in human progress, though not in any sense beautiful in some of its manifestations, the struggle, the competition, the declaration of rights, the assertion of rights. These have been the great dominant thought, as you trace the civilisation onwards, and you find in all who come from that stock this same tendency to self-assertion as against others, a certain joy in the competition, a joy in the strife, whether of body or of mind. It has developed strength and sturdiness, great power of brain not always accompanied by a like power of conscience, a will to struggle, but careless of the effect upon others, a profoundly necessary phase in human growth. Only as you develop that in man can you build up, little by little, a society in which liberty and order can be conjoined. And that civilisation is found naturally ending in a tremendous war, for it has been a society of combat right through, and that naturally has its apotheosis in the world-war. But that was not all. That was only the preparation, the end of the becoming great and strong so as to become the servant of the weak, the saviour of the helpless; and so you find the second great lesson in the religion—to serve. “He that is greatest amongst you shall be he that doth serve. Behold, I am among you as He that serveth.” And so you find the development of what you call altruism, the sense of duty to another, and the application of this to a world that needs help, the willing sacrifice. That idea has to be carried on into a new civilisation, for the present civilisation has worked itself practically to an end.

It is many years since in London I gave a series of lectures on “The Changing World,” showing how in religion, in science, in sociology, it was necessary to hold up new ideals, the result of new thought; how in religion the outer teaching of authority was changing to the

inner power of mysticism; the God within more than the God without was being recognised by the inner testimony of the divine within. You have those remarkable lectures by the Dean of St. Paul’s in 1914, in which he said that mysticism was the most scientific religion, a profoundly great truth, and he pointed out how sacred books and all outer helps became useless to the Mystic, because he did not need external light when the Inner Light shone forth. That is the mark of the coming time; not by authority, not by Scriptures however sacred, not by Churches however valuable, not by tradition however divinely inspired, but by individual endeavour, the Spirit which recognises the Spirit in others and the All-Spirit in divinity, so that all feel themselves as brothers despite outer differences, and the inner union becomes the stronger, and the differences only lend richness and beauty to the whole. The new departure in religion has to be made as also in science. Science has come to the end of its power in creating apparatus for the examination of outside matter. It has made balances so fine that they weigh to the millionth part of a gramme; instruments so delicate that it seems as if it were hardly possible to imagine greater delicacy, and yet they find in their search into Nature—these scientific men—there is something so subtle, so delicate, so fine, that their instruments cannot compass any knowledge of it, and they are obliged to fall back upon methods other than these, in order to argue out, to reason out, what they cannot discover by sense aided by all the apparatus of science. Another clear hint given that the next great step is to come from within, not from without, not from instruments of brass and steel and glass used to help your senses, but from the life within you finding new methods of manifestation and creating new organs in your bodies, the development from within, not the improvement from without, which shall open up to you new marvels, new wonders of God Himself. So in science as well as in religion we need a new departure, and in sociology, ah!

that lesson of a new departure has been taught you, is being taught you to-day, by the social chaos around you. Your present order cannot continue to live, if the few be permitted to be inordinately wealthy and the many disgracefully poor. The oppressing of the miserable has drawn down the threat to the oppressor abroad, but they are ignorant, those whom misery has driven mad. They know how to destroy; they do not know how to build up. And these things have to be faced; these problems have to be answered, not fanned by callousness, by divisions, by bitter resentment, by angry distrust, but annulled by classes coming closer together, by the great spirit of sacrifice animating who have most, and by a spirit of construction, evolved between class and class, so that the best thought of the whole Nation may join with the great strength of the whole Nation to build up what shall really be a Commonwealth, in which brothers shall live as brothers, and not as struggling classes, as they do to-day.

When we have been taught—and we need the lesson—that not by struggle can the New Order be evolved, we shall see it in the frightful hideous chaos of to-day. In her darkest hour, we trust England, that she will not lead her mighty past into smaller ways by unwise treatment. Just as in the past civilisations died, so ours is becoming a civilisation of the past; and we look for the birth of a New Order, for mankind cannot die. Nations die, empires die, mankind cannot perish until “he has become as perfect as his Father in heaven is perfect.” It is the turmoil of creation and not of annihilation going on in the world around us. We have to think it out, and to feel it out, and we want a Leader and a Guide. Always before in the history of our race, when the old has almost perished and the new is coming to birth, the great Teacher has appeared, and to that Teacher we look for the solution of our problems, to guide our plans, to encourage, the Inspirer of love, because all feel that can only flow from One of Those rare Sons of Man, who because They are Sons of Man are also

Sons of God. One reason for belief is the terrible need of our time and the testimony of history that in smaller crises in the history of the race the World-Teacher has come.

Take another point, not less interesting than that, but to some perhaps making more appeal: I have said that this great Man, this Divine Man, has always come with a new type of human form. Naturally then, if you find such a type being born into the world to-day, you say: Here is one of the things which has always gone hand-in-hand with the Coming of the Teacher. Such a new type has appeared, appeared first in America, but has also appeared in other countries of the world. I turn to America because there, being more numerous, it has been more observed, and ethnological notes have been taken of it. In the Bureau of Ethnology in Washington that type has been carefully described by the leading Ethnologists of America, who have given us details of the type of head, of face; the general configuration of the man has been obtained in a way that will be most familiar to most of you, by a kind of device similar to the composite photograph of the criminal, where the photographs of a large number of congenital criminals were taken and each photograph was placed on the top of another, superimposed, so that eyes and nose and mouth came together by some arrangement which I cannot describe, for I do not know it myself, and these many photographs were very rapidly passed before a photographic camera, so that none could be wholly photographed, but each made an imprint on the sensitive plate of the negative, so that it was found there was a really criminal type, because this device strengthened the points of similarity and eliminated the points of diversity. This ingenious idea works out so that you have a composite photograph illustrating the features that are so common a mark of the congenital criminal, forehead receding so that there is scarcely a forehead at all, heavy jaw, close-set eyes. With a marked type, this is a very useful device for finding out similarities

and differences, and it has been used in America with regard to the new type. A large number of these men and women who were seen to be different in type, familiar all over America but more numerous on the western side, were isolated, were photographed; their photographs were superimposed, and a composite photograph obtained. From that you can visualise better what type you have; head, expressive of intellectual strength; face, well-moulded and somewhat austere; eyes, rather wide apart and well set in the head; nose, somewhat thin, and straight in relation to the forehead, well cut, delicate; forehead, very broad, not so very high; and the chin, strong and well moulded.

I had observed that particular type myself in going to America in the year 1891. When I went some years later, I noticed there were more of about the same type, very intellectual, very clearly cut. These, isolated and photographed in the way I have described, are now recognised as a marked American type, the type of the new sub-race, as different from one of the Teutonic branch as we are different from the Kelt. All the marks of the new sub-race are there, a thing which cannot be challenged, a thing which all who understand the matter are agreed upon, a new departure in human evolution, a fine physical and mental type. With such a change in the past, as I have said, the World-Teacher has always come. Is it not likely that, with the appearance of the type, you have the herald of the Coming of a World-Teacher? There is no reason why so frequently definite a repeated sequence should now be suddenly broken. Then look abroad at that larger vision I mentioned. I can only say, just say briefly in passing, that as you have a special division of a great Race that we call a sub-race, and signs of its arrival, so you have in the sub-race signs of the Root Race that will grow out of that sub-race. Your division, the Fifth Root Race, grew out of the fifth sub-race in the Fourth Root Race. So it is not surprising to find, if you take what Theosophists call the fifth sub-race as found in the

Fourth Root Race, there were signs of our Fifth Root Race, we shall find in the sixth sub-race of our Fifth Root Race, signs of the Sixth Root Race which will spring from it. It is merely a similar point of extreme interest, because the numerical successions often serve as a clue in the world evolution. Compare the British and the Germans, the British and French or Italians, and you will find the same fundamental type appearing with sub-racial differences. It is worth while, if only as a matter of interest, to notice the regular changes in the evolution of mankind.

Look then at this and at the great earth change which geologists tell us is beginning to go on, a new continent arising in the Pacific Ocean, shaped by the emergence of an "earthquake-ring" in the bed of the Pacific, which is throwing up from time to time new islands not found on the charts, the peaks of some new mountain ranges. These great changes of continents come only when great Root Races appear; similar but much smaller changes come with the changes of the divisions of the Race; and so, looking around at the whole of these things, we find changed religion and the changed thought of the time, dissatisfaction with the old method and the pressing need for a new. We find the appearance of a new type; we find the development of characteristics for that new type, for that type is to have senses keener than ours, is to have as a common possession what we now call clairvoyance and clair-audience; what we call powers of the etheric senses are coming beyond our normal senses, abnormal to us, but becoming normal in the new type in Western America, partly due to the electricity in the atmosphere surrounding the sub-race, partly due to the general conditions, a developed nervous system, and with that develops a corresponding keenness of senses. I know that some of you look upon these powers as spiritual endowments. They are nothing of the kind. They have nothing to do with spiritual power or authority; they are simply another development of form,

expressive of stages of life. As they are only made keener now in disease, they will come to be keener generally in health. That comes with the new type of sub-race. You will come across people who see colours that you may not see, yet the colours are there, only in more subtle matter than your eyes at the present time are able to see. With this keener sight becoming more common, people are learning that there is no use in connecting them with higher endowments of a spiritual nature. They are entirely connected with physical and super-physical evolution—of the body not of the Spirit.

Now, I suggest to you to think over these different happenings, to look at the Theosophical Society to-day, and to see what are the ideals emerging in it. In the Society there is only one thing that every member of the Society has to accept, and that is the doctrine of Universal Brotherhood, nothing else.

All its teachings about the Masters, about reincarnation, about karma are none of them compulsory, obligatory for members, but that one thing, Universal Brotherhood must be accepted as a condition of admittance into the Society, because that is going to be the note of the coming sub-race, because it is the strong keynote of the Masters of Wisdom, and it is the central note of the Society, and the only thing we demand which must be accepted. Brotherhood is the note of the new civilisation which is coming. Do not you see something of it now? Cannot you see, in spite of the unrest, signs of human brotherhood, the gradual development of a social sense which will not permit people to be comfortable so long as there are the miserable and degraded outside their doors? Yes, or in their slums. There is a change. It is not exactly that people want to go among the poor, but that they cannot remain at rest while others are miserable. You could not eat your dinner,

knowing there were starving children outside your window. That feeling is spreading. People cannot see women and children starving in the degradation and misery of the slums of the great cities. The eye of the mind sees them, if the physical eye does not; the heart feels them, if their cry cannot be heard by the physical ear; your heart goes out to them in your compassion and you say: "We cannot remain in our comfortable houses, we cannot be clothed in fair raiment, and allow these people to go on in their rags and starve in their misery." You cannot do it. Nature is against you, for Nature is evolving a way where brotherhood will be compelled by the pain you feel when your brothers and sisters are suffering. All over you see that this great social consciousness is arising; you have traces of it in your factory legislation, traces of it in education legislation, in the movement for housing reform, in all these in a more or less vague and groping fashion, but still there. It is spreading, not only amongst those who suffer, for it is those who suffer not from these extremes who have to use their brains in order to cope with the suffering, to find a remedy, to make a better form of society. It is because the need is so great, because the trouble is so bitter, because the problem is so difficult, and because the cry of the world is heard in the heart of God—it is because of that, rather than from all the reasons I have given, that to us, who have felt some measure of compassion, to us, who realise the great need of the world, so sorrowful, so weary, so full of immense unrest, that our faith in Eternal Justice comes, our belief in Eternal Righteousness; we feel, nay, we know, that the World-Teacher is on the way, and that, with His Coming, light, knowledge, help will come to suffering humanity. And any of us, who will to serve, may meet Him as helpers in the building of the New World.

# Sermons from a Heterodox Pulpit

## II.—Rag-Time

[The Editor accepts no responsibility for any of the opinions expressed in the following paper. In fact, he thinks it well to supplement here the statement made on the Contents page, that, while contributors in writing for this magazine are not committed to the beliefs and principles of the Order, so does the magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author.]

**I**N the first place, I cordially recommend all high-brows to get up and go away, now and at once, without making any bones about it. One moment, however! For their benefit I will remind them of a story which they probably know already.

Some time ago a German professor visiting the English Universities chanced to enter into conversation with an English Don.

"I am extremely interested," said he, "in England. One thing, however, puzzles me. You seem to have no class over here to correspond with our *intelligentsia*."

"Oh, yes we have," answered the other, "only here we call 'em bores!"

I freely confess it to be my sincere conviction, after a musical training extending over a period of many years, that rag-time, collectively, is the best music which this generation has produced. Nay, if speaking collectively, there is little else—and I will go so far as to say that this generation may be thoroughly proud of its production.

I have always felt that there is no art, be it of any form or kind whatever, which exists apart from immediate, personal experience. And I include in that category the first art of all, the Art of Living—which is significant.

There was a time, not so very long ago, when effusions to a nightingale—curiously related to a certain King Pandion—were as sincere, as genuine and as true as anything in the world. I do not of course

presume that the sixteenth and seventeenth century poets had ever been brought personally in touch with the beliefs of Classical mythology. But they had experience of it inasmuch as education, then, emanated from a Classical rather than from a common source. Poets were reared in the fragrant gardens of Greece. It was part of their lives; for simile they turned naturally to the fables of their youth and thought in terms of Classical symbolism. And so one may say that they *did* write sincerely and from the heart—from experience.

Not so to-day. Now, though the primrose is as fair and lovely as it was ever, I would make myself highly ridiculous were I to call it

"—Sweeter than the lids of Juno's eyes,  
Or Cytherea's breath."

And so, there is scarcely a note written by the composers and musicians whose antiquity has by now earned them the title of Classical, which would be even valuable if written in the present age. They were simpler, less complicated in life and character, coarser very often, yet more spiritual, in that they were less self-conscious. And in that the eighteenth century differs greatly from the two preceding ones.

Again, we are to-day as completely divorced from the Victorian era as was Atlantis from the present continent of America.

"The languid strings do scarcely move,  
The sound is forced, the notes are few!"

This age is special and a thing complete in itself, and in it the only man who will escape destruction, and the only art that will survive, is he and that which places Sincerity above everything in the world.

Rag-time pulses, breathes the romance and passion in this age. In the sensuous, whining melancholy of a Hawaiian guitar, that passion is, nevertheless, deep and fundamental; there is a poetry in it—love among the chimney pots—sincere and pathetic, and it is, moreover, *true*—true to our lives and feelings as they are to-day. The Hawaiian melody especially has in it some element greatly akin to the older folk-song. Then, however, it was the song of the peasant, and now the song of the young man-about-town—once the song of the hedgerows in summer-time, of the smiling country-side, of the smell of sweet grasses or of mown hay, and now the song of ballrooms and supper-parties and candle-light. The old traditional peasant dress has been transformed, too, into tailcoats and white waistcoats, but both are equally unconscious, and the roots of both, one now, one then, are, as they were, deeply bedded in the human heart.

I love rag-time; and the words do not matter much. True, I didn't come from Dixie, nor have I a mammy down Texas way, with roses round the old home door. Why should I mind? For the matter of that I don't care twopence where Sylvia is, and I can get to Loch Lomond, *via* the Great Northern, without venturing a foot for either the high or the low road. And as for the good lady who sat herself down at the organ and lost a chord—!

Nay, even the words of these rag-time songs are sometimes good, and always have a genuine smack in them. For all I know they may some day take their place in literature, inasmuch as literature, to all generations, has been a voice crying in the wilderness.

"When you see another sweetie hangin' around"  
—yes, what?—  
"Then's the time you'll want to come back to me."

Admirable! Obvious, sincere, human, and understandable. I ask you now, which is best?—that, or

"I could not love thee, Dear, so much,  
Loved I not honour more?"

If Lovelace really thought that, it is most fortunate that he ended his miserable life in obscure poverty after a second imprisonment; and Lucasta may be congratulated upon a very good riddance of a most objectionable lover.

Honour, by the way, is a good investment, not necessarily a good quality!

I am of the opinion, and thus, in my own mind, solve the knotty problem of taste, that the amount of pleasure that any art contributes is the very best gauge of its merit—and by merit I only mean in comparison with the other productions of the same age. And thus there is no shadow of doubt as to my preference for jazz over any other single piece of contemporary music.

You see, I think I understand it. It has come within the range of *my* experience. I had *felt* rag-time before ever I had *heard* it. To me it was obvious and necessary, for nothing before had expressed the deep significance of this twentieth century world, now arrived at a maddening climax of tear and tumult, deep struggling passion, fear, sentiment—and all awfully romantic.

Overhead railways, the passer-by, whistling to himself in the street amid the din of the traffic, and the wind whistling—no longer in the trees—in the telegraph wires; New York, Liverpool Street Station, Spanish influenza, the Great War, Washington Conference, Ford cars, sky-scrapers, the *Saturday Evening Post*, Mr. Gandhi, auto-suggestion, Armistice Day, kinemas, conscientious objectors—ask you, what is it all but JAZZ!

# Truth Victorious

By C. JINARAJADASA

Truth alone conquers, not falsehood. By truth the paths to the Gods become widened.  
By truth the Sages, renouncing desires, attain to THAT, truth's supreme abode.

*Mundaka Upanishad.*

**T**HERE is a famous Christian hymn which draws instantaneous response from the adherents of every faith, because it voices a universal aspiration. It is Cardinal Newman's "Lead, kindly Light." Probably many people know only the first verse ; that is largely because of its dramatic quality, and because it crystallises the whole hymn's ideas into one glowing concept.

Lead, kindly Light, amid the encircling gloom,  
Lead Thou me on ;  
The night is dark, and I am far from home,  
Lead Thou me on.  
Keep Thou my feet ; I do not ask to see  
The distant scene ; one step enough for me.

How often we cry in our hearts : " I do not ask to see the distant scene ; one step enough for me." If every day and on every occasion of life we could see clearly just that " one step," the next step we must take, life would be a happier thing, and we should then note more the roses and less the thorns along our path's borders. But why is it we do not all, and always, see clearly the next step ? What is there wrong with God's Plan that there seems to be for us more darkness than light, more puzzles than solutions ?

There is nothing wrong with God's great Plan ; it is the little plan of our little lives that is wrong. If there is darkness, we create it for ourselves. If there are fogs round us, so that we do not see in what direction next to put our feet for the next step, we ourselves create those fogs. God is not the author of darkness and delusion : " In Him is no darkness at all, but men

turn their backs on His light and cry out it is dark."

What causes the darkness round us ? Self and self alone. It is self-centredness in all its myriads of forms which blinds our eyes. We are dual, each one of us. Within us, deep down, as the heart of our inmost nature, is the Divine Self of all, a centre of illimitable Light. But we have another self, for round this Light we weave a net-work of ideas and fancies, of cravings and resentments, and slowly the net-work grows thicker and thicker, and a time comes when we identify ourselves with the net-work and not with the Light. As we weave this false self, we put so much of our force into its weaving that presently the false self is a thing of great vitality ; yet it is our own vitality masquerading in the thing of our creation. It is this false self which continually creates darkness round us, so that we cannot see our next step, and we long for someone or something that will give us a gleam.

Yet as a matter of fact the gleam we seek is within ourselves. But just as, when gold comes from the mine, it is mingled with clay or granite and is not seen for gold, so the false and the true in ourselves are mixed in our natures, and the excess of the false prevents the true from radiating its light. What we need is not *more* light, but less darkness, not more of the divine gold of heaven, but less of the light-obscuring dross of earth. How may we cast out the not-self by the Self ?

There is but one way, the way of nature. How does darkness disappear but by the

coming of the light? Now Fact kills Doubt, and there we have the clue which we are seeking. Reverence a truth, and the darkness begins to disappear. But then what is truth? Who would not reverence truth, if he but knew it as truth? How shall we recognise fact from error, superstition from truth?

We shall recognise truth by stages, that is, not all truths at once, but only one by one. But the recognition of one truth makes easier the recognition of the next more comprehensive truth which leads up from it. Now life is so constructed that truth is everywhere—from little truths about momentary happenings to the larger truths about men and women and their hopes and dreams. Our duty is to train ourselves first to recognise the little truths round us, and especially to reverence them. For however small the truth, it is a part of God's nature. A little "Sat"\* or truth is a circle inscribed on the sphere of the great Sat, which is God's Being. Does someone ask me what time it is? Let me take out my watch and tell the truth that I see there. If it is three minutes to the hour, and I, glancing hastily, see it as two to the hour, and give the time as two minutes instead of three minutes, then I am desecrating truth, and I put one more thread into the warp and the woof of the web of shadows and unrealities which enwrap my true self. The first step to truth then is to be loyal to truth; which is to allow no predisposition to cloud the faculty of observation. To see a thing *as it is* leads in the long run to the truth about that thing. But if what we think about a thing is merely what we believe, not what we have seen, then our mere belief will not lead us in the direction of Sat, the Truth.

It is at this stage that modern science steps in to conduct us to truth. There is a religion in science which will lead some of us swifter to the Sat of the universe than the religion of creeds and observances. For science teaches us to look carefully and dispassionately. The more there is

the "personal equation" in the observer the less there is of science in him. The gospel of science, to him who seeks wisdom, is to "cast out the self." Renounce your self, says science, and you shall then see Truth as she is.

"One step enough for me." But we must build that step ourselves, putting there brick after brick. Each brick is made by each observance of, and reverence for, truth of fact. But it must be fact, mind you, not what others say or believe, or what you yourself want to believe. Do you hear an adverse report about a man, but about it you have only another's opinion; then, if you act on it, you have not come to truth, and your next step will indeed not only be still in the dark, but even the place for it is not yet in the womb of the future. But with mind or heart or brain do you yourself observe and find some clear fact—in religion, in literature, in science, in the hurly-burly of the life round you—then your seeing that one fact makes a rent in the veil which surrounds you, and in your hand you find a brick to put down to make the next step for your feet. For to see a thing as it is, clearly and dispassionately, brings with it a high inspiration, which is to see that thing as linked to a larger Thing, which latter leads the vision to the Thing of things, the supreme Fact, the one Nature or Essence, God Himself. The best prayer worthy of a strong and noble soul, is surely, "Lord, give me vision, that I may see, and in seeing may worship."

We cannot all see everything for ourselves—not yet. Would that we could, for then life would be an inexpressible ecstasy of reverence and wonder. We must therefore, for most things, see by deputy. That is what we do as we accept a religion, a science or a philosophy. That I am a Buddhist means that I try to see with the eyes of the Buddha, for I try to believe in what He believed in as true, that is, as the fact of the universe. So is it with every religionist; the Hindu tries to see with the eyes of the ancient Rishis, or of

\* *Sat* is the term in Hindu philosophy used to designate the One Existence. The word means both "truth" and "being."

Shankarâchârya or of Gauranga, or the modern Guru in whom he believes. Scientists, philosophers, preachers, explorers, all men and women who try to discover truth for us, these are our eyes. In so far as we trust them, we see by deputy, through their eyes.

But is each of our deputies himself seeing truly? Do not philosophers contradict? Is it safe to trust to others' eyes?

Myself when young did eagerly frequent  
 Doctor and Saint, and heard great Argument  
 About it and about; but evermore  
 Came out by the same Door where in I went.

How do I know that Christ is telling the full Truth, that Shri Krishna speaks only of the Facts as they are, that Buddha's vision is the vision of Eternal Law? I can know how far Christ is true, that is, how far to see with His eyes, only when I discover a Christ in me. When I know this Christ in me, then, past all doubting, I know that what Christ said is true, and I know, also, in spite of all Gospels and traditions, what He did *not* say. It is because I dimly feel a Buddhahood in me that I know that Buddha is a sure Refuge and Guide. Let me but come even partly to the realisation of the Totality in me, as the vast universe was in the form of Shri Krishna to Arjuna's eyes in the *Gîtâ*, then I know that as I trust to see through Shri Krishna's eyes, there are no better eyes with which to see. I can with security see through a deputy, trust myself utterly to his eyes, only after I have felt that my deputy and I are one—in essence, or in hope, or in aspiration, or in self-sacrifice.

"The night is dark, and I am far from home." Yet God is perpetual Light, and an ever-present Refuge. Why is the night dark, why am I lonely? Because I have failed to be loyal to truth, because seeing, I have not obeyed. Truth is a Master, not a servant; Truth rules sovereign over all our lives. Do we feel Truth's restrictions,

and want to throw off our allegiance? We can indeed throw off allegiance to Truth, for though Truth is Master, she is not a tyrant. But with each disloyalty to Truth, there comes a little more of night pressing on us, and though we be in God's own garden we are "far from home." It requires many a year and many a tear before we can tear to shreds the dark robe of night which wraps us round and see Truth's bright face once again.

Each prayer, however phrased, is a prayer to *see*. The strength and the light we ask for are within us, but we do not see where. Seeing is believing, says the old adage; it is that kind of belief that moves mountains. Belief is another form of sight, and that is why the Lord Buddha proclaims Right Vision as the first step of His "Noble Eightfold Path." The other steps—Right Thought, Right Action, etc.—follow from this first. If only we could *see*! For then we should all be wise. Little wonder that the word which describes the Sage in ancient India—"Rishi"—means a Seer. The Rishis "saw" the hymns of the Veda which they chanted. And so the Vedas—not necessarily what we possess to-day, but what was really "seen"—are said to be eternal.

"Truth's face is hidden by a disc of gold. Unveil, O Thou that nourishest the world, that I, the keeper of the law of truth, may see Thy Face." So runs the prayer of a Rishi of India. So, in his heart of hearts, prays everyone. For to see is to know, and to know is to be conscious of power. If only we could train ourselves quickly to see the truth about little things, very swiftly we should see the truth about great things. And when daily we pledge ourselves to be loyal to what we see, cost what it may, then the kindly Light is ever with us, and the night is over, and morn is here, and with it the Beatific Vision.

# Paths of Blessing

## II.

By NICOLAS ROERICH

(*The world-famous Russian artist.*)

I KNOW thee, O homunculus!\* It is thou who didst supply us with so many unnecessary things on our journey. It was thou who didst advise us to distrust all that was young and "inexperienced." It was thou who didst put external facts in the place of the facts of spirit and of essentiality. It was thou who didst gild the frames of the pictures. Thou hast penetrated into councils and leagues and hast hidden the search for perfection with the duties of the grave-digger. Thou art working hard. And within thine unseen kingdom flourishes a most noble hatred of mankind.

Yet, for all that thou art small, we have observed thee already. And we have learnt thy ways. Thou fearest the talisman of love. And love cuts the ground from under what thou buildest. The love of creative perfection! Harmony!

Thou dreamest of burying it under worn-out things. Thou thinkest that the flame of love will flicker out. But thou hast forgotten the mysterious property of the flame! It will light any number of torches, nor will it grow any less.

How then canst thou fight? And even shouldst thou penetrate into all the Leagues of the Nations, forget not that behind the nations stands humanity. And here the industrious homunculus shall not attain success. For, after all, humanity, however slowly, is progressing toward harmony.

Does it not seem strange to you, my friends, that even in our days, these days of the extremest turmoil and terror, it is nevertheless possible to show forth

actively such still far-off conceptions as love, goodness, perfection, *i.e.*, all the companions of harmony. Harmony is often misunderstood. Harmony is not an abstract chanting of hymns. Harmony, the harmonisation of the centres, is the manifestation of activity in all its might, in all its clarity and convincingness. Apprehending what we want we combine all our centres into one effort and even overcome all the ordinances of destiny. And our spirit knows, better than any, where truth lies. And every one of our actions is judged by the spirit of truth.

And it is this spirit that knows also that love and perfection will be applied in life in the simplicity and clarity of creative work. If the simplicity of expression, the clearness of desire correspond to the immeasurable majesty of the Cosmos then the path will be a true one.

And this Cosmos is not the unattainable one, before which professors can only knit their brows, but that great and simple one which penetrates the whole of our life, building up mountains and setting light to stars on all the countless planes of the universe.

Simplicity is an inevitable quality of harmony. The creative work of the future will be imbued with simplicity. You will not, of course, confuse simplicity with primitiveness, with assumption. The difference here is as great as between a work of art and a print. And often in gilded frames we find mere commercial prints while true art is fluttering on a poster in the wind and snow.

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\* The symbol of human vulgarity.

But the spirit, if even in silence, knows which is the print, the banal, and which is joy and creative work.

Silently question your spirit, as you bring every object into your house. Repeating incantations against the homunculus, think why and how you have arrived at the idea of bringing a new guest to your hearth.

Remember that these silent guests may become true friends, but may also become enemies to your home.

In the cognisance of objects lies their harmony. And again, your spirit distinguishes friend from foe.

We know the immutable healings of musics and colours. Let us recall the power of song. Let us recall the exaltation experienced in temples, in museums. The house of God! The House of the Great Mystery. Art alone can clothe the Great Mystery with flesh. And the sacrament of the Spirit has only beauty for its base.

Of course you love art. And you would ask me of many things. You want to know what is best for the harmony of the house, easel paintings or photographs? Is it better to fix the surroundings once for all? Or is there more vitality in the idea obtaining in China and Japan, where every day one new picture is hung upon the wall of the room. No doubt you would ask as to the correctness of the idea of our modern exhibitions, where behind the appearance of the temple of art lurks the booth of the shop-keeper?

The Master drove the money-changers out of the Temple. The Master knew, of course, that as yet we cannot do without them in our daily life, but it was out of the Temple that He drove them. So is it in matters of art. Buying and selling, of course, must as yet remain. But they must be expelled from the Temple. Let the feast be open; let the shop be open too. But the shop in the Temple and the likeness of the Temple in the shop create internal corruption in those who create and cynicism among those who look on. The sweet savour of the Temple will arrest the gesture even of the bare-faced cynic and the homunculus must flee. Verily, O homunculus, you will have to desert

our life after all. Countless youthful hearts request you to depart.

Having purified the principle of remuneration of art, it becomes possible to introduce the latter into the home, to bring into it as it were a taper lighted in the Temple. The idea of wall-painting and the precious change of impressions, as in the East, will both find place in it. For the truth is infinite. And every individual case of the affirmation of art is determined by the consciousness of the spirit.

The railway guard assumes that people do nothing but travel. In the mind of the shoe-maker men do nothing but walk. In the conception of the man of to-day people do nothing but suffer. But in the knowledge of the Blessed men must rejoice.

True, just at this moment joy over art often sounds strange. Much is said about art, and so little art is brought into men's lives. And always excellent excuses and explanations are offered for this. It is always the most convincing circumstances that are to blame. Everything is to blame; no blame attaches only to the "civilised" man who goes to see bull-fights or to watch a bout of fisticuffs carried on according to the rules of the Ring. Here both hearts and purses are open.

Question these people as to how much they have done for art. How much art have they brought into their lives? They will only be surprised at the question, and you shall find that the cave-man of the Stone Age holds the advantage over these conquerors of the earth. Nowadays one has to speak of this too.

How is one not to speak of it when at the present time there are Governments which seek to burden the freedom of art with special taxes and thereby put fresh obstacles in the thorny path of beauty. Here again is the work of the homunculus!

And at the same time only ten in the hundred among the peoples bring art into their daily lives and know something about it. About 20 per cent. only talk about art, without making any application of it. The remaining 70 per cent., generally speaking, do not know, or rather do not now remember, what art is. . . .

But it is better to iterate, even if but mechanically, "good, good, good," than to repeat, even though it be with a grin: "evil, evil, evil." This relative principle has been accepted by many. So in this way let us ask ourselves, if only once a week, what have we done for art during the past seven days. Let politicians, too, and Congressmen, clergymen, bankers and business men, and all those who pride themselves on their often Sisyphean labours—let them, too, learn this very easy habit. Where men cannot follow the path of the joy of consciousness, there let the pavement of this road be laid. But efforts are necessary. Otherwise our day threatens the work of art with special calamities. Art must flourish and the spiritual call of music must ring out independently of the state of the Stock Exchange and of the meetings of the League of Nations.

One more "non-platitude." Let us confess and remember with shame that which it is verily needful to remember. In the education of children we *still* forget the development of the creative power. First men seek to instil into the child a mass of conventional concepts. First he is taken through a full course of fear. Then the child is acquainted with all the family quarrels. Then he is shown films, those criminal films in which evil is so inventive and brilliant, and good so dull and un-gifted. Then the child is given teachers who, unfortunately, being often without any love for their subject, reiterate the deadening letter thereof. Further, the children are shown all the vulgar headlines in the daily press. Next the child is plunged into the sphere of so-called "sport," that its young head may grow accustomed to blows in the face and to think of physical blows and broken limbs. And this is how the youth's time is first occupied; he is given the most ignoble and perverted formulæ. And after that, besmirched and rusted, he may begin creative work.

This is one of the deepest of crimes. Any machine men treat with greater care than they treat a child. Of course—the machine

has been paid for with "almighty" money. It may not be allowed to grow dusty or be soiled with dirt. But no money is paid for the children.

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We are often astonished by the unexpected character of a child's drawing, by the melody of a child's song, or by the wisdom of a child's reasoning. Where everything is yet open, there things are always beautiful. But afterwards we notice that the child ceases to sing, ceases to draw, and that his reasoning begins to remind one of so-called children's books. The infection of triviality has already sunk into him, and all the symptoms of this horrible disease have become evident. Ennui has made its appearance, a conventional smile, submission to what is disagreeable, finally the fear of loneliness. Something near, some ever-present, guiding principle, has therefore withdrawn, receded.

But you will not drive the children out of the Temple. Are not the most difficult things so very simple?

But if even a machine suffers from dust and dirt, how destructively must spiritual grime be to the tender young soul. In mortal yearning the little head seeks for light. In mortal pain it feels all the offensiveness of its surroundings. It suffers, weakens, and sometimes lies in the dust for ever. And the creative apparatus runs down and all its wires fall away.

\* \* \*

Open in all schools the path to creative effort, to the greatness of art. Replace banalité and despondency by joy and seership. Develop the creative instinct from the earliest years of childhood. Preserve the child from the grimace of life. Give him a bold, happy life, full of activity and bright attainments.

Those scourges of humanity, triviality, loneliness and weariness of life, will thus pass by the young soul of him who creates.

Open up the path of blessing.

## The Reformed Hunter—Starving Russia— Discipleship

By S. L. BENSUSAN

**J**AMES OLIVER CURWOOD is the author of a little book called "God's Country" (Duckworth), and as a study in the psychology of an emotional big game hunter it is of considerable interest. The author seems to have given a great part of his career to that senseless destruction of wild life which is part of our normal folly and crime, and he is giving the rest of it to condemnation of the pastime of his earlier years and of those who still find pleasure in the pursuits he enjoyed. The book has no literary value, but conveys the impression of intense earnestness which is an effective substitute for the graces of fine writing. It is not very clear in outline, and the new faith, a form of pantheism, is as vague and inchoate as most of its kind. The first personal pronoun is overworked, and the book has a strong flavour of the typewriter. So far so bad, and yet one welcomes "God's Country," and is glad that it has been written, for no man who lacks Mr. Curwood's great and varied experiences as a destroyer can appeal effectively to others who are following the same bad track. He has pursued most of the big game species of North America, he has slaughtered every kind of bird, but to-day he can count among his friends most of the creatures that run and fly, and he realises, as so many thinking people realise, that if we would be content with our proper place in the scheme of things, if we would seek to understand rather than destroy, we should add immeasurably to our own happiness while diminishing perceptibly the weight of suffering and terror that wild life is

called upon to bear. Mr. Curwood gets right down to the heart of things when he analyses the emotions of the successful gunner. He asks for recognition of his prowess, he destroys life, beautiful or unattractive, harmful or innocent, in order that his skill may be acclaimed. Nothing counts save the bag, his best shot loses part of its savour if there is none to witness it. Does not Cicero tell us that if we could glimpse the finest view in the world it would not appeal to us fully unless we could share it with another. I suppose the dead animal killed to show that the killer could aim straight is the sportsman's finest view in the world. To be honest I know it is so, there were years in which I found the finest landscape was at its best if I happened to be carrying rifle or shot-gun. There is no redeeming feature, though the trail calls often for endurance and courage, qualities that belong to the hunted as well as to the hunter. Men like the author have at least the excuse of their endeavour, they have ventured far, they have taken risks, they have endured. Here at home we have sport without danger. There is hardly anything in these islands so ferocious as to defend itself when attacked and, for lack of excitement, men shoot for the bag. The things they pursue are disregarded completely, the day's sport that brings a hundred head to grass loses its savour when they learn that the party on ground that marches with their own has two hundred to its credit. So cruelty and vulgarity march hand in hand; on rare occasions a voice is raised in protest. We are taught from infancy to believe that sport is "good form" and killing

permissible, some of us carry on to the end of our lives, others win some insight, more or less belated, and may make some effort to atone. Their regrets are honest enough if they realise as Mr. Curwood has realised that all, or most of the beasts and birds around us, would be our friends if we would accept them. It is the persecution of thousands of years that teaches the bird to fly away and the beast to run away, it is the unsubdued blood lust of countless ages that urges so many sane, healthy men, and women too, to kill without any real justification. There are religions that have recognised the claim of animals. In Mohammedan countries, the lot of beasts of burden is hard enough, but the butcher at least is enjoined to deal in fear of God with "the dumb people of the wing and hoof."

"Yours are they; yet when'er ye lift the steel  
To slay for meat, name first the name of God,  
Saying 'Bismillah. God judge thee and me;  
God give thee patience to endure to-day  
The portion that He hath allotted thee.'  
So shall ye eat and sin not; else the blood  
Crieth against you."

In this country there is a chance of making many converts to the creed of life-sparing, because our best-loved blood sports have little or nothing of woodcraft in them. To be a good shot the veriest cockney with a sound eye needs little more than a well-fitting gun and a few visits to a shooting school. In a dozen lessons, by practice at clay pigeons, he can learn to take ground game and birds overhead, birds going away, birds coming to the gun. Those who stalk deer in this country are few, and of this few only a small minority can do their own stalking. The rest rely upon the professional stalker, and only point the rifle. It follows then that, when the craving for killing has been satisfied, it is comparatively easy to hear the voices that are always calling. In North America, on the other hand, sport is wide and varied. All manner of great beasts are to be found, and the hunter needs many of the qualities that we must admire. Consequently sport acquires a real glamour, the young are attracted by very genuine exploits in the recital of which all the attendant cruelty

is slurred over, they wish to emulate their heroes' example, and though the first sensation of inflicting death or mutilation may be repellent, the feeling, whatever its precise kind, is short lived, because nobody appears to recognise it. Pity and sport cannot run in double harness. When a big-game hunter of North America admits the real truths, the vain glory, the blood lust, the indifference, the slow awakening sense of wrong doing, the full and final repentance, he is doing really valuable work. He is exposing to the light and air a number of emotions that can only thrive in darkness, he is calling to his brothers and sisters of the great sporting lands to lay aside their weapons and make a host of friends, he is telling us something of what that friendship may stand for in our lives. It would be a fine thing for humanity if such a book as "God's Country" could be placed in every school library, where lads are growing up to regard the taking of life for pleasure as one of the privileges of man's estate. Mr. Curwood is a brave man, no such adventures as his come within the range of those who lack physical courage, but I am inclined to think that his moral courage demands recognition too. It is hard enough when we recognise that we have gone off the right road, to make the effort that will bring us back; publicly to admit our error and the vulgar faults that led us into it calls for a fine courage, a courage demanding the stimulus of a high purpose.

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Readers of *The Times* will not have overlooked some striking articles on the conditions in famine-stricken Russia. Since they were published, the author, Mr. C. E. Bechhofer, has issued his impressions in book form under the title of "Through Starving Russia" (Methuen & Co., Ltd.). The book is quite small, and is journalism from first to last, but good journalism at that. Mr. Bechhofer, who speaks Russian fluently and has friends in the country, was able to visit the famine areas without a guide or instructor, and consequently he is able to give us truth. Some of his

descriptions are very interesting. He says that somebody talking of Moscow said he was reminded of the town of Lille after the German occupying forces had been driven out, and he added that one might have been indeed in a town that had been resisting a long siege, and had at last surrendered to the inevitable.

In Moscow he met a member of the British Labour Party, Mr. Jack Mills, of Dartford, who was a delegate from the "Hands Off Russia" Committee, and correspondent of the *Daily Herald*. It is quite clear from what Mr. Bechhofer says that those who were acting as guides, philosophers and friends to Mr. Jack Mills, were carrying out the work of "pulling the wool over his eyes," to use an expressive American slang term, very thoroughly indeed. Mr. Mills, having no Russian, had to take what was told him, and doubtless the readers of the *Daily Herald*, having no better information, were content with the Bolshevik view of things, conveyed through the mouth of one of their own party, who was doing his best to fill the rôle of an honest and disinterested observer. In this fashion, during the past few years at least, much history has been written, and it is only when the results of Communistic experiments are too clear to escape observation that their failure is admitted or explained away. -

Of the terrible conditions prevailing throughout the famine districts, particularly in the Volga country, Mr. Bechhofer leaves no doubt. It is hard to believe that relief measures, however thorough, however widespread, can cope with the menace that besets thirty-five million people, and it is clear that no man or woman who wishes to remain on terms with his conscience dare refuse assistance. Conditions in the Tartar Republic, Samara, Saratov, Simbirsk, Astrakan, and the German Colonies, are worst of all, and this is easily understood when we realise that while the usual rainfall in Samara is  $4\frac{1}{4}$  in., this year it has been just over  $\frac{1}{4}$  in. As usual, there are several explanations to account for conditions for which the drought is not directly responsible. The Bolsheviks declare that wars waged

against them by the Western Powers through Denikin, Koltchak, and the rest of the unspeakables, drove them to concentrate on self-defence, and, for the sake of that self-defence, to raid the peasants' stores. The Anti-Bolshevists of course say that if the peasants had not lost all confidence in the Bolshevik régime, they would have grown sufficient grain and preserved sufficient of the 1920 harvest to stand up against the terrible trouble that has now befallen them. These questions are not so urgent as they seem. The one thing that matters first is to feed the starving. When conditions are normal, those who are interested in apportioning the blame can do so, but at present the main effort is, or should be, to save life.

An enormous amount of good work is being done. The Quakers, in their usual effective and unostentatious fashion, have been rendering great assistance. The "Save the Children" Society is working effectively, the Near East Relief—an American organisation this—has wrought wonders in the Transcaucasus, Mr. Bechhofer tells us, but Mr. Hoover's body, the American Relief Administration, has achieved the most astounding results. The agreement with the Bolshevik Government was signed on August 22nd last, the first shipment of goods was despatched from Dantzic on the 23rd, and arrived in Moscow at the end of August. The American Relief Administration devotes its efforts primarily to children and invalids, and Dr. Nansen's Association, which gave rise to a great deal of criticism, on political grounds, is undoubtedly working as effectively as conditions permit.

Perhaps the most hopeful comment upon the present situation is the action of the Bolshevik Government in permitting private enterprise to re-establish itself. Mr. Bechhofer tells us of a little restaurant in Moscow, conducted by four ladies under the new conditions. They had received a Government permit, but had been told that the tax to the Government on their shop would be eighteen million roubles a year, and they expressed to the author the opinion that they would have to pay a

large proportion of their profits in addition to this! If a restaurant can pay that amount of rent and yet make profits, there would seem to be large openings for business under the new conditions. Of course money is at mere nominal value, and at the time the book was written, 120,000 roubles would appear to have been worth £1 in English money.

One of the most unpleasant revelations provided by Mr. Bechhofer is that which shows how stories of artistic progress handed out so freely by the English friends of the Bolshevik Party are, without exception, untrue. The writers are not writing, the printing presses are idle, very few theatres are open. The truth is that the Bolsheviks endeavoured to turn Art and Literature to the service of propaganda, and this is an extremely difficult thing to do, because no great artist can work to order. If he should chance to be a whole-hearted believer in the new régime, he can respond to the wishes of its promoters, but if in his heart he is convinced that it is a tragic error, then it is impossible for him to coerce his pen or his brush. It is only through inspiration that a great Art work is born, and you cannot have a spurious kind. All inspiration must at least be true to those who are inspired; they may be falsely inspired and yet produce magnificent work, but here in Russia there does not appear to have been any inspiration at all, with the result that the "proletarian theatres" have failed.

In fairness it must be admitted that the Bolshevik Party has tried to evolve order out of chaos, has tried to combat the famine, has tried to build up where it has destroyed, and now, having recognised its own failure, is giving the work back into the hands of the people themselves. In all probability that is the only way. Individual effort is the one thing that counts and, unfortunately, human nature being what it is, the individual is seldom moved to a large effort save for his own ends. In the meantime, Russia starves, and all people of goodwill, all who realise that more by luck than virtue, they have never known what it is to go hungry or to

see those they cared for most failing day by day for lack of food, should do whatever in them lies to render first aid. This is the moral of Mr. Bechhofer's valuable book, unless I have misread the message.

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Lady Emily Lutyens has written a timely essay entitled "Discipleship." It is issued by The Star Publishing Trust, at 314, Regent Street. Lady Lutyens has set out to help people to prepare themselves to receive the Great Teacher, and she complains, with justice, that while many people are prepared to respond to a great demand, few are able to bear without complaint or suffering, the small rebuffs, snubs and hurts to pride which accompany the necessary training. She points out that all who wish to serve must be equally content to be used or to be passed by. They must learn to put the work and its needs before their own gratification. The dangers of collective jealousy are dwelt upon, the jealousy that covers a Lodge, a Group, a Church, a Religion, a Country. If we are to reach a human brotherhood, boundaries must be obliterated. A curious and striking statement is that the presence of the Christ in our midst would not only draw out what is most beautiful in human nature. Lady Emily Lutyens points out that the warmth of the sun helps weeds as well as flowers, and that the vibrations of a great Spiritual Being may quicken into life faults and weaknesses as well as virtues. She instances the coming of Christ and His rejection by His contemporaries. Her comments upon His true patriotism are worthy of careful consideration, and another of her stimulating thoughts offered to us is that if all races could pool their separate gifts and capacities the gain to humanity would be enormous; it is only race prejudice that keeps this from becoming possible. "Discipleship" is quite a short essay, but it holds more material for deep reflection than many a long one, and may be cordially recommended, not only to those who are members of or sympathisers with the Order of the Star, but to a much wider circle.

# Regeneration

1. When this poor clay,  
Which is my outer self all sudden fades  
Quietly away, losing its subtle shades  
Of human colour born to pass away. . . .  
O Love ! when of a sudden droops and fades  
This flower of clay.
2. When body dies,  
To slumber buried in the deep dark mould  
My dreams unsated will break into gold  
Of sunsets and silver of star-spangled skies,  
Soft colour of clouds, deep fold on purple fold,  
When body dies ;
3. And all my young  
Desires unsatisfied on earth will shine  
A-new in the white moon-bird a-thirst for wine  
Of the bubbling moon. My songs unheard, unsung,  
Shall in the grey dusk make their singing shrine  
The stars among.
4. My rich indelible pain  
Will tinge the scented flesh of ripening fruit  
Of autumn, and with melody haunt the flute  
Of springtime, weeping a-new in bursts of rain  
Hidden like sorrowful eyes at the raincloud's root,  
Pregnant with pain.
5. Bright visions unfulfilled,  
When I am dead, like architects will sing  
Of strange eternal loveliness and bring  
Their vibrant fires of beauty to up-build  
New palaces on earth for some great King  
Whose heart is vision-thrilled.
6. My very flesh will run  
Again in living splendour through the hours  
Of men kindled to birds and streams and flowers,  
And wash the dawn with love, and the setting sun  
Dwell in the dew-drops scattered to silvern showers  
With rain-bow interspun.
7. When I am dead  
My soul her hands of tremulous flame will thrust  
Out of her quiet coverlet of dust  
And paint the barren body of earth with red  
Roses warm-fashioned in her stainless lust,  
When I am dead.

H. CHATTOPADHYAYA.

# The Jewish National Movement

By DR. CHARLES WEIZMAN

(*President of the World Zionist Organisation.*)

PHILOSOPHERS are wont to say that morality cannot be created by legislation, but they admit that the best conditions for its development may be provided. If that is the case, it is worth while to enquire into these conditions, and here again we may turn to philosophy for the reply; we shall be told that in order to live the best life possible, and to develop all his faculties of mind and heart, the individual must be in complete harmony with his environment. That precisely is what the Jew has never been. Everywhere he has been in a minority, everywhere he has struggled to a greater or lesser degree against alien forces, weighed down always by the sense of being to some extent a stranger.

It is one of the miracles of history that under such conditions, broken up as it is into innumerable fragments, the Jewish race has yet maintained a distinctive life of its own. Probably the hope of one day returning to Palestine, deeply rooted in the Jewish soul, has been one of the forces which have helped to preserve the race. An indestructible faith burns in the words which Jews have uttered annually, ever since their exile: "Next year in Jerusalem."

There is in these days a current of opinion which is against national movements, on the ground that the age for them has passed, and that there should no longer be any artificial divisions between the Peoples of the earth. It is a weak argument. There are certain mental and physical differences among the races which cannot be obliterated: they are not artificial, and they are not in themselves a barrier

to peace between the nations. But no universal brotherhood can be possible while any one group still feels that its natural desire for self-expression is being thwarted. True internationalism must be built up on a foundation of true nationalism, and true nationalism means the living together within a clearly defined geographical area of a group of people who have a common language, common ideals and a common heritage of thought and experience.

The Zionist Movement may be said then to interpret a living aspiration, but as is always the case with great ideals, there are certain concrete difficulties in the way of its realisation. If there is to be a national home for the Jews in Palestine, it will mean that Jews will come together there from a variety of environments, bringing with them the outlook and mentality of whatever country they have lived in. They have got to work together harmoniously, and they have got to transform themselves from a town dwelling into an agricultural population. After all the Jews are historically an agricultural population. It is only their enforced exile which has concentrated them in cities. Wherever they have been allowed to cultivate the land, as for instance in America, and in certain parts of Russia, they have made excellent farmers. In Palestine itself they have turned desert-land into blossoming gardens; the agricultural villages, which have been created there by Jewish colonists during the last half century, are the best testimony to their industry and scientific methods.

With a little goodwill every difficulty can be faced and overcome. In order that

Jews from East and West may live and work together, a common language is needed, and is not Hebrew, the common language of the Jewish people? They have recognised that, and are adapting it to their daily needs; they are employing it in the schools, and already it is becoming for them the language of daily life in Palestine—already a new literature is coming to birth in this ancient tongue, whose revival is a symbol of the renaissance of the Jewish people.

The Jews have dreamed a splendid dream, and they are awakening now to find it coming true. They know that the future now lies in their own hands. Everything depends on the spirit in which they turn towards the great task which lies before them. It may be sufficient here to quote one instance. In the East of Europe hundreds of young men and girls are

leaving High school and University, and are facing every kind of hardship in order to reach Palestine. Once there they are content to break stones and to make roads in order that they may have a share, however humble, in the work of rebuilding their National Home. While a race is capable of breeding such steady and active enthusiasm, there is little to fear for its future. The People which has produced the prophets of the Bible, may yet give to the world something of which it stands sorely in need; but first they must themselves have freedom, and room to grow and develop in peace. And then indeed—"Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

## Scout Brotherhood

By DINGO T. THADHANI

(An Indian Boy Scout.)

I HAD the privilege of going to England in connection with the Boy Scout movement, and, to my great astonishment, I found that this movement is trying to work for the great ideal of "Brotherhood." We who are members of the Order of the Star, and who are trying to-day to study this question of brotherhood and find out how we can live up to it, should, in my humble opinion, join this glorious movement whether we are young or old. To-day, when the elderly people in the world are leading an anxious life, these young lads are looking cheerful. What a happy world we shall have when these youngsters, who will be the future fathers

of the world, come to the stage of working for humanity. Then we shall have no war and no bloodshed.

I had the good fortune when in England of going to Oxford. I wondered how I was to find out whether there was a scout organisation or not in Oxford. Just as I was thinking about it, I met a member of that great brotherhood, wearing his scout-badge. I gave him the scout salute, and there he was to welcome me and help me in any way I wanted. Then I realised the future of this movement.

Gilwell Park, where I was undergoing the scout training, is a real example in practice of how this great brotherhood is being worked out. There were in all

seven nationalities represented there. There the real spirit of the scout movement could be seen; one and all could be found working together, sleeping in the same tent, no matter to what country or caste they belonged. Well, if this is going to be the future of this movement, shall we as members of the Order of the Star not help it and work for it?

I remember once when an A.S.M. was saying a prayer after the day's work. He said: "Oh, Lord, help us to prepare ourselves for Thy Coming. . . ." This clause struck me very much. Said I to myself, "If even this movement is aspiring, or rather preparing, youths for the Coming of the World-Teacher, then it is a great help to our Order," and once more I must say that we should see that this movement gets stronger and stronger day by day. But we must take care to see that the right sort of people are put

in charge of the youths, lest they be guided into wrong channels. We must remember that we are going to mould the lives of the young people and prepare them for the future happier life, and if they are trained properly they will be a blessing to those who are to come after. The fundamental principles of the Scout movement are those ten principles its founder has put before us, and if those principles to-day were followed by every living being, this earth would be a heaven on earth. It is this movement which is going to connect East and West and achieve that peace that the whole world to-day is aspiring after.

Let us then pray the Almighty to bless this movement and bring that day nearer when we shall have no misery, wars or bloodshed or League of Nations to decide how to bring peace, for the scout movement will be the greatest League of Nations the world has ever known.

## Life and Letters

# Russia's Gift to the World

By BARBARA POUCHKINE

**L**IFE nowadays is teeming with big issues all over the world in every department of it—international and home politics, religion, science, sociology, psychology, and so on—on which depends the very existence of the nations, their welfare or ruin. The higher thought of the world is grappling with those problems, and each nation brings into the slow process of their solution its own particular asset, according to its intrinsic value and characteristic note. As Russia has had to deal with them in a most drastic and practical way, her contribution to this world-wide work must necessarily be an

important one. In this short sketch we can take up only one aspect of this vast subject—the fundamental one to our mind, from which derives all the rest—and try to attract to it the attention of our readers.

According to statistics there are several millions of Russians scattered all over Europe, and the stream of Russian immigration is steadily flowing on, despite all visas, passports and other intricacies devised to stem it. Well, that is quite an invasion, and as every invasion, it is bound to have a definite influence—for good or for bad—on the invaded countries. In days so thoroughly gone by that they

seem to belong to a distant dream, the Russians also used to flood Europe at fixed periods, especially during summer; Germany, Italy, Switzerland, France, being their favourite holiday resorts. They came then in a multi-coloured crowd—rich *grands seigneurs*, open handed, generous, refined, and artistic, quite at home in all the ways and customs of Europe; the *haute finance*, cultured and polished, come out to drink the waters of Carlsbad or Ems, and to feel the pulse of the money market; old-fashioned and ponderous merchants, taking an airing with their numerous and somewhat grotesque families; painters and musicians eager to drink in new inspiration at the fount of Nature and art; poor teachers, who, having pinched and saved for months and months, enjoyed intensely and passionately the freedom, the beauty, and culture of foreign lands, and gave out of their meagre purses twice as many tips as would have been given by an aborigines of the place; students, male and female, revolutionaries all of them, uncouth and unconventional, loudly and excitedly expounding in third-rate cafés wild dreams of reforms, upheavals and World-Unity and All-Humanity. But all this motley crowd was on the whole happy and careless, more or less in the mood of schoolboys let loose on their holidays, with the consciousness of having at their back a mighty Empire, well able to hold its own among the great nations of the world. And they were welcomed, perhaps with just a thin veil of contempt for their naive, unbusinesslike generosity and spontaneous, warm-hearted "gush," of which Europe is so haughtily impatient, but still they were undoubtedly welcome as good customers and an original sort of people of unbridled life and talent.

Now the same crowd, only much more numerous, is flooding Europe; the same, but how different! It is no more multi-coloured; its outward appearance has been levelled by the hand of fate, and the outward-springing, multifarious, brilliant life has been driven back, inside, down to the very depths, there to achieve its mysterious redeeming work. They are all

poor and destitute, many of them having passed through terrible experiences, lost many loved ones by violent death, with shattered nerves, minds racked by anxiety, and hearts breaking over the sorrows of the Motherland. And behind their back they have not the mighty Russia of old, but "Holy Russia" in her new aspect, despised and humiliated, with her life-blood oozing out of her terrible wounds; they come, distrusted and feared and unwelcome everywhere. The doors of all the countries, that have been so widely flung open before, are now shut against them, and only after insistent knocking are they grudgingly opened an inch to let through some obstinate refugee who seems to ignore his place in the world.

Although cut off from Russia physically, they are by no means separated from her mentally and emotionally. The Mother's heart tugs at their heartstrings, the Mother's mind encompasses their minds across the distance, and the many millions at home and the few millions abroad form equally part of the one Russian soul, perplexing and strange, bringing now into the life of the Western nations a new psychological element that cannot but tell on it in the long run.

When, 125 years ago, Russia welcomed warm-heartedly and generously the French emigrants, in spite of the fact that they were infectious of new and dangerous ideas, they exercised a great influence on the thought of the Russian educated people, the soil having been already prepared by the revolutionary literature of the time imported by the Empress Catherine II. herself. Every decent man then was a Voltarian, and the bookshelves in the remotest estates lost in the Russian steppes were lined with the works of Rousseau, Voltaire, Diderot, etc. As a result minds have been broadened out, new outlooks on life assimilated, and the intellectual life of the country has run since in grooves rising ever to the highest level of contemporary psychological, philosophical, literary, artistic thought. During the last 20 to 30 years Russian philosophy and art in music and fiction have considerably influenced the civilised world.

Now the time has come when after a theoretical knowledge of the Russian soul Europe has to contact it as a living thing, vibrant with intense, inner life, heightened and deepened as it is by suffering and such poignant experiences as cannot be realised in the organised, regulated life of Europe.

And suddenly into this ordered, comfortable and respectable life, millions on millions of Russians have been thrown as if out of a volcano, shaken to the very depths, stripped of all prejudices, of all previous modes of thinking and living, bringing only their soul, all naked, all thrilling and throbbing with the cruel wounds dealt by the greatest of all surgeons—Revolution.

But it is a soul that has stood face to face with the Reality of life—a Reality terrible, soul-searching, burning with the red-hot iron of Pain the Purificator and the Giver of Wisdom and Strength. It knows what is death, violent, sudden and undeserved, as far as men's laws go; it knows what is the loss of sweet, happy liberty, what is separation, suspense, anxiety for loved ones in days when danger is lurking round every corner, what is humiliation, drunk to the very dregs; it knows what a sudden plunge into a beggarly existence means, of hunger, cold, illness under sickening conditions, what is dreary, dreary drudgery in surroundings heavy with depression and fear, with hopes ever frustrated and ambition laid low. All this the Russian soul has drunk in long, long draughts, and her lips are still held to the cup by the hand of her glorious future destiny, shrouded now in the garments of suffering and death. For this cup is the Eternal Fount of living water that quickens into vibrant intensity the creative powers of the soul, making it rich in experience, powerful and tender in the understanding of human life and heart, and full to overflowing with the realisation of life's inner purpose and meaning. The lurid lights of the great

upheaval have thrown into such strong relief the ludicrous uselessness of so many things held necessary and important before, and life has been reduced to its simplest expression, to the beauty of almost symbolic geometrical lines, grand and pathetic and strong.

This has in its turn intensified one of the characteristics of the Russian temperament—a simplicity in approaching men and events, a capacity of grasping the core of things, of getting straight at it, leaving aside all that is secondary and unessential. Life for a Russian is not a succession of forms, but one thrilling, vibrant, intense process of "becoming." Bolshevism is only a stage, an incident in it, and as all evil is ever used to produce in the long run good results, so in this case the material and psychological conditions of life brought about by Bolshevism have helped to free the Russian soul from all the fetters of forms, which have, perhaps, begun to bind her. The life of the essence, not of the forms, will be the life of the future, and that is the asset which Russia can bring into the modes of living and thinking of Europe, which are running in fixed grooves, dug out by centuries of conventional existence, covered up by such a jungle growth of customs, regulations, habits, that the living soul of the people is almost hidden out of sight, and life is as an automatic machine.

But underneath all the sufferings, the chaos of Russian life, in spite of the broken hearts, we may detect, if we have ears to hear and eyes to see, a new, a young life beginning to concentrate its forces for the great effort of manifestation, a spirit moving gently yet, but spreading its wings for a mighty flight that will enable Russia to spring forward in a rush of glorious, free creative powers, fresh as the spring, unconquerable as the wind in the heavens, flying straight into the heart of things and revealing to a world, weary of the gigantic Lie of present civilisation, the Mystery of the Truth and Essence of Life.

# Told in the Twilight

By ETHEL M. WHYTE

## III.—THE LORD BUDDHA

**T**HE task we have now before us is one that may well daunt the proudest mind, for it is to try to build up a picture of that peerless life lived by the last great Holder of the office of Buddha. "He who is liberated from existence by the knowledge of truth." It is said that in each great age or cycle five such Beings are destined to appear, like Shining Suns, to dispel by the brilliance of the light which streams forth from them the mists in which the world lies groaning. Of these Buddhas or Wise Ones, Lord Gautama, known in his last earth life as Prince Siddartha, was the last for that age. It is said that the religion which He gave to the world will last 5,000 years, half of which time has already elapsed.

As might be expected with so great a happening as the birth in the world among men of the supreme Teacher of gods and men, many striking events are recorded as having taken place round about this time. About the year 600 B.C. in a country some 100 miles north-east of Benares, there was a kingdom ruled over by King Suddhodana and his beautiful young wife Maya, and at a time of festival rejoicings during the full moon of July, the Queen had a remarkable dream. She dreamt that the couch on which she lay was carried by four hermits to Mt. Himavat (a symbolic spot where important spiritual events are said to take place) and deposited on a rock under the shade of a splendid tree. Four queens then approached and led Queen Maya to a lake, where she bathed, and afterwards to a couch prepared for her in a cave. And here in her dream she saw a young

white elephant, bearing in his trunk a white lily. He entered the cave where the princess lay and concealed himself in her body. On awaking she told Suddhodana of her dream, and he sent for the Astrologers to interpret it. They explained the dream as meaning one of two things; either that the son who should be born to them would become a ruler whose sway all the human race would acknowledge, or that, withdrawing himself from the world, he would embrace the life of an Ascetic, and rise finally to the height of Buddhahood.

And the King and Queen pondered over the dream and its interpretations, and wondered what this child who was to come to them should be. As the time drew near for the Queen to be delivered she asked permission of her husband to go to the land of her own people, and the King immediately ordered that a large retinue of nobles and ladies should escort her, and that everything should be done to make her progress easy and beautiful. At a certain point in her journey she had to pass through a lofty forest, and as the *cortège* entered this, it is said that from the trees flowers burst forth, whilst the singing of innumerable birds heralded the presence of the incarnate Lord. The Queen, desiring to bend towards herself one of these flowering branches, stopped the bearers of her carriage and stood for a moment erect, with one hand round the neck of her sister, the other reaching towards the branch to break it, and at that moment the branches of the trees all around her, says the legend, bent down and surrounded her, shutting her off from the rest of the people.

Her attendants having desired all the people to withdraw to a distance, curtained round the place where Queen Maya stood, and to the accompaniment of the chorus of birds, of perfumed zephyrs and the scent of flowers, the pure young Queen, who had earned this honour by lives of austerity and devotion, gave birth to HIM who was to be a Saviour of Mankind.

The legend goes on to tell of how the Babe, freeing Himself from the reverent hands of those that held Him, to the amazement of all stood erect, and then took seven steps towards the east and gazing first east, then south, west and north, HE proclaimed Himself as the Buddha to be. And where His sacred feet had passed lotus flowers sprang up, white as Himalayan snow. The story of how this event was borne witness to by the appearance of the thirty-two wonders which always attend the birth of a Buddha; of how the lame walked, the deaf heard, the blind had sight; of how all species of sufferers were released from their pains, and the animals too were all made free and joyous, the while an incomparable radiance filled the sky, and flowers rained down from Heaven; and of how too the aged sage Kaladevala, recognising from the portents that the Lord of men and angels had been born on earth, came to worship at His feet;—all this is well known even in the West to-day. Of the marvellous youth of this child, named by his parents Siddartha, "all-prospering"—who from his infancy showed forth wisdom and love in a degree hitherto unequalled, we may read many wonderful and beautiful tales. One such tells how his father, seeking for the greatest sage to come and teach the young Prince, sent for Viswamitra, famed far and wide for his knowledge. When the teacher came the boy stood before him with humble mien, ready to be instructed, and the sage began to teach him letters and words, but found that the boy knew them already. He then turned to numbers, but again the child knew all his master could teach,

though he lacked nothing in modesty or reverence for his teacher. But the teacher being a wise man soon recognised the absurdity of the work upon which he was engaged, for he saw that his pupil knew already far more than he knew himself. So prostrating himself with reverence before this wonderful child, he cried :

"Thou, not I

Art Guru . . . .  
That comest to my School only to show  
Thou knowest all without the books, and  
know'st  
Fair reverence besides."\*

And so surrounded by love and by everything that earthly care can give to make life joyous, the young prince lived in happiness, and, as was said later of Another, grew daily in favour with God and man. He was instructed in all the exercises of skill and strength that belonged to the training of a prince, and in all of these he showed himself to be fearless and brave as well as skilful; yet at times, it is said, in the midst of the gaiety and life about him, a shadow would steal across his face and he would pause and turn aside from his companions and sit pondering something in his mind. One well-known story of His youth shows how even then the claim for the weak to protection was recognised by this wonderful boy. He was out one day in the grounds of the palace, and over his head came a flight of silver-white swans. Siddartha watched with joy the glory of their snowy pinions against the blue sky, when suddenly to his horror one fell beside him pierced by an arrow from a bow. The Prince tenderly raised the wounded bird, and drawing forth the cruel arrow, with gentle hands applied cool leaves and honey to the hurt. And as he did so there awoke in his mind the knowledge that his work was to bring to the world a cure for sorrow. His cousin, and lifelong enemy, who had shot the arrow sent his servants to claim from Siddartha the prize of his skill, but the Prince refused to yield up the beautiful creature, saying that the bird did not belong to his cousin, who "hath but

\* The Light of Asia.

killed the god-like speed which throbbed in this white wing."

"Say No! the bird is mine,  
The first of myriad things which shall be mine  
By right of mercy and love's lordliness."\*

And so the years wore on, and more and more the King determined that this splendid son of his must be kept from the danger of which his own gentleness and thoughtful nature showed there was a possibility, the danger of following the second course of which the astrologers had spoken. He desired his son to succeed to his own throne and fulfil the prophecy which foretold that he should hold dominion over many nations and peoples. And in order to prevent his interests being aroused by anything that might lead him to renounce the world, the King had built for him four beautiful palaces, one for each season of the year, filled with every object of desire and surrounded with gorgeous gardens, and he further sought for him a bride who should bring him the joys of marriage and of fatherhood. For this purpose he prepared a great festival, and invited the neighbouring princes to come and bring their daughters. On a certain day there was gathered in Kapilavastu the flower of the well-born youth from all the country round, and the young princes and nobles competed in games of skill and prowess. And in them all, the Prince Siddartha outshone his fellows, proving himself to be stronger and more skilful than any of the competitors. And after the games his kinsmen brought their daughters to introduce them to the youth who had won their admiration by his fearless prowess. But when Siddartha's eyes fell upon the Princess Yasodhara, his cousin, he felt stir within him that mysterious sympathy which was a sign that they had lived and worked together in past lives, and he knew that here was the maiden who alone could be his bride.

And so presently the betrothal of these two took place, and later, amid great rejoicings, they were married. And when in due course a son was born to them, the Prince Rahula, it seemed that nothing

was wanting to make their happiness complete, and that now at last the King had achieved his purpose of keeping his beloved son by his side, until the time came for him to take on the duties of the crown. But a greater task lay before this Soul than even the ruling of a mighty kingdom, for it was decreed that He should, first of our humanity, pierce the secret of sorrow and reveal for the salvation of untold millions the road to sorrow's conquest.

The way that led to his emancipation from the golden web which his father had woven around him is another instance of how Destiny breaks through the petty barriers which men try to build against her. A longing arose in the Prince's mind to know something of the world which lay outside his beautiful prison house, and he asked permission of his father to visit the city without the palace gates. The King could not, of course, refuse, but he issued instructions that the city should be swept and garnished, and that all sick persons or sad sights of any kind should be hidden away during the prince's drive. The Charioteer Channa then conducted his young master through the streets of the city, and great was Siddartha's joy to see the happy smiling faces of the people who gathered in numbers to greet their prince. But as they passed the outer gates of the city an old man suddenly crept out from the shelter of a house and stood before them asking for alms. He was bent and ill, his bones protruding from the skin, and as he held out his hand begging, Siddartha gazed at him wondering what was this strange apparition, the like of which he had never seen. When he asked of Channa what it meant, and learnt that this poor and sick man had once been strong and young, and further that old age and sickness may come to anyone, he brooded deeply over this fact, saddened by the discovery that all men were not privileged to lead the same beautiful and happy existence which until then had been his lot.

Shortly after this experience Siddartha paid another visit to the city outside the

\* Ibid.

palace gates, and this time he went without preparation, and mingled unknown amidst the people. And as he watched and pondered all he saw, suddenly a cry for help was raised, and turning he saw a man stricken to the ground and writhing with pain. Quickly the prince hurried to his aid, and whilst he soothed the sufferer asked of those about him what this thing was. And he was told that the man was stricken with plague and could not recover. And yet another of life's mysteries was to be brought to his notice, for as he wended his way homeward lost in thought, a funeral procession passed along the street, and to the prince's mind was brought the vivid realisation that death was a tragedy which no one could escape. So when he returned to his palace he could no longer dwell peacefully surrounded by the love of his family and with every want supplied. For his mind was full of the people outside, to whom the spectres of sickness, old age and death were ever present shadows at the feast of life, and deep within him he felt the call to go forth and search out the "secret of sorrow's ending," that he might proclaim it to the world and bring salvation.

And the chroniclers tell how this call worked in the heart of the prince, being as it was only the final impetus to his efforts of many many lives, during which he had sought the Way, and striven to make the Path easier for those who should come after him, and how at last it drove him to the decision that he must break away from the life of ease in which he had grown up, and must go out and search for the Understanding which would solve the problem of life's pain.

So one night, whilst the princess lay sleeping with their babe clasped in her arms, the prince arose and, gazing fondly on his wife and child, without waking them said farewell, and went forth to find his famous steed, and Channa, his ever-faithful servant. And it is said that the angelic host spread the wings of sleep about the palace guard, and stilled the noise of the great gates as they rolled back to let him pass, so that none might

stay the purpose of the messenger of God who went forth to find salvation for the hosts of men.

And when they had gone some distance from the palace Siddartha halted, and after embracing his beautiful horse and taking leave of Channa, he begged the latter to return to the city and to leave him to tread alone the path which lay ahead. And now he cut off the long hair which marked his princely rank, and changed his rich clothes for the coarse yellow garment of a mendicant, and thus attired, "Sakya Muni," still a descendant of the Sakyas, but now a beggar not a prince, took his way slowly on foot, with eyes downcast, pondering over the great problem he had come out to solve.

There is little to relate of what befel him during the next six years. At first he dwelt alone in a cave on the mountain side, and to supply his simple needs would come down to the village with his begging bowl, asking for what food was necessary. And the people who saw his high bearing and yet gentle manner would pour out gladly of their best, for to them all his presence brought a benediction, and some would fain have had him honour their homes by staying with them. But to all such requests he gently gave answer that he had come forth to find the Light, and that he could not cease his quest.

Shortly after leaving his home Sakya Muni came across a little band of ascetics, who were living in the same way as he was, in the hope of finding salvation. And seeing that they were holy men, he went and dwelt with them, seeking to learn by the experiences they had garnered. After some time, however, he came to the conclusion that their way would never bring illumination, for the method they used was to torture and injure the body which was their vehicle upon earth, and as he looked around and saw God's beauty reflected in the flowers and the trees and in all nature, he felt that it could not be by the destruction of the God-given forms that peace should come.

A beautiful story is told of this period of his life, which reminds us of that

Other Shepherd of His Sheep, whose birth all Christendom celebrates to-day, and illustrates that exquisite tenderness for all living creatures which is ever a characteristic of those in whom the Christ life is shining forth. The tale tells how as he was wandering in the fields one day a flock of sheep and goats was driven past him. One lamb had been hurt and was limping painfully, seeing which, Siddartha lifted it in his arms, and followed with the flock. On making enquiries he learnt that the animals were destined to be sacrificed as a thank-offering, which the king of that country was about to make. So Siddartha passed on with the sheep to the place of sacrifice, and when the moment arrived he came forward and spoke in words of such compelling beauty and power the truth that repentance and righteous living are more pleasing to God than burnt offerings and the blood of the innocent, that the hearts of the people were aroused to a sense of compassion, and the king stayed the hand of the executioner, and gave orders that from that time forth no more blood sacrifices should be offered in his land.

Whilst he was still living with the ascetics in the forest, Sakya Muni practised an even more rigorous austerity than any of them, reducing his food to the minimum possible to sustain life at all, and sitting for days together wrapped in thought. At last he grew so weak from lack of food that he one day, when coming from bathing, swooned and fell upon the ground. A shepherd lad happening to pass that way saw him lying there and thought that he was dead; but he drew down the branches of a wild apple tree to shade him from the sun, and between the lips of the ascetic pressed a little milk. Gradually Siddartha recovered and, sitting up, entered as usual upon his meditation. As he pondered there it came to him that he was doing wrong thus to strain the thread of life, and that he was not thus accomplishing his purpose. And as he thus sat meditating, a woman

came along, bringing with her an offering to the gods for the son who had recently been born to her. And seeing the Lord sitting in silent meditation, with the glory of his pure aura encircling him, she thought he was a deva of the forest, and she joyfully poured into his bowl the pure milk and rice which she had brought for her offering.

Siddartha having thanked her and blessed the babe she carried in her arms, ate of the food provided, and fresh life and vigour entered into his body, and he arose determined to seek yet more earnestly the Light which He felt was not far off. His footsteps led Him to the spot where was to take place that final conflict of which no mortal pen can tell—for who shall dare attempt to describe that last effort of the mighty Lord of Wisdom to understand the purpose of human evolution, and to achieve for all mankind the triumph of being lifted a little nearer to the Eternal Source of all. Well may we believe the stories that the books tell: how that over all Nature a great hush brooded while that great conflict between the powers of Light and Darkness took place, and how when having overthrown the hosts of Mara, the Lord came back again to the world as the Buddha, the Supreme Lord of Wisdom, all Nature thrilled with joyous awe, and over all the earth was breathed by angelic whispers the blessed news of His great triumph.

Of the years that followed His Triumph, space does not permit us to write. For about fifty years He went up and down India, journeying on foot for nine months of the year from place to place in the Valley of the Ganges, and then remaining during the rainy season in one place, preaching, and gathering around Him a great number of disciples, whom He instructed in the four Noble Truths: Sorrow, the Cause of Sorrow, the Ceasing of Sorrow, and the Path to the Ceasing of Sorrow, that eight-fold Path by which all may climb upward to the Place of Peace.

# A Member's Diary

December 28th, 1921.

THE NEW YEAR—WASHINGTON—A BOX OF SOLDIERS—"THOUGHT SLIPS"—  
THE PRINCE OF WALES AND INDIA—SCIENCE AND RELIGION—MOTHERS'  
THOUGHT GUILD—THE R. S. S. F. R.

**I**T is with a certain feeling of protection, of comfort and of satisfaction, that I look round me as I write—at a very small room, a very warm fire throwing a soft light on the book-shelves which line my walls, and before me a congenial occupation to beguile the short winter afternoon. The cold is intense, and lamps are lit early in the twilight streets. I go to the window, looking a while at the ceaseless stream of traffic, with something of wonder—unreasonably enough. Under the far lamp a man is selling chestnuts, rubbing his hands before the bars of his little stove. And yet I know that Christmas is over, that I am looking out at a new year, full to brimming with new promise and fresh hope for the disillusioned peoples of the world—in which many things may happen and many things we would fain wish to see will not happen, but which starts, nevertheless, pregnant with—

"Bright visions unfulfilled."

(That is cheating: for I glanced surreptitiously over the shoulder of my respected colleague, Mr. Chattopadhyaya!)

I am not disillusioned. Nor should I be termed fatalist when I say I perceive the nations in the agony of regeneration. I expect, too, far too much of life.

"Russia," I said to my friend, "is starving; the fires of 1914 are still smouldering under their ashes; the monetary system of Europe has collapsed; gaunt unemployment stalks the land; civilisation as we know it cannot be said to have stood the test of the last seven years—"

"Yes," said my friend, "and what of India?"

"She, too," I answered, "is only in the pangs of labour. But her delivery is very soon at hand."

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Is it true, after centuries of hostility, that the New Year will behold a new era for Ireland, in the "Irish Free State"?

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**F**ROM the despair of the last few years there emerged a definite, a resplendent hope—Washington! An international conference meeting for the specific purpose of discussing the possibilities of disarmament is practically new in our history. It is impossible

to find fault with the ideals which promoted the Conference, even if they be latent ones. Yet some experience has taught me to be on my guard for wolves in sheep's clothing.

For an adequate knowledge of the present position at Washington, an intimate knowledge of political accident is required. Bismarck is said to have affirmed that, before any international conference, he was unable to close an eye—he knew beforehand that it spelled disaster! He realised that conflicting passions, conflicting ideas and ideals, and often bitter enmity, were sometimes brought together in the cause of peace.

On one side we have a supreme ideal—peace to all men, no loss of life, no peril, hunger, terror, strife—all that, in fact, which in our hearts we pray to God that we may some day see; on the other, a collection of respected political agents, anything but pacific in design or temperament, whose ages mostly deprived them from any knowledge of what it is to fall or suffer on the battle-fields of war, and whose object is to protect those nations which they represent from the perils of an "injudicious peace"!

Nobly did the King of Great Britain and Ireland state the objects of the Conference: "to promote the comradeship of war with the United States in the maintenance of peace"; but it must be remembered by enthusiasts that "partial disarmament"—permitting *limited* warfare—was all and the only issue which at best could have evolved from this "conflict of tongues." But is that not something? The effort is all the right way; and God is at any rate manifest through the young men who *will never fight again!*

I say only this in the hope of preventing undue disappointment to those who long—too early—to behold the millennium. Peace, peace will come, and with it beauties of this earth unimagined by us who live to-day. But we are men, living where men live, and will still fight for the amenities of life. At this moment total disarmament were as completely a revolution as that which has reduced the great Russian peoples to the brink of disaster. Men progress, not by revolution, but by evolution, and the ultimate goal only looms in sight as we can mark the next mile-stone on the way. Those who seek the welfare of coming generations are only helpful as they contribute to some

improvement in *this* generation. And thus revolution becomes a retrogression and no advance. Only a healthy parent can father a healthy race.

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**S**TEP by step we progress—onwards and ever onwards to the dawn, yet learning withal something of human endurance and sacrifice, by way of a memorial to our endeavours in the past.

There may be language red enough  
The devil's part to tell.  
There may be words e'en black enough  
The blackguard's rôle to spell.  
But there's no language white enough  
No poet's soul is white enough  
The madman's tale to tell—  
The mad who fought and fell.

So wrote John Bateman in a recent issue of the *HERALD*, in as fine a poem as any I have seen since the war.

On Christmas Day I gave my little son a box of soldiers—the last word in that ingenious toy—complete with guns and ammunition, marvelously contrived forts and ramparts, dugouts and barbed wire. Now I will confess that, taking very much more pleasure in it than he did himself, I was down on my knees with him the livelong day, battering and bombarding, repulsed and again on to the attack. I was, moreover, ignominiously beaten—so spoiling my temper that I bore the little fellow a distinct grudge, until, on the day following, I won just such another victory as he had gained over me. And I am a member of this Order!

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**T**HE effort, the mind, the ideals are the things that count, and the greatest need of the world to-day is *mental* and *moral* disarmament.

Even as the French Press seems to be the inveterate enemy of the cause of peace, so does the Order stand as the champion—as yet all too weak to effect great things—of brotherhood. Yet great and strong efforts are being made, and such are sure to prosper.

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**M**RS. CHRISTIANA DUCKWORTH, working towards this end, through a form of work appealing specially to her as to many others, has inaugurated a "Welfare Meditation Union" within the English Branch of the Order.

To her the world's troubles would be solved if all human beings, as nations or individuals, were to face their present difficulties from the Spiritual or Divine point of view, instead of from the personal. For in the Spiritual or Christ consciousness, we know ourselves (however exalted or the reverse in the personality) to be one with every other human being (however exalted or the reverse).

Such a purified Consciousness and outlook upon life would lead inevitably to Christ-like or Divine conduct, in all national and personal

relationships, causing strife to cease, and human service to become the spring and source of all human activities.

There are many who long to give their quota of help in this hour of world-wide and bitter need, but whose hands and hearts are already overloaded with immediate obligations. All can help by thought, and in so helping, would inevitably become more helpful to his or her immediate circle.

The thoughts of worry, of fret and annoyance, of idle useless comment on our fellow-man, etc., with which we fill the mental atmosphere of our bedrooms and sitting rooms, our trains and omnibuses, our streets and towns, as we move about our daily avocations could well be replaced by definite thoughts for the promotion of human welfare, which others could pick up as they also pass along, each carrying out the daily round.

It is not too much to say that by such thought co-operation, faithfully carried out by a band of Welfare thinkers, the load of sorrow and strife would soon be perceptibly lessened, for such selfless work flows with and not against the tide of Divine Love, in that enfolding ocean of Divine Life, in which we all live and move and have our being.

It should be definitely noted that this Welfare Meditation Union is designed to meet the needs of individual members, who are, for various reasons, unable to meet together for purposes of Meditation. As soon as two or three members of the Union find themselves able to meet together, they should apply to Mrs. Coulthard for the conditions, etc., appropriate to Group work.

The Union propose to send out "Thought-slips" monthly to all who care to send their names and addresses to Mrs. Coulthard, 14, Tavistock Square, London, W.C. 1.

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**N**OT the least important of these "Thought-slips" concerns the welfare of the Prince of Wales in India.

Attention has been specially drawn towards India during the past few weeks, owing to the Prince's visit; a most momentous occasion, and one we hope fraught with good omen for the future. The Prince goes as the harbinger of goodwill, of co-operation between the two races. The forces of disintegration, of non-co-operation were also at work, and with sad results in a number of people killed and wounded during a riot in Bombay. But this unfortunate incident was yet in itself a tribute to the whole-hearted enthusiasm with which the people of Bombay greeted the Prince, for the demonstration was one of rage at the non-success of the plan for boycotting the Prince which had been arranged by Mr. Gandhi and his followers.

How wise has been the action of the Government of India in not making a martyr of Mr. Gandhi by arresting him, is proved by the steady decline of his popularity and the failure of his programme.

Riots, outbreaks of violence and sedition figure much more largely in the public press than the tale of steady progress on constitutional lines which is being made by the reformed Councils. As Mrs. Besant truly says in a recent number of *New India*: "Those who do not realise that India is only passing through a transition state, in which old bonds are loosened, and the new bonds of good citizenship with its responsibility are only forming, may feel discouraged by the present outlook. But we, who believe in the Motherland, and in the soundness of heart of the great majority of her children, we need not be troubled by the presence of the clouds, for we know that they will disappear before the Rising Sun of India, for her Rishis still protect her, her Devas still surround her, and her true Ruler guides her steps through darkness into Light."

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**M**R. S. KNIGHT, M.A., writes to me an interesting letter from Eastbourne—

I have it before me now. He says:

"The day of blind faith has gone. The religion that will stand in the coming days is one that is in reconciliation with science and natural law. Bitter strife and controversy, chaos in all departments of life, is the effect of this divorce between Science and Religion. The head and heart of humanity, both are equally needed, either one without the other has proved a failure. The day has now come to end this long estrangement. Men are seeking for 'the knowledge of the things that are.' They crave for reality, for the fundamental facts of Life and Death, of Healing and Social Well-being. They flock to Spiritualism, Christian Science, New Thought and Theosophy, if haply knowledge may be found. Has the Church no answer for them? Has she satisfied the heart at the expense of the intellect and reason?"

"There was a day far back in the centuries when she had her secret teaching, or the Mysteries. She had the esoteric, or mystic, interpretation of the Gospel and Creeds for her elder children when they had outgrown the nursery stories. She was in touch with that well of Ancient Wisdom, that great synthesis of Science, Philosophy and Religion called the Gnosis; and she (as did all the religions of the world), drew truth from that and proclaimed the science of the soul. She unveiled the mysteries to those intellectually qualified, demanding also a stainless life and purity of heart. Such was the teaching that the Master Jesus expounded to His disciples when they were alone. 'Unto you,' He said, 'it is given to know the mystery of the kingdom of God, but unto them that are without all these things are done in parables.' Those who study the writings of the early Church Fathers, Origen and St. Clement, etc., will be satisfied as to the existence of the hidden side of Christianity. The exoteric for the masses and the esoteric for the learned. Though for centuries the

mysteries have been lost to Christianity and Science and Religion drifted far apart, they still may be found by those who seek."

\* \* \*

**T**HE Mothers' Thought Guild, whose president is Mrs. K. M. Waghorn, originated in Auckland, New Zealand, in 1916. Its object is to help create a beautiful mental atmosphere in the home, such as will make the conditions suitable for the natural unfolding of right character in young children.

As the true value of the influence of thought is becoming more and more recognised, the Guild asks all those interested in the welfare of children, particularly Mothers and Teachers, to co-operate with them, to use their Affirmation, demonstrate it in their lives, and help to make the "thought" so strong that it will influence all women.

This work is reconstructive. The Guild dreams of a better world. The children are the material at hand for its reconstruction. In five years the Guild has become a world movement, with 2,000 members in New Zealand, many others scattered in different lands, and active Branches in Canada, the United States, and South Africa.

There are no fees, but donations are gladly received to help with the expenses of the work. Cards of membership can be obtained from the Representatives or from the President.

\* \* \*

**A**N elderly gentleman's life was governed by a passion for cultivating rare and exotic orchids. He was at the same time an enthusiastic and orthodox believer in Christian principles. Once he happened to take a visitor round his extensive glasshouses to see his remarkable flowers, and this other gentleman was a professed atheist.

When they had seen all—flowers of rare and fantastic shape, bespotted petals of voluptuous and lurid colour, miracles of floral creation—the host turned to his guest, saying, "Now, sir, don't you believe in God?"

"No," said the other, "but I believe in the Devil!"

\* \* \*

**T**HERE have been already many serious researches into the economical, political and social problems of Russia under the present rule, and there are undoubtedly many more to come. But up to the present they have given very little idea of the intimate side of Russian life in the "Proletarian Paradise" (officially the R. S. S. F. R.—Russian Soviet Socialistic Federative Republic), in which contemporaries are after all mostly interested. The vista of the future is needed to create that historic perspective necessary for the understanding of the great catastrophe which has overtaken Russia, and small human anecdotes may be more telling than researches into the essence of Bolshevism.

A friend of mine recently returning from Russia gave me the following pictures :

"A misty Petrograd afternoon. There are small crowds at each street corner listening to the hoarse voice of a red-faced Demosthenes in a ragged military uniform. A soldier with a Southern peasant accent is trying to explain honestly this new long word 'Internationalism'—which he pronounces each time differently and with an obvious effort.

"Comrades—we are free now! No more masters—enough of that! They have drunk our blood, but now we have freedom! We are all in-in-internatio(na)lists! Do you know what this means? In the old days we could beat only Jews and Poles—but now it's different! Never mind what their nation is—Germans, French or English—drag them all into the river if that is your wish . . . !' He is sure of his interpretation of that puzzling new word. And who should know better? For is he not a member of the Red Guard whom Trotsky himself calls 'The Beauty and Pride of the Russian Revolution?'

"A crowded tram-car. People hang like bunches of grapes from the steps. Inside an old woman fumbles in her numerous pockets in search of her purse. She cannot find it. Then she lifts up her eyes and, noticing a young man seated next to her, exclaims in whining tones: 'Oh, children! It is he who stole my purse with three roubles in it, I saw him watching me all the time.' The car is stopped. Angry men seize the alleged thief, they do not allow him a word of self-defence, he is dragged out into the street, he knows that the last hour of his life has come—none escape lynching by an angry crowd who, in the absence of a reliable police, take justice into their own hands.

"But this is not the end. The still crowded car goes on slowly. In a few minutes the old woman exclaims suddenly: 'Oh! I have found my purse. I remember now that this morning I slipped it into my petticoat pocket.' Once more the car is stopped, and the old woman hobbles off between two red guardsmen who will, no doubt, soon assist her to join the victim of her forgetfulness in another world.

"I talk politics with a bearded soldier—a typical peasant from the Novgorod region. 'Tell me, little brother, would you rather have a monarchy or a republic?' He does not seem to understand my question. I explain it to him and get the following startling answer: 'Well, comrade-master (a curious blend of the new democracy and the old way of addressing a person socially superior), I don't know myself. What we want is more land—yes, that is what we want. I don't care if we have a republic, let it be one, but mind you, a republic with a Tsar . . . .'

"Perhaps by now 'Proletcult' (an organisation for spreading Proletarian Culture) has succeeded in 'enlightening' this peasant and millions like him, but it is doubtful, very doubtful . . . ."

PERIX.

## Personal Interest

and of

6, TAVISTOCK SQUARE, LONDON.

IT can scarcely be hoped that Mr. Krishnamurti will tell us in his Editorial Notes what it feels like to put on Indian raiment again after all these years. However, we may readily imagine that the sensation will be a delightful one, despite the fact that he may experience some reluctance in abandoning his less poetical but nevertheless comfortable occidental attire.

Early in November he left Europe for India with his brother, and some while ago now we received the good news of his safe arrival and of the enthusiastic welcome which he received.

Mr. Nityananda, so well known and appreciated by all Star members, was staying before his departure at Montesano in Switzerland. His health, though still grave, is considerably improved, the opinion of one of the doctors whom he consulted being that the *pays natal* would assuredly complete his cure. And, indeed, we earnestly hope so.



He will be able to take to India no small memorial to his sojourn in the West. It is understood that on behalf of the British Committee of the French Red Cross the Vicomtesse de la Panouse and Committee had pleasure in bestowing on him two gold medals and thus placing on record their appreciation of his valuable services during the War. We tender our heartiest congratulations.

Indeed it appears that there has been a general exodus to India of friends well known to all of us.

Among others at the beginning of December were Mrs. Sharpe, Lady Emily Lutyens, Miss Barbara Villiers and Mrs. Cannan from England. From Scotland went Mr. Ralph Christie and his wife, and from Paris Madame de Manziarly. We trust that India will come up to their expectations. Indeed, Lady Emily spent a considerable portion of her youth in India, when her father, the Earl of Lytton, was holding the office of Viceroy.

Madame de Manziarly firmly established herself in the affections of English members

while lecturing in this country. Her ever delightful Slavonic temperament is coupled with genuine enthusiasm, great culture and an extremely virile mind. Her daughter, Marcelle, has not only inherited much of her mother's genius, but has added something very valuable of her own. Already recognised in France as a promising composer of great merit, she wrote the setting for our *Invocation*, published in the July *HERALD*. She won the competition open to all France for the best Sonata, and is now working hard for the *Prix de Rome*. Some of her best work is on sale at London's Star Shop.

\* \* \*

One of the devoted workers in connection with this enterprising little shop is Miss Freda Bloom, and she deserves unstinted praise for the great success she has made of it.

Mrs. Frances Adney, the *HERALD* representative in America, is another one among those many members of the Order whose work is untiring and more than successful but whose names too seldom appear.

\* \* \*

Holland is one of the main strongholds of *HERALD* subscribers, thanks to the charm, winning personalities and efforts of, among others, Miss Dijkgraaf and Miss Bayer. Miss Dijkgraaf is largely responsible for the admirable arrangements which attended Mrs. Besant's visit to Holland.

It is with great pleasure that the Editor is able to inform readers that Mr. Bensusan has consented to continue his monthly articles during 1922. It is unnecessary to point out how greatly he is appreciated—indeed, his delightful pen long ago earned him a place in the hearts of all lovers of books and letters.

However, it should be remembered that Mr. Bensusan is no reviewer of books in the conventional meaning of that term. He does not say "this book will appeal to those who like this sort of thing: to others it will not appeal," but rather draws upon his own experience, his comprehensive knowledge of many and varied subjects and his universal sympathies, and adds his quota of opinion to those expressed by the author of the book under review—far more valuable as such.

The Editor regards Mr. Bensusan's consent to continue writing during the coming year as a very substantial New Year's gift to the *HERALD*, which, his debtor in the past, is still more so from to-day.

\* \* \*

A small Drawing Room Sale, to raise funds for the Order of Service, was opened by Mr. Baillie-Weaver, on December 3rd, at 3, Upper Woburn Place, London. His humorous speech put the buyers in the right and proper spirit for the occasion, and purses opened readily to buy the beautiful things so generously given for the cause. The results were a matter for rejoicing.

## Correspondence

### THE LEAGUE OF NATIONS.

*To the Editor of the HERALD OF THE STAR.*

CHER MONSIEUR,—J'ai lu avec le plus vif intérêt vos impressions sur la séance de la Société des Nations à laquelle vous avez assisté et je suis tout à fait d'accord avec vous au sujet de la nécessité de détruire cette paroi étanche qui séparait jusqu'ici la politique de la religion et de la morale.

Surtout dans la politique internationale les parois étanches ont fonctionné à la perfection et la diplomatie du passé a agi trop souvent d'une façon difficilement conciliable avec les principes les plus élémentaires de la morale, sauf à faire appel à l'idéal et à la religion pour déguiser les motifs de ses décisions aux yeux du peuple et lui faire accepter son rôle de chair à canon pour soutenir les menées ténébreuses des diplomates.

Les hommes d'état se sont fait une règle d'agir uniquement pour ce qu'ils appellent des motifs réalistes et nous en avons vus par exemple, qui,

de peur de paraître naïfs, ont cru devoir masquer sous le "sacro egoïsme" les motifs idéals qui poussaient l'Italie à entrer en guerre à côté des Alliés.

Je suis d'autant plus heureux de pouvoir vous signaler une manifestation d'un homme d'état italien qui s'accorde avec nos idées. Dans la réunion de l'Institut de droit international qui a eu lieu dernièrement à Rome et où étaient représentés aussi tous les belligérants du dernier conflit, lors de la discussion au sujet du développement de la Société des Nations, M. Tittoni, Président du Sénat et représentant de l'Italie à la Société des Nations déclarait que le développement de cette institution relevait plutôt d'un processus moral que d'une modification des clauses du pacte. Il ajoutait : le plus urgent est de travailler à enraciner dans le cœur des peuples l'idée de la Société des Nations.

Je crois aussi qu'il faut créer une opinion publique puissante en faveur de la Société des Nations, pour que tous les Gouvernements

abandonnent toutes les réserves trop nombreuses avec lesquelles ils ont adhéré à la nouvelle institution.

Un des résultats les plus réjouissants de la dernière assemblée de la Société des Nations a été la constitution de la Cour permanente de Justice internationale. On est arrivé avec une facilité relative à la nomination des juges qui doivent composer cette cour, ce qui parle en faveur de l'esprit d'entente qui régnait à Genève. Mais cet esprit n'est pas encore entré dans les ministères des différents pays, qui ont mis très peu d'empressement à ratifier les statuts de la Cour de justice internationale. Seulement une petite minorité d'entre eux a accepté le principe de la juridiction obligatoire de cette cour. C'est seulement en travaillant l'opinion publique de chaque pays qu'on pourra modifier cet état de choses.

Nous pouvons compter pour notre travail sur la force d'enseignement des événements. La situation économique du monde avec l'accumulation de richesse dans certains pays et l'appauvrissement extrême des autres n'est pas moins nuisible aux uns qu'aux autres et il est intéressant de remarquer comme la conscience de la solidarité des intérêts qui relie tous les pays, se fait jour de plus en plus et comme les économistes et les financiers finissent par considérer comme indispensable et comme le seul remède efficace à la situation actuelle du monde, ce qu'il y a seulement quelques années on considérait comme une utopie.

Un rapport d'une délégation que la Chambre de Commerce des Etats-Unis envoya dernièrement en Europe et qui visita la France, l'Angleterre, l'Allemagne et d'autres pays, rapport qui a été distribué en 80.000 exemplaires dans les Etats de l'Union, contient des phrases comme celle-ci : " C'est l'opinion unanime de tous les banquiers et hommes d'affaires des pays visités que le rétablissement de la paix et la restauration de la confiance sont impossibles sans une bonne volonté mutuelle et une coopération cordiale des pays anciennement alliés, ennemis ou neutres," et cette autre : " C'est un fait indiscutable qu'après le rôle que nous avons joué dans la dernière guerre, nous ne pouvons pas laisser le monde en face de ses difficultés économiques et financières, sans prendre part à leur règlement."

En Angleterre l'idée que l'annulation des dettes interalliées est dans l'intérêt du créancier (l'Empire Britannique) fait tous les jours plus de chemin et les Etats-Unis finiront par l'adopter. Cette annulation entraînera logiquement aussi au moins la réduction des réparations exigées de l'Allemagne.

Le financier américain Vanderlip vient de lancer l'idée de la création d'une banque des Etats-Unis d'Europe " Gold Reserve Bank of the United States of Europa," comme le seul moyen d'assainissement des changes.

Quant au désarmement dont on va discuter à la Conférence de Washington, je crois qu'il finira par s'imposer de toute façon, comme

résultat de la situation financière de tous les états, et le désarmement conduira logiquement et nécessairement à un perfectionnement de la Société des Nations.

Sous la menace de la débacle militaire les Alliés ont fini par adopter le principe du commandement unique, qui les conduisit à la victoire ; la menace de la banqueroute conduira, je pense, le monde à reconnaître et à appliquer définitivement le principe de la solidarité internationale.

Aux hommes de bonne volonté à travailler pour que cela se réalise le plus tôt possible sans qu'il soit nécessaire que la situation actuelle tourne au désastre.

Cordialement : Vous,  
G. RALLI.

109 rue Stévin, Bruxelles,  
le 8 novembre 1921.

## UNITY AND WORK WITHIN THE ORDER.

*To the Editor of the HERALD OF THE STAR.*

SIR,—In planning out new activities for the Order it is very important to consider the unity of the Order, to look at it as a whole. The bigness of the Order, its diversity, its universality, may lead to a certain vagueness, to a lack of co-ordination, and so weaken the movement and prevent good results.

Concerted activity will give best chances of success. Just now a new era begins, everywhere the wish to do something useful is strong, and we see many, many beginnings.

In certain countries communities are being created ; in all countries the question of material existence becomes more and more acute. The Order must give to its members the possibility of earning their living, and at the same time serving their ideal.

At the present moment we try to find out how to realise that, and we must be very careful not to make mistakes. In creating work let us not only think about our country, our own section, but consider the whole Order and work for it. Each country must think in what way it can best serve the whole movement.

We all deplore our lack of competence, and therefore have to study more attentively than others in order that we may succeed. Our beginnings fail so often.

The planning out, the considering of the details, the studying of the conditions must precede every activity.

When we have the chance to begin a new movement, let us try to avoid old errors. Could not all workers interested in the same problems, discuss it, study it together, share their experience, and help in this way the success of the enterprise ?

Yours, etc.,  
I. DE MANZIARLY.

## WORN-OUT HORSE TRAFFIC.

To the Editor of the HERALD OF THE STAR.

SIR,—I have been asked to follow up, with a few practical suggestions, that most excellent article in the HERALD, by O. C. Griffith, on the subject of the "Worn-out Horse Traffic."

English people, the world over, have ever been regarded as the friend of dumb animals, and surely it is only because the facts are not known that the public conscience seems so indifferent to these horrors being perpetrated on that most silent and most sensitive of all animals—the horse—man's willing and patient servant. How can we help to make these things known and so create a strong public opinion against this traffic, and with all speed too, for the winter, I understand, is the season of its greatest activity.

I would suggest :

1. That the leaflets, issued free of charge, by the National Equine Defence League, should be distributed widely—after public meetings, at the Tube entrances, or by house to house visitation.
2. That *everyone* should write to his or her Member of Parliament, asking him to do all he can to put an end to this National disgrace. Each group might send him some literature on the subject.
3. By letters inserted in newspapers and magazines.
4. By lectures or drawing-room meetings.
5. By working in connection with the National Equine Defence League, and by raising funds to help that League in its heavy expenses.

If only all the English speaking groups, which are now being organised for work, would take up this most pressing matter and work at it *simultaneously*, both on the physical and on the higher planes, we might realise, as we have never before realised, the unity of the Order and the immense Spiritual Force which is at the back of us.

We have now been given our lead to work in the Order, and at the "Star" meeting held last month in the Mortimer Hall, our National Representative said this would be a splendid piece of work to take up and carry through.

There are two very telling reasons for taking it first in order.

Firstly, to lessen, as speedily as possible, the terrible suffering there is in the animal world. And, secondly, because there is a definite end to this piece of work.

Practically all the societies in the United Kingdom, which stand for the protection of animals, are agreed that the best solution of the

difficulty is the imposition of a tax on all horses exported alive. A tax, sufficiently high, to prohibit utterly the profitable exploitation of horses of low value, while not interfering with legitimate trade.

Once this is accomplished, we could turn our energies in other directions. I appeal to all lovers of animals, to all lovers of fair play, and to those who care for the honour of the Nation.

The Hampstead "Star" Group is taking up this work, and would gladly pass on to any other group any gleanings of knowledge which it may gather in the course of its investigations.

Yours, etc.,

A. G. ALLEN.

## MORE LEAVES FROM A COOKERY BOOK.

To the Editor of the HERALD OF THE STAR.

SIR,—The following recipes may be useful to the vegetarians among your readers, in addition to those given by Madame de Manziarly in your last issue :

## GRATINÉ AUX POMMES DE TERRE.

Mash some potatoes thoroughly. Add mushrooms and olives (very finely chopped) butter, salt, and a little grated cheese. Put the mixture into the oven for a few minutes.

## OMELETTE SAVOISIENNE.

Grate one or two raw potatoes. Beat three eggs, and add the potatoes, a little salt and pepper. Put a small piece of butter in a pan ; when it is melted, pour the omelette over it, so as to make a thin layer of it. Let both sides golden alternately.

## ROULEAUX DE CHOUX.

Boil some cabbage leaves ; then mix together a little boiled rice, herbs, a chopped hard boiled egg, and a spoonful of olive oil. Roll this mixture into the cabbage leaf, and fry both sides alternately.

## CHOUX À LA BÉCHAMEL.\*

Boil a fresh cabbage, and place alternately one layer of cabbage, and one layer of Béchamel on the top of each other. Sprinkle a little grated cheese over this, and put in the oven.

## CROUTONS AUX TOMATES.

Cut some bread into rectangles. Peel some tomatoes ; add salt and pepper, and place the bread in a pan with the tomatoes on the bread, adding on each rectangle a few drops of olive oil. Fry till toasted and golden.

Yours, etc.,

"CUISINIÈRE."

\* Béchamel is a white sauce.

# THE Herald *of the* Star

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

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# Editorial Notes

**I**N the month of July, 1921, we published an article by Miss Barbara Villiers, entitled "some questions concerning the Order of the Star in the East." When she wrote her series of questions, which formed the basis of her article, she hoped to draw both from the members of the Order and from the more prominent people in it definite and satisfactory answers which would force and at the same time help the average member to acquire a definite attitude towards the Order and towards its work in the world. I am sure that Miss Villiers is as pleased as I am that her article has provoked replies from Mrs. Annie Besant, from Mr. C. Jinarajadasa, from Mr. G. S. Arundale, as well as representative letters from many other members of the Order. I am sorry to say that we have not been able to publish all the answers that we have received, owing to the limited space reserved for correspondence; but from those that we have published I am certain that the members will have come to some decisions, and that they will be of help to the Order and to the promotion of its ideals. The questions and their answers have helped me to arrange my own ideas, and I shall take up a few points which have struck me during the course of the discussion.

\* \* \*

Miss Villiers asks if the Order as a whole has achieved anything definite? Looking casually and superficially at the work of the Order during these past eleven years, one might be inclined to say that the world as a whole has reaped but little material benefit through the existence of the Order, that the great suffering mass of humanity has not been made suddenly either happy or sane through the proclamation of our ideals and beliefs. We all recognise with pain and reluctance that evolution is a long and wearisome process; the Order can only help to quicken this process and to ease the burdensome load,

not by being merely an annunciatory body, but by possessing members who are true and practical idealists. The mighty and unending task of the humblest of the world, and the greatest, is to find the *true* ideal and the *true and right* path for its achievement; the next step is to achieve. It seems to me that we, the members of the Order, have grasped a true ideal, but we have yet to find the means to carry it out, and the passionate will, driven by impersonal motives. This must be our goal.

Let us return to the question asked by Miss Villiers—"What have we achieved?" Let us amplify her question by saying: "What have we achieved towards the realisation of this goal?"

On the form side we have created an organisation capable of vast expansion and inspired by a common ideal. We have practically in every country of the world a nucleus, sometimes small, sometimes very big, needing but little direction and careful thought to make it an efficient mechanism which shall put into practice our ideals.

\* \* \*

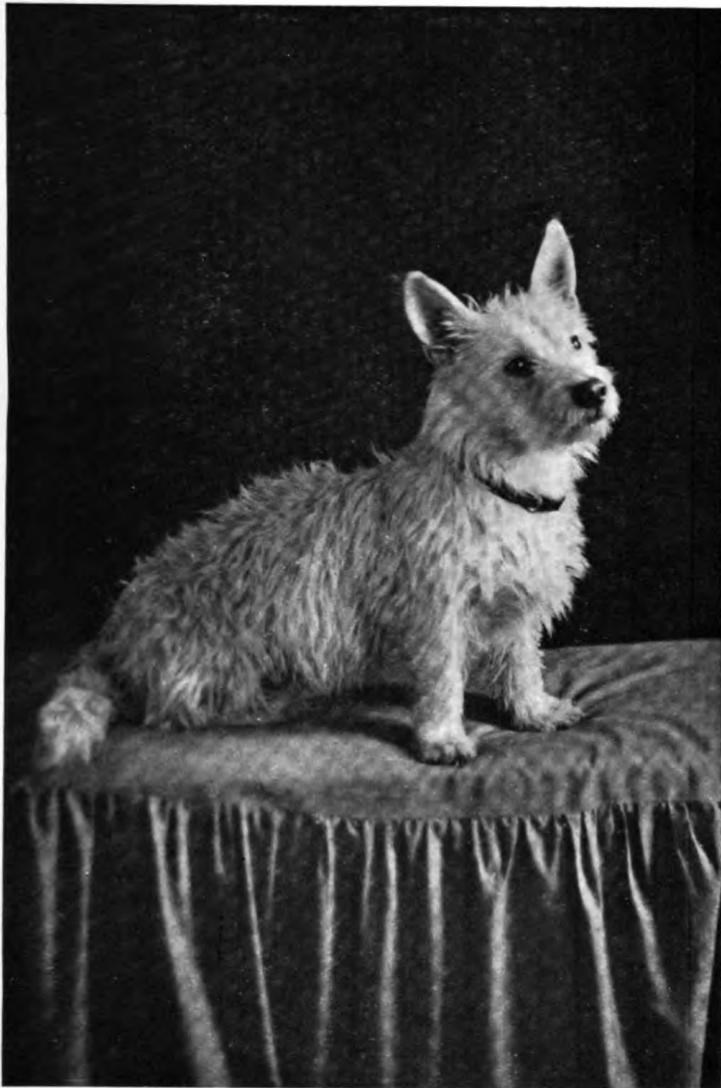
Since my arrival in India I have been so pressed for time that I cannot finish what I have begun in this month's notes; but I shall continue in the next issue of the HERALD, and I beg the readers to excuse the apparent neglect of my task.

\* \* \*

We had a very stormy and unpleasant voyage up till Port Said, but once past the Mediterranean we sailed into calm and blue seas, and life again became pleasurable. At Bombay we were met by Mrs. Besant—a tremendous honour, for she had travelled nearly a thousand miles to meet us. For I always remember that she is generally met, but rarely meets.

I am now on my way to the convention of the Theosophical Society at Benares, where also will be held the Indian convention of our Order.

J. KRISHNAMURTI.



**MADAME ESTELLA HYMANS**

*PHOTOGRAPHER*

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# The Social Futility of Coercion

## The Mechanics behind the Fact

By NORMAN ANGELL

**W**E see going on at this moment, the world over, an intense struggle for the possession of political power. Even those States which for generations, centuries, have been the victims of violence and have seen their nationality and "self determination" frustrated by the imperialism of others, are no sooner free than they use their freedom to deny to others what they have so clamantly demanded for themselves. The Polands of the world are as ready for imperialism, if the opportunity presents itself, as the States which have always denied "self determination."

What is the motive behind this struggle for power? The desire for economic advantage deriving from the possession of territories containing valuable raw materials? The fear of being at the mercy of neighbours obeying similar motives, unless the nation be protected by "strategic" frontiers? These motives undoubtedly play their part. But the extraordinary fact in connection with the phenomenon of imperialism is this: It is this struggle for power which has brought to Europe bankruptcy and all round insecurity. Certainly the peoples do not benefit from imperialism. The populations of the "great" States have no greater prosperity than those of little States like Switzerland or Denmark. But the present chaos is ruinous even to capitalism. For the salvation of capitalism the greatest and most obvious present need of Europe is unity and co-operation. Yet the predominant forces to-day push to conflict and disunity. If it is the calculating selfishness of "realist" statesmen that thus produces impoverishment

and bankruptcy, the calculation would seem to be defective.

Is not the calculation of the political realists concerning the advantages of conquest and predominance merely the "rationalisation" of a motive of which they are unconscious and which they do not even avow to themselves? It is, of course, a commonplace now that much of our conduct is prompted by some hidden and unconscious motive, which we do not care to avow. We then use our reason to prove to ourselves that it is entirely reasonable conduct. The imperialist of the idealistic order will attempt to show that he wants the world painted red because it would be for the world's good; the commercial imperialist tries to prove to himself that it is good for trade, which follows the flag. May they not both be following a common motive? I suggest that the universality of the tendency to domination would tend to show that; and, further, that our reason can be turned to a purpose other than that of proving to ourselves that the thing which we want to do is a reasonable thing. It can also be used for revealing to ourselves the real basis of our action, for demonstrating that the end we pursue is unrealisable by the means we are adopting, and that that end, however we may desire it with part of our nature, is fatal to things which we desire much more.

More positively I have suggested this: The present chaos in European civilisation is largely due to the deeply rooted impulse or instinct to the assertion of our will by domination, preponderant power. This impulse, sanctioned and strengthened by prevailing traditions of "mystic" patriotism, has been unguided and

unchecked by any adequate realisation either of its anti-social quality, the destructiveness inseparable from its operation, or its ineffectiveness to ends indispensable to civilisation. Yet this impulse to domination is fatal to co-operation either between nations or between groups within the nation ; it menaces alike the peace of the world and national unity. I have further suggested that the psychological roots of the impulse are so deep that we shall continue to yield to it until we realise more generally than at present that its indulgence is fatal to certain vital ends like sustenance for our people, and that if civilisation is to be carried on, we must turn to another method, that of contract, partnership in some form. But this relationship is apparently so restrictive of our independence, and appeals so feebly to the emotions, that only a new moral and political tradition, arising in the first instance out of a recognition of its social need, can "discipline" our anti-social instincts, as the tradition of toleration disciplined religious fanaticism when that passion threatened to shatter European society. When we realise the mischief done by certain political traditions and instincts, they will be discredited instead of applauded.\*

I have attempted here to state very crudely the relation of conduct on the one hand to instinct and impulse, and on the other to the intellect. The latter, however feeble its rôle may be quantitatively, does play an indispensable and enormously important rôle. We speak of the feeble power of reason compared with the force of the emotions. One might speak of the feeble power of the compass of a ship compared with the power developed in the twenty thousand horse-power engines within its bowels. Yet if the indications of the compass, feeble as is the power which turns its needle to the North, are not true, the greater the force of the engines, the greater

will be the resulting smash when the deflection of the compass has driven it upon the rocks. This indicates in a rough and ready way the relation of reason to instinct and emotion in the play of social forces.

The fact in the foregoing which, I think, it is so well worth holding in mind is this : In so many of the relations of life, particularly in the group relation, we shall resort to coercion to obtain the necessary co-operations *so long as coercion seems to be effective*. We never do, as a matter of fact, abandon the position of mastery for that of partnership until we see that mastery, domination, won't work. Recall the history of human associations, personal and group ; of slavery, feudalism, serfdom, capitalism, the wage system, and you will realise this : So long as groups or persons in power feel that the services which they need of their subordinates can be compelled—that they are in a position to command such services—their power will be used to that end. And we shall always find them ready with an ethic to justify it : we shall hear of the duty of obedience (for others), of the need of discipline, the obligation to "conduct oneself lowly and reverently towards one's betters." But when we realise two things, first, that we must at all costs have this particular service, that we are really dependent upon the efforts of others ; and, secondly, that we cannot *compel* them to perform that service—what do we do then ? What *must* we do ? We then offer inducements. Then (and not till then) are we in the mood to bargain, to enter a contract, to become partners with the person or group whom we are unable physically to coerce.

Let us put it into a parable. Herbert Spencer hinted at it when he called our attention to the meaning of the bas-relief on the Egyptian vases, of the conqueror in battle leading away his captive as a slave. The conqueror doubtless feels

\* Herein lies the importance of demonstrating the economic futility of military power. While it may be true that conscious economic motives enter very little into the struggle of nations, and are a very small part of the passions of patriotism and nationalism, it is by a realisation of the economic truth touching the indispensable condition of adequate life, that those passions will be checked, or redirected and civilised. This does not mean that economic considerations should dominate life, but rather the contrary—that those considerations will dominate it if the economic truth is neglected. A people that starves is a people thinking only of material things—food. The way to dispose of economic pre-occupations is to solve the economic problem.

that henceforth he will be able to live upon the slave's labour. He is free; the slave is bond. But they are both bond. The captor has the captive by a rope; the former must carefully keep hold of the rope or the captive would run away. The conqueror is tied to the prisoner much as the prisoner is tied to him. When it comes to the tilling of the field, the conqueror finds he must stand over the slave to prevent escape. He cannot go about his business of hunting or fishing. He spends most of his time seeing that the slave does not run away, which the slave spends most of his time trying to do. The combined productivity of the two is not likely to be very high, and the conqueror may well find that the inefficient work of one man may not on that soil support two. What, of course, is happening is that the two are not turning their energies against Nature, which is the only source of wealth, but are cancelling them out by turning them one against the other. Assuming that the victor is intelligent and grasps the real crux of the situation, he will be disposed to say to his captive: "Let us come to a bargain. You till while I hunt, and at the end of the day we will divide the spoils." If that bargain can be made and kept, both will greatly benefit, in terms of total quantity of wealth to be divided, and in security. Where before each stood in danger of the other, they are now partners mutually interested in security. But the conqueror will never make this offer so long as the relationship of mastery seems to succeed. Slave owners have fought bitterly for the retention of slavery even when the economic cost of the institution had already, in fact, condemned it. Only the clear recognition that domination won't work will induce men to surrender their natural preference for it.

That is why it is worth while to stress the importance of what may be called the mechanical reasons for the ineffectiveness of coercion and preponderance. Some of them have already been indicated: if we are turning our energies against one another, to that extent we are failing to combine them against nature. But that

is not the whole of the story.<sup>33</sup> If the services which we would have another perform are of any difficulty or complexity, demanding skill, knowledge, tools (and the services demanded in civilisation are increasingly of that nature), then the knowledge, skill and tools with which we endow our "slave" for the purpose of working for us can be used to resist the claims that we make on him. The real difficulty which we have found in the politics of coercion—even in what may be termed justifiable coercion—as in the exaction of an indemnity from a defeated Germany—lies in that dilemma. The only kind of Germany which could pay the vast indemnities we at first demanded, would be a Germany working with immense effectiveness, with every factory, railroad, harbour, mine, developed to the end of doing an immense foreign trade. And that kind of Germany would be potentially very strong and would find means, sooner or later, of resisting our demands. Resistance can take more forms than the military form. If we endow an India with Western mechanical equipment of communication, printing press, telegraphy and the rest, for the purpose of its industrial development to our advantage, we have also given it the instruments of resistance to our rule.

Men are extraordinarily averse—by reason of the very temper of domination with which we are dealing—to admit the plain conclusions from these obvious facts. Yet they are the clear verdict of the history of human association, whether we examine the results of coercion as revealed in slavery, feudalism and privilege, or in conquest and imperialism. Nor need we regret that truths, towards which men may also be led by some spiritual guide, should be revealed equally in our efforts to ensure daily bread and sustenance—which after all is Life. We may summarise what I have been trying to make clear thus:

For one to impose his will upon the other by force implies resistance; thus two energies are cancelled and end in sterility and waste. For even when one

triumphs, there are still two slaves : the vanquished is slave to the victor, the victor to the need of maintaining supremacy and being ready to use force against the vanquished. This creates a form of relationship as wasteful in economics as it is disastrous in morals. It explains the failure of all those policies based on coercion or aggression—privilege and oppression within the State, conquest and the struggle for power between States. But if the two agree to combine forces, in the common fight against Nature for

life and sustenance, both are liberated and find in that partnership the true economy ; still better, they find in it the true basis of human society and its spiritual possibilities. For there can be no union without some measure of faith in the agreement upon which it is based, some notion of right. This indicates the true policy, whether national or international—agreement for united action against the common enemy, whether found in Nature, or in the passions and fallacies of men.

## The Inner Life

# Another View of Karma

By WILLIAM LOFTUS HARE

### I.

**I**N reading the article in the October issue of the *Hibbert Journal*, on "Karma: its value as a doctrine of life," I was struck by its lucidity, its friendliness, its cleverness and, in many respects, its truth. It is not the sort of article that I should care to refute in a general way ; and although there are many statements of fact that I think are erroneous and some arguments that are strained, it would be uninteresting to go over them point by point. My chief criticism is directed to the inadequate treatment and the unsatisfying conclusions. An author who opens by declaring "the value of karma as a doctrine of life" and ends by predicting its ultimate disappearance ; who fails to provide us with a solution of the intellectual and moral problems which he says karma cannot solve, leaves the whole subject suspended in the air. A much stronger defender ought to have been allowed to state the case for karma before Dr. Farquhar made his attack. I think, too, that the attempt to test an ancient doctrine in its more

ancient form by the criterion of modern ethics is hardly fair. It would have been better to hear the statement of the doctrine in its fundamental and authoritative texts, leaving aside what ignorant itinerant Hindu widows say on such profound and baffling problems.

#### (i.) THE ORIGIN OF THE WORD *Karma*.

The Sanskrit work *karman* from the very beginning simply meant "work," "deeds" or "actions." From this are derived many applications and compound words such as *kritakarman*, "one who has done his duty," *krurakarman*, "a cruel deed," *grihakarman*, "domestic work," *dushkarman*, "a bad action," and so on. Naturally also the word was used to refer to ritual and sacrificial actions, such as *antyakarman*, "a funeral rite," *toyakarman*, "a religious ceremony," etc. In this way it came to be used in such forms as *karmakanda*, the "work part" of the Vedas in contradistinction to *jnanakanda*, the "knowledge part." The word was thus one of the commonest and simplest

in the language, devoid of all profound or doctrinal implications ; but in process of time it came to mean, for those who used it in relation to religion, the due performance of religious duties ; and by those who used it more widely as the practice of deeds which have a moral value. *Hinakarman* means the neglecting of religious acts. Although the work *karma* is an Indian word, its meaning, so far, is not peculiarly or exclusively Indian. On the contrary it would be easy to show that, *mutatis mutandis*, all nations have used the equivalent of *karma* both in religion and ethics. I would go further, and say that all peoples who have been capable of discriminating between good and evil deeds have formulated somewhat similar doctrines to these we find expressed in the earlier forms of the Indian religion. Men were said to be rewarded for their piety by earthly prosperity. The texts of the Shu King, the Rig Veda, the Iliad, and the Old Testament, are full of illustrations too numerous and too familiar to mention. Not only so, but all ancient religions, and the Vedic religion no less than the others, looked forward to some definite reward or some indefinite retribution in the after life as the result of good or evil deeds. Such ideas, though naïve and founded on a very slender basis of facts and observation, were, as Dr. Farquhar would say " vividly moral." They expressed the natural, if unphilosophical, view that man *ought* to benefit by his good deeds and to suffer for his delinquencies. With all our modernity it is hard to believe that he *ought not*. This general view of the significance of deeds in relation to the destiny of man or mankind is, I maintain, all but universal, and if it be untrue it is not the Hindus alone who must bear the discredit resulting from Dr. Farquhar's discovery.

#### (ii.) THE SIGNIFICANCE OF DEEDS.

In all ancient religions and in some of their modern forms this view of reward and retribution passes through well marked phases. The primitives looked for the return of good or evil in this present life in obvious and well-understood forms :

cattle, good harvests, posterity, strength, longevity, power and good reputation. Their ritual acts and their moral conduct were designed accordingly. With the strengthening of the belief in survival after death, the heavenly life was, quite naturally, pictured as a continuance, in greater assurance and security, of the earthly happiness already experienced. The third phase, developed especially by the Jews and the Greeks, was the result of a much closer observation of life and a deeper experience of human suffering. It became clear that good men whose deeds—whose karma, to use the Indian word here—might have been expected to earn for them some degree of earthly happiness were nevertheless denied it. The spectacle of " the wicked " prospering and " the righteous " suffering even unto death became so familiar to the Jews from the prophetic period to their national extinction that it was impossible to harbour the old ideas in their crude form. It was this which gave rise to an intense desire for an after life where the delayed reward might be experienced ; and the doctrine of the resurrection was the first notable result of this hope in Persian, Jewish and Christian religions.

The most remarkable intellectual and moral reaction to undeserved suffering endured by the righteous was that spirit of resignation displayed in the presence of life's tragedy. In Jewish literature the highest example is the Book of Job ; in Greek, the writings, as well as the lives of the Stoics. Without formulating a theory akin to karma they seemed to conclude that man is better than the world, or, at another angle, that some men are better than mankind. Such a view needs serious examination ; but not here.

#### (iii.) THE DOCTRINE OF KARMA IN BRAHMANISM.

Having indicated the general use of the word *karma* in the non-technical sense I now propose to concentrate upon its use as a technical term in Indian philosophy, and I may remark that I read with surprise Dr. Farquhar's statement that " at an early date " there took shape a new

conception of karma which he proceeds to describe in his own words without any reference to the literature; and then that "at a rather later date there arose the philosophy of the Upanishads, etc." Can he find this doctrine for us in any document dating earlier than the Upanishads? I can find no hint or reference to it in the Rig-Veda or their commentaries, the Brahmanas.\*

When the word *karma* assumes a technical form in the Indian literature it does so with surprising suddenness; and still more surprising is the fact that another doctrine, that of transmigration, appears simultaneously and in the most intimate association with it. The older non-technical view of deeds as deserving from the heavenly powers some reward or punishment in this or an after life became transformed into, or replaced by, a newer view which set forth the process or machinery by which this retribution was administered.

#### (iv.) THE FIVE FIRES AND THE TWO WAYS.

But this change did not occur without some preparation, the nature of which we may learn from the myths known as "The Two Ways" and "The Five Fires." Both are found in the earliest Upanishads. The former relates how very pious men, who have performed all the necessary sacrifices, leave the world at death by the Devayana or path of the Gods which leads to the Sun. Some less favourable destiny is allowed for those whose piety has not been so excellent; they take, at death, the Pitriyana or path of the Fathers which leads them to the Moon. They do not remain there for ever but, as a measure of privation of blessedness on account of their not having excelled in virtue, they have to return to the earth for another life. This, I venture to think, is the turning point in Vedic life-valuation. Hitherto, as the Rig-Veda shows, men embraced earthly life with the greatest ardour, but now a new life on earth is not represented as a new blessing, but as a lesser blessing than

had been possible to those who take the Way of the Gods. It is also the oldest text in Indian sacred literature in which rebirth is affirmed, and also the oldest text in which complete release is shown to be dependent upon virtuous deeds. "Those who proceed on that path do not return to the life of man, yea, they do not return." (*Chand : Up : iv. 15. 6.*)

The myth of "The Five Fires" is more complicated, and, for our subject, equally important. At death "those who know this" go up in the flames of the funeral pyre to heaven and by a long process of five permutations or "sacrifices" they descend again to earthly birth. Here too the kind of life to which they descend depends upon their deeds. As in the myth of "The Two Ways" so in this one is found the germinal form of a doctrine of reward or retribution by means of rebirth in this world. The meaning of the doctrine, reduced to its shortest formula, may be expressed in the words of the Upanishad :

Those whose conduct has been good will quickly attain some good birth . . . but those whose conduct has been evil will quickly attain to an evil birth.

(*Chand : Up : v. 10. 1.*)

Still more important is the declaration of Yagnavalkya (*Brihad : Up : iii. 2. 13.*) which seems to have been made by him with the full knowledge of the philosophical content of the two myths. In answer to a direct question as to "where is that person" when the elements composing his body have been dispersed at death, he supplies the amazing response, in effect, *that the person is in his deeds.* It was too difficult, too incredible a view to be discussed in public; evidently it had not long been formulated, and was now being tentatively communicated to the Brahmin world. Yagnavalkya says :

"Take my hand, my friend; we two alone shall know of this; let this question of ours not be discussed in public." Then these two went out and argued, and what they said was Karman, what they praised was Karman, namely, that a man becomes good by good deeds, and bad by bad deeds.

\* Macdonell and Kieth's *Vedic Index* contains no article on Karma or Karman, a very significant fact.

A second passage of an equally authoritative character may be quoted :

Now as a man is like this or like that, according as he acts and according as he behaves, so will he be—a man of good acts will become good, a man of bad acts bad. He becomes pure by pure deeds, bad by bad deeds.

(*Brihad : Up : iv. 4. 5.*)

I cannot help wishing that Dr. Farquhar had tried his powers on these two short sentences which, to my mind, are the fundamental statement of the law of karma, as formulated by the ancient thinkers of India. A man becomes what he does. Can this doctrine be refuted? If it be true it is the most important and the most neglected truth in the world.

At this point we may note the important fact, so often overlooked, that karma is the primary doctrine, while reincarnation is a secondary doctrine supplied as an explanatory myth.

#### (v.) THE DOCTRINE IN BUDDHISM.

Buddhism had what, in some respects, was the advantage and in other respects the disadvantage of having India prepared for its message. In any case, at the time of the Buddha, the greater part of northern India had become familiar with the double doctrine of Karma-reincarnation. We cannot suppose, however, that everybody believed it or there would have been no reason for the Buddha to devote his great powers to enforcing the doctrine.

There must have been a great amount of simple Vedism of the older type in India in 500 B.C. in spite of the teachings of the Upanishad philosophers. The various schools dependent upon the Vedas were slowly separating and specialising, each producing sutras and commentaries. There were some who believed in no God, but in Soul; others who believed in neither and yet were regarded as religious; others openly irreligious and immoralist, and of course the vast majority were merely worldly. I cannot accept, therefore, Dr. Farquhar's picture of India in the grip of a theory of "an eternal process of transmigration, and an eternal existence for every Soul. . . . Thus every Soul was destined to go on

eternally." On the contrary, every Indian philosophy had some conception of bringing to an end the unhappy side of human life and of reaching, sooner or later, to Liberation or Release, *Moksha*. Dr. Farquhar's idea that Release was taught by the Upanishads in opposition to Karma is only partially correct, with certain qualifications. The greater number of texts show that Release in various forms was simply the culmination of a struggle against evil tendencies, and was realisable in this life. *Moksha* of the Sankhyans, *Kaivalya* of the Yogins, and *Nirvana* of the Buddhists, were not other-worldly states or places but, as advertised by their various exponents, states attainable here below. Once attained they led, at death, to "never returning." They were the new form of Devayana. It would be much more true to say that the doctrines of Karma and Release, working together, were intended to, and did as a matter of fact, combine to oppose the claims and burdens of sacrificial ritual. For Buddhism they abolished such things altogether. The relation between Karma and Release in the Vedanta philosophy is another matter which must be separately explained hereafter.

The Buddha's teaching ignored the God (Brahman) at the head of the Universe and the permanent Ego or soul (Atman) at the centre of the human personality. But it maintained a firm hold on karma and rebirth. The metaphysical difficulties which seem to be involved in this decision must not detain us here; we merely have to appreciate what the Buddha taught, in a popular and impressive way. His powerful ethic was propounded for the good of mankind, and he had to point out the advantages of the religious life, which he said was "lovely." His gaze was continually forward. But being India's greatest storyteller he had to turn backwards in order to draw upon the immense stores of the past—history, Brahmin mythology, folklore, the conversations and conduct of elephants, monkeys and alligators—which he set forth with wonderful art in a subtle and humorous, yet

earnest, manner. This constant reference to the past was not to satisfy idle curiosity or even for philosophic speculation ; it was for edification, for the sake of the future. He had to show that life is not full of accidents and aberrations, but that it exhibits the operations of law in relation to human conduct, as to physical processes. He sought to give scientific precision to the idea of retribution according to deeds by means of rebirth. This he stated over and over again, in dogmatic form, with tremendous force.

Nor in the air, nor in the ocean's depths, nor in the mountain caves, nor anywhere in all the worlds, find'st thou a place where thou art freed from evil deeds. There will come a time, Brothers, when the great world-ocean will dry up, vanish and be no more. There will come a time when the mighty earth will be devoured by fire, perish and be no more. But, Brothers, verily there is no end to the suffering of beings buried in blindness who, seized by Craving, are ever brought again and again to renewed birth and hasten through the endless round of rebirths.

(*Samyutta Nikaya xxi.* 10.)

But with this there was not the hopeless pessimism, the eternal unprogressive round of lives which Dr. Farquhar represents to us. On the contrary the statement of the problem by the Buddha and his followers in such terrible words was for the sake of its attempted solution. One sentence out of hundreds like it, which Dr. Farquhar could find as well as I can, will suffice to show this to be the case.

O that a man who seeks his own welfare might pull out this arrow—this arrow of lamentation, of pain and sorrow. For whether the world is eternal, or the world is temporal, or the world is finite, or the world is infinite, *certainly* there is sorrow, lamentation, grief and despair, the cessation of which, attainable even in this present life, I make known unto you.

(*Majjhima Nikaya* 63.)

I will conclude the matter of karma in Buddhism by three quotations which I venture to think put the case very powerfully. The first is in answer to the doubt as to the utility of the religious life. It is to overcome the *otherwise inevitable* operation of the law of karma, says the Buddha.

If anyone says that a man *must* reap according to his deeds, in that case there is no use for a religious life, nor is any opportunity afforded

for the entire extinction of misery. But if anyone says that the reward a man reaps accords with his deeds, in that case there is a use for a religious life, and opportunity is afforded for the entire extinction of misery.

We may have the case of an individual who does some slight deed of wickedness which brings him to hell ; or, again, we may have the case of another individual who does the same slight deed of wickedness, and expiates it in the present life, though it may be in a way which appears to him not slight, but grievous.

What kind of individual is this second man ? Whenever an individual is proficient in the management of his body, in the precepts, in concentration, in wisdom, and is not limited, nor bounded, and abides in the universal : such an individual is he who does the same slight deed of wickedness, and expiates it in the present life, though it may be in a way which appears to him not slight but grievous.

(*Anguttara-Nikaya iii.* 99.)

Again, in the following passage, the religious life, that is to say the life of moral effort, is represented as the soil in which our normal deeds will not fructify with evil results either in this life or a future one. It is otherwise if these deeds are done in a surrounding condition of covetousness, hatred or infatuation.

There are three conditions under which deeds are produced. And what are the three ? Covetousness, hatred and infatuation are conditions under which deeds are produced.

It is like seed that is uninjured, undecayed, unharmed by wind or heat, and is sound, and advantageously sown in a fertile field on well-prepared soil : if then rain falls in due season, then will that seed attain to growth, increase, and development. In exactly the same way, when a man's deeds are performed through covetousness, hatred or infatuation, wherever his personality may be, there those deeds ripen, and wherever they ripen, there he experiences the fruition of those deeds, be it in the present life, or in some subsequent one.

In the converse way, when a man's deeds are performed without covetousness, hatred or infatuation, then, inasmuch as covetousness, hatred or infatuation are gone, these deeds are abandoned, uprooted, pulled out of the ground like a palmyra-tree, and become non-existent and not liable to spring up again in the future.

(*Anguttara Nikaya iii.* 33.)

The third passage is of exceptional interest because it shows the ethical fervour of the Buddha in answering an apparently trivial question similar to those we hear too often to-day. A Queen named Mallikā is the interrogator ; she says :

Reverend Sir, what is the reason, and what is the cause, when a woman is ugly, of a bad figure, and horrible to look at, and indigent, poor, needy and low in the social scale? What is the reason and what is the cause when a woman is ugly, of a bad figure, and horrible to look at, and rich, wealthy, affluent and high in the social scale? What is the reason, and what is the cause when a woman is beautiful, attractive, pleasing and possessed of surpassing loveliness, and indigent, poor, needy and low in the social scale? What is the reason, and what is the cause, when a woman is beautiful, attractive, pleasing and possessed of surpassing loveliness, and rich, wealthy, affluent and high in the social scale?

The Buddha offers an answer which is too long to print here, the substance of which may be guessed from the Queen's reply:

Since now, Reverend Sir, in a former existence I was irascible and violent, and at every little thing said against me felt spiteful, angry, enraged, and sulky, and manifested anger, hatred, and heart-burning, therefore am I now ugly, of a bad figure, and horrible to look at.

Now, in the royal family, Reverend Sir, there are maidens of the warrior caste, of the Brahmin caste, and of the householder caste, and I bear rule over them. From this day forth I will not be irascible nor violent, and, though much be said against me, I will not feel spiteful, angry, enraged, or sulky, nor manifest anger, hatred, and heart-burning: I will give alms of food, drink, building-sites, carriages, garlands, scents, ointments, bedding, dwelling houses, and lamps; and I will not be of an envious disposition nor feel envy at the gains, honour, reverence, respect, homage, and worship that shall come to others, nor be furious and envious thereat.

(*Anguttara Nikaya iv. 197.*)

Can Dr. Farquhar still find it in his heart to say that "the Karma theory has made no serious attempt to think out a criterion of right and wrong"? It is a misfortune for him that he has not yet discovered "an ethical philosophy within the frontiers of Hindu thinking." Before I have done I hope I shall be able to point it out to him.

#### (vi.) KARMA IN JAINISM.

The doctrines of the Jains were taught by Mahavira, a contemporary of the Buddha. Like the Sankhyans the Jains rejected a belief in God, affirmed the Soul, its transmigration and its accumulation of karma. They held to a view that every evil act admits into the soul a portion of atomic matter which goes to build up a karmic body. Man's deeds

have objective consequences which are visible to those around him; they also have subjective consequences which, though invisible, result in the construction of an inner karmic body which accompanies the soul on its migrations, but which, by ascetism, can be gradually exorcised. This primitive and possibly mistaken view was at the same time "vividly moral." It gave a materialistic form to the difficult Upanishad conception that a man becomes what he does. The Jains simply showed the machinery of this process, otherwise hard to understand. They also had the merit of expressing it in a very elaborate and logical manner, so much so that their system has been called "spiritual mathematics." The intrusion of karmic matter in response to karmic thoughts, words and deeds of different kinds and intensities created a complex very much like that which the modern psycho-analysts describe to us—a dynamic unconscious full of explosive impulses. The Jainist analysis of this karmic body was as follows. The soul is bound or weighted down by karmic matter of eight kinds, four of which obscure the soul's essential nature, and are called "Destructive Karma"; other four which do not obscure the essential nature are called "Undestructive Karma." The eight taken together are (1) knowledge-obscuring, (2) faith-obscuring, (3) infatuating, (4) obstructive, (5) bodies, sensations, forms, (6) life-duration, (7) family, (8) the cycle of pleasure-pain. These eight karmas are again subdivided into one-hundred-and-forty-eight categories, most of which are of common knowledge to any psychologist or moralist.

To anyone who, like Dr. Farquhar, is in search of an ethical criterion I would recommend that of the Jains—if it be not too simple for this sophisticated age. Indians speak of *hinsa* and *ahinsa*, injury and non-injury, which we are capable of practising to any degree. As is well known the fundamental ethic of the Jains is non-injury which, in their logical way, they carry too far for illogical people. There are two reasons why we should not injure any sentient creature, they say; the first

is rather like the golden rule: we know that other beings like ourselves are capable of suffering and pain: and secondly because injury to others causes the soul to receive a fresh invasion of the deadly karmic poison which corrupts and weighs it down. I will quote the Jain ethical criteria here.

The living world is afflicted, miserable, difficult to instruct, and without discrimination. In this world full of pain, suffering by their different acts, see the benighted ones causing great pain! . . . He who injures these earth-bodies does not comprehend and renounce sinful acts.

(*Akaranga Sutra I. i. 2.*)

He does not kill movable or immovable beings, nor has them killed by another person, nor does he consent to another's killing them. In this way he ceases to acquire gross karma, controls himself and abstains from sins.

(*Sutra Kritanga II. i. 53.*)

The venerable one has declared that the cause of sins are the six classes of living beings. . . . As in my pain when I am knocked or struck with a stick . . . or menaced, beaten, burned, tormented or deprived of life, and as I feel every pain and agony, from death down to the pulling out of an hair, in the same way, be sure of this, all kinds of living beings feel the same pain and agony . . . as I when they are ill-treated. For this reason all sorts of living things should not be beaten, nor treated with violence, nor abused, nor tormented, nor deprived of life. . . .

This constant, permanent, eternal, true Law has been taught by wise men who comprehend all things.

(*Ibid. 48-49.*)

Too naïve to deserve attention perhaps? We can put it into modern terms, in which it appears rational enough. *Our deeds have both objective and subjective consequences for good or evil. Therefore we should choose the good and avoid the evil. Who can deny this?*

(vii.) KARMA IN THE VEDANTA PHILOSOPHY

The Vedanta was the Alpha and Omega of Indian philosophy, opening with the wonderful intuitive declarations of the early Upanishads, and closing more than a thousand years later with the commentaries of Sankara. For this reason I have reserved it to the last; also because its treatment of karma is unique. As is well known the Vedanta philosophers expound their doctrine in two ways: the "lower knowledge" and the "higher knowledge." The former is similar in character and content to the other Vedic

systems in that it concedes reality to the universe; allows a transcendent god, Ishvara; teaches a strict ethic, transmigration and karma. The lower knowledge accommodates itself to normal, empirical experience and belief of the many. The higher knowledge, however, explains that the lower knowledge, though true so far as the normal mind can appreciate truth, is insufficient when man reaches a higher form of consciousness to which the higher knowledge conducts him, but which it cannot of itself bestow. The intellectual processes of the higher knowledge are directed to expounding the unity of all life and the identity of the Atman, or innermost self of man with the Brahman or innermost self of the universe. These intellectual processes provide the *conception* of the ultimate truth but cannot give the *perception*, the vision itself. Brahman-vidya or the awaking of Brahman-Atman in the Soul, demonstrates beyond all doubt the final truth. This "knowledge of the Self," more than knowledge, is a matter of grace, as western theology would say. It is a mystical experience which is explained as well as it can be by the dialectic of the higher knowledge. It is the peculiar and special form of Release or Liberation taught by the Vedantins, and part of its content, at least, is to show that the lower knowledge is no longer useful or true. The realisation of identity with Brahman, formerly contradicted so forcibly by empirical experience, disposes of the lower knowledge altogether, wipes it out of memory. And with it accumulated karma departs.

According to Vedic philosophy generally, eventual release was possible as the result of the struggle against karma. The Vedanta release was of a different character; for it did not terminate a *real* transmigration or break a *real* bond of karma, but an apparent one: it did not *bring about* a union of man and God but it *established in mystical consciousness* the fact of their eternal identity. All the apparatus of life with its samsara, its suffering, its bondage, its karma, and its release turned out to be illusion.

(*To be continued.*)

# Paths of Blessing

By NICOLAS ROERICH

*(The world-famous Russian Artist).*

## III.

**H**OW are we to bring art into life? Where are these blessed paths? Perhaps they are inaccessiblely difficult? Or they may require countless wealth? Or only spiritual giants may venture along these paths?

All assurances will be unconvincing. These doubts can be answered only by a page out of real life.

I shall take the portraits of four of my friends. They have all left us now. Only one of them was rich in money, the other three were rich only in the brightness of their spirits.

The rich collector was the Moscow merchant Tretiakoff. There was nothing in his family to dispose him towards art. Rather did that old merchant family look with suspicion on the art it did not understand. But unexpectedly young Tretiakoff was drawn into a new path. And gropingly, guided by personal feeling, he began to collect pictures of the Russian school. He went his way alone, only now and again listening to the advice of some artist friend. And it was not by chance that the now famous Tretiakoff Gallery in Moscow began to come into being. With the true intuition of the picture-lover, Tretiakoff understood that the Government generally filled its museums mostly with official productions, passing over the best work of the artists. And this official physiognomy of the museums could not reflect the evolution of the national school. So has it ever been. So far, I fear, it will be in the future.

Art has always blossomed with an ardent personal urge, which will comprehend and find and preserve and give to the whole nation. And so the merchant Tretiakoff grasped the national task of art. And he found out fresh artist powers and lightened their path. And he preserved their work, surrounding them with pure delight. But he made his joy a national joy, and while still alive gave the whole of his remarkable collection to the city of Moscow. And the task which he had set himself was no small one. He had not simply gathered together a mass of valuable pictures, but made his collection reflect the whole of the Russian school. Everything that was new, brilliant, important came under the eye of Tretiakoff. This taciturn, grey-headed man, in his large fur coat, indefatigably visited all exhibitions, and nothing could hold him when he considered a picture important. He would mount the steep stair leading to the studio of the young beginner in art. He was first to see a picture finished. He was first at the opening of an exhibition. But he was also first in the possession of the best and most characteristic work.

It came to pass that the prizes given by the highest art institutions were considered as naught compared with the purchase of a picture by Tretiakoff. And the destiny of the beginner in art was decided not by the Academy, but by this sincere and taciturn man. When there was no more room on the walls in his house, Tretiakoff built another beside

it. If this was needed it had to be done. And art was not to suffer any loss.

Of course, it may be said that with Tretiakoff's great wealth it was possible to collect on this vast scale. He was able to choose the best and could gather enough to represent the whole of the Russian school in his collection. It was true that his wealth made this scale possible, but the quality of the collection, his love of the work, and his living creative work in the choice itself of pictures and of men—all this proceeded not from the amount of his means, but from the countless riches of his spirit. Thus did one man, strong in spirit, do an infinitely important national work. And now, should the Government seek to have a new Tretiakoff Gallery, it would find itself powerless, for it was the urge of the spirit that created that inimitable combination of beauty.

This is an instance of ideal creativeness within national limits.

Now for another spiritual portrait. Here we have the same power of spiritual urge along with a mighty struggle with means. It was Count Golenishtcheff-Koutousoff, a well-known poet and worker in the sphere of culture and Chamberlain at the Imperial Court. In his case family traditions conduced to the development in him of the love of art. His historical knowledge was great, special deep poetic gifts were his.

His collection consisted of pictures of the old Dutch, Flemish and Italian schools. Its fundamental characteristic was not the search for conventional names but the truth shown in wonderful creations. The collector understood that the names of Rembrandt, Rubens, Van Dyke are purely collective names, that only the lowest type of collector seeks in the dark for that which to him is but an empty sound. But a better knowledge of art shows us a countless number of artists engulfed in so-called great names. And the task of the cultured collector is to distinguish among these forgotten names for truth's sake. If on an excellent picture attributed to Rembrandt we find the signature of Karel Fabricius, his pupil—is a fine

picture any the worse for that? Or, again, could Van Dyke paint two thousand portraits in one year? Of course not, but he had up to two hundred pupils.

I know how grieved the Count would be to learn that one of his favourite pictures, by an unknown Flemish painter Haselaer, now hangs in the Metropolitan Museum in New York under the name of Joachim Patinir.

In the name of truth, Count Golenishtcheff-Koutousoff sought to discover the real names of painters and remedied, as far as he could, the sins of mercenary human history. And what loving intimacy breathed from his choice collection. Every picture, too, had been obtained with difficulty, with privation. Every new member of the collection was greeted with the disapproval of numerous relations who grudged the money spent on it. And money was so scarce. His small Court salary was not enough to live on. And this collector departed this world surrounded by his real friends, his pictures. And he willed that his collection be dispersed to give new joy to new seeking souls.

Golenishtcheff-Koutousoff was the type of the refined collector, who, working and rejoicing in new beauty and truth, sends it forth again to serve for the ennobling of the human spirit.

Now for the type of a young collector—an instinctive collector from his school-days. Instead of the joys natural to his age, the boy develops a love for works of art. From childhood, without possessing any personal artistic capacities, he is distinguished by education and developed taste. He is attracted by all that is beautiful. His spirit seeks to rise.

What pleasure it was to pass the time with young Sleptsoff. While yet a pupil of the Imperial Lyceum, he began to collect pictures. His purchases were not chaotic, not accidental. He knew what he was doing. And all the money given the boy by his mother for pleasures was spent on his noble pursuit. And if sometimes he was short of money, his enthusiasm for his general task never suffered from this.

And this general task was a fine one. The boy developed a love for certain very subtly selected painters, and decided to have specimens of each of them in all the periods of their work—to preserve and to hand on to posterity a complete picture of the creative human life of each. The youth dreamt of the future: each painter was to have a separate room and the whole furnishing of the room was to correspond with the character of the art represented in it—the furniture, the embellishment of the walls and ceiling, the character of the lighting and the floor covering. From this we may gather what subtlety of perception lay in that young soul and what deep love and care surrounded each of the artists represented. In these special rooms choice singing and music were to be heard at times. Or suitable passages were to be read aloud. In a word the dream of harmony of the unity of art was to be realised.

It was a joy to hear how a new work of art was selected for the collection. What subtle and truthful considerations were expressed for discovering and bringing out a new and worthy feature in the creative work of an artist. And you could see in this treatment of art no mere fancy, but a real cultural need. And this subtlety of culture infected those surrounding him. Both thought and speech were purified by this bright ascension of the spirit.

Sleptsoff dreamt of handing over his collection to the nation, without any care for his name. But he left us too early to do so. And he left us in an unusual way. He went out for a ride and did not return. He passed over unexpectedly, in the midst of Nature, listening to the harmony of the Cosmos. An enviable passage—a passage to new beautiful labours.

This was the type of a sensitive soul with ingrained feelings of a future harmony and unity.

Now for one more touching type of a collector.

A very poor officer in a line regiment, stationed in a distant provincial town, reaches out to art with all his soul. Depriving himself of many things, Colonel

Kratchkovsky, always pleasant in manner, always active, burning with enthusiasm, seeks to gather a collection of specimens of Russian painting. Of course he is unable to collect large pictures. So he collects small pictures—sketches, studies, drawings. But in its essential value his collection becomes a very considerable one. He seeks for the best painters; he understands that often the sketch is more valuable than the picture itself. He seeks to bring out the character of the artist in its most typical features. This is not a buyer of cheap pictures. This is a true collector. And therewithal he himself is often in want of ten roubles (five dollars), and for him it is a matter of the greatest consequence whether he has to pay ten roubles more or less for a picture. And he asks the painter to let him have the picture and persistently persuades him to a lower price. And his words produced their effect and the sketches were given him. And he would rejoice with the bright joy of a child, and would write enthusiastic letters about his new treasure. How he loved art, and with what lofty meaning he surrounded the conception of true creative work!

In his will he bequeathed the whole of his collection for public use. More than that, he commanded that all his modest property, all that he had in daily use, be sold, and the proceeds applied to the purchase of more works of art which were to be added to his collection.

This is the type of an outwardly unnoticed but deeply important worker for the culture of the future. His example drew the attention of many. And if you could see his letters written from the battlefield! His was a pure soul. Colonel Kratchkovsky left us during the late war.

I might show you many more characters, full of noble seeking in different spheres of art. But even these four types show the level of those cultural aspirations which are so necessary for humanity.

So do things happen; not in dreams, but in real life—sincerely and actively. And such pure labours are accompanied by a smile of joy. How near are the

seekings of art to the attainments of the spirit.

It is time to understand, to note and to apply to life these wondrous channels.

And when art has entered actively, irresistibly and simply into all spiritual

developments of public life, then it will be brought also into the whole of modern life.

And it is through these channels that the true paths of blessing will draw near to every human heart.

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## Books of the Month

# Nature as Healer—A Blavatsky Book—The Outspoken Dean—Prohibition in America

By S. L. BENSUSAN

**A** YEAR ago Mr. Clement Jeffery delivered a series of lectures on Nature Cure at Mortimer Hall, London, and a selection from these has now been published under the title of "The Philosophy of Nature Cure" (London, C. W. Daniel, Ltd.). I have read the seven papers of which the book is composed, not only with considerable interest, but with a certain limited conviction. It is possible to set out very briefly and in general terms, the author's theories. He has a profound disbelief in drugs; he holds that proper diet, massage and osteopathy are the great contributory forces to good health, and he is a believer in Iridology, that is to say, he holds that Nature writes on the iris of the eye her own indications of the state of the body. This belief has a large following, and several popular exponents on the far side of the Atlantic. There are lengths to which the mere layman cannot go in company with Mr. Jeffery, and his theory that all acute disease is a healing effort of Nature, is one that will make some, at least of the judicious, grieve; but whatever the points of detail in which we may join issue with the author, the fact remains

that he is pointing the way to a realm in which long-forgotten truths may enrich this century with a very valuable harvest. Gradually we are becoming aware of the part that the mind can be trained to play in controlling the organs of the body. We all know that suggestion has a very definite value, that faith can effect cures, that many of the followers of Christian Science are justified by personal experience of the belief that is in them. The doctors themselves admit that the Victorian age over-dosed and over-drugged, and that we are on the eve of great changes must be apparent to all who study the slow progress of the new thought. Yet it is well to remember that there are very grave dangers associated with unlimited belief in the unqualified practitioner. What is wanted above all things, is a properly mapped out course with a degree from some body that stands above suspicion to be won by all who wish to practise a new art of healing or to put their novel theories into practice. If this is not done, we shall find quackery rampant, confusion everywhere, and nothing but discredit for all new ideas. This way reaction lies. So far as I am able to see, the progress of Occult Science and even the proper

development of Theosophy have been hampered by the charlatan, the tendency to turn the smallest extension of natural faculty to commercial uses, the temptation to deceive for a profit. We have seen these forces at work and are able in some small measure to estimate the unfortunate results. The new healing is, after all, just as liable to be mis-used as is the revival of an old Faith.

There is no novelty about these happenings; we can go back nearly 150 years to the great impostor, Dr. Graham, who had his Temple of Health in Adelphi Terrace, where Emma Lyon, who was afterwards Lady Hamilton, and became Nelson's mistress, posed as the Goddess of Health. Graham exhibited electrical machines, globes and figures of dragons. He charged one thousand pounds for an Elixir of Life, and for fifty pounds a night one might sleep in his magneto-electric bed. Finally Graham became a religious enthusiast, an opium eater and a lunatic, but for all the quackery associated with him, there were some sound truths underlying his teaching. He advocated the cold bath, the open window, vegetarian diet, abstinence in the matter of alcohol, being in all these matters well in advance of his time. It would be possible to-day to make out a case for many of his theories, though the man was in practice, if not altogether in theory, a complete humbug. There are to-day a good many books written on lines parallel to the Philosophy of Nature Cure, though it is due to Mr. Jeffery to admit candidly that few are written with equal coherence and persuasiveness. The thoughtful reader who realises the value of a sound body as the vehicle of a sane mind, will derive much stimulus from Mr. Jeffery's pages, and he may take just as much from them as he feels can be used with safety for his own benefit. But before any system of Nature Cure can be recommended with perfect confidence, it must be the outcome of close scientific training. I do not suggest that Mr. Jeffrey lacks credentials; on the other hand he does not present any. The amateur, however gifted, has definite limitations which should not be overlooked, he is

and must remain an unauthorised and unregistered practitioner unless he will take the trouble to go through a course of medicine and run the risk of finding hard facts that may be fatal to pet theories.

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I suppose most of us have tried at one time or another to do justice to Madame Blavatsky, and those who have brought nothing more than an amateur's faith to the task have been baffled again and again. I confess that the Secret Doctrine and Isis Unveiled belong to heights that I am unable to scale, but I have often felt that there is much in Madame Blavatsky's teaching that would be helpful to the world if it could be set out in a form that would appeal to the intelligence of simple folk. A very good beginning, on a small scale, has been made by Winifred Harley, who has compiled a Blavatsky quotation book with an extract for every day of the year. It is published by the Theosophical Publishing House in London, and is issued also in Italy and California. I think the limitation of a quotation to each day will not be observed by the reader. Few will be satisfied to follow the calendar. I have dipped very freely into it and hope that this book is no less than the first of a series, because Madame Blavatsky had a peculiar gift for getting at the heart of things, and for producing in a few inspired lines the thoughts that stimulate and return. It would be possible to fill pages with passages one would gladly learn by heart. It is impossible not to feel that Madame Blavatsky was a teacher in the best sense of the term. The little quotation book can be kept comfortably in the pocket, where my copy lies at present; it can be taken out at odd moments in the train or in the study, and the reader may be assured that he will find wise counsel. The effort that went to its compilation was worth while and has been well made. Books of rare worth are now no longer completely sealed books to that section of the general public which is anxious to extend its very limited knowledge of occult thought.

Dr. W. R. Inge, Dean of St. Paul's, is well known as a very fearless preacher and a writer who must be reckoned with. His "Outspoken Essays" (Longmans, Green & Co.), though they were issued for the first time only two years ago, have reached their eighth impression and second edition, while the preface gives us the welcome news that another volume, dealing with present day problems as the author sees them, may be expected shortly. The Dean, who has collected these Essays from some of the leading reviews, is at once a scholar and a clear thinker, whose mind probes to the heart of things. It is possible to disagree with him quite heartily, and yet to feel that his thoughts are a valuable contribution to national well-being, and although some of his Essays are rather long and not to be handled lightly, it would be extremely difficult to find any one of them that is not lightened by flashes of insight that play pitilessly upon existing conventions. There are comments that compel a chuckle of satisfaction, and he knows how to hit extremely hard. For example, he says that "the theory of democracy—*vox populi vox Dei*—" (by the way he or his printer denies the Deity the compliment of the capital letter) is a pure superstition, "a belief in a divine or natural sanction which does not exist," and he goes on to say that no one can govern who cannot afford to be unpopular, and no democratic official can afford to be unpopular. This of course is tantamount to saying that no democratic official can govern, but it is a conclusion that the Dean does not seem to consider worth stating save by implication. Later he tells us that democracy is a disintegrating force, strong in destruction and tending to fall to pieces when the work of demolition is over. He admits that there are cases when demolition may be necessary, but I imagine that he feels, as most thinking men do, that it is easier to destroy than to construct, and that the constructive policy is the best of all. The other feeling, which was so rampant some eighteen months ago, has died down; presumably Bolshevism is running short of money for propaganda.

His admiration of the town-dweller is limited. He declares that our poor urban brother has "No God and no devil," that "he lives without awe, without admiration and without fear." Again, he warns us that the period of expansion is over and that "we must adjust our views of earthly Providence to a state of decline." He becomes indeed the "gloomy Dean" when he says "no nation can flourish when it is the ambition of the large majority to put in 4d. and take out 9d. The middle class will be the first victims; then the privileged aristocracy of labour will exploit the poor. But trade will take wings and migrate to some other country, where labour is good and comparatively cheap."

Turning to another question, he says that organised religion has been a failure ever since the first concordance of the Church and State under Constantine the Great, and this is a statement that will give many worthy people furiously to think. His Essay on Patriotism is, I think, one of the least satisfactory contributions to the volume, because it seems obvious that until all humanity is moved by a love of humanity, a love that knows nothing of boundaries and rises above emotional, localised impulse, there can be no lasting peace and good-will towards men. Such a concession is considerably more than Dr. Inge is prepared to make. But even this Essay, which on the whole will act as an irritant to some temperaments, is made stimulating by some of the shrewd thoughts it enshrines. Here is one—"The average man is rich enough when he has a little more than he has got, and not till then." Again, he says, "On the whole, in imperialism, nothing fails like success. If the conqueror oppresses his subjects, they will become fanatical patriots, and sooner or later have their revenge; if he treats them well, and 'governs them for their good,' they will multiply faster than their rulers, till they claim their independence. The Englishman now says, 'I am quite content to have it so'; but that is not the old imperialism." Later he tells us that in spite of the proverb, it takes only one to make a quarrel. "It is quite useless for the sheep

to pass resolutions in favour of vegetarianism while the wolf remains of a different opinion." He points out that Imperial Rome prevented the growth of nationalities, and that the absence of sturdy independents in the countries round the Mediterranean, especially in the Greek-speaking provinces, made the final downfall inevitable. If this be true, and I am afraid some of us will not accept it as a sound reading of history, Great Britain at least has not been a conspicuous offender, although the Dean does not find our behaviour in India above suspicion. He says of the Anglican Church, that it is characteristically English in its dislike for logic and emotionalism, and he declares that the vulgar class—presumably the non-conformists—give vent to their religious feelings in unctuous emotionalism and sentimental humanitarianism. Here we have another statement that might conceivably have been more guarded, even more generous, and have done a greater justice to those whose misfortune it is to disagree with a very considerable authority. When we read of the early struggles of non-conformity we cannot but entertain profound respect and admiration for the founders. But it is clear that within the limits of his very strong convictions, Dr. Inge endeavours to be fair. He tells us that in a serious controversy the right is seldom or never on one side, and that in the normal course of events antagonistic theories are modified through the influence of their opponents, until the acute stage of a controversy is ended by a compromise. He displays a certain leaning towards mysticism, holding that this conception of religion appeals more and more strongly to the younger generation to-day. "It brings an intense feeling of relief to many who have been distressed by being told that religion is bound up with certain events in antiquity, the historicity of which it is in some cases difficult to establish; with a cosmology which has been definitely disproved; and with a philosophy which they cannot make their own." He charges the clerical demagogues with showing more interest in the unemployed than in the uncon-

verted—a shrewd thrust this, but only one of many.

There are countless books written nowadays by industrious folk who have nothing to say, and it is a relief to come across a series of brilliant Essays that never fail to hold the attention even when they attack with flout or gibe some of our strongest convictions. Few leaders of the Church of England would venture to be so outspoken, to make so many concessions to their opponents, to be so fair in argument. I think that "Outspoken Essays" will enjoy a position that is seldom won by the clerics who favour the pages of our "heavy Reviews."

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It is to be feared that the Press of this country has not dealt quite fairly or even truthfully with Prohibition in America. This is hardly surprising; it is obvious that advertisements are the life-blood of newspapers, and the brewers, distillers and restaurateurs are among the biggest advertisers, consequently for great newspapers to attack the drink traffic is for them to commit a painful operation upon their own bodies. One very unfortunate result is that the true story of the American effort has not received extended notice. Fortunately Prohibition has a very strong supporter in Sir Arthur Newsholme, M.D., late Principal Medical Officer of the Local Government Board and Lecturer on Public Health at Johns Hopkins University in U.S.A. As a result of three years travel in the United States and Canada, he has published a little book entitled "Prohibition in America" (P. S. King & Son, Ltd.), and there he has set out in what appears to be a simple, direct and honest fashion, the facts of the case. We all know with what difficulty Prohibition was reached, because it involved an amendment of the constitution of the United States, and these amendments are very difficult to arrive at, but once the States had set their hand to the plough they declined to draw back, and Sir Arthur Newsholme considers that in spite of all that has been said to the contrary, Prohibition has come to stay,

and that it will spread from the New World to the Old, to the great betterment of both. One of the most important developments in the history of Prohibition is the States' refusal to give compensation to the manufacturers of alcoholic drinks. This is no new decision, because many years have passed since it was decided that the brewing and distilling properties of the country, being subject to the police powers of the State, were not entitled to the privileges that accrue to harmless business. The campaign in America had to face the usual difficulties, the opposition of big monied interests, the fanaticism of its own followers, but the results to Prohibition in the first year, which came to an end on January 16th, 1921, were found to be quite satisfactory. Alcoholic liquor is still smuggled into the United States across the Canadian and Mexican Borders, but a few figures are available to show how great has been the decline in home production. For example, in 1915 New York brewed over thirteen million barrels of beer, and in 1920 under one million. In 1915 the national spirit consumption in America, reckoned in proof gallons, was 127 million, in 1920 it was 28 million. Alcohol can only be prescribed medicinally by doctors who take out permits, but so small is the belief in the medicinal value of alcohol that some 80 per cent. of the medical men of the United States have not applied for permits. The Federal loss of revenue from taxation amounts to 280 million dollars, but against this must be placed the fines and penalties. The arrests for drunkenness in 54 American States have fallen from 327,000 in 1917 to 141,000 in 1920. In the State of Minnesota alone the savings credited to the development of temperance amounted to seventeen million dollars in

one year. In 1916 there were 680 deaths in New York City through alcoholism ; in 1920 there were 69. Dr. Newsholme has of course a trained mind and consequently a cautious judgment. He states that the statistical evidence shows reduction of alcoholism, crime and poverty, but he wants several years' experience to accumulate and the present partial Prohibition to become complete. Then he believes that disease and mortality, destitution and crime, under-nourishment and ill-development of children will all show a very marked reduction.

This question of American Prohibition is one that concerns Englishmen very nearly, because there is no doubt that the same appalling conditions that America has triumphed over obtain in this country, and there is every reason to believe that an adoption of the same methods would produce similar results.

Dr. Newsholme's booklet is too dear ; 2s. 6d. for 68 small pages is a price that will keep it out of the hands of many people who could employ it to great advantage. It is to be hoped that a cheap edition will be forthcoming shortly, because in the hands of those who are fighting the drink question in Great Britain against appalling odds, this little book would provide a very valuable weapon. Even in war time one would have looked askance at the figure ; to-day it should be possible to produce the book for a shilling or less, and in this way to add enormously to the range of a striking yet restrained appeal. The public mind can best be reached and the public conscience stirred by the adequate marshalling of significant facts and figures, but there are not 20,000 words in the book, and costs of production are not nearly so high as they have been.

## The Wanderlust

What is this spectre, wraithlike round the  
 brain  
 That twists and turns, compelling those  
 who see  
 To follow where it leads and eke obey  
 The far off whispering murmur of the  
 breeze ?  
 What breeze ? you ask. The breeze that  
 through the trees,  
 O'er seas and oceans, o'er the mountain  
 heights  
 And through the valleys whispers softly low.  
 Whence comes it ? Can no man the spell  
 explain,  
 That wakes elusive spectres in the thoughts  
 Of those that hear it ; feel it beckoning ?  
 From East and West, from North and  
 South it comes  
 And hither also takes its sib'lant way ;  
 A thing of horror to the human heart  
 If not attuned to its persistency ;  
 A ghastly longing for some world unknown,  
 Unseen, without the compass of the  
 thoughts  
 Of those, whose minds, prosaic and con-  
 fined  
 Are trained to civilised and base ideals  
 Of Mammon and such kindred recompense  
 For labours that will aid tranquillity,  
 When to their labours they would say adieu  
 And Age, the summit of man's life, is here.  
 To such as these the message comes in  
 vain ;  
 The voice of soul cries out, but might  
 be dumb  
 So far as brain and heart have ears to hear.  
 How can they answer, circled as they are  
 With bastioned walls of fatuous prejudice  
 Against the Soul-being, he who lets his soul  
 Ride roughshod o'er his educated self  
 And thus achieves, in this unthinking  
 time,  
 The name of Genius or, should shine his  
 star  
 In lowlier realms, the name Bohemian ?  
 Such prejudiced and self-sufficient beings  
 How can they guess the gladness of a  
 dream,

Intoxicating in its wantonness,  
 When ghostly visitations urge the soul  
 To fly to highest heights on eagle wing,  
 And thence, all-seeing and all-knowing,  
 choose  
 The course on Earth that, rough though  
 it may be  
 And hazardous, yet leads to Fame and then  
 Leaves Fame undying, though the mortal  
 part  
 Of that frail being back to dust has gone ?  
 How can they know the joys that come  
 with toil  
 Unending in the search that lasts for life ?  
 The search, I mean, for that immortal note  
 Which, swelling in the bosom of the soul,  
 Defies the search of him who, seeking it,  
 Yet knows the hunt unequal from the  
 start.  
 For is it not the unknown, the Wanderlust,  
 That, when poor mortal man approaches,  
 goes  
 To nothingness, a shadow or a wraith,  
 Possessed of which, no man need e'er be  
 dull  
 But always filled in heart and soul and  
 mind  
 With joy of hope and faith in future store  
 Of happiness, and peace eternal, where  
 In ending life's sad round he finds at last  
 The indissoluble affection of mankind.  
 Yet many different types of man we find,  
 Who, knowing all there is to understand  
 Of Wanderlust, yet treating not the same  
 The call, win, all, the crown at which they  
 aim.  
 Come, Reader, then, that, understanding  
 not  
 The lines here written of the Wanderlust,  
 Are yet not quite untouched by that great  
 flame  
 That burns anon to tempt the weary path,  
 And let thy mind dispense from out the  
 store  
 Some thoughts the which shall weave the  
 semblance rare  
 Of incidents in that great lifelong quest.  
 J. R. CLELAND.

# Reincarnation and Physical Health

By EUSTACE MILES, M.A.

## I.

**S**PLENDID work has been done by the Order of the Star in the East in the mental, social (or group), moral and spiritual spheres, encouraging on the one hand hopefulness and confidence, and on the other hand a sense of responsibility and a tendency to carefulness in these spheres.

But a vast work remains to be done in the physical sphere. Too often members of the Order—like Psychics—build on an inadequate and unsound physical foundation.

Recently, it is true, some attention has been paid to diet. But as a rule this has taken the negative form of the prohibition of meat. The humane reasons for meatlessness are obvious, and so are what we may call the evolutionary well known as they are expressed in Theosophical teachings. So also are the æsthetic ; for how horrible is the thought of the slaughtering, to say nothing of the transport, of animals ! A certain number of members choose the meatless foods because they know that these foods tend to a cleaner body and a clearer mind. I do not imagine that many adopt the meatless *régime* mainly from motives of economy, but these motives are quite important to-day.

Whatever the motive or motives be, as a rule the diet has been unscientific. It has been just haphazard "vegetarianism." It has not been according to a sensible study of food-values and food-balance ; and it has not even been artistic.

Let me give an example of a mid-day meal served at—let us say—a Theosophical establishment. First there was a thick soup, almost enough in itself to

satisfy a person for a meal. Then came another over-satisfying dish of macaroni (with a little tomato flavouring), and some potatoes and green vegetables—the two latter having had their precious juices boiled out of them and thrown down the sink. Last of all, incredible though it may sound, came a substantial milk pudding. Such a caricature of food-reform is an utter abomination. I have protested often, but in vain. One answer, I remember, was that this was cheap, and that it contained no meat.

Now the result of such a diet has been a very unsatisfactory appearance—and example—on the part of some members ; and appearance does count considerably ! Besides this, I know that many are uncomfortable and suffer from premature fatigue in spite of their excellent desire to help others.

In the next article I shall suggest more positive schemes of diet. Here I only wish to prepare the way for the second article.

As to drinks, nearly all Star members and Theosophists are teetotallers, I believe, but many are also "teatotal"—if under tea we may include also coffee and cocoa. As a rule they take far too much sugary and starchy stuff. The question is a complex one, but it must be remembered that all these three drinks, as well as sugar, are stimulants.

I have met and admired, for their beliefs and principles, many hundreds of members of the Order. Comparatively few of these look as healthy as they should. Comparatively few do themselves justice. Comparatively few breathe deeply and fully, or are well developed, strong, supple,

poised. Comparatively few even hold themselves rightly. Comparatively few are, to use a vulgar phrase, walking advertisements of their creed.

This neglect of simple physical means to health is not a matter that can be glossed over any longer. Our body is not merely our vehicle or our clothing or our house, or all three of these together—it is also our expression.. Those who try to think and work and speak with an unsatisfactory body are like people who try to write with a crossed nib, or to carve with a blunt and chipped knife.

For the body is more than our clothing. It is our instrument of work—both physical and mental and spiritual work.

On the purity and health of the blood, which obviously depends largely on our food and drink, depends largely, in turn, the health not only of the organs in general, but also of the brain in particular.

On such physical matters as the position of the organs, the depth and rhythm of the breathing, and the relaxing of the unwanted muscles—all three matters mainly of muscle control—depend, to a great extent, the quality, quickness, endurance, and pleasantness of the work.

It is true that some giants in will-power or in spiritual power have influenced their bodies by means of their minds, so that they do not need to attend much to physical helps to health; but they have been the exceptions. In most

real religions there has been great care—prescribed and taken—for the physical: great care for diet, fasting, drink, cleanliness, breathing, good position, and so forth.

I have spoken thus far about this one life here. What I have said has been only a fraction of the whole plea for physical care during this one life. It is, of course, a still smaller fraction of the whole plea for physical care in view of many successive lives here in the world.

To a certain degree it must be the fact that, as we treat our physical body now, so we shall inherit our next body. "He who soweth to the flesh, shall of the flesh reap corruption"—or else pleasant energy under control of the highest conscience. This surely means that physical mistakes shall work out some of their fruits in the next incarnation. Physical mistakes or (as Herbert Spencer calls them) "physical sins," may have their results in a less efficient and comfortable body the next time we come back to earth.

In the following article I shall suggest a few hints on easy self-training for all.

Meanwhile, I am giving to the HERALD OF THE STAR some copies of my book "Through the Day." This book shows in how many ways every one can easily improve physical health and mental health as well, from hour to hour. The money from the sale of these books will go to the funds of the Order.

*(To be continued.)*

## Educational Reform in Germany

By PHILIP TILLARD

**T**HE defeat of Germany, so far from retarding as in England and other countries educational progress, has but hastened the reforms that have been imminent for some time past in this direction.

Articles 142 and following of the existing Constitution lay down the essential principles of the changes in view, which are worthy of the most careful consideration in all countries where education is regarded as one of the chief factors of true racial progress.

The inspiration that has given birth to the reforms must be placed entirely to the credit of the Socialist party, more especially to that of the National Socialists, whose best known representative formerly was Fichte. The torch he lit has been handed down faithfully by his successors to the present generation, with the result that to-day a large majority of the progressive thinkers in Germany have flocked to his colours. All the political parties of the Left, the Liberals, Democrats, the Majority, Minority and Independent Socialists, and the Communists form a strong coalition to enforce these measures, which will shortly be laid before the Reichstag. It is also significant that the most important teachers' union, composed of 120,000 members, is supporting by an active propaganda the efforts of the reformers. Briefly stated, the chief points of the proposals are as follows :—

1. The compulsory extension to eighteen years of age, at which pupils are excused further school attendance.
2. State control of all education.
3. The grouping of the entire educational system under the two headings, Primary and Secondary.

Leaving aside for the moment an examination of the first two points, the aim of the third will be that all children, regardless of what section of society claims them, will be forced to begin their elementary studies at the one and the same Primary school. After passing through the latter, all pupils, graded according to their aptitudes and without consideration for accidents of birth or fortune, will be drafted to the various Higher-Grade or the Technical Schools grouped under the Secondary system.

The idea underlying the scheme is that every child has a right as a future citizen to the best education its country can give it, and it is hoped that a system developed on the above lines will extend the intellectual wealth of the nation. In this way also there will eventually tend to disappear the antagonism that has

existed hitherto between the various schools, which based on the class system have developed along entirely different lines.

The third and final object of the reformers is to secure by a uniform educational system, controlled by the State, a wider spread of the national culture to which the race at any given moment may respond.

Such are the outlines of the reforms in view. Various obstacles must be surmounted before these hopes can be realised, as for instance the opposition of the middle classes who cling to class distinctions in education, the political and religious difficulties, and the means of financing the proposed scheme, all of which, combined with the present unstable condition of the country, may retard the realisation of the reformers' hopes. One thing, however, is certain, that the German nation is fully conscious of the value of education, and will spare no pains to perfect a system, which already before the war was probably the best in Europe.

The drastic nature of these reforms will naturally expose them to much criticism even among those who hold wide and unorthodox views on education; but it would seem worth while to examine in detail each of the three main heads under which the proposed reforms fall.

The first, the extension of the age limit for education to *eighteen* years, will meet with the least opposition, for the objections to it are mainly of an economic nature. Most open-minded people will agree that the primary education in England finishes at too early an age, and that the years between sixteen and eighteen are those in which the pupil will make the chief progress. At the same time, however, it is recognised that in the so-called working classes the value of the child as a breadwinner for the family is an important asset even at fourteen or fifteen. The difficulty is obvious, but should not be unsurmountable by a gradual readjustment of economic conditions, especially when it becomes more generally recognised by all classes

of society that a well-educated community is the chief source of the nation's welfare.

The Night School has its disadvantages in that the pupil is often too tired after the day's work to provide the necessary mental concentration, but if the curriculum, as will be dealt with later, were to comprise only manual instruction, this objection would no longer hold good, for the brain would not be taxed in the same way. The revival and reorganisation of apprenticeship, under proper control to prevent the pupil being exploited by his employer, might well supplement and eventually supersede the Night School; but in any case the last three years of a child's educational life, with certain exceptions as will be considered afterwards, should be devoted to the learning of a trade of some description.

The question of state control brings us on to more thorny ground. "What! Eton and Winchester controlled by the Board of Education? Preposterous!" one can imagine the outraged paterfamilias exclaiming, and yet this is what must and will arrive in the course of time. The average parent is usually quite ignorant of what his child is being taught, and equally incapable of judging if it is being trained in the right way.

Hence Tommy is sent to "Winborough" just because Daddy was there thirty years ago, quite regardless of what may have happened to the school in the meantime.

Under existing conditions too, anyone can open a Preparatory School, where the high fees demanded and the lure of one or two Varsity "Blues" on the staff gull many an unsuspecting person into the idea that the institution in question is an ideal place for their son's education.

No, the basis of any lasting reform is the substitution for the present haphazard methods of a definitely organised scheme, graded to meet all intellectual requirements and controlled from the one and the same source. The State alone can do this, and after all it is more closely interested in the children's future than

even the parents themselves. Strange as this may seem, it is true, for, unless the parents can assure financially the child's independence, the latter may become a charge on the community, should the lack of proper education or a trade have not equipped it for the struggle of life.

The control must be thorough, and to be thorough it must be universally applied, even in the case of the private tutor or governess, who in Germany before the war were visited periodically by government inspectors. No man, however well-born or rich, must be allowed the privilege of neglecting his offspring's education, for, as has been said, "The race moves forward on the feet of the little children," and they are the real wealth of any nation that is truly great, whether this fact be recognised or not.

Our third point, the grading of schools according to capacity and not the length of the purse, will raise the loudest outcry of all, since the objections to it are more sentimental than logical, and the Anglo-Saxon is a bundle of sentimentality. After all the question is not merely a personal one, though many people consider it so; it is one of national importance. All the best brains available are needed to direct the future of the race, and, if we can only get the right man in the right place, it is quite immaterial whether the possessor of the aforesaid brains be the son of a duchess or a charwoman. "Race will always tell," it may be objected. Very true, but then give race a chance, and, if race is what one thinks it to be, it will always come to the front, more assuredly indeed when the stages of progress are adequately graded and organised.

Taking then as our axiom that all classes will receive a similar education, let us examine what form the latter would take. The simplest and perhaps most satisfactory method would be to grade all instruction under the three following heads:—Elementary, Secondary and University. Promotion from one grade to another would be made according to merit, and only those pupils who passed

successfully out of the Secondary School would be permitted to attend a University course.

Everyone must learn the four "R's," and to give a sound foundation in these should be the aim and object of the Elementary School, and this would occupy the child's attention up to fourteen or fifteen. By that age any really competent teacher would have formed an idea of the pupil's capacity. Not every child is worth giving a book-education after that time, and, where this was remarked, it would automatically be drafted into the Technical School or apprenticed to learn a trade, until excused at eighteen from further school attendance. All who successfully passed the test would naturally pass on to the Secondary School, where a more specialised training could be commenced.

By this method of selection, only the

cream of the nation's intellect would enjoy the privileges of a University, which would then become a real seat of learning, and the acquisition of a degree would be considered an honour worth attaining. The incentive to work, which is at present so sadly lacking, would then be supplied, and education would come into its own.

Some change is obviously necessary in our educational system, and it is only a radical change, framed on comprehensive and uniform lines, that can ever produce the desired effect. We cannot afford to lose any further ground in this direction, and to allow other more enterprising nations to get too long a start. The true basis of all Reconstruction is Re-education, and without this one can never hope to find any lasting solution of the countless political, economic and financial problems that face each country as the inevitable aftermath of the late war.

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## A Disciple of Saint-Simon :

Barthélemy Prosper Enfantin

By H. STANLEY REDGROVE, B.Sc., F.C.S.

**I**N these present days, when so much talk concerning Socialism is in the air, it is of interest to consider the ideas of the earlier Utopian Socialists and social reformers.

The modern Socialist who follows Marx is apt to become sarcastic at the mention of these men who trusted to human philanthropy to achieve so much. But if the believers in Utopia had too much confidence in the goodness of human nature, it is possible that the followers of

Marx have too little. Moreover, the views of these political idealists exhibit in some cases consanguinity with those of the occultists (cannot Pythagoras, for instance, be claimed by both schools of thought?), and this—for those of us who are not content to treat Occultism with easy indifference—increases the interest attaching to the study of their works.

For this reason I propose to write some few things concerning Père Enfantin, an abridged translation of whose chief philo-

sophical work, by Mr. Fred Rothwell, has recently been published.\*

Enfantin was born in Paris in 1796, but his interest for us commences in 1825, when, as a result of his friendship with Olinde Rodriguez, he became acquainted with Saint-Simon, the historic founder of French Socialism. Saint-Simon's Socialism differs in so many respects from the political theories nowadays associated with this term that one might almost be inclined to question the appropriateness of the title. He was not a democrat; but the aristocracy he believed in was an aristocracy of merit. He wished to see science replace religion, and fruitful industry wasteful war and its preparations. What the Marxian Socialist calls the "class war"—namely, the struggle between Capital and Labour—was not present in his consciousness. He wished—assuming that these men would rule society for the good of all—to give power to the industrial chiefs as distinguished from the Church and a hereditary aristocracy whose members were not engaged in useful work. He laid great stress on the cause of the poor, but he looked to philanthropy—to Christianity, reduced to its simplest formula—to achieve the moral and physical uplift of the lower strata of society.

Enfantin eagerly embraced the doctrines of Saint-Simon, and, after the death of his master, the organisation and leadership of the sect fell upon the shoulders of Enfantin and Rodriguez. It prospered greatly, many young men becoming members who afterwards were to prove eminent in various departments of life.

After the Revolution of July, 1830, when greater liberty became possible, a community was formed, the members of which were in three grades, and held their wealth in common. But dissensions soon arose between Enfantin and Bazard who, together with him, held the title of "Père

Supreme." "Bazard devoted himself to political reform, Enfantin to social and moral improvements; Bazard was an organiser and a ruler, Enfantin a teacher and sympathetic consoler; the former attracted to himself feelings of reverence; the latter, feelings of love and affection." Enfantin laid great stress upon the equality of the sexes, and was led in consequence to a repudiation of marriage. The Society was not ripe for the doctrine of Free Love, and no doubt breaches of morality occurred. Moreover, Enfantin, whose views were by no means free from fantasticality, tended to over-emphasise the autocracy of Saint-Simon's doctrines, and was desirous of organising the Society on extreme sacerdotal lines.

Bazard, followed by a number of other important members of the community, left, and the Society's halls were closed by the Government in May, 1832. Enfantin and his disciples removed to Ménilmontant where Enfantin had some property, but in a few months the Society was broken up by the Government, and Enfantin was imprisoned. He did not remain in prison very long, however, and on gaining his liberty he went to Egypt, where he stayed for a couple of years, and might have entered the service of the Viceroy but for his refusal to profess Mohammedanism.

After his return to France, we find him devoting the rest of his life to such affairs as the postal and railway services and the problem of colonisation. But to the close of his life he retained his faith in his ideal community, although "he had renounced the hope of giving it a local habitation and a name in the degenerate and obstinate world." He died in Paris in 1864. Whatever criticisms may be levelled against him his sincerity and the genuineness of his enthusiasm are beyond doubt.

In his *Life Eternal*, Enfantin lays great emphasis on the unity of all life. Life,

\* *Life Eternal, Past-Present-Future*. By Barthélemy Prosper Enfantin. Translated by Fred Rothwell. (Open Court Publishing Co., Ltd.)

for him, consists in the interaction between the individual and his environment. "The most striking thing," he says, "in the present life is that perpetual exchange between individual and environment which really constitutes life." Life eternal for him, therefore, means the perpetuation not merely of the individual but also of his environment, and he rejects the Christian concept of immortality as selfish and based on fallacy. "Pagan artists," he writes, "depicted time, memory, love, rivers, seas, winds, etc., under well-recognised forms that clearly interpreted their thoughts in language understood by all and expressing what all believed to be the reality of things. Nowadays all men regard them as fables. Christian metaphysicians have done the same thing, imagining a world of the spirit which they have peopled with isolated, separate beings distinct from real life: angels and demons, virtues and vices, souls and essences playing a *rôle* quite apart from the living world and yet exercising over it a mysterious and occult though positive and effective influence."

His own ideas concerning eternal life are developed out of a criticism of the Christian doctrine of his day, and the solution that he finds satisfactory to his own mind is that of the perpetuation of the individual through his offspring, more especially those of the mind. For Enfantin, we live again in those who love us, who foster our memory and cherish our ideas and ideals. Thus did Saint-Simon live once again in Enfantin, because he was his true disciple. If it was objected that this was not the perpetuation of oneself, Enfantin would urge the fundamental

unity of all life, and the impossibility of fixing the line which divides the self from the not-self.

To the believer in re-incarnation, the following passage from Enfantin will be of interest: "I am inclined to believe that every human molecule becomes in due course muscle, blood, nerve, flesh, bone, skin, etc. When it has completed its work in one function, it passes to a higher one; if it fails, it begins over again." His doctrines of eternal life for the individual is a sort of metempsychosis, though the reincarnating ego would appear to be despoiled of his identity. Enfantin, perhaps, failed to realise the full significance of the distinction between the self and the not-self. There may be a quality of indefiniteness about consciousness taken as a whole; but there is a point, so to speak, at the apex—the point of attention—which is like a point of bright white light, so sharp and distinct is it. This point is not destroyed—to be followed ever and again by other points—but is persistent, though ever moving.

One wonders what doctrines Enfantin would have held had his intellectual and moral environment not been that of the orthodox Christianity of the early nineteenth century. One wonders how the Heaven and Hell of Swedenborg would have appealed to him had he been acquainted with the works of the Swedish seer, or how his mind would have reacted to the teachings of modern Spiritualism. In his demand for the perpetuation of environment Enfantin was surely justified, and against the vacuous Heaven of our forefathers he did right to protest.

# Told in the Twilight

By ETHEL M. WHYTE

## IV.—SHRI KRISHNA

LET us picture, my reader, the greatest love we have for the friend who is dearest to our heart—wife, child, husband, mother, whoever it may be—let us give ourselves for a moment to the bliss of that love, feeling it as the inmost joy of our heart, the strongest human tie we know; then let us seek to pierce through that feeling to its very roots, and to touch its source in the mighty all-pervading Love of which it is a fragment, the love of the Supreme Lover, the Lord of Compassion.

It is of that Perfect Love incarnated in human form in the Child Shri Krishna, of Whom I would write in this last of our Twilight Talks. The story of that exquisite life lived in India some little while before our era is hard to trace, so interwoven is it with the story of that other Krishna, the Mighty One Who, centuries earlier, showed Himself as wise Statesman, Leader, and perfect Friend, and Who gave for all ages and all climes teachings unsurpassed in wisdom and helpfulness in what is known as the "Blessed Song."

Over the life of the Krishna of whom we write time has woven a veil of mystery through which emerge here and there glimpses of the beauty of that brief incarnation of the Lord of Compassion. All the stories that cluster round His name tell of His wondrous power in drawing the hearts of men, women, and children to Himself, playing as a Child with other children, entering into the human lives about Him with their joys and griefs, their toils and their refreshments, and ever showing Himself as the Sympathiser and Friend of all who come to Him, the God in Whose presence there is always joy.

As has been beautifully said: "When

we think of Shri Krishna we seem to hear the ripple of the river, the rustling of the leaves in the forest, the lowing of the kine in the pasture, the laughter of happy children playing round their parents' knees. He is so fundamentally the God Who is human in everything."

What can we glean as to the story of His life? It would seem to have been a brief one, but of the few short years of His childhood and youth there have been handed down many legends, which show something of the way in which He taught and strove to make men understand.

Round His birth we find those stories (so familiar in later times to Christians), of the wondrous Babe, immaculately conceived—in this case by the Virgin Devaki, sister of the cruel King Hamsa. To him had come the prophecy that no son of his should succeed to his throne, but that of his sister should be born a Child before Whom gods and men would bow the knee.

In his anger and disappointment, and urged on by his wicked wife Nysoumba, King Hamsa gave orders that Devaki should be imprisoned in a dungeon, with the supposed father of the child who was to be born, and that they should both be closely guarded. But, as ever when man sets his puny will against the will of God, all these precautions proved useless. For we learn that even before His birth in human form the Lord Shri Krishna irradiated the gloomy dungeon, His ineffable splendour pouring through His mother's body which was, it is said, like an alabaster vase through which shone the flame of His radiant life.

And when the little human Babe was born, and lay before their enraptured gaze in all the apparent weakness of infancy, light again filled the prison, and sweet

music and fragrant scents were all about the mother and her Child. And the foster-father lifting the Babe tenderly in his arms carried Him through the prison doors which flew open to let the three pass through, and he guided Devaki and her Son to a place of safety amongst the cowherds in the forest, where the king's malice could not reach Him.

And here the infant Krishna was reared, and as He grew older and could walk alone He would wander through the forest paths playing His wonderful magic flute, at the sound of which men would pause in their labour, the women leave their household work, and the boys would run to Him from the pastures where they tended the cattle. Even the cows, it is said, stopped grazing, the trees bent their branches, and the birds ceased their songs, for all men and nature recognised in the beauty of this music melody greater than any which earth can give.

The keynote of this life, as far as we can trace it, and the message which the Supreme Lord sought to give to men's dull hearts and minds, was that of the *love* of God, of His rejoicing in men's loves, of Him as the Author of all that is pure and beautiful in the love of home, of wife and child, in the sport of children, in the beauty of nature, and in all the innocent enjoyments which life brings to those who go out to it with open hearts.

Of the many tales that have come down to us of this wondrous Childhood, let us take two or three and ponder them in our hearts, seeking if it may be to share something of the lesson which the Supreme Lord was teaching to those about Him. We must remember that when the Lord of Love takes form on earth, there are born also great rishis and saints, and many who are seeking at different levels to tread the Path of Holiness, and to these He gives teaching suited to their development, though clothed perchance in the common things of daily life. And so through the stories, oftentimes so quaint seeming in their setting to a modern western mind, there is ever hidden the jewel of a priceless truth, which men who are making progress need to learn.

Take, for instance, the story of the

*gopis*, the cowherds' wives, who one day in the heat of the Indian sun had cast aside their clothes and were bathing naked in the river. The Child of six years old wandering in the forest finds these clothes, and gathering them up climbs a tree and waits to see what the women will do. And they, ashamed for their transgression of the law of modesty, know not what to do, until from the Child's lips comes the rebuke, and they are told that they must expiate their sin by taking from His hands the clothes they had wrongfully cast aside. And their love for Him illumines their hearts, and in penitence they come to Him and worship, learning perchance at the same time something of the truth concealed in their ordeal that sooner or later the soul must strip itself of all and "naked follow the naked Jesus."

One of the earliest feats related of the infant Krishna was that of His killing the mighty serpent Kalia, which had its hiding place near a stream that supplied drinking water to the people—a stream which the serpent poisoned. The child Krishna went to the spot and called to the serpent to come forth. Presently there issued a long reptile, greenish blue in colour, which slowly raised its huge form and sought to petrify the intruder with his terrible eyes. But the Holy Child with fixed gaze rushed on the monster and with one stroke cut off his head, or—as some versions say—trampled the evil thing under foot. The details matter little to those who can see in this, and in similar stories of St. George and the dragon, Siegfried, and other heroes, the ever-living truth that evil, however mighty, is powerless against the will of the Supreme.

One of the most charming of the tales is that which relates how one day His mother was churning butter, singing as she worked, her face alight with love as she thought of her darling Son playing near at hand. Presently she left her churn to fetch something she required, and on her return found both Child and butter vanished. In consternation she sought the Child, and presently found Him distributing the butter to the forest creatures who ever gathered round Him at His call.

The mother, exasperated, seized her Son, and in order to punish Him and perhaps to prevent further mischief, sought to tie Him with a piece of cord to herself. But try as she would the ends of the cord would not meet, and after having exhausted all her efforts and having even borrowed a neighbour's cord, she had at last to give in. Then she turned to the Child, no longer angry but asking His help, and at once He allowed Himself to be fastened, and in the Divine Love which shone upon her from His eyes all her annoyance and anger vanished.

As He lived the short years of His childhood and early youth, the Divine Child taught many lessons to the souls dwelling in the bodies of the cowherds and their wives and children, and it would seem as though the hearts of the women were specially receptive to the lessons of tenderness and of mystic love which He brought them. One of the best-known stories is that which describes the wonderful *Rasa* (mystic dance) which He taught to the cowherds' wives who were drawn to this child of seven years of age because they recognised in His wisdom and purity a Power surpassing human qualities. Very beautiful is the description given in the *Bhagavata Purana* of their utter surrender to His Majesty and their recognition of the greatness of the One veiled in the form of a simple little child.

This story tells how Krishna was with some other children tending the cattle in the forest, and as He walked He taught them to notice the beauty and usefulness of the trees in all their parts, how they serve mankind, giving shelter from sun and rain, providing fruit and wood; presently the children became hungry and Krishna sent some of them to the priests to ask for food. But the haughty Brahmanas, not recognising Who had sent the little messengers, refused their request, so that the children were constrained to go further and sought their mothers, busy at home with household duties. And when the *gopis* (cowherds' wives) heard that the Child Krishna had asked for food they quickly gathered all they could find in

their homes and ran with the children to Krishna, Who lovingly welcomed them and their gifts. He urged them, however, to return to their homes and their household tasks, saying that they could show their devotion to Him by fulfilling as perfectly as possible their ordinary obligations. The women, however, could not be persuaded to leave Him, and so—the story goes—He let them accompany Him as He wandered through the forest glades and presently reached an island left uncovered by the river. Here He suddenly vanished from their sight, in order, says the Scripture, to recall them to self-recollection and a proper frame of mind. The women, bereft of their Treasure, at first were overwhelmed with grief, but presently they set to work to sing the praises of the Holy One, and prayed to Him to return to them. And ere long He appeared again in their midst, “with smiling face, arrayed in a yellow robe, and adorned with a garland.” Then follows the wonderful Mystic Dance on the sandy island, under the leadership of the Child Krishna. Meanwhile the sky “became crowded with chariots of the *Suras* (gods), the heavenly drums were beaten, blossoms fell in showers, and *Gandharvas* (music-devas) chanted the spotless glory of Krishna,” Who in the midst of the dancers, “shone like a great sapphire amid glowing jewels.” And as they danced to the praise and glory of God, the love and adoration of the *gopis* waxed stronger, and the Divine Lord, responding to their worship, multiplied His form so that to each one He seemed to be dancing with her. Can we not see in this quaint story, so often degraded and materialised by the enemies of Hinduism, another hint of the eternal truth as to the devotee and his Lord?

Of the rest of this short life very little is known to us. But in the land where the Lord Krishna dwelt thousands of hearts to-day thrill with rapture at the thought of that Divine Child, Lover, Master, Lord, Who by the mighty magic of his love and tenderness drew long ago on the banks of the Yumna the hearts of men, women and children to Himself in grateful adoration.

THE END.

# A Member's Diary

January, 28th.

ORGANISATION OF GOODWILL—ESPERANTO—WASHINGTON—THE A.R.A.—DUAL PERSONALITY—MODERN HERETICS—SHAKESPEARE AND COUÉ—DAVID STARR JORDAN—A GREAT ARTIST.

**T**HE experiences of War and Revolution through which the world has passed during the last few years have caused political and social changes and created a mental atmosphere which opens up new possibilities in human affairs. The essence of the change in thought lies in the understanding that unless force be replaced by goodwill our civilisation is threatened with destruction. And while the plans for action in social, economic and political affairs must be many, the desire for the coming of goodwill in human affairs is one.

It is on the basis of this desire for goodwill that men should unite for political, social and economic action. But we can go forward to solve the complex questions of our lives, of control of capital, control of working conditions in industry, and control of government machinery only if we have a healthy and educated people. Certain health education proposals must be regarded as fundamental, and these, briefly outlined, are as follows :

- 1.—That every community should accept the moral responsibility of maintaining at least a minimum level of physical well-being for all its citizens.
- 2.—That education should be improved and generalised so as to give to all children the opportunity of fitting themselves to occupy any position in the community for which their natural abilities make them suitable.
- 3.—That an extensive study of social hygiene should be undertaken so as to reduce the infantile death rate, promote infant health, and more actively combat social and infectious diseases.
- 4.—That an intense study of the hygiene of factory, mine and workshop should be undertaken to make it possible to prevent industrial disease.

\* \* \*

**W**ITH regard to social affairs, there rests upon all adults the duty of labour. The child or youth is preparing for service during education, and will pay his debt in the future; the old have done their task and have the right to take their rest, helping only with their counsel and advice. The sick and infirm we must support until we are wise enough to prevent sickness and infirmity. But no other classes of persons can be absolved from the duty of work.

The outstanding economic problems are that of the land, which must be used for the service of the whole community, and that of industry, which must be directed so as to make it a good servant instead of a soul-less machine. For the land is the heritage of the nation which dwells upon it, and industry exists for the service of man, not man for industry.

The first tasks of united goodwill then are those of foundation building. And for this task Democracy needs leaders; and leadership must be defined as the capacity for great service.

The rallying cry of Democracy must be the service of all by each and of each by all. Common service must bind men more than common interest. And leaders must be bound by even greater service, and must be inspired by a clear view of the kind of structure it is intended to erect on the foundation.

That structure is a creative human civilisation founded upon service, inspired by the ideals of the great religions, and trying to build the great spiritual realities that lie behind our every day life into its very fabric.

\* \* \*

**O**N this broad basis The Organisation of Goodwill is being formed with the idea that men and women should be asked to meet together throughout the country to form Public Service Clubs, to give expression to the goodwill of the new democracy in action.

In the first instance those who are interested are asked to say what activities, if any, exist in their own town or county which are tending towards the organisation proposed.

In the second instance, suggestions are required as to the formation of local organisations, and it is proposed that as soon as a number of these are founded, a conference of representatives should be called to determine definite local and national activities.

All further particulars of what promises to be an extremely interesting experiment will be supplied by Dr. L. Haden Guest, at 20, Tite Street, Chelsea, London.

\* \* \*

**C**AN there be world-wide brotherhood without a neutral, international language? Those who take part in international activities have stated again and again the need for an international language, and pointed out that there is lacking that real fellowship that

should spring from personal contact with friends from all parts of the world. Interpreters at congresses are an unreliable luxury; they cause waste of time, misunderstanding and lack of fellowship.

On the other hand, of Esperantist gatherings we find this impression given by one present at the Geneva congress: "Day by day sittings were held for the transaction of all kinds of business, and the discussion of the most varied subjects. It was impressive to see people from half the countries of the world rise from different corners of the hall and contribute their share to the discussion in the most matter-of-fact way. Day by day the congressionists met in social functions, debates, lectures and sectional groups (chemical, legal, medical, etc.), for the regulation of matters touching their special interests. Everything was done in Esperanto, and never was there the slightest hitch or misunderstanding, or failure to give expression to opinions owing to defects in language. The language difficulty was annihilated."

No national language could serve for international activities in this way. The British Association for the Advancement of Science appointed a committee to enquire into the question. In September, 1921, the committee reported that Latin was too difficult to serve as an international language, while the adoption of any modern national language would confer undue advantages and excite jealousy, and that, therefore, an invented language like Esperanto was best. Similar Science Associations in France and Italy have recommended Esperanto as a perfectly suitable solution of the international language problem.

THE success of Esperanto is owing to its extreme simplicity. It has held the field during over thirty years for practical and for scientific purposes, and both Western and Eastern nations learn it with facility. The literature in Esperanto is constantly growing. In November, 1921, the British Esperanto Association office received sixty-five magazines and papers from all parts of the world, including two from Japan and one from China. Most of the world's masterpieces have been translated into Esperanto so that an English Esperantist is able to read a Russian work, let us say, translated into Esperanto by a Russian, who, with the help of the flexible Esperanto, is able to preserve the true spirit of the original. It is often said of these translations that they are far better than the translations into national languages. Esperanto has penetrated into the schools of most countries. In February, 1921, the Paris Chamber of Commerce decided to introduce the optional instruction of Esperanto into its commercial schools, and expressed the hope that such instruction might become general throughout France and abroad. At the beginning of last year it was being taught to 1,000 children in Chemnitz and 1,800 in Breslau. In English and Scotch schools the results of teaching Esperanto

have been that the children write better English, choose their phrases, and even rearrange their sentences so as to express more definitely the exact ideas they wish to convey. Besides this, it has improved their knowledge of geography, widened their outlook upon the world, and become the stepping-stone to modern language study. In the words of the late Dr. Emile Boirac, Rector of Dijon University, it is "The Latin of the Democracy," and Roamin Rolland recently wrote: "Esperanto ought to be officially taught, and made obligatory in all the primary schools of Europe. Without that any serious and durable international *rapprochement* cannot take place."

ALL delegates to the Washington Conference (American as much as any) found themselves in the embarrassing position of not daring to fail and of being self-inhibited from success.

To plan for world peace on a basis of temporary limitation of armaments, is really very much like a physician who, discovering within an organism a virulent bacillus, says, "I will eliminate a small portion and the residue I will arbitrarily limit to circulation within the hands and feet." Each delegate at the Conference appeared determined to retain within his nation enough of the virus to poison the planet after it shall have had a chance to fructify.

To the clear-eyed of her own people, America's attitude is not particularly noble. Forcibly, if not violently, extracted from the League of Nations by the present Administration, her reservations and demands do not point to a budding planetary patriotism. High tariffs, the Monroe doctrine unmodified, and Panama tolls, have a commercial, national taint, and compare unfavourably with bleeding France's natural demands for frontier protection. The United States want protection against a fancied threat from Japan from nations whose League seems also feared.

Washington was an imitation peace conference of military experts and diplomats seasoned on the distrust *regime*. It is the old, old attitude a little altered by war burdens and taxation prospects. Who is better qualified than a mother of soldiers to sit at a real disarmament conference? One woman was officially named by President Harding as advisor to delegates. This woman, Mrs. Katherine Philips Edson, of San Francisco, California, expressed her thoughts through the newspapers. "Internationally speaking, a life-sustaining wage is infinitely better than a death-dealing battleship. Scrapping the navies of the world is not nearly so important as scrapping avarice from the souls of men. Poison gas is delicate perfume compared to poisoned minds."

THIS sensible woman believes in dealing with causes rather than effects. To bring content to toilers of all nations, to instill mutual confidence and respect is far more

important than dealing with those effects of distrust and hatred, the navies of the nations. The effects, however, if not abolished, will tend to renew and strengthen the causes. One turns from the welter of words of the Washington Conference to the mantram suggested for all Star members by Mr. Wodehouse: "May peace, and light, and harmony pour into the worlds from Him Who is the Prince of Peace and Harmony and Light, in order that the world may be prepared for His Coming."

ON December 30th, 1921, an agreement was signed in London between Mr. Walter Lyam Brown, Director for Europe of the American Relief Administration, and Mr. Leonid Krassin, of the Russian Soviet Trade Delegation in London, whereby the Soviet Government places at the disposal of the American Relief Administration the sum of \$10,000,000 in gold, with which the American Relief Administration will purchase in America seed, grain and food, and will ship it for distribution to the famine districts of Russia. The distribution of food and seed so bought will be carried out by the Soviet Government along the lines which are agreed upon between the Soviet Authorities and the American Relief Administration, in such manner as will assure the American Relief Administration that these imported foodstuffs, to the amount of the full \$10,000,000 actually reach the famine-stricken regions.

The first orders for three-and-a-half million dollars of seed wheat have already been negotiated in America, and will be shipped at once, in order to ensure their receipt in the Volga Basin, and their distribution to the peasants, in full time for the spring planting.

Pending actual delivery of the gold to cover these purchases, an irrevocable bank credit has been opened by the Soviet Authorities in favour of the American Relief Administration. The distribution of the foodstuffs and grain so purchased will be co-ordinated with the child-feeding now being carried on by the American Relief Administration and with the foodstuffs made available for adult feeding by the Administration from the \$20,000,000 appropriated for this purpose by the United States Congress.

THE American Relief Administration is now feeding 1,200,000 children daily, and will increase to a total of 2,000,000, children by the middle of February, at which time famine conditions will have reached their peak. It is estimated that the Congressional Appropriation will allow the Administration to feed approximately five million adults in the Volga Basin until the next harvest, and this assurance to the peasants that they will be fed will inspire them with confidence to plant rather than to eat the seed grain to be furnished them through the purchases made by the American Relief Administration for the Soviet Government.

When feeding 2,000,000 children per day the distribution in the various Governments will be approximately as follows:

Kansan	...	...	...	400,000
Samara	...	...	...	400,000
Saratov	...	...	...	300,000
Simbirsk	...	...	...	300,000
Tzaritzin	...	...	...	200,000
Ufa	...	...	...	60,000
Orenburg	...	...	...	60,000
Astrachan	...	...	...	50,000
Petrograd	...	...	...	25,000
Moscow	...	...	...	30,000

and approximately in territories yet to be opened up ... 200,000

In addition to the feeding programs, the American Relief Administration is carrying on a medical program, designed to equip with instruments, medicines and hospital supplies, such hospitals in the famine district as are staffed and capable of operating, amounting to some five million dollars in value, and the Administration plans to clothe five hundred thousand children.

In addition to the above, the American Relief Administration is operating its Russian Food Remittance Plan, whereby it is possible for anyone outside of Russia to purchase food in units of \$10 value, to be delivered from the administrations food supplies in Russia to definitely specified beneficiaries, who may be individuals, societies, groups, or communities. Each of these \$10 orders calls for the delivery of approximately 120 lbs. of assorted foodstuffs to the beneficiary, and in addition allows \$2.50 of the \$10 so utilised to be diverted and directed to the furtherance of the Administration's Child Feeding Program. This operation has been in existence over one month, and the business so done has approximated a million dollars, and will apparently run into very large figures during the coming spring.

THE American Relief Administration has received the utmost co-operation from the Soviet Authorities, and, despite faulty transportation and communication now existing in Russia, all food supplies have been received at Baltic ports dispatched to Moscow, and from there forwarded to all points in the famine region, in excellent time and with no losses whatsoever. The Soviet Authorities are furnishing free rail transportation, warehousing and distributing facilities in all parts of Russia.

This whole operation is conducted directly by the American Relief Administration, under the chairmanship of Mr. Herbert Hoover, which is an entirely voluntary and private organisation, having no connection whatsoever with the United States or any other government.

IT is, perhaps, not generally known how much Switzerland, which is a comparatively poor country of roughly only three-and-a-half million inhabitants, has done since the

conclusion of the Armistice for the children of other nations. From the closing report of the work of the Zurich "Hilfskomite," for needy and suffering foreign children, we learn that during the last two-and-a-half years seventeen special trains brought 14,000 children from Austria alone—mostly from Vienna—into Switzerland for an eight weeks' holiday. These children belonged to the middle classes and came from the families of teachers, officials, employees on the railways, manual labourers, officers, from orphanages and deaf and dumb asylums.

About 75 per cent. of them were Roman Catholics, the rest about equally Protestants, Old Catholics and Israelites.

They were all taken into private families, where most of them had to be clothed almost at once. The expenditure of providing for them on the journey (mostly coming, because for the return they were generally well provided with food and clothes by their hosts) amounted to 270,000 Swiss francs, which sum was received from voluntary contributions.

Much was done also at the same time for the children of other countries. This summer, after the explosion at Oppau, 328 children from there were taken into Swiss families. Since the above mentioned report was read a train arrived in Bâle with 138 children from devastated Northern France, and another one in Buchs with 548 from Austria, who spent their Christmas holidays in hospitable little Switzerland.

\* \* \*

**A** CURIOUS instance of double identity was reported recently from New York. A nineteen-years-old girl, at certain times, assumes the manner and character of a sister who had died a little while ago, as she was at the age of four. The girl has no recollection of the periods during which she "becomes her sister," which is the more remarkable as the characters of the two differ in nearly every respect. The one is fond of all those things commonly attributed to the "good" girl of story books—being fond of flowers, of needlework and pet animals. The dead child, on the contrary, tormented animals, and destroyed flowers, and was altogether anything but "good."

Unfortunately, we never seem to be further enlightened about these curious cases; and an explanation is seldom, if ever, given. If an explanation of dual personality is offered by Theosophists I should much like to know, but, at present, have never heard of any.

There was another case I heard of some time ago, where a robust, vigorous woman would go out for a long and strenuous walk, when, of a sudden, she would become a complete invalid, unable to walk home! The explanation there offered was that of a break in the continuity of memory—memory being "the thing by which we are." This woman's memory of herself when ill was something apart from the memory of herself, conduct and actions when in health, thus creating for her two distinct lives with two

sets of totally different experiences attached to each.

The subject is interesting as it is inexhaustible.

\* \* \*

**I**T is not often, nowadays, that we hear of heresy charges. Yet such, it seems, were preferred against the Rev. H. D. A. Major, Principal of Ripon Hall, Oxford, a theological college, in connection with a statement of his with regard to the resurrection of the body. A further charge was of—to quote the daily press—"importing the teaching of a heathen mystic, Gautama (Buddha), into the Christian Religion."

Was ever anything so utterly preposterous! If, in A.D. 1922, we start burning witches and heretics at the stake, take steps to prevent freedom of belief, and, generally, allow the Church to revert to its bygone periods of persecution, it is time, indeed, that another Teacher came to the rescue of a world, long resigned to the pompous meddling of self-righteous clerics. I would recommend, by the way, that these same clerics extended their limited reading to some branch of literature less archaic, less Pharisaical and just a little more in touch with the general progressive movements of our times. They would discover, also, that their congregations were not quite so conspicuous by their absence. Oh! I ask—humbly and as a person concerned only with his personal (and I have, no doubt, very limited), beliefs—when will the day come when the Church makes some appeal to those in whose interests it presumably exists? Soon, I believe—very soon.

\* \* \*

**P**ROFESSOR COUÉ, when lecturing in England on Auto-Suggestion, had, on one occasion, to protest against the statement of his chairman to the effect that "M. Coué's science was of an entirely new character." M. Coué maintained that it was as ancient as the world itself.

At the time I happened to be re-reading "Macbeth," and came upon a passage, not only infinitely lovely in itself, but bearing to an extraordinary extent upon Auto-Suggestion.

MACBETH. . . . Can'st thou not Minister to a mind  
diseas'd,  
Pluck from the Memory a rooted Sorrow,  
Raze out the written troubles of the Braine,  
And with some sweet Oblivious Antidote  
Cleanse the stuff bosome, of that perillous stuffe  
Which weighs upon the heart?  
DOCTOR. . . . Therein the Patient  
Must minister to himself.

\* \* \*

**V**ERY true, very great and very noble is David Starr Jordan's appeal to Young Men, which has recently been sent to me from America. It is worth setting out here.

"Your first duty in life is toward *your afterself*. So live that your afterself—the man you ought to be—may in his time be possible and actual.

"Far away in the years he is waiting his turn. His body, his brain, his soul are in your boyish hands. He cannot help himself.

"What will you leave for him?"

"Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time?"

"Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased; a will untrained to action; a spinal cord grown through and through with the devil grass we call wild oats?"

"Will you let him come, taking your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own?"

"Or will you fling it all away, decreeing, wanton-like, that the man you might have been shall never be?"

"This is your problem in life—the problem vastly more important to you than any or all others. How will you meet it, as a man or as a fool? It is your problem to-day and every day, and the hour of your decision is the crisis in your destiny!"

\* \* \*

THE whole world has to face the problem of National Reconstruction. Australia has now the magnificent opportunity of converting herself into an experimental ground for true nation-building. Whilst the old world is passing through the anxious years ahead, with the right spirit she can set to work and come near to fulfilment of the lofty ideal of the Australian poet Brunton Stephens, as expressed in his Inauguration Ode when the Federal Parliament met for the first time eighteen years ago:

"The Charter's read; the rites are o'er;  
The trumpet's blare and cannon's roar  
Are silent, and the flags are furled;  
But not so ends the task to build  
Into the fabric of the world  
The substance of our hope fulfilled—  
To work as those who greatly have divined  
The lordship of a continent assigned  
As God's own gift for service of mankind."

Mr. Colin Unwin is the author of an admirable pamphlet—"Chaos and Co-operation"—being an appeal to the Australian people to have vision and co-operation for a world-wide reconstruction. (Porter & Salmon—Freemantle, Australia; price 3d.)

\* \* \*

IT was a small village in the heart of White Russia. Each dwelling was poor, but one—the home of a Jew—was the poorest of them all.

This Jew had a wife and large family, which he found it more than difficult to support. Life was hard for him: he had no comforts and few joys, and, as his family grew, he also grew increasingly weary of the narrow walls which

were more like a dog-kennel than a fit place for himself and many children.

The Rabbi of the district was more than ordinarily wise. Our friend paid him a visit: "Rabbi," said he, "what shall I do to make my home more habitable and my life more worth while?"

"Have you any animals?" asked the Rabbi.

"I have a goat, some hens, and some geese," he replied.

"Then," said the Rabbi, "first take your children to live in your own room, and then bring the goat to live in there also"—and the Jew obeyed.

But all to no purpose; things grew from bad to worse. And again the Jew went to visit the Rabbi.

"Rabbi," said he, "things are only worse. What am I to do now?"

"Take your hens also into the house," he answered; and again the Jew obeyed.

Worse and worse! His little house, barely tolerable at first, had been reduced to a condition easily imagined, and he sought the Rabbi once again.

"This time," said the Rabbi, "take your geese into the house," and again the Jew, sick at heart, obeyed—only, however, to return in extreme despair.

"Indeed," said the Rabbi, "is it as bad as all that? But, indeed, I will help you; take the geese and the hens out again into the yard."

Oh! the relief! With joy the Jew revisited his saviour.

"The change is wonderful," said he—"but still it might be a little better."

"Indeed," answered the Rabbi. "Then put the goat out of doors, and take your children out of your room."

The effect was that of magic!

The Jew returned, saying, "Rabbi, you have saved me. My life was hell, it is now paradise!"

\* \* \*

WHAT is the essence of Jean Sterling Mackinlay's art? A hundred plausible definitions leap to the tongue. All good but none good enough. It is more than charm and greater than simplicity. Perhaps it may be expressed as a radiant belief in life. All through the war people would say that they could go to hear Miss Mackinlay sing when no other form of entertainment attracted them. Others that she took away the sorrow and bitterness of the time and sent them back refreshed to their dreary monotonous tasks. When all our minds were obsessed with thoughts of death—not only of the body—here was a flame, white hot and vivid, that proclaimed that life, now and always, must inevitably go on. No wonder that her audiences caught and delightedly shared her generous spirit.

As an artist Miss Mackinlay is a puritan. Perhaps a throwback to the religious puritanism of her American forebears. She steers a course that can neither be called "refined" nor

"vulgar"—poor ill-used words—and allows no blemish that might tickle the ears of the groundlings to dull the exquisite polish of her work. Though listening readily to criticism she will not vary one hair's breadth from her vision of the truth. Indeed her capacity for taking pains in the arrangement of the music, the choice of words, the details of costume and gesture are infinite enough to proclaim her genius. She has recreated the art of the troubadour in England as Yvette Guilbert has in France. Madame Guilbert uses perhaps a larger canvas, her colours more poignant and of the soil, but Miss Mackinlay is young in song and has many years of industry before her.

The vista of her possibilities in art is yet unfathomed, and being a sprig of life she will grow even as Guilbert has grown—and praised be heaven, is still growing! Would that the fool-multitude who babble of that great French woman as being "old now" might have ears to hear!

Great artists attract both young and old. The old for memories, the young for love and adventure, and any artist that can give our children Love, free of all his chains, and adventure that has the wide world and all the stars for elbow room is one to be reckoned with, and such an artist is Jean Sterling Mackinlay.

PERIX.

## Personal and of Interest

6, TAVISTOCK SQUARE, LONDON.

PERHAPS few who know Mme. Poushkiné and like her admirable writings realise with what difficulty she escaped recently from Russia.



MADAME Poushkiné IN HER PEASANT DRESS

Dressed as a peasant she walked from Petrograd night and day until she arrived at the Finnish border. She had to pay her guides

10,000,000 roubles—"and that was *very* cheap," she is gracious enough to say!

There are perhaps few women with such rare charm as Mme. Poushkiné, coupled, as it is, with a mind of the most sterling qualities.

\* \* \*

A correspondent is able to supply the HERALD with a few details of the arrival of Mr. Krishnamurti and his brother Mr. Nityananda in India.

"The ship reached Bombay at dawn on December 3rd, and an immensely bright star was shining in the East as we made our way into the beautiful harbour.

'As soon as people were allowed on to the boat from shore, our Protector, Mrs. Besant, was first up one gangway bearing in her hands two beautiful garlands of flowers to place round the necks of our Head and his brother, whom she had come 800 miles by train to welcome on their return to their motherland.'

■ ■ ■

"In the afternoon there was a garden party given by Mr. Ratansi Morarji, one of our members, largely attended by Star members and members of the Theosophical Society—a picturesque gathering with their many-coloured clothes and graceful draperies.

"The centre of interest, of course, was our Head, who had left India a small boy ten years ago, not to be heard of for many years, but interest in whom had never died out, and had been greatly increased lately by his emergence into public life through his editorial notes.

"He had landed in ordinary European clothes that morning, but one of the lesser mysteries of the East is the rapidity with which sartorial transformations can be accomplished and by 4 p.m. he was arrayed in a dhoti (the

simple draped leg coverings—one cannot exactly call them trousers), long cream-coloured silk coat, and a lovely mauve turban with a loose end. In a few minutes, of course, he had exquisitely coloured flowers round his neck, and he moved through the throng, performing the graceful Indian greeting with the touching of clasped hands. His brother, Mr. Nityananda, had selected a more sombre costume, with a grey coat and no turban, wishing, as he said, that they should not appear as 'Siamese Twins'!

\* \* \*

"At one place there was a deputation to Mr. Krishnamurti of Star members and Theosophists, who read him an address in Telagu, garlanded him, and burnt camphor before him. A prosaic Englishman with Homburg hat and cigar walking round the outside of the crowd exclaiming, 'Good, God! whatever is all this'?"

"By Mrs. Besant's request there was no gathering at Madras Station, only a few kind friends to help with the luggage, and several motors to convey our large party to Adyar, where the home-coming really took place."

\* \* \*

"Probably many readers are familiar with pictures of the beautiful headquarters of the Theosophical Society, with its frontage on the river, and its surroundings of great greenness, as they are at least at this time of year after the rains.

"The big arrival hall was hung with delicate strings of flowers, and some kind of rush or bamboo, which is cut in such a way as to look like a flying parroquet, a most lovely and unique form of decoration."

\* \* \*

"All the residents were gathered on the steps to receive the travellers. Our Protector alighted first, and as President of the Theosophical Society, placed a garland of welcome round the neck of our Head and his brother.

"Amidst countless greetings of old friends, they moved into the hall and, mounting the

dais in front of the famous statues of the Founders of the Theosophical Society, Mme. Blavatsky and Colonel Olcott, they each delivered a little speech.

"One feels a great joy in everyone here at the return of our Head and his brother, and a feeling in all that a new era in the life of Adyar has begun. Not least rejoiced is our Protector, who is visibly radiant at their return."

\* \* \*

"I am happy to be able to report that Mr. Nityananda stood the journey extremely well. It was a long and trying ordeal for one straight down from a cure in the Swiss mountains, but though he was rather tired by the Red Sea, he came through on the whole better than could have been hoped."

\* \* \*

Mr. Norman Angell, who has written the leading article in this month's *HERALD OF THE STAR*, is well known to the general public, through his book, "The Great Illusion," first published in 1910. His publisher thought 5,000 copies would be sufficient—but ended by printing 100,000 in English.

This book has appeared in America, Japan, China, France, Germany, Denmark, Holland, Spain, Sweden, and Russia, etc. His Gospel is that *War does not pay*.

He has lectured on this subject in American Universities and elsewhere. He was general manager of the *Daily Mail* in Paris for several years. He began life on a ranch. He is fond of yachting, and is a small blue-eyed kindly gentleman.

\* \* \*

Lady Emily Lutyens, writing aboard S.S. *China*, then at Port Said, says, "I have been constantly reminded during the last few days of Dr. Johnson's definition of a ship as 'a prison in which fools go to sea'!"

However, Lady Emily cannot deplore the cause of her "imprisonment" more than do her friends at home who will not be able to see her for the next four months.

# Correspondence

## GREAT BRITAIN AND TURKEY.

*To the Editor of the HERALD OF THE STAR.*

SIR,—In the midst of distractions and matters of interest at home, in Ireland and at Washington, the Near Eastern problem has been largely overlooked by the British public, and by politicians and by business men in particular; yet, the relations of the British Empire with Turkey, and the reaction of those relations on our 120 million Moslem subjects, and the effect of these on trade and unemployment are of the utmost importance.

Now, if Mr. Lloyd George really wishes to see trade revive and reconstruction commence, although he may not be able to do anything immediately with regard to Russia, Poland, Austria, etc., he could, by a stroke of the pen, open up a great market to British trade, and at the same time reduce our commitments and risks in many directions. All this can be done by a change of policy towards Turkey. The Turks were never whole-heartedly in the war against us, and for generations there was a traditional relation between this country and the Ottoman Empire. Asia Minor is a vast region with which we did a most valuable trade in the past, especially in textiles, and the openings in which the trade and commerce might be revived in the future are very great.

Its soil is fertile, mineral wealth is very considerable, the Turkish peasant population is hard-working, enlightened and peaceable, and in spite of the events of the last few years the Englishman has a great prestige in these regions; yet, with a blindness and foolhardiness, which in normal times would have destroyed a Government by this time, the present Coalition Government has persisted in supporting the Greeks in their campaign of annihilation of their hereditary enemies in Asia Minor. To the Greeks the war is racial and religious; it is the sort of war which the world cannot afford to tolerate in these days. They are the aggressors—they have failed, and failed dismally, yet we have continued to give them open and covert support and to egg them on in this atrocious campaign.

Independent observers have described the atrocities committed by the Greek troops, and whatever the massacres by the Turks, they could not have exceeded the cruelties of the Greeks in frightfulness. Now the Greeks have failed finally.

France has always been opposed to the

support of Greek Imperialism, and has quite rightly hastened to make peace with the Turkish Government. France is the second greatest Mohammedan empire in the world; and we are the first; to both of us it is absolutely necessary that we should be on good terms with the Caliphate and treat the Turks with justice. So much for Asia Minor! We are losing trade there and wasting money; and this is causing unemployment in Britain.

But what of India? There our treatment of Turkey has aroused most antagonistic feeling among devout Moslems. Our Moslem subjects in India number over 90 millions. In the past they have always been loyal supporters of the British Raj against Hindu extremists. To-day our policy in supporting the Greeks and our general attitude against Turkey has thrown them into the arms of Gandhi, and for the first time in the history of British India the two creeds are united against us, the result is non co-operation, boycott of British goods, unrest and disturbance. This affects trade terribly, and leads to great expense for extra troops, etc.

Our task in Egypt and in Mesopotamia is made more difficult for the same reason. A complete change of policy towards Turkey is required, and if Mr. Lloyd George and his advisers would be content for once to eat their own words and acknowledge their mistake in the past, they could do more for unemployment in this country by that one act than all the talk and conferences between now and Doomsday.

Yours, etc.,

J. M. KENWORTHY (Honble.),  
Lt.-Commander, R.N.,  
M.P. for Hull (Central Division).

House of Commons,  
Westminster, S.W. 1.

## ANIMAL PROTECTION.

*To the Editor of the HERALD OF THE STAR.*

SIR,—I noted in your September issue that an order for the Protection of Animals has been started in Paris by Mabel Maughan, and others.

It gave me great pleasure because it has seemed to me that many Star members are very indifferent to the sufferings of animals; indeed, I have had some look pityingly at me when I have spoken about their sufferings. I once said to one of these that if the next World-Teacher was not one who definitely taught kindness to animals and who was not absolutely

opposed to vivisection I should not believe he was THE one. At that time I was looked upon as a very one-idea'd person.

I note, however, that of late, whether owing to the articles in your magazine on the subject of cruelty, or for some other reason, they are beginning to wake up a bit.

Thanking you with all my heart for the articles that have appeared from time to time in your magazine about my beloved animals,

Yours, etc.,

MARGUERITE MACKAY,  
Second Vice-President.

Canadian Anti-Vivisection Society,  
Toronto.

### PAUPER LUNATIC ASYLUMS.

To the Editor of the HERALD OF THE STAR.

SIR,—I was interested to see the article in the HERALD last month on our Pauper Lunatic Asylums. May I suggest that the worst crime of the system is the fact that sane people may easily, under the laws as they are to-day, find themselves incarcerated for life. It requires but the signature of two medical men—however carelessly given—for a person to be sent to an asylum. Why do we give these men the power?

Once an inmate the sanest of men would immediately be attributed with some symptoms of insanity. The greatest cruelty of the system lies in the close confinement to which patients are subjected. Semi-starvation, neglect, lack of personal possessions, etc., only add to the cruelty of the situation from the patients' point of view. The essential thing is that they cannot get out of the hell they find themselves in.

The cruelty of the confinement and treatment is sufficient to reduce the happiest of mankind into the depth of misery if they suddenly found themselves an inmate. The freer the life before admittance the more misery would confinement, etc., cause, and I believe that there would be little difference between the state of a sane man and that of a melancholic patient if subjected to similar treatment.

Many of the so-called symptoms of insanity are purely the result of the cruelty with which patients are treated.

The condition of the Pauper Asylums was only mentioned in the HERALD, but I am sorry to say that places where doctors receive huge fees for confining patients are in quite as shocking a condition. Here of course the financial advantage to the staff in keeping a patient confined can readily be seen. The symptoms of insanity are rather too easily produced. As illustration of what I mean take the question of rags, which is a symptom of insanity. It is easy enough to tear the clothes of a patient on him should occasion permit. It is easier to keep them in rags—they can only wear the

clothes given out to them, and have no choice at all in the matter. There is nothing which would shock relations more than to find the patient in rags, specially if they are made to understand that the patient tears them. It would satisfy most people, magistrates and commissioners as to the unsound state of the patient's mind.

May it not be a special mission of the Order of the Star in the East to bring about a reformation in our existing Lunacy Laws and present system of treatment by incarceration? Was it not said of Him "He hath a devil and is mad, why hear ye him?" What if that were said of Him to-day? When He comes it will be to condemn the practices and theory of the medical profession, and will they not hate him?

Yours, etc.,

D. N. HUTCHINSON.

### THE CRIMINAL TYPE.

To the Editor of the HERALD OF THE STAR.

SIR,—Mrs. Besant, in her article "The Coming of a World-Teacher," refers to the process of composite photography which is supposed to provide ample evidence of a definite "criminal type."

I had thought that to be a theory long ago exploded, and that the modern generation had lost faith in Spinoza's belief in the prophetic character of another fellow's bumps. No composite photograph has, I believe, as yet been taken of Bishops. Had there been, it is more than probable that the photograph would show much the same characteristics—heavy jaw, low brow, thin lips, and so forth—not that I would imply any disbelief in the virtue of the cloth.

The thing is that Divines might be criminals if only they did not happen to be Divines, and *per contra*. We are too apt to justify the good fortune which makes some of us "good" by saying that the "bad" fellow was born so. We are never ready to say that bumps are equally responsible for the "goodness" of the good man; though if one be true the other must be so also.

If there be a criminal type, it is a type which bears the brand of those vile and cruelly hard conditions of life which made it criminal. The young curate looks an angel; only, however, because he has never had the chance of being anything else—not because he has found special favour in the eyes of God.

Let us forget about bumps, and, when saying "there but for the grace of God go I," do our little bit to cure those conditions of life which has made the *ordinary* man bad, despite all the bumps in the world.

Yours, etc.,

HERBERT D'L.

Hampstead, London.

# THE Herald *of the* Star

VOL. XI. No. 3

MARCH 1st, 1922

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

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

# Editorial Notes\*

**W**E shall continue this month with the questions raised by the article of Miss Villiers. We were considering the achievements of the Order throughout the world.

I began in the Editorials of last month by showing that we had created in the world an international organisation inspired by a common ideal, capable of limitless expansion.

In the past there have been organisations of an international character and to-day especially, since the War, there are coming into existence movements tending towards unity. If we take these movements and examine the cause which, in many cases, has driven men to co-operate, we realise it is either fear or hatred or avarice, and it is very rare indeed to find an organisation which aims at the welfare of the whole world, irrespective of class, creed, or colour. We find, nowadays that trusts and trade co-operations cannot afford to be limited to national frontiers. Most of these movements are organised

at the expense of one class or of one race or for the benefit of certain nationalities. But the Order of the Star in the East ranks among the few organisations which consider the welfare of the entire world before the welfare of any one particular nation, of the peoples of the world before any one particular class, of the religions of the world before any one particular religion.

Declaring but one fundamental idea as the *raison d'être* of our Order, *i.e.*, the belief in the Coming of a World-Teacher, and not requiring a member to subscribe to any definite programme concerning the dominating interests of to-day, we have, within the Order, a group of people of different types and representing every shade and temperament. They all possess devotion, sometimes sentimental, and sometimes creative; they all have faith and belief in the Coming

of a World-Teacher; and since the belief is founded on a *World-Teacher*, who has no nationality, we have attracted numbers who are prepared to listen to the ideals of internationalism. An active

## Obituary.

It is with sincere regret that we have to announce the death at Benares, India, on January 24th, 1922, of

**Miss Barbara Villiers**  
*from Typhoid fever.*

Miss Villiers was an ardent member of The Order of the Star in the East, and her continual work for the Order as for the *HERALD OF THE STAR* was always indefatigable. Of deep conviction and sound principle, her sympathies lay chiefly in the direction of social and industrial problems—especially in their international aspect. Her loss will be deplored by many besides those who formed her immediate circle of friends.

\* These notes were written and had left India before Miss Villiers' death had occurred. We publish them, however, as they stand; indeed, we believe that there could be no more fitting tribute to her splendid work. By her heart-searching article "Some Questions Concerning the Order of the Star in the East" she set in motion a train of thought so valuable, that, had she known it, she could not fail to have been truly proud.

belief in the Teacher necessarily involves a belief in practical idealism, and a readiness to lead a purer life. We have, in this sense, produced a definite attitude towards life, an attitude as Mrs. Besant in her letter on this subject said: "Of service, of self-sacrifice for others." Though the average member of the Star has strong personal opinions on most subjects, yet, because, as Mr. Jinarajadasa said, "we believe that a new state of things is impossible without some great spiritual revelation, and because we look forward to the World-Teacher to give us a new spiritual insight by His teaching," we are willing to set aside, unlike the members of other altruistic bodies who are tied to a definite programme, our personal opinions and views. The reason for this, I think, is that the members of the Order, as a whole, acknowledge the failure of many of the ideas of the past generation, which they followed more or less blindly in a vain expectation of happiness, because they had neither the courage nor the energy to fight against the main current; and since they have discovered that this path has not led them to that much desired end, they have been mercilessly forced to search for that happiness along new and experimental channels, and the idea of the coming of a World-Teacher and of a new spiritual revelation seemed a magnificent solution of all problems. Thus we arrive at a position where we are willing to learn and to be taught.

• • •

Now Miss Villiers raises a very pertinent question: "Having collected the faithful, what ought to be done with them? Are we just to be content with the knowledge that all over the world we have brothers inspired by the same faith, the same hope as ourselves?" In other words, "What is the present work of our Order?"

In my opinion, the work of the Order is two-fold—(1) propaganda in the outside world, (2) creative and experimental activities on the part of the members of the Order. (Both of these will serve to enlarge the scope and efficiency of

the Order, and so could come under the one heading of propaganda, but for the sake of convenience I divide them into two groups.)

Let us take propaganda in the world. Since the inception of the Order, our propaganda has been through books, leaflets, magazines, lectures and meetings. The simple enunciation of our belief to as large a number of people in the world as possible must be carried on till the actual Coming, when we shall no longer announce the Coming, but spread through the world the teachings which He will lay down. Till then, the increase of membership, the perfection of our efficiency as an organisation, and the fine enthusiasm for our belief should form the fundamental principles of our propaganda in all countries. For the complete maintenance of the broad platform of the Order of the Star in the East immense care and scrupulously impersonal judgment must be shown in the choice of lecturers and authors. I say this specially for the benefit of the National Representatives of the Order in each country, for in them lies the power either to ennoble the Order and make it an honour to join the Star, or to belittle or narrow down the broad platform and thus repel many a true adherent. Let us always err on the side of greatness rather than be the slaves of our tyrant minds. I beseech those in power not to make of the Order one more sect amongst the already existing ones. The Order of the Star in the East should help to unite all altruistic movements and preach "the oneness of all good causes." Therefore, I again beg the National Representatives to choose all officers of the Order under them with a definite view of obtaining these results. Let those in power show sympathy to every just cause. Since we believe in the "oneness of all good causes," and since we are definitely preparing the world for the coming of a World-Teacher, it behoves us to work with and encourage every individual who, though not believing in the personal coming of a Teacher, yet has full faith in a new and spiritual and international reconstruction

of the world. For example, even though the present League of Nations, or as it has been called, the "League of White Nations," is far from being perfect, nevertheless, since its final aim is to produce an international amity, we, as an Order, can co-operate with and give our support to all those who are trying to help this body. All reforms and movements that tend to bring out the best in man should have our unhesitating support. Briefly, as my friend and tutor once told me, we are in the world to preach the doctrine of co-operation and to bring the peace that shall unite all men.

• • •

I have called the second part of our work creative and experimental activities. Miss Barbara Villiers asks "are we to bind ourselves more particularly together for the execution of some special work, for the showing of some special attitude towards life's problems? Are we going to evolve into a real body corporate?" It would be fatally easy to become a real body corporate by laying down a certain definite programme dealing with life's problems, but, as I have already pointed out, to have this definite programme at this stage of the evolution of the Order would, in many ways, curtail the activities of the work of the Star; but at some future date we shall inevitably form a precise and clear attitude. But, on the other hand, a broad platform, which we have at present to maintain, does *not* mean inactivity, for "Surely sublime language does not render a man holy and just; but a virtuous life makes him dear to God." We, as an Order, are concerned with the development of this "virtuous life." As we have said, we have realised to a great extent the truth, and we have, to some extent, the will to

attain our goal, but as to the means that are to be employed in the attainment of that goal, we are not all in accord. It is a matter of congratulation that we are not all in accord, for the Order possesses every type and temperament. Now it seems to me that the work of the Star lies in discovering the right means of attaining the truth. It is for this reason that I have called the second part of our work creative and experimental activities.

• • •

I shall continue in the next month's issue what I consider to be the explanation of creative and experimental activity. Many people have suggested that I should write a pamphlet detailing the proposed activities of the Order; in the next issue I shall give in outline some of the ways in which we can best develop the energies of the movement, and later on, we shall publish, as a pamphlet, the original article of Miss Villiers, entitled *Some Questions Concerning the Order of the Star in the East*, as well as much of the interesting correspondence that it called forth, and my own comments on the subject. I hope the leaflet will be found useful.

If the English-speaking countries and others will write to the Manager of the HERALD OF THE STAR, 6, Tavistock Square, London, mentioning approximately the number of copies they are likely to require, it will greatly facilitate the production of the pamphlet. I would ask the National Representatives in non-English-speaking countries to translate and publish, in their respective languages, this pamphlet, an advance copy of which will be sent to them in order that it may appear at the same time all over the world.

J. KRISHNAMURTI

# Barbara Villiers

By GERTRUDE BAILLIE-WEAVER

**I**N the HERALD OF THE STAR for July of last year there appeared an article by Barbara Villiers which aroused a great deal of interest, a great deal of comment, both within and without the Order, a considerable amount of controversy. Much correspondence was evoked by the article, many replies were given to the questions raised; and now the Head of the Order gives his own answer to those questions. But before that answer could appear, the writer of the article had passed out of the body in which as Barbara Villiers she had been unsparingly active, deeply and admiringly loved.

The article, though written some months before her death, may be called her swan song, more especially so because it was strongly characteristic of her, because it expressed so dominant a part of her, because it was inspired by a love of truth that was passionate in its intensity. The truth, the whole truth, and nothing but the truth, that was what she instinctively asked for, what she inevitably gave out. There was nothing ambiguous, nothing half-hearted either in her beliefs or her loyalty; what she believed she was ready to declare; and not in words only, but in deeds she was prepared to stand by the convictions she had formed, the causes and the people to whom she had given her allegiance. Never was she known to look back from any plough to which she had put her hand; and she ploughed many furrows, some of them for the sowing of grain that the world at large hesitates as yet to admit to its granaries.

Carefulness went with her courage, discrimination with her generosity. Those who have worked with her in the Order of the Star, in the Theosophical Society,

in Co-Masonry, in social, political or international activities, know how conscientious she was in everything she undertook, how she neglected none of the little things, how she was always ready to take her share in the unthankful tasks. I have put the work of the Order of the Star first because it was the work that meant most to her. None there was in the Order more devoted to its ideals, none with a firmer faith in that for which it stands. The eyes of her soul were set upon the Coming, but, while unswerving in their gaze, did not overlook the things that needed doing in order to hasten it. Remembering the spiritual significance of the Order, she remembered, as coming within its scope, human needs, human happiness, human suffering.

In the train on her way to the ship that was to take her to India, she wrote a letter that concerned the welfare and the pleasure of a child whom she had taken under her care, had removed from bad conditions and placed in good surroundings, with the happiest results; and the thoughtfulness and the act were typical. In her devotion to a supreme object she did not lose sight of the parts that make up the whole, any more than she lost sight of the whole in any one of the parts. Amongst the causes nearest to her heart was the cause of international peace, the building up of a fellowship that should be not a mere political leaguering together of governments, but a brotherhood in spirit and in fact. The brotherhood of nations was for her an essential part of universal brotherhood, but always a part amongst other parts, not the whole.

It was, perhaps, the realisation that truth advances by many paths which made her service so wide in range. And

it was becoming wider. Only those who knew her in her home life, and those who shared with her the difficulties of organisation or the drudgery of routine work, could appreciate the faithfulness of her service or know the stimulus, the charm and the comfort of her companionship; but it seemed as if the field of her influence was to be enlarged, as if what she had to give was to be given to a wider circle. Her gifts for writing and speaking were coming into play, her independence of thought and outlook were beginning to find more definite expression, and when she left for India, the friends who knew her best and most truly realised her capacities, pictured her coming back with new strength and fresh experiences to make the name of Barbara Villiers honoured amongst the names of writers and lecturers.

*Dis aliter visum.* And the sight of the Great Ones is clearer and truer than ours. Was there work she had to do that could be done better from the astral than from the physical plane? Or is her work for this world of a kind that needs a stronger body than the body, always delicate and

often suffering, that was hers? Who can tell? We cannot know. This only we know, that sadness and selfishness must not weight our thought of her; for she loved happiness and rejoiced in laughter, and selfish indeed it would be to cast upon her the shadow of grieving. Matthew Arnold's lines

Strew on her roses, roses,  
And never a spray of yew,

suggest what our thought of her should be; a thought of summer flowering, not of loss or mourning.

And of this there can be no doubt—that if in the physical plane ranks of the Order of the Star in the East she is needed, in these ranks soon again she will be, in a body strong enough to allow the ardent, obedient spirit to express its ardour and obedience. For Barbara Villiers has journeyed far along the road that “winds uphill all the way,” and stands amongst those steadfast ones who, when an appeal goes forth for service and for sacrifice, for helpers to proclaim the Truth, to spread and practise it, answer inevitably and unfalteringly: “Here am I; send me.”

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## The Problem of World Recovery

By H. C. O'NEILL

**N**O one can be blind to the fact that the world is suffering from a disease which, though not mortal, tends to debilitate it more and more. But when we have said so much we have almost exhausted all that is certain or, at any rate, admitted. There are even some who claim that the world is already past the crisis and on the high road to recovery. Sanguine souls these, who do not see that they are assuming the removal of the disease in their belief in a speedy recovery. Of course it is true that life, whether in the individual or in the mass, is a remarkably stubborn, insistent, insurgent thing,

which will bear an almost unthinkable amount of ill-treatment and still at length bud and blossom afresh. But there are diseases that prove mortal if neglected, though not fatal if taken early; and it is idle to ignore the fact that starvation or semi-starvation are overshadowing a greater number of homes than perhaps ever before.

How are we to deal with this problem? To form any useful opinion we must first attempt to trace the pedigree of the disease. To ascertain its cause may be to suggest a remedy, and if we cannot certainly discover the cause, but merely arrive at some negative conclusions with

regard to it, we may at least be reassured as to what remedies not to apply. There is a measure of common agreement that the disease has been produced by the Versailles Treaty. But this is so fashionable a statement that we do well to regard it with some caution. The Treaty is a most complicated document. Very few people have read more than scraps of it; and I am convinced that the expert students of the complete text might be counted on the fingers of both hands, without any serious embarrassment. But still more may be asserted to support the necessity of caution. Only a handful of people know how far the provisions of the Treaty have yet been carried out. It is unfortunately far too common to find educated people insisting boldly that the indemnity payments are at the root of the wide-spread distress. And yet this position represents an advance on the general statement that the Treaty has caused all the present ills of the world; for the territorial provisions are correctly ruled out as a factor of any considerable importance. It is well to realise that the geographical and political changes are not only defensible, but they are bound to represent, on a balance, a gain in stability. The moral recoil which we feel from so terrible a document as the Versailles Treaty should not blind us to the fact that the majority of the Commissioners who co-operated in shaping it are much more vulnerable as idealists pursuing a pedantic perfection than as victors inflamed with the desire to humiliate Germany. And the manner in which the various plebiscites have been carried out, and their results given effect to, is not sufficiently appreciated. Even in the case of Silesia, the objections to the settlement are more due to the supposed influence of France in shaping the terms and the known British objection to them, than to the actual solution.\* Indeed it is absurd for progressive people to colour their dreams of the future with the supposed fluidity and susceptibility to radical change

of economic conditions and then to carp at a division of a so-called economic unit? The racial and language frontiers of to-day will be fundamentally changed fifty years hence. Across the new political boundaries there will soon be a busy traffic, if the world is to recover at all; and as a result new economic groupings will grow up, differing perhaps completely from those of to-day. It is no part of my plan to defend the Treaty here; but I do suggest that any attempt at revision should be rigidly circumscribed, if the last state is not to be worse than the first, and that it will be wiser to take the territorial position arranged at Versailles as stable and fixed.

For, in the last resort, the greatest impediment to the world's recovery is instability and uncertainty. Not a single Great Power, and not many of the more important smaller ones, know what is the precise financial problem they are called upon to solve. Their uncertainty is not a very simple issue. If we could assume that, within a reasonable period every Power would meet all the debts and present claims against it, the problem would be absolutely beyond solution for some and comparatively simple for others. It is the fact that a number of the Powers realise some of their debts will only be redeemable at the Greek kalends, and that others realise the hopelessness of even pretending to meet the claims against them, which makes the situation so hopeless. We do wrong to attribute unemployment and trade stagnation with their consequent distress to the effects of indemnity payment. Indemnities, as such, do not necessarily destroy the receiver and benefit the giver. This is and will ever be a paradox, as arresting as it is unsound. The trite fact is that so far "Reparation on a large scale has not been collected from Germany. So far, the Allies have not paid interest to the United States on what they owe. Our present troubles, when they are not attributable to the after-effects of war and the cyclical depression

\* The solution has been loyally accepted, and the amicable working of the joint German-Polish Commissions suggests the hope that they may give rise to a closer general economical *rapprochement* between the two countries.

of trade, are due, therefore, not to the enforcement of these claims, but to the uncertainties of their possible enforcement."\* Thus Mr. Keynes, in a book that forms the sanest and soundest because the most courageous contribution to the study of the revision of the Treaty that has yet appeared—not excepting his own earlier volume.

This shadow of uncertainty has, in effect, closed vast markets to us, has turned commerce into a gamble, has made the resumption of trade almost impossible. The claims against Germany, in so far as they have been defined by the Reparations Commission, are not only impossible to meet, but are even a breach of faith in the eyes of the vast majority of competent judges. How can anyone expect Germany to set her house in order when she has no assurance that, under duress, she will be compelled to agree to further demands if it should seem good to the victorious Allies? The Sanctions were illegal beyond any shadow of doubt; and if, even in March, 1921, the Allies were still wedded to force in defiance of all agreements, when will they abandon it? The Reparations Commission has put the claim against Germany at 138 milliard gold marks; but this sum includes payments not only for damages, but also for pensions and allowances. It is the inclusion of the latter that constitutes a breach of faith; and it is surely obvious that we can never expect any loyal acquiescence from Germany until this stigma is removed from the Allied policy. In the eyes of the United States delegates we forced Germany to sign an agreement to pay, under the Versailles Treaty, more than she had agreed to pay before accepting the Armistice conditions. If we are to agree with the French interpreters that the latter overruled the terms which Mr. Wilson, with the consent of the Allies, communicated to Germany on November 5th, 1918, we must as certainly admit that we lured her to a trap baited with the earlier agreement. We do not escape the dishonour; we merely change its incidence.

There cannot be any doubt that the terms of November 5th were accepted by the Germans as governing conditions exactly as they were interpreted by Mr. Wilson and the American delegates. The British delegates never definitely supported France in her contention, but chose to make the claim depend upon an ingenious interpretation of the November 5th document, and the strength of this line of argument may be gathered from the fact that the French continued to insist that the governing instrument was the Armistice conditions.

Is it possible that the position is not seen in its true colours everywhere? I venture to suggest that, were the French financial position less desperate, their clarity of view would be wonderfully improved. Taking things as they stand, France has only the hope of heavy German payments to balance her budget; and to ballast this hope she must increase her expenditure still more so that, if distraint become necessary, she may effect it. She is very heavily in debt to the Allies. That burden must be unloaded upon Germany. More than half of her probable maximum receipts under the London Settlement would be absorbed in meeting the claims of the British Empire and the United States. The payments due to Italy would not meet the claims of these two Powers. Any radical readjustment of the Reparations Claim must, therefore, be related to some equally radical reconsideration of the inter-Allied debts. In the book to which I have already referred, Mr. Keynes suggests a reduction of the claim against Germany founded upon a cancellation of the British and American claims against the other Allies. It is more logical and probably better statesmanship to begin by readjusting the Allied claims to what they can demand in strict honour. But the world is at present struggling in a web of debt; and to France and Italy there is no hope of escape unless some of the strands are broken. We shall probably continue to struggle along in a fog of insincerity, bluff and dishonour, until Britain and the

\* *A Revision of the Treaty.* By J. M. Keynes (Macmillan), p. 172.

United States see their way to lifting the struggle to a higher plane with a bold gesture of renunciation. In the result, if this should be done, the dishonourable claim for pensions and allowances could be abandoned; and, with sane revision of the claim for damages, Germany could be presented with a bill within her competence to pay. At the same time France and Italy would actually gain even upon the theoretical maximum of the London Settlement, and Belgium would suffer little loss.

As it stands at the moment the Reparations Commission figure is 138 milliard gold marks, as against the official British estimate of 104, and the estimate of Mr. Keynes of 110. How the first estimate is divided between pensions and allowances and damages is not known. But assume it divided as the last, and we get 42 as against Mr. Keynes's figure of 36 milliard gold marks for damages and the Belgium debt. This is not a great difference; but as Mr. Keynes's estimate is actually *higher* than the official British estimate, his figures may be taken to indicate the sort of solution the abandonment of the claim to pensions and allowances would yield. France would take 18 and Belgium 3 milliard gold marks on this plan; and these sums could be paid off by annuities of 6 per cent. (5 per cent. interest and 1 per cent. sinking fund), *i.e.*, £54,000,000 to France, £9,000,000 to Belgium, for thirty years. The total annuity to the Allies would be £108,000,000, and Germany could pay this sum. The remission of debts due to Britain and the United States from the other Allies would satisfy the claims of these Allies, and this would reduce the total sum annually due from Germany slightly. But would it not be better to reduce it still more, to a point at which its obvious justice and generosity would not only be apparent to Germany, but it would be equally clear that the payments did not altogether preclude a gradual rebuilding of her national prosperity.

If Britain and the United States agreed to forego their claims against Germany, the total annual payments would amount to £63,000,000; and the benefits of such a

policy are obvious. It is not too much to say that Germany might be expected loyally to agree to this claim; and it would be an almost immeasurable gain to secure the settlement of this long overdue issue. France would secure more than the probable maximum payable under the London Settlement. Italy would be much better off; and Belgium, receiving less than she might possibly secure by the May Agreement, would at any rate receive full payment for damage on a fair assessment. Instead of a total renunciation of her claim against Germany, Britain might exact 1 milliard gold marks, to be devoted to the amelioration of the financial conditions in Austria and Poland. If France could be further persuaded to evacuate the occupied Territory, we should have a return to conditions approximating to peace. This measure could be made conditional upon a German guarantee to de-militarise the west bank of the Rhine, and a guarantee by Britain and the United States to France and Belgium of every assistance short of warfare in enforcing their claims. The British and American claims might revive automatically in default of the German payments to France and Belgium.

It will be objected that under such a scheme everyone would gain but ourselves and the United States. Take our own case. Our claims against Germany amount to 11 milliard gold marks, £550,000,000. The sums lent to various other Governments amount to £1,787,262,007—*i.e.*, £2,337,262,007 altogether. This is a very great sum of money. Before the war such figures were considered almost fanciful. Can we safely and usefully cancel such a debt? In annuities the total sum due to us would amount to between £140,000,000 and £150,000,000. Can we renounce such a tribute? It must be remembered that the tribute is at best a paper one. What prospect is there of our ever being able to collect it? All thinking people now realise that our prospects are so slight, and the ignominy and difficulty of collection so considerable that it would be mere prudence for a nation which lives on the prosperity of its neighbours to cancel the

debt. And it may be stated that official England would require little incentive to agree to this policy if the United States would also cancel the debts due to her from the rest of the Allies except this country.

The position of the United States is different. It is probable that there, too, the official mind is converted. But it is certain that the lay mind is unconverted at present. If we can wait long enough, the development of the last two years proves that conversion may come to the United States as it has come to us. But it is certainly a point for advocates of open diplomacy to note. It is assumed by those who attribute all the ills of international disagreements to secret diplomacy that the mind of the public must act as a corrective of the official temper. But it is not realised that the influence may be for the worse. No one who has followed the course of the past three years can fail to realise that in France, in the United States and in this country, the Government have been checked continually by

the people ; and where progress has been made towards a sane solution of the almost intolerable burdens under which the world staggers, it has frequently been possible only by misrepresenting the policy as something baser and more predatory than it was.

At this moment the world waits for some ray of enlightenment to fall upon the peoples of Britain and the United States. The ills which we suffer will not always be amenable to treatment. The bold and drastic course which would restore the world to health does not inevitably and immediately appeal to the crowd with whom our destiny ultimately lies. It is for those who are convinced of its salutary character and its urgency to endeavour to convey the convictions to others. An alert, instructed and vigorous democracy is the necessary correlative of open diplomacy. It is to the people the world now looks for the timely audacity which may yet redeem something of the pre-war prosperity and happiness.

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## The Inner Life

# The Relation of Theosophy to Science and Religion

BY J. GILES, M.R.C.S. ENG., AND L.S.A.

**T**HE system of thought known as Theosophy came into the modern Western world in the last quarter of the nineteenth century—a very critical period in the intellectual and spiritual development of the leading races of mankind. Under the authority and influence of such eminent names as Darwin, Huxley, Tyndall, Herbert Spencer, J. S. Mill, Haeckel, Buchner, and many others—whom we must not for a moment suppose to have been actuated by any other

motive than a desire for truth—a wave of practically materialistic thought was rapidly flooding the minds of multitudes, who, being mainly bent on material gains or pleasures, were content to draw from the turmoil of controversy the—not altogether distasteful—inference that religion was fighting for its life against scientific aggression, and seemed to be getting rather the worst of it.

It is true that the spiritual interests of humanity were ably maintained by many leaders of thought in whose writings it is

easy to trace not a few foreshadowings of Theosophical teaching. Directly or indirectly a spiritual view of the meaning of the universe was maintained by S. T. Coleridge, philosopher and poet, Emerson, Carlyle, Ruskin, Jas. Martineau, F. D. Maurice, and the poets Wordsworth, Shelley, Tennyson, and the late Mark Pattison, Rector of Lincoln College, Oxford, who actually called himself a Theosophist before the name had been made familiar to the public by Madame Blavatsky. But, from causes which we will presently consider, the "defenders of the faith" in the more spiritual conception of the universe—notwithstanding the eloquent arguments of learned and liberal orthodox thinkers, and the powerful witness of even free-thinking poets to the reality of the intuitional faculty—seemed steadily to lose ground, while the march of the scientific movement was unfalteringly forward and constantly aggressive. Such progress can only be explained by the one-pointed devotion of Science to the pursuit of truth, and its method of inductive reasoning, emancipating itself from all authoritative dogma, and ever holding itself ready to welcome new light from whatever quarter it might come.

#### METAPHYSICS.

HUXLEY, MILL.

It is true that the better class of scientific minds found themselves confronted by metaphysical problems, hardly soluble by inductive science, and this sometimes led them into apparent inconsistencies. Thus, Huxley, as a physical scientist, seemed to sound the lowest depth of philosophical materialism when he denied that the human will has anything to do with the voluntary movement of a limb, which amounts to the denial of the possibility of self-control, the mind being merely a watcher of the interplay of nerves and muscles. On the other hand, Huxley, as metaphysician, clearly perceived that Bishop Berkeley's denial of matter was substantially irrefutable, and he declared that he could not conceive a universe "as perceived" existing apart from perception.

J. S. Mill again unreservedly adopted this idealist theory, and when he defined matter as "a permanent possibility of sensation," he seems to come within "measurable distance of the Theosophical view of the meaning and purpose of the physical plane." But he will not admit the existence of God any further than it can be proved conformably with the logical canons of inductive science, and this gives in his opinion a somewhat precarious fraction of probability in favour of Theism. And when the mystic, "thirsting for the living God," refuses to be content with the reduction of his certainty to a fraction of perhaps less than three-eighths, and in despair falls back on the "inner light," Mr. Mill, borrowing from Butler's *Hudibras*, declares light to be "the dark lantern of the spirit, enlightening only those who bear it."

#### THEOSOPHY AND SCIENCE.

ANIMAL TO MAN.

It takes two parties to make a quarrel, and Theosophy has none with Science, but is willing to go with her, hand in hand as a sister, all the way upon the inductive lines that she adopts. It is only when the inductive scent seems to fail, and the ground to become a little tremulous, that Science says: I will go no further with you, for you will lead me into the tortuous paths of occultism, which is another name for hallucination or fraud. Yet what has Science been engaged in for the last three centuries but the investigation of the occult—the hidden things? And does she not recognise that the abandonment of that investigation would be suicide? But what she resents is the claim of Theosophy that there are in the human organism latent powers which in their due development are destined to outclass and supersede all the wonderful mechanical and mathematical aids that Science has called in to make possible the arrangement and formulation of the inferences drawn from the data furnished by the five senses. A microscope or a radiometer is a triumph of human intellect, but clairvoyance is another name

for quackery! Yet the scientist might find reason to hesitate in committing himself to such a summary judgment if he would reflect a little upon the course of evolution as understood by the Science to which he is devoted. For if there is anything he is sure of, it is that the human race has been evolved from animal forms through a long course of development (though he has little conception of the enormous sweep of the progression of the life-wave from one kingdom of nature to the next higher through the long æons of the planetary chains). But as a believer in this evolution of animal to human, can he suppose that Nature has now fixed her foot, declaring that she will go no further? And in what direction can she continue her evolutionary work except in the much needed higher development of humanity by the unfolding of latent faculties, and the refinement of "this muddy vesture of decay" which now makes the subtler worlds soundless and invisible to us? And in reinforcement of this inspiring outlook we find just what we should expect on the assumption of its truth; for the advancing wave of the higher life has already begun in rare and sporadic fashion to scatter its germs, for which the mental soil of humanity is becoming increasingly receptive, giving sure promise that the subtler worlds, wherein the spirit becomes gradationally less clogged by a material environment, will not always seem to us the domain of fantasy and illusion.

It may be that numbers of commonplace people will accept these germs of truth and draw from them sustenance and strength, while yet the higher scientific mind refuses to turn from the accustomed path upon which it has toiled so long with matchless patience and brilliant success, and resolutely pursues its course, confident in the anticipation of new discoveries of truth. And there is no inconsistency in wishing the amplest measure of success to investigation upon these lines without abandoning our belief that "Occultism" also is now by no uncertain indications asserting its claims to a foot-hold on the ground of "positive science." But we

seem to be in a different atmosphere when we try to examine the mutual relations of

### THEOSOPHY AND THEOLOGY.

JAMES 1—5.

There is evidently amongst Theologians a widely spread feeling of hostility to Theosophy as something deadly and dangerous, and they are unable to regard it with the tolerant detachment which is a quite legitimate attitude for the Scientist. And the cause of this opposition is perhaps not very far to seek. The aim of Theosophy, as its name implies, is to draw down Wisdom from its very highest source, and as warrant for this lofty aspiration it can quote the authority of a Christian apostle, who declares that God "giveth (Wisdom) to all liberally and upbraideth not." But Theology has insisted through long centuries that this Wisdom came into the world by special revelation at a fixed point in the world's history and on a particular spot on the world's surface; and that it has been treasured up in Sacred Scriptures, from which, as well as through the agency of Churches and Councils, has been formulated a dogmatic system of belief, the recognition and acceptance of which constitute the condition upon which alone the Divine Wisdom can be expected to illuminate the minds of men.

This broad statement of the lines along which Theology has moved—or perhaps more correctly—the spot upon which she has planted her foot and resisted all movement, is sufficient in some degree to measure the gulf that lies between the conventional Theology of Christendom and present-day Theosophy. But there is hope that this may not always be so; and in fact Theology—perhaps to anticipate and prevent the abruptness of a landslide—has already thrown into the chasm some of the ground on which she has been standing when it was manifestly crumbling beneath her feet; in other words, she has begun to recognise that some of her leading dogmas, formerly insisted on as of cardinal importance, can make but a very faltering appeal to the intelligence of the twentieth century in competition with the

doctrine of Evolution, the splendid inheritance handed on from the nineteenth. Theosophy might bring to her, if she would accept it, some valuable sisterly aid by showing her that her teaching fails to hold the minds of men because it corrupts and distorts, instead of exhibiting allegorically, the divine truths and processes which bind Humanity to Deity, and which, free from limits of space and time, are cosmic and eternal. But Theology will have none of this, and declares through synodical conferences, pulpit-preaching and other agencies, that Theosophy is incompatible with Christianity. Yet it is very significant that, while the Churches are nearly unanimous on this point, they seem ever more and more reluctant to tell us what in their conception Christianity really is, what dogmas they have dropped or ceased to insist upon, and in what sense they understand and expound those that they retain.

It has been declared that Theosophy is incompatible with belief in the Incarnation, the cardinal doctrine of Christianity; but it is interesting to note that some of the leading exponents of Theology are at variance about the *kenosis*, the emptying out, the laying aside, of the divine attributes of omniscience and omnipotence by the Divine Redeemer on taking incarnation. The degree in which the great Teacher knew and understood the past and future history of the world cannot be an indifferent matter to Christians. The two opposing views seem to be poles asunder, and if they are both compatible with the Christian creed it seems hard to understand why the Theosophical view should be barred.

#### THEOLOGY AND RELIGION.

But Theology is not identical with religion: it is the outcome of mental effort on the part of religious thinkers to set forth in formal propositions the principles that form the basis of their belief; and though those principles may in part have been taught, or seem to have been taught, by a superhuman messenger,

that by no means exempts the body of doctrine constructed thereon from the criticism of later times; for, while Theology may lie bound in frosty rigidity, Science, and Religion and learning are ever striving against their limitations, and craving for new aspects of truth and larger vistas.

#### THE GREAT EXPECTATION.

Those new aspects of truth are already finding their way into men's minds, and the faith that they will before long be again explicitly presented by the same Great Teacher who expounded their rudiments two thousand years ago, is robust enough to endure the incredulity of the world, and even to spread therein the infection of its vitality, until the time comes when its validity will be crucially tested. The teaching of Love to God and to mankind, which two milleniums ago was reproduced in Palestine from earlier ages, and presented with fresh illumination, has had to struggle for its existence through later centuries, cherished in the hearts of a few, but practically scouted by a callous and unreceptive world, with consequences seen in the general wreckage of to-day, forcing upon the hearts of multitudes the unformulated aspiration "*Exoriare aliquis!*"\* But salvation can come only by the recognition of human brotherhood as the one key that can open to Faith and Hope the secure prospect of their brightest dreams.

#### FAITH.

It would be but waste of time and energy for the Theosophist to attempt to justify his faith by argument where simple explanation fails. It is enough to say that his faith rests first upon the wonderful adequacy of the doctrine to meet all the contingencies of human life, and its power to raise the life to a higher level, and direct all its energies into a purer channel. So far as this the Theosophist may claim the certitude of knowledge; and for the occult knowledge which he has not yet attained, his reasons for trusting the

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\* May some deliverer arise!

reports of those who have led him thus far can hardly be expected to satisfy those who will not take the trouble to examine the grounds of such confidence for themselves. But reasoned faith can hold its own and abide its time, content to declare its message to the world, and well assured that while there are many whose time is not yet come, there will be some whose *karma* has brought them to that point at which some aspect of the Wisdom-teaching so lays hold upon them that never thereafter can they cease to seek and follow the highest suggestions by whatever channel they may come.

But while we indulge in legitimate hopes of fresh light to be brought by the Great Teacher for the solution of world problems, let us remember the one problem of life which even He can solve only in an indirect way by enlightening the understanding and stimulating the will; for only by the determination of each indi-

vidual can come that conquest over the personal self by which its illusory nature shall be revealed, as well as the worthlessness of the rewards and prizes which this false self has set before us as the essentials of happiness. And when we find the calm intellect of *Spinoza* declaring that in these things "all that there is or is thought to be is nothing more than wretchedness itself in comparison with the true good"; and further that if the soul unites itself with these things it must come to naught with them, and that immortality can only be attained by union with the Eternal; can we fail to recognise the influence of the Christ and the Buddha overshadowing the philosophic thinker, or to believe that the "Truth," which the Lord Buddha declared to be the giver of immortality, is already beginning to dawn again with promise of a still higher illuminating power?

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## Another View of Karma

BY WILLIAM LOFTUS HARE

### II.

#### VIII.

##### SUMMARY OF CONCLUSIONS.

**F**ROM the preceding paragraph\* it is obvious that all discussions regarding the truth of the doctrine of karma-reincarnation, all discussions as to the precise process by which men earn the reward of their deeds, belong to the cycle of the "lower knowledge." Time, space, life, history, the *Hibbert Journal*, Dr. Farquhar and myself are all included therein. I propose therefore to leave the "higher knowledge" apart for the moment and endeavour to draw some conclusions on the theme as hitherto debated here below.

The first decision we have to make is one of great importance. Do we consider the universe a cosmos or a chaos? Does it exhibit order in various degrees in its many provinces? If we answer this last question in the affirmative we are not obliged to profess an encyclopædic knowledge of how that order is maintained on other planes than human life; but we are compelled, I think, to assume that human life is subject to law and is guided by moral law. There are, I know, two ways of regarding the moral law; one as superior to man, to which he is called to subordinate himself, and the other as invented by man for his own convenience. But if the universe be amoral and man alone moral—a perfectly

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\* Continued from the February issue

conceivable position—it is hard to see how karma could operate in the sense generally understood by popular tradition. Yet we may take another view, namely, that the universe is a complex of metaphysical, physical, psychical and moral processes whose co-ordination is so thorough and so deep that the phenomena of human morality, as we experience them, are necessary and natural : in brief, that man is moral because the universe is moral and expressive of a moral law.

From this decision we can pass to another one, namely, that man's deeds must have some significance in regard to the universe, or at least in regard to that part of it which is human life. Every deed is either permissible or not ; it conforms to or adds to harmony ; it either tends towards chaos or it enriches the existent ordination of the world. Perhaps the smaller the circle in which the deed is done the more significant it is. As the Buddha said : a lump of salt in a cup of water will make it taste salt, but in the river Ganges it will have no effect. Thus we may admit a relativity in the moral value of deeds that belong to different cycles while at the same time we affirm an absolute value in relation to their particular cycle. All deeds, subconscious or conscious, are deeds of the will which, while it is limited or determined in regard to the kind of deeds it can or cannot perform, is free and responsible regarding those it can perform.

We may now come to the discussion of the theory of karma expressed in several ways : (1) the simple idea of man punishing his fellow for doing those things which are contrary to the moral canon of the day or civilisation ; (2) the punishment of man in this life by gods or spirits who have the power to bring him retribution ; (3) immunity for deeds done in this life but the punishment beyond the grave by the ministers of spiritual beings ; (4) the theory of pre-existence and an after life as proposed by the Greek philosophers and the theory of samsara, or a chain of successive births as taught by the Indian philosophers.

Admittedly we do not know for certain whether souls reincarnate or not ; we know

that many believe it and others believe that they know it. For the purpose of a study of karma we must regard it as a hypothesis. It is this fourth type of karma, taught by Hindus, Buddhists, Jains and Theosophists in various forms, with the nature of which we are concerned.

#### (ix.) THE KARMA OF EXPERIENCE. 1

I draw attention to the well known fact that deeds of any kind when oft repeated, quite apart from their moral value—which may be negligible—have a tendency to become habitual. Athletes generally, such as cricketers, boxers, fencers, and racers, find that after steady discipline they become what they do. The subconscious bodily processes seem to be performed automatically and a series of actions and reactions is set up. Anyone who is not an athlete, but merely an observer of his own experience will notice how his thoughts, words and deeds, even those of an indifferent character, are, by constant repetition, rendered habitual and after a time inescapable. Still more so is it in reference to repeated deeds that have a positive or negative moral value. Everyone capable of retrospection and introspection must be able to discern in the vista of his own past life his own critical acts. He can trace with fair accuracy the line of causation in his general experience, mark the years' achievements and failures and observe their consequences ; perceive the significance of his own deeds in relation to his immediate position and destiny. His character has been moulded by his dominant deeds ; his fate or his fortune are the outgrowth of his character. Even his circumstances, within certain limits, he can connect with his temperament, his character, and the accumulated impetus of his deeds. It is a remarkable fact that, without knowing anything about "karma," people have always been found who know intuitively the connection between their deeds and their bodily life or circumstances. Religious experience is full of the "karma of experience" in the sense in which I am now dealing with it.

There are deeds : deeds have *objective* effects upon those who come within their

orbit. Our life is one long complaint of what others are doing to us and saying of us—at home, in society, in industry, in politics, and by word and pen. Yet deeds have also a *subjective* effect which is more serious than that which is inflicted upon us from without. The subjective effect of his deeds upon the actor is the ground, the soil of his further deeds, which arise appropriately from it. The Buddha's words on "fruitful and barren karma" quoted earlier are surely irrefutable.

(x.) KARMA IN NATURE AND HUMANITY.

The belief that we become what we do can be illustrated more forcibly when we turn to observe sub-human animate nature. It may not have occurred to Dr. Farquhar and other critics that the story of evolution, as revealed by Darwin and his successors with increasing detail down to this day, may equally be regarded as a demonstration that in nature "life becomes what it does." The deeds of the lowest forms of life, visualised by the microscope, are in essence very like those of the higher forms. Constant self-affirmation in ways open to each species and to each individual is their general character, and tends at last to fix in each species definite traits which are inherited by later generations. This is their karma which, without knowing it, they enjoy or endure. Antipathy, ferocity, lust, gluttony, fear, stealth, gentleness, friendliness and affection are written on the faces and forms of the animals. They are the product of these various qualities of the will. The human race, which belongs to Nature, inherits this karma of animal will, specialises it in different ethnic families, in one direction or another. Human history, from one point of view, is nothing but a record of the karma of humanity, working itself out according to the good or evil of our racial, national and personal deeds.

(xi.) THE ETHICAL CRITERION.

Herbert Spencer defined human conduct, apart from the large volume of unconscious action, as "the adjustment of acts to ends"; Schopenhauer divided

man's deeds into two main classes whose ends are egoistic and altruistic respectively. In varying degrees these two motives are found embedded in all our deeds. Egoistic self-affirmation extends to the greatest depths of cruelty and malice, and is formative of bad karma for ourselves and the race to which we belong and for which, in part, we act. Altruistic deeds which extend to loving-kindness and self-renunciation are formative of good karma. It may be difficult for man to escape altogether from the karma of his nation, or the karma of the human race, and still more difficult to disentangle himself from the deeper karma of Nature, but he need not, by his individual contribution, intensify the misery of life by merely following the evil tendency that is bequeathed to him. He can help to bring it to an end. This is the meaning of the Buddha's words, quoted before, as to the function of the religious life.

These thoughts give us a criterion of moral action by which to try all deeds and to know whether or not they are such as tend towards Release. Schopenhauer has said that "the whole of Nature looks to man for salvation." But, as yet, man has not saved himself!

(xii.) KARMA AND THE CREATIVE WILL.

If the law of karma operates in man, it must do so within the cycle of laws of a wider sweep; and I cannot do more here than convey to thinkers on this profound subject the hint that the work of Schopenhauer, Darwin and Bergson contain the material for a sound philosophic synthesis on the subject of karma. The first deals more clearly than any modern with the nature of the will and its manifestations; the second, with the help of his followers, assembles the data from Nature; and the third provides the luminous idea of a *creative* evolution. The door of the future, he says, is always open. Having created we can recreate ourselves. But one must go back to the old Upanishads to find compressed into short formulæ what seems to be the truth in regard to the will, our deeds and our destiny.

Man is altogether formed of desire ; according as his desire is, so is his will ; according as his will is, so are his deeds ; according as are his deeds, so does it befall him.

(*Brihad : Up : iv., 4, 5.*)

Truly of will is man formed ; according as his will is in this world after its likeness is born the man when he has departed hence ; therefore a man should strive after good will.

(*Chand : Up : iii., 14.*)

Then this my body ends in ashes. Om ! Will, remember, remember thy deeds ! Will, remember, remember thy deeds !

(*Brihad : Up : v., 15, 3.*)

### THREE HYPOTHESES FOR KARMA.

The rest of the argument may be simple and brief. If by analysis of our innermost experience we can discern, even in one life, the operations of a law of deeds and their objective and subjective reactions which Hindus, Buddhists, Jains and Theosophists call *Karma* ; and if added to that we can discern in biological and human history the operations of the same kind of law embracing masses of animals and men, then our chief speculative difficulties are passed.

(1.) On the hypothesis of immortality, even as professed by Christians, the residuum of our deeds has to be carried over into the after life, producing appropriate suffering or felicity. Otherwise those deeds are of no significance whatever ; and as Bernard Shaw's Donna Anna would say, " we might have been so much wickeder."

(2.) On the hypothesis of reincarnation the same residuum of deeds of the creative will has to be carried over from one life to another ; if not, again, these deeds have no significance, and we have wasted our time in discriminating, valuing and devaluing them.

(3.) On the hypothesis of the Vedanta higher knowledge there is but one sole reality, the Brahman-Atman, with which we are identical. But having fallen into illusion we have the experience of a separated life which is not terminated at death. We remain in the illusion until we have exhausted it, until we have learned the full significance of our deeds, and remoulded them so that a return to the identity-consciousness is possible : for

works are a means to knowledge, and knowledge the means to liberation. Thus karma-reincarnation is alike the machinery of the illusion and of the escapement from it. The beautiful words of the Vedanta text explain the idea :

As a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this Self, after having thrown off this body, and dispelled all ignorance, make unto himself another newer and more beautiful shape . . . That Self, indeed, is Brahman.

(*Brihad : Up : iv., 4, 4.*)

Whichever of the three hypotheses we adopt we can join to the conception of Karma as a doctrine of Deeds, their significance and their subjective and objective reactions. This article is intended to go no further than to establish the essential principle on the basis of reasonableness rather than on authority.

### (xiv.) THE HIGHEST WORD.

I wish I could induce in my readers and possible critics the feeling that this doctrine of karma, in its highest form, is vitally moral and intensely practical. We have often been regaled with details of the supposed method of the working of this mysterious law which, while they were intended to convince and to edify, have alienated and shocked us. The case has been overproved by an abundance of " evidence " which became lighter and more trivial the more it was added to. Belief has been made too easy and conviction too difficult. I feel, however, that the truth that lies within the many theories and presentations of karma is almost too sacred to understand as one understands worldly things. We need, as it were, to take the hand of Yagnavalkya and retire into the realm of the spiritual intuition and there hear the highest word and perceive the brightest and most helpful truth. This cannot be stated in the terms of science, but it can be, and has been suggested in the language of poetry.

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He who looks in the pupil of his brother's eye, sees himself ; he who sees the Self in all and all in the Self—he will not injure the Self by the Self.

# Paths of Blessing

BY NICOLAS ROERICH  
(*The world-famous Russian Artist*).|

## IV.

“TELL me who are your enemies and I will tell you who you are.”

My friends, do you love your enemies?

Learn to be “proud” not of your friends alone, but also of your enemies. It is a pity that you do not love your enemies. You ought to love them. They are such painstaking beings. They work so hard for you. They know more about you than you know yourselves. In their painstaking efforts they ascribe such subtle inventions to you. In their conception you become both all-powerful and omnipresent. And often your enemies help you and your loftiest ideas. And so often do the blows of your enemies forge new and invisible friends for you.

Having finished their “business,” your emboldened enemies will take their seats at councils and meetings and will begin to settle your affairs without you. But the creativeness of life will turn all their decisions upside down like Wagner’s Mime; these dear foes of yours will not know exactly what they are saying. Afterwards they will come with explanations, but they will still remain your enemies, until they feel the impact of the spark-arrow. Then, becoming impoverished, they also become both cautious and seeing. And then all is as it should be.

Your foes are often angry. Now he who is wroth is already powerless and is dangerous no more. Having exhausted their cries, they seek to crush you with silence, but how pleasant is work amidst silence. Both with their cries and with their silence they profit you. Ah, dear foes! if you could sometimes see what a little mannikin it is that sets you at us. Even the rudest hearts would be ashamed of such a guide and ally.

I say nothing about all those cases when open enemies have forced you to look around, to verify your knowledge and to go on with renewed persistence.

Blessed be the enemies!

“But why do you occupy yourselves with your enemies? Are not all your friends enough for you?” you may ask. Of course I am not speaking for myself and, perhaps, not for you either. But I am speaking for the younger generation. It often knows not how to act towards its first enemies, and instead of simply crossing the river, it piles rock upon rock, losing valuable creative time. Yet at every minute someone could be taught and rejoiced. Rejoiced not with money, but with the joy of coming to know new distances.

If the whole world were to rejoice, were it only for a moment, all the dark walls of Jericho would fall instantly. But it is yet a far cry to the joy of the whole world.

Often we learn a thing so thoroughly that should it turn out to be all wrong, we still persist in our opinion; instead of gaining a third eye, we reject the two we have.

Passing along a forest road, try, having gone ahead of your fellow-traveller, to slip unnoticed into the undergrowth and let him pass ahead. Then you may call to him from behind, but he will only increase his pace and hear your voice before him. For his brain knows that you are ahead.

Why do people never see a blue horse or a green face? Because, notwithstanding what is evidently right, their fettered brain knows that which does not exist in reality.

How many disputes about life, religion, knowledge, beauty, have not been brought into being by fettered brains. Bound in the fetters of schools which are prisons.

So do your enemies know so many things absolutely that they will even help the culture of the future. They will help it unexpectedly for themselves.

Have they not resolved to crush you with their "splendid" material attainments and things. They have raised the standard of their finished life, their finished race. In the pride of their knowledge of their completeness they have cut down all the "unnecessary" wires. What does the poor Spirit matter before the might of warehouses crammed with manufactured goods, even though the goods be rotten? The enemy are already preparing to triumph and to chant hymns in honour of their negation. But a "silly" thing takes place. Someone or other does not want to take their goods. Time is spoiling their stores, and to judge by their appearance they are not fit to lie beside the products of the most ancient epochs. And from behind that heap of rubbish there will arise, victorious and irrefutable, only the creations of the Spirit.

Let us glance at the museums of our planet, say a thousand years hence. What will our descendants find remaining from our days? they who will have long known both atomic energy and the power of harmony. Books and newspapers, paper, woven stuffs—all will have turned to dust, cement and iron will long have become rubbish. All colours will have turned to yellow and gray. Many statues will have fallen to pieces. What is left of our cemeteries will have become beggarly ruins. And by the side of this sorrowful picture there will still remain the monoliths of ancient days which have known more than once the meaning of a thousand years.

Many of the works of your enemies will be swept away by time. True, in the battle of purification some of your friends will perish also. But those who understand what harmony is will be preserved. For they know that harmony consists in the correspondence of all parts and all materials. He who knows what he is working for and what he is expressing, will also create the correspondence of his materials. He will understand how to

preserve books—the scrolls of knowledge. He will understand that it is absurd to erect a statue of cement or paint a picture with colours which he knows to be bad and on rotten canvas. Gradually people will come to understand what must be preserved and how to preserve it. To preserve it as a trace of the spark of divine energy.

But that one may know, one must think, one must create the moments of this exaltation, of this process of learning.

Many people go to church at the end of the week. Many people recall at the end of the week what accounts they have to pay. But very few people think, even once in a week what, during the past seven days, they have given in the sphere of beauty and knowledge. And it is in vain that art knocks at these closed doors. This knocking of the heart disturbs the brain no more than the rattling of the wind. Only the shutters are closed more tightly and silken curtains deny all access to the fresh air.

No one is obliged to love art. The majority of conversations about it are carried on not for love of it, but only because it is proper to do so. Nevertheless, art and knowledge progress.

A gradually increasing electric current gives an increasing light. Then the light blazes up with especial brilliancy, and, for us, goes out; but the dynamo works with still greater energy. This means that our sight no longer perceives the vibrations of such a tension. But the invisible light keeps growing.

Or a train of goods-cars begins to move before your eyes and hides from you a wondrous landscape. The train increases its speed. In the intervals between the cars bits of landscape begin to flash. The train runs at full speed and you seem to see, as it were, through it, the whole continuous landscape. The obstacle of the physical body has vanished.

In the dark we often do not see a growing light. But, for that, if we concentrate we shall again begin to see, through our physical sheath, the true world, in its true movement.

So even now we often are unable to perceive the increased vibrations of cosmic movements. But through the chain of railway trucks we are already beginning to distinguish the mountain peaks to which destiny is bearing us.

We have recalled the contemporary conditions of creative work. We have recalled all the Golgothas of difficulty and the feats of attainment. Of course, the circumstances of art and knowledge in modern life are abnormal. Of course we must know this and remember it every hour. But if all is moved by creative love, by the miracle of beauty and the wisdom of knowledge, you will be unable to overthrow this triangle, for each side of it shows the other two.

And now, if we know that the young

generation remembers the might of these pillars, it will, of course, carry the consciousness of this through all the difficulties of life. And when we speak of brotherhood, love, harmony, we are not repeating absurd, unbecoming, old-fashioned words, but words pertaining to the immediate practice of life. A miracle is being performed in the midst of life, in the midst of action, amidst intense harmony. The visions of night are being transformed not into fables, but into phenomena of happy communication with the paths of the Blessed.

The window opened into the darkness will bring us the voices of the night, but the call of love will bring the answer of the Beloved.

A new world is coming.

## Books of the Month

# Mr. Hudson on "Little Things"—Viscountess Wolseley on County Traditions

By S. L. BENSUSAN

**M**R. W. H. HUDSON, author of "The Naturalist in La Plata," "Idle Days in Patagonia," and other books that none of his readers would willingly forget, has added another wonderful volume of sketches to his collection. He calls it "A Traveller in Little Things." Some of the essays have appeared in *The New Statesman*, *Saturday Review*, and elsewhere, and the publishers are J. M. Dent & Sons, Ltd. The title of the story was given to our author by a commercial traveller in a Glasgow hotel, who, after listening to Mr. Hudson on questions of agriculture said: "I perceive that you know a great deal more about the matter than I do, and I will now tell you why you know more.

You are a traveller in little things—in something very small—which takes you into the villages and hamlets, where you meet and converse with small farmers, innkeepers, labourers and their wives, with other persons who live on the land."

Mr. Hudson has accepted the description for a title, and really it is an excellent one. Little things may have exquisite beauty, certainly those that Mr. Hudson has to offer are singularly attractive. He takes us to strange places, to South American cattle ranches, and strange towns set upon the edge of the prairie, then he brings us back to England, to Wiltshire, Somersetshire, Devon, sometimes I think, as in the case of "The Sampire Gatherer," to the other side of the country.

Mr. Hudson is, of course, a painter, and the only difference between him and the great Impressionists, whose work may be seen to perfection in the Caillebotte Bequest room in the Luxembourg Gallery, is that they wrought in primary colours with pigment, and he works with even larger palette in words. He seems to have set out with no direct purpose, life with him is an affair of vivid, unceasing, and most varied emotion. He is interested in his fellow men and women, he is a lover of little children, until they reach the age of sophistication, he has bird friends and flower friends, he has special villages for his delight. It would seem to the reader that Mr. Hudson will find interest wherever he may elect to travel and whomsoever he may chance to meet. Now this type of man is not so uncommon as some of us might suppose. There are plenty who go through the world taking a deep and innocent pleasure in the simplest happenings, moved to sheer joy by the colour of flowers and the song of birds, by the sunset, by the sunrise, by the wandering of wind and shadow over summer meadows. In every part of picturesque Britain, and how large a proportion of the total area this is, you may find the mute and undistinguished lover of common things—the man, woman or child who has built up, out of the daily sight and sounds that are a part of the environment, a world of contentment and happy thoughts. These people, as I have suggested, are not so rare as the townsman, who has no natural beauty within reach, would imagine, and I think that many of us have at least a part of this gift, and that all who possess it in any degree are to be accounted fortunate. At the same time there is a very great gulf fixed between those who enjoy a thing and those who can so express their sense of enjoyment that they are able to convey it to others. Some of those who have tried, fall at once into self-consciousness. They desire to make a favourable impression upon their readers, and in this endeavour they over-reach themselves, and display a fault where they hoped to suggest a virtue. It is very difficult in any walk of life to be absolutely

honest, but with pen in hand the difficulty is often insurmountable. I think Mr. Hudson's special gift is that he thinks aloud. He is not concerned greatly with the effect of his utterances upon you or upon me, but he is concerned to set down accurately the analysis of his own thoughts. To him every country ramble is an adventure, every night spent in the commercial hotel of a country town or in some wayside cottage is safe to supply him with a theme, and in this way I imagine Mr. Hudson preserves his youth, for he is no longer young in years. He has carried his enthusiasms with him into the later days, and he can give them the rein, and they will ride off with him into the country that most elderly people would be very glad to re-enter. Truth to tell, on one side at least, Mr. Hudson has never grown up. His understanding of children, revealed in half-a-dozen chapters of exquisite reminiscence, prove that he has retained in himself something of the child's heart, the child's mind. These are very precious possessions. The most of us part with them when we reach our teens, we do not recognise their beauty or their value and, should they endeavour to return, we prepare at once to drive them out. The result is that we grow old and empty before our time, content ourselves with things that do not matter, and allow some of the greatest pleasures of life to pass us by. I think that a clever clergyman with vision, insight and country training behind him, could find in Mr. Hudson's book the theme for some sermons well worth the preaching, because when we come to study the fragments, the little interludes and the episodes that go to the making of "the little things," we may see for ourselves how the material which has gone to the making lies within the reach of one and all. There is the countryside for canvas, there are the simple experiences that we may all enjoy for pigments, we have hands and pens, the price of paper and ink has fallen considerably. Yet, if we are honest with ourselves we know quite well that there are not half-a-dozen men in England who can write about little or nothing and create an equal

atmosphere, a like impression, a lasting memory. I know only one whose pen holds the same magic, who could not cross Cheapside or take a journey on a 'bus or in a tube without finding a picture. The writer I have in mind is Mr. Cunninghame Graham, and the two men are friends from the old days when they were both in South America. You may find Mr. Hudson's magic in Mr. Graham's pages, and Mr. Graham's wonderful sense of style is reflected now and again in the pages of his friend.

There is a very subtle philosophy in Mr. Hudson's attitude towards the little girls he has loved, Millicent, Freckles, Dimples, and others whose names he never knew. He loves them from the age of five to the age of seven, and thinks that Lewis Carrol, in surrendering to their charm until they were nearly ten, was rather going beyond the proper limit. Mr. Hudson thinks that after seven children become self-conscious and lose a part of their charm, though he admits rare cases of some who are absolutely natural several years later. But he is content to capture the most exquisite moments of adolescence, to enjoy brief, sometimes almost momentary, converse with his pets while they are at their best, and then to put their portrait in his book of pleasant memories and carefully to avoid the originals. There is a great deal to be said for this method. We are all too apt to fall in love with certain years and certain expressions of those years, and to confuse the year and the expression with the person who is passing through the one and vitalising the other. Twenty-one or twenty-five or seventeen, or any other year you like to mention may be associated with good looks, vivacity and high spirits, and consequently very few people pause to ask themselves whether there is a residue that can be loved or suffered when twenty-one becomes forty-two and all the sparkle, good looks, a generous emotion of earlier time have gone. Because of our devotion to the externals we make our worst mistakes, and Mr. Hudson has chosen a very safe way by which he contrives to enjoy beauty in its most exquisite moments and

to part from it without a pang. I suppose that the most of us go in quest of beauty in one or other of its manifestations, but I am doubtful whether there are more than a very few fortunate ones who will be able to claim when the time for quest is over that they have captured a tithe of the spoils that have fallen to Mr. Hudson. In these circumstances we are indeed indebted to him for sharing with us so generously the gifts that have come his way, and might come our way too if we had the necessary temperament.

\* \* \*

We often do an injustice to a person we have never known or met by forming an impression without trustworthy information, and by refusing or neglecting to find out what the facts are. Now I must confess that I had had something of this unjust feeling towards Viscountess Wolseley. I could think of her only as the daughter of a famous soldier, and soldiering is so far removed from gardening, that when I heard of her as a farmer and a gardener in Sussex, and then as a writer, the war idea was still in my head, and I could not associate her with agriculture, horticulture or literature. It is impossible to account for prejudice of this kind, because they are so utterly foolish; one looks for foundations and finds none. Finally, having come to the conclusion, on no grounds at all, that Lady Wolseley could have nothing to say about subjects so far removed from war, I took up the "Country-man's Log Book" (published by Philip Lee Warner, for the Medici Society), and found that I could not lay the book aside for a day until I had read and enjoyed it from start to finish. I wonder how often the average man and woman suffer from prejudices of this kind, how often they come to the conclusion that somebody is unable to carry out a certain task, how often they surrender to some strange, unfounded prejudice and congratulate themselves upon the possession of powers of intuition. Lady Wolseley has brought together under their proper month headings a number of the sayings and doings of country folk,

and the collection has been made with taste and discretion, to say nothing of the measure of research that can best be appreciated by those who have delved for hidden treasure in old books.

All manner of superstitions and customs are traced to their source from the "first-footing" that ushers in the year down to the more northern custom called "Hagmenay" that marks the end. The author gives us some very interesting revelations in the course of her rambling through the calendar and not a few interesting recipes. Most of us, for example, have read of the "Wassail Bowl," few know that it is made of port, sherry or Madeira, pounded loaf-sugar, eggs, cardamoms, cloves, nutmeg, mace, cinnamon, coriander, and roasted apples. New Year in the country was ushered in with many festivities, the children went round singing songs, and the house of the feudal lord was serenaded. Following the New Year came the ceremonies of Twelfth Day eve (January 5th), when bonfires—thirteen in number—to represent Christ and the apostles, were lit on the highest ground, so that fire answered fire across the hills. A large supper followed with curious ceremonies, for which reference must be made to the book itself, and the following Monday was called "Plough Monday," because on that day the ploughman returned to work, the last of his holiday season over. A curious custom strayed into London on St. Paul's Day (January 25th), when our author, quoting from Mr. Andrew's "Bygone England," tells us that the Bishop of London walked with clergy and school children to St. Paul's Cathedral where, by the West Door, the Keeper blew "the death of the buck," and that this was answered by many horns about the City. A buck was sent to be baked, and the head of the animal was put before the Cross. Mr. Andrews traces this custom to the year 1375, when one, Sir William Bard, was allowed to enclose twenty acres of land belonging to the Church on condition that he presented annually to the Church a fat buck and doe.

Candlemas Day, with its many legends, comes on February 2nd, and St. Valentine,

now fallen from its high estate, is celebrated on the 14th, formerly with much rural rejoicing that is now forgotten.

In the month before us we have St. David's Day (March 1st), mid-Lent, with its simnel cakes, and Lady Day, now merely regarded as the time for paying rent, but then observed as the occasion of the Annunciation of the Blessed Virgin. March 23rd brings Palm Sunday. Our author tells us that the Sussex boys to-day put sprigs of willow in their button-holes and call them palm. This custom is not limited to Sussex, it may be met in Essex and throughout East Anglia.

Naturally Easter was celebrated with enthusiasm in the country, and it is notable for the coming of the cuckoo and the nightingale. In East Sussex we are told the cuckoo goes with an old woman, presumably a witch, to Heathfield Fair, on April 14th, and when she reaches the Fair she releases the bird. There is another legend to the effect that the old lady has charge of all cuckoos and fills her apron with them in the spring. If she is in a good temper, she allows several to take flight, but if she is out of temper she releases only one or two. In the chapter on the month of May there is a curious old couplet :

"The calf, the goose, the bee,  
The world is ruled by these three."

We are told that this refers to the power of parchment, pen and wax to bind all men.

The coming of May was celebrated by the singing of many pretty songs by the children, and we know that the Maypole had a great part to play when the last of the uncertain weather had gone and summer could be seen, so to speak, on the horizon.

June of course was a season of very hard work, but even in those times there was about the countryside a spirit of cheerfulness that one would gladly see revived. Dorothy Osborne is quoted as writing to Sir William Temple in 1635 to say that she found young wenches on the common singing ballads as they sat in the shade watching their cows or sheep. This is a pretty reminder of years when

happiness and hard work contrived to run in double harness. June brought mid-summer night with its quaint and charming beliefs in fairies. July brought not only St. Swithun's, but St. Mary Maudlin's Day (July 22nd), when it was customary to start pulling the flax. August brought the harvest, and some customs may be traced back to Pagan times, for it is noticeable that, wherever a custom was popular, the church authorities appear to have modified it to their own uses, and, by so doing, to have kept the simple country folk content. September was associated with "beating the bounds" with St. Matthew's Day (21st), with the Feast of Ingathering (24th), and the Festival of St. Michael (29th), when geese come to what the modern farmer would regard as an untimely end. October saw the goose fairs, the Festival of St. Faith (6th), the little summer of St. Luke (18th), and St. Crispin's Day (25th), anniversary of the great Battle of Agincourt. November saw the killing of cattle that could not be kept through the winter in days when the root crop was unknown; the same month brought St. Martin's Day, and the last of the summer weather, and against the long nights of December, the housewife prepared for Christmas, and the parson was supplanted for a time (St. Nicholas Day, December 6th) by the boy, who was proclaimed St. Nicholas, dressed up and allowed to preach a sermon, before joining his young audience in making the round of the

village to gather money for a feast. On St. Stephen's Day (December 26th) there was a great slaughter of wrens—one of the few old customs with which we can dispense very gladly. The popular idea we are told was that the wren was a fairy who had decoyed seamen to their death, and had disguised herself in the form of a bird. In Ireland, the superstition is founded apparently on a belief that King William won the Battle of the Boyne because a wren gave warning of the surprise attack by the Irish forces.

"We all have our rendering of these tales," writes Lady Wolseley, in conclusion, "sometimes we believe in them whole-heartedly; sometimes they bear but a vestige of the old tradition, and we give rein to our imagination and trace out the remainder. I believe that there is much to be gained in teaching the young people to respect, nay to treasure, such legends, and, above all, to guide their instinct to care for all simple country things. Much could be done by the Women's Institutes in this respect, for they could point out to the mothers of these children the good that is to be gained from encouraging such interests."

I have done little more than give a faint outline of a work that no country-lover can afford to miss, a book which is the outcome of very wide observation and very deep sympathy with all that is best in, and much that is banished from the life of the English countryside.

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"If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbour, though he build his house in the woods, the World will make a beaten path to his door." *Emerson*

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## At the Wishing Well

What shall I wish ?

That trees should gleam with a deeper green,  
The sinking sun with a richer gold,  
That stars should dazzle with their light,  
And night enlarge the Infinite ?  
Or shall I wish the feathered throng  
Sing me a new, a sweeter song,  
Or pray the creeping winds may whisper  
Secrets more whimsical at vesper ?

What shall I wish ?

That all this beauty never fade,  
Nor cankerworm the rose invade,  
That I may never be regretting  
A sun that is for ever setting ?  
And shall I stay the steps of Spring,  
And flout old Winter's useless sting,  
Make life one grand eternal day  
Where youth for ever youth shall stay ?

Not these I wish ;

Earth's beauty is enough for me.  
I love her changeful pageantry,  
Sunlight and shadow, tears and laughter ;  
Pæons of peace, the tempest after,  
The green of youth, the bronze of age,  
The challenge of the wind's glad rage.  
Nothing is here but I would weep  
Its absence, nought but I would keep.

But oh, I wish

That to my senseless soul were given  
The gift of wonder ; that to Heaven  
I ne'er should raise the unseeing eyes  
Of custom. Prithee make me wise  
As is the babe, amazed to find  
Water is wet, and night is blind ;  
Who in his gurgling rapture knows  
The miracle of ten pink toes.

JOHN BATEMAN.

### Practical Idealism

# The Jewish National Movement

By S. LANDMAN

I.

**T**HERE is now in London a replica of "The Messiah" by the famous Jewish sculptor, Glicenstein. It is based on an old Hebrew legend that since the destruction of Jerusalem by Titus the Messiah is chained as a prisoner at the Gates of Rome, waiting for the trumpet to sound the Jewish restoration in Palestine. Glicenstein's genius has modified the legend somewhat. He has depicted the Messiah in a deep trance, without any physical fetters, but unable to move because the world is not yet morally and spiritually ready for redemption.

In thus universalising the Jewish legend, Glicenstein has been actuated consciously or unconsciously by the knowledge that the Jewish nation has never ceased to regard its own restoration as but a step in the restoration of justice and freedom

to the whole world. This view is spread broadcast throughout the Bible and is one of the foundations of the prophetic teachings. "On that day the Lord will be one and His name one" is the golden refrain of the noblest visions of the great Hebrew Seers.

It is probable that we have here one explanation of the miraculous survival of the Jewish nationality throughout the centuries, in spite of the loss of all that is considered essential to the life of a nation, such as territory, institutions and language in common, and in the face of the most ruthless persecution ever suffered by any nation. The Jewish people learned to make its existence depend on spiritual and moral factors which could not be taken away.

If this reading of history is justified, we should find that the movement for the restoration of the Jews to Palestine will depend for its progress towards realisation on the spread of the notion of justice

and freedom. In other words, the good or evil fate of the Jewish people should be an index of the spiritual and moral health of the world. This view is, in fact, very widespread: believers see in it the finger of God. "They that curse thee shall be cursed and they that bless thee shall be blessed." It is this profound belief which underlies the readiness with which the British people took the opportunity created by the War to announce its intention to bring about the restoration of the Jews as a nation in Palestine.

The Jewish national movement, known as the Zionist movement, had already been in existence for many years, and the proper instrument for the carrying out of this intention was at hand in the form of the Zionist Organisation. The history of the rise and growth of the Zionist Organisation forms one of the most remarkable chapters of modern history. The aim of the Organisation is nothing less than to reunite the several fragments of a scattered Jewry into one larger Jewry.

Not that the exile signified the complete detachment of one Jewry from other Jewries. On the contrary, for seventeen or eighteen centuries there was a very strong bond uniting the pieces into one whole. This larger Jewry, which was rather a concept than an organised unity, was the *Kelal Yisrael*—the larger Israel—of which each separate Jewry considered itself a constituent part linked to the other parts by the powerful bond of *Torah*—the Jewish way of life and thought. So long as that way of life and thought was preserved intact and held the great majority of Jews, the bond was sufficiently strong to keep the parts united. The Synagogue and the House of Study were the external symbols of this unity of Israel, and in practice also the nucleus about which the separate Jewries lived and grew. But as the centuries rolled by, and the scattered Jewries were exposed to the influences of different environments, while the long-deferred hope of a national restoration began to give place to despair, the hold of the Jewish way of life, and with it the sense of unity, became weaker. The

separate fragments of Jewry began to forget the rock whence they were hewn, and to regard themselves as independent Jewries bearing only a distant relation to other Jewries. This partial severance from the *Kelal Yisrael* made each Jewry more susceptible to local non-Jewish influences. The non-Jewish conception of religion as a dogma and a belief began to replace the older and truer Jewish idea of religion as a mode of life, and this decline in turn made the severance more complete. The Jewish problem, the problem of restoring to the Jewish people what they had lost, began to be interpreted in a more limited manner as the problem for any particularly prosperous Jewry of helping other Jewries which were less fortunate. The loss of vision revealed in this transformation is a measure of the disastrous effect of the exile on the ideals and clear-sightedness of the Jewish nation. Like the host of Sennacherib before the disaster, the leading Jews were stricken with blindness.

About the middle of the nineteenth century a reaction became noticeable, at first only shadowy and tentative, but more pronounced towards the close of the century. One of the earliest signs of this reaction was the foundation, in 1860, of the *Alliance Israélite Universelle*, the object of which was in effect the restoration of the *Kelal Yisrael* feeling among the several Jewries. But in course of time the *Alliance* lost sight of its broader aim, and became a philanthropic institution, differing little in character from such later foundations as the Anglo-Jewish Association and the *Hilfsverein der deutschen Juden*. None of these organisations is, in fact, a universal Jewish body; each is representative of only one particular fragment of Jewry. They are associations of influential Jews of one or two countries to help and uplift poor and oppressed Jews in other countries. They are at the best a transition stage between the *Kelal Yisrael* and its modern equivalent—the Zionist movement; and it is interesting to distinguish between them. The former (as the very names in most cases indicate) are organisations

whose members emphasise their separate and detached position as French, German or English Jews who philanthropically endeavour to help their fellow-Jews. They take it for granted that the Jewish people must always be scattered among the nations, and that economic assistance, together with Western education, will suffice to save the poor and oppressed and (presumably) ignorant Jews in the East. The Zionist movement, on the other hand, goes back to the original Jewish problem of the restoration of the *Kelal Yisrael* and all that it signifies. It is thus in the direct line of the development of Jewish history. The movement and the organisation belong to no one country, and none can claim it as its particular organisation. It is a centripetal force. Its characteristic is its Jewishness. It is not a society of French Jews or German Jews, but of Jews. The leaders are elected by Jews in every country. Every Jew and every Jewess over eighteen years of age can vote for a representative. Its aims are such that no matter in what country a member lives he can work for them without conflicting with his citizen's duties to that country. The Zionist organisation is, in short, capable of numbering all Jews in its ranks and thus of uniting all the fragments of Jewry into a coherent whole.

The ideas on which the great Jewish philanthropic organisations were based were challenged first by Pinsker in 1882, and later, but quite independently, by Herzl in 1895. Neither was clearly conscious of the enormous difference in standpoint and outlook between his conception of the Jewish problem and the current conceptions, and both sought unsuccessfully to co-operate with the philanthropic organisations. Pinsker's views are to be found in his pamphlet *Auto-Emancipation*, written immediately after the terrible massacres of Jews in Russia in 1881. Individual Jews, so runs his argument, may indeed be saved by the efforts of philanthropic organisations: but what of the nation as a whole? That suffers, and suffers unjustly and bitterly, because of its homeless

condition, and nothing less than the remedying of this vital defect can heal the wounds, both physical and spiritual, of Jewry. Pinsker's attitude and Herzl's later in the *Judenstaat* are based on the unity of Israel, while the philanthropic view postulates a scattered race, some parts of which, being more favourably treated than the rest, are animated by a very laudable desire to succour the less fortunate brethren. Pinsker and Herzl assume that Jews are a nation, though temporarily without a home. The Western philanthropists act on the theory that they, at any rate, have a home, and their best work is to improve the lot of Jews in that part of the world in which they happen to live. By their acceptance of this view they implicitly deny the unity of Israel. It is true that in fact at the present time the nation is scattered over the face of the earth, and that some fragments are more fortunate than the rest. But to deduce from these facts that such is the natural and permanent condition of the nation is to deny the very basis of Judaism.

Both Pinsker and Herzl projected a scheme for a new organisation to deal with the Jewish problem on new and really national lines. Their schemes are the first adumbration of what later came into existence as the Zionist Organisation and the Zionist Congress. The great philanthropic organisations, like the *Alliance*, are principally media for distributing funds to poor Jews and for organising schools in the East. They are managed by Committees of French, German or English Jews, according to the country of origin of the organisation. Quite different is the body of Jewish leaders imagined by Pinsker in *Auto-Emancipation* and by Herzl in the *Judenstaat*. Its characteristic will be its Jewishness, and no country will be able to claim it as its particular organisation. It is not to be a society of French Jews nor of German Jews, but, to give it Herzl's name, simply a Society of Jews, be they Russian or American or Turkish. Every Jew or Jewess could be a member of such an organisation, and its leaders

would be elected by Jews in every part of the world. If such an organisation established a school for Jews in Palestine, it would not produce, for instance, French men or women of Jewish origin, such as the *Alliance* schools have turned out, but purely Jewish men and women.

Pinsker translated his theory into practice by becoming the first president of the *Chovevé Zion* (Lovers of Zion)—a society established in 1881 for the specific purpose of helping to settle colonists in Palestine. The aims of this Society were much more modest than Pinsker's, and in practice its work assumed at first a philanthropic character. None the less it marked a great advance on the other philanthropic organisations, because practical colonisation of Palestine occupied the foremost place in its programme, and because it helped, under the stimulus of Achad Ha-Am, Lilienblum, Levinsky and others, to spread the fundamental idea of all Zionist endeavour, *viz.*, that in Palestine only can Jews hope to establish a settlement embodying those features of Jewish education and Jewish life which are characteristic of the Jewish spirit. The spread of the *Chovevé Zion* from Russia to Germany, France and England prepared the ground for the more ambitious organisation of Herzl, the modern Zionist Organisation.

## II.

The first Zionist Congress established the organisation and laid down the programme which it was to try to achieve. The programme (known as the Basle programme) defines the aim as follows :

The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law. The Congress contemplates the following means to the attainment of this end :

1. The promotion, on suitable lines, of the Colonisation of Palestine by Jewish agricultural and industrial workers.
2. The organisation and binding together of the whole of Jewry by means of appropriate institutions,

local and international, in accordance with the laws of each country.

3. The strengthening and fostering of Jewish national sentiment and consciousness.
4. Preparatory steps towards obtaining government consent, where necessary, to the attainment of the aim of Zionism.

This statement of the programme has been on the whole extremely satisfactory. It is definite enough to be a useful guide, and yet it is sufficiently elastic to allow particular sections of Zionists to concentrate on any part of the programme which seems to them to be of pressing importance. In the earlier years of the movement, the main efforts of the Zionist leaders were directed to the second and fourth parts of the programme, *i.e.*, to building up and perfecting the organisation and at the same time explaining the aims of Zionism to, and winning the sympathies of, the Turkish and other governments. Later, when the organisation was already in being and political conditions had changed in Turkey, the movement was able to concentrate on the first and third parts of the Basle programme by practical work in Palestine and by the education of the national sentiment in the younger generation of Jews and Jewesses.

The idea and the frame of the Zionist organisation are an adaptation of the democratic electoral systems prevailing in Western Europe and in America. All Jews and Jewesses of eighteen years and upwards become members of the Organisation by payment of a nominal fee, called "Shekel," and equivalent to one shilling, mark, franc, etc. Each member has one vote, and every group of 1,000 Shekel-payers has the right to elect a delegate to the Zionist Congress. The Congress was formerly held annually, but since 1901 it has been held (except during the Great War) every two years. Each shekel-payer, in order to be entitled to a vote, must have paid his (or her) shekel for two successive years.

The Congress is the legislative body of the Zionist Organisation. The delegates choose from among themselves a Committee of twenty-five members, known as the Greater Actions Committee. The Congress then elects from out of this Committee a smaller Executive Committee. Finally the Congress elects a Chairman of the Executive Committee, who is also the President of the Congress, and the head of the whole organisation. Dr. Theodor Herzl was the first head until his death in 1904. He was succeeded by David Wolfsohn, who was followed, in 1911, by Professor Warburg, and in 1921 Dr. Chaim Weizmann became President. The headquarters of the organisation was originally Vienna, where Dr. Herzl lived, and since 1917 London has been the centre. The aim of the movement has been to move the headquarters to Palestine as soon as conditions permit, because any other country can never be anything more than an accidental and temporary headquarters.

The adherents of the movement are formed into societies, which in each country are nominally controlled by a local Zionist Federation or a Zionist Separate Union, consisting of not less than 3,000 members. These federations and separate unions are responsible to headquarters for the administrative work, e.g., distribution and collection of the shekel, arrangement of elections, reception of leaders and arrangements of propaganda tours, and publication of Zionist literature in the language of the country. Among the more important separate unions are the *Mizrachi*, strictly observant Zionists; the *Poalé Zion*, who are Socialists as well as Zionists; and two bodies of Zionist working men united in friendly and benefit societies, the Order of Ancient Maccabeans, in England, and the Order Knights of Zion, in America. The Organisation has been in existence since the first Congress in 1897, and many improvements have been effected at later Congresses. As a form for the general body of Zionist workers it is excellent, but its content has never fulfilled the hopes or expectations of its

founder, Herzl. He tried to bind together the whole of Jewry in the organisation, but, unfortunately, Jewry was, and still is to a large extent, only nominally one people. The fragments in the different countries still consider themselves more or less independent of all other fragments. The old religious bond which united Jews into *Kelal Yisrael* is not strong enough to ensure united action in times of crisis. This notwithstanding, the Zionist Organisation numbers close on a million adherents, and there is in addition a good deal of unorganised sympathy with its aims.

The outbreak of War in August, 1914, inevitably interrupted the normal course of Zionist work. With Europe divided into two hostile camps, an international organisation could not continue to function as it had done in time of peace. On the other hand, it was impossible for Zionism to submit to a period of suspended animation. The entry of Turkey into the War, in September, 1914, made it probable, if not certain, that at the close of hostilities the political future of Palestine would be one of the international questions claiming settlement, and it was essential that when the time came the demands of Zionism should not go unheard. The outcome of the War could not be forecasted with any certainty, but it seemed likely that the Entente Powers would have the deciding voice in the settlement. At any rate, it was evidently necessary that every effort should be made as soon as possible to enlist the sympathy of those powers for Zionist aims; and among those powers Great Britain, with its tradition of liberalism, of friendliness for small nations, of love of the Bible, and of interest in the Jewish people and in Zionism, was clearly likely to be the most valuable friend. Thus it became one of the most urgent of Zionist tasks to work for an assurance of British support for Zionist claims in the peace settlement.

The initiative in this work was taken by Dr. Weizmann, a member of the Greater Actions Committee, then living in Manchester. Dr. Weizmann's remarkable

personality and prophetic zeal opened for him the doors of the Cabinet. After three years of incessant effort the British Government issued its famous declaration of policy, known as the Balfour Declaration from the name of its signatory. The Declaration reads as follows :—

“ His Majesty’s Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.”

It was largely due to Mr. Balfour’s personal advocacy that this triumph for Zionism was achieved, and the Balfour Declaration is justly so-called not only because it fell to Mr. Balfour, as Foreign Secretary, to write the historic letter, but also because he more than any other single statesman is responsible for the policy embodied in the Declaration.

The Balfour Declaration had its roots in the character of the British people and the traditions of British statesmanship. It was a genuine outcome of the characteristic British attitude towards the Jews—an attitude which is traceable not only to the British spirit of fair play and of sympathy with the oppressed, but also in a special degree to the way in which reverence for the Bible and interest in the Jews as the people of the Book have worked themselves into the fabric of the British mind. At the same time, it would be wrong to represent the Declaration as a piece of pure political idealism. Considerations of the possible value of Palestine to the British Empire, of the necessities of the situation created by the recent collapse in Russia, and of the advantage of winning over Jewish opinion—especially in America, which had not long since come into the War—may be assumed to have been present to the minds of some statesmen and soldiers who were favourable to the Declaration. What made the Declaration possible was a combination of circumstances in which a British Government was able, without diverging from the line marked out by

the highest interests of the Empire, to give play to one of the most generous of British sentiments. Realistic and idealistic at the same time, the Declaration has in that double character its best claim to be counted as a consummate act of statesmanship.

The publication of the Declaration, for which permission was readily given, took place five weeks before the capture of Jerusalem, and was the signal for an unprecedented outburst of joy and enthusiasm throughout the length and breadth of Jewry.

Other Governments soon endorsed this pro-Zionist policy of Great Britain. France, Italy and the United States issued official pronouncements to this effect in 1918. It was not long before active steps were taken to translate into reality the pledge of the British Government. A Zionist Commission was sent out to Palestine in 1918, which *inter alia* laid the foundation of a Hebrew University at Jerusalem, a few miles from the firing line—a remarkable symbol of the spiritual values which are at the root of the Zionist movement. The enthusiastic formation of a Jewish regiment consisting of the flower of young Palestinian Jewry, to fight for their freedom, was another sign of the strength of the national sentiment.

In April, 1920, the Supreme Council at San Remo endorsed the Balfour Declaration and gave it international sanction. Sir Herbert Samuel was appointed first High Commissioner in June, 1920. His appointment was received with satisfaction by the Jews of the whole world, who were confident that his administration would carry out the Balfour Declaration both in the spirit and in the letter.

### III.

Practical idealism is an excellent description of the progress made since the War by Jewish effort in Palestine. The motive force is Jewish idealism.

It is a profound error to regard Palestine as a refuge for poor Jews. It is rather a symbol of the spiritual regeneration of the Jewish people and a cure for the

spiritual "malaise" from which the Jew, and in particular the Jewish *intelligentsia* is suffering in Western Europe and America. The return to Zion has commenced in circumstances which are truly tragic. Eastern Europe, in which were to be found the best elements of Jewry and which is the place of origin of all its spiritual and intellectual leaders, lies in ruins. Hundreds of thousands of our best sons and daughters have been massacred, their property looted, and everything that made life worth while destroyed. And, despite everything, there has arisen from the ashes a new generation. The emergence of the Jewish *Chalutz* (Pioneer for Palestine) from the furnace of the Ukraine has already been hailed as a modern miracle. During 1918 and 1919, as a direct result of the enthusiasm evoked by the Balfour Declaration, throughout the Jewish population of Russia there arose an organisation of young Jews and Jewesses known as *Hechalutz*. Their ideal was Palestine as the Jewish National Home, and their watchword was spiritual and physical preparation for the new life in Zion. More than 100,000 members were enrolled. A very high standard was set for these pioneers. Devotion to the national cause was the least of the requirements. At least six months of hard physical work, either in a factory or on the land, was required of every one, no matter how delicately nurtured. Fluency in the national tongue, Hebrew, was also required. But readiness to face the greatest hardships so as to be ready for the hard task of the reconstruction of Palestine—that was the chief requirement. The writer has visited the hostels of these *Chalutzim*, in Kishinoff, Galatz and Constantinople, on their way to Palestine, and has also seen them at work, men and women, breaking stones and making roads in Palestine. Only a high ideal, combined with hereditary qualities of stiffnecked pride and determination to make good, could have produced such a generation and have imbued them with a hatred of the parasitism of modern civilisation, and filled them with the dignity of labour. A nation which has such youth is bound to live again.

Among these pioneers breaking stones in the noonday heat are philosophers and lawyers and doctors. Talking to them leads one rapidly to a recognition of their purpose. They start with the idea that the destiny of the Jewish nation is inextricably interwoven with that of the whole world. They believe that the Jews are the spiritual ferment which humanity so urgently needs. Through the development of a progressive and highly educated Jewish community in Palestine, they believe a bridge between the awakening East and the scientific West can be built. Just as Palestine is geographically a bridge between Europe and Asia, so it is their firm conviction that the Jews are the ethnographic and cultural bridge between the peoples of Europe and Asia, between a revived Moslem world and a wiser Christian civilisation.

This idea of the restored Jewish nation as the world's great teacher brings this new generation into direct line with the founders of the Jewish religion, which is sharply distinguished from other religions by this very difference. Whereas for the other two great religions of mankind an individual prophet or Saviour is the Great Teacher, who will bring or has brought salvation for humanity by acting as an intermediary between humanity and the Divine, for the Jews it is the nation itself which is destined to be the great teacher, and no individual intermediary is thinkable without depreciating the omnipotence of the Deity.

The basis of Zionism, therefore, is a religious basis, a belief which is axiomatic, not based on logic, and which cannot be shaken. Zionism is a translation into modern terms of the eternal Jewish longing for the Messiah and the reign of justice. If ever justice is to reign on earth, if ever Truth will regain its sway over the minds of men, one of the signs of their triumph will be the free and unhampered development of the Hebrew genius on the historic soil of the Holy Land.

#### IV.

What are the practical achievements of the Jewish National Movement in

Palestine? Several millions of pounds have already been collected from Jews and sent to Palestine. To-day (February, 1921), funds at the rate of about one million per annum are being transmitted. The chief item of expenditure is on education, which hitherto has consumed one-third of the total budget. All who have bestowed a little thought on the question of raising the niveau of humanity will agree that such expenditure is in the long run the most advantageous, although it shows no immediate results. Other items of expenditure are hospitals, which treat the two great scourges of Palestine, malaria and trachoma, and which are open to the sick of all creeds. The hospitals have done much to foster

friendly relations between Jews and Arabs, relations which, owing to political intrigues, have been very strained during the last two years. Building, colonisation, sanitation, agricultural research, afforestation and industrial enterprise—these and similar activities for the benefit of the country have been introduced by the Zionists.

Their programme for the next few years is to continue and intensify these activities so as to provide work for an increasing number of Jews. In time, and perhaps even in our time, we shall see Palestine, which has so long been neglected, become a flourishing centre from which light will spread over the whole Earth. "For the law shall come forth out of Zion and the word of the Lord from Jerusalem."

## Reincarnation and Physical Health

By EUSTACE MILES, M.A.

### II.

**I**N my first article, in the February number of THE HERALD OF THE STAR, I tried to show how important it was for members of the Order and all others to take sensible care of the body.

Before I offer a few hints, I should like to emphasise the fact that most of the practices must become *habits* before they have their full value. It is true that there is a certain amount of benefit from the sheer repetition of the practices; but the complete benefit does not come till the practices are automatic and managed by the Sub-conscious Mind; then one has permanent acquisitions and advantages to one's well-being and efficiency.

I have no space here for more than a few hints, nor can I give all the reasons why the ideas are important. It must suffice to say that the body is far more than a mere instrument of expression, far

more than even our constant environment, the body is also a symbol and a teacher, if we can learn from it. And it may even be regarded as the negative or material side of Spirit.

Perhaps the first point that calls for attention is the position and the expression of the body. The organs should be in their right place; and this is impossible if the body is in the wrong attitude and posture. Besides this, the right attitude and posture affect very considerably the state of mind, and the energy. People who hold their bodies rightly can do better work and can keep on at it longer with less fatigue—and this is most important for many readers of this magazine.

There is a great deal of elaborate instruction given in books of so-called Physical Culture, but nearly all of the gymnastic instructors seem to miss the main point. I have suggested some simple

exercises in "Through the Day." I should submit that the most important part of the practice is that the body should rest on the balls of the feet, and that the top of the back of the head should be raised high, not by a straight stretching movement alone, but also by any movement which will lift it up, somewhat like the movements by which one takes a cork out of a bottle, pushing it up all round.

Besides the position of the body, there is the repose of the body, and the economy of energy. Muscles which are not needed for any good purpose should be relaxed and easy. This matter is almost entirely neglected by the orthodox systems of Physical Culture. It is particularly the hands and the eyes that need to be relaxed.

The next matter for attention is breathing. The vast majority of civilised people, including those who have had physical drill of the ordinary type, breathe too much with the upper part of the lungs, too little with the lower; the diaphragm is not properly exercised. The diaphragm is the floor of the lungs, and the ceiling of the stomach and liver. When it descends, it massages the stomach and liver, and has many effects on the lower organs. There is no space here to enter into the merits of deep and full breathing when once it is established as a habit; they are dealt with at length in a book just published by Messrs. Methuen—"Healthy Breathing."

The breathing should be deep down, in contrast to the kind in which the shoulders and chest are lifted up. The breathing should be both deep and full and also rhythmical; and, as a third point, the exhaling should be far more thorough than most people make it. It seems likely that, for the best thinking, the time when the lungs are full is appropriate, rather than the time when the lungs are empty. Many people, when they are working out some problem, omit to inhale before they begin. I must refer readers who wish to study this essential help to well-being, to the above-mentioned book, or to "Through the Day."

Cleanness is the next requisite.

The most obvious form of cleanness is achieved by washing. There are comparatively few people in this country who wash all over, as the Hindus insist on doing, every day. At one time I collected statistics, and I was astonished to find what a small amount of thorough washing was done. The mouth, the nostrils, the eyes, and so on, all need cleaning, especially in the case of those who are leading city lives.

Cleanness, however, is not an external matter alone: it depends largely on the drinks and foods. Certain drinks and foods are cleansing; certain other drinks and foods have the reverse effect, and are clogging.

In the matter of foods and drinks, which are of obvious influence on the state of health, self-control, and efficiency, certain things must be avoided or lessened, certain other things must be increased.

As to drinks, most Star members are teetotalers; and I feel sure most of them also are non-smokers, though I know that a certain number do indulge in cigarettes; but there are not so many of them who are moderate or abstinent as regards tea or coffee or cocoa. I know of remarkably few of them, or indeed any others, who take enough water. Water has its symbolism, as one sees from certain religious ceremonies of different Peoples. Among the best times for water-sipping are the early morning, and the late night, and between, or an hour before, meals.

As to foods, there is a growing tendency for Star members, because of their scientific beliefs, and also because of their desire for humaneness and cleanness, and for other considerations, to have less and less meat and flesh-food in general.

But, as it is common for them to abstain from alcohol and yet to have too much tea or coffee or cocoa, so it is common for them to abstain from flesh-foods and to have far too much sugary and starchy stuff, which can work great mischief. It must be remembered that shop sugar is not the natural sugar as a rule, but is devitalised in order that it may appear white. And the same applies to starch,

which, besides being deprived of its precious "salts" and vitamins, is also too often served in a sloppy form, which discourages mastication.

These are not the only faults of Star members in the direction of excess; but in the direction of deficiency their faults are equally conspicuous. Often in the ordinary "vegetarian" diet there is a want of proper meat-substitute foods, and there is a want also of foods to supply the right "salts" and vitamins—in particular, I am sure, the alkaline "salts." Almost all the food of ordinary people, and of haphazard "vegetarians," is either acid or neutral in its effects.

I shall be very glad to send any readers of the HERALD, who care to enclose a two-penny stamp for postage, a list of twelve convenient and thoroughly tested meatless meals, which contain enough of the body-building elements, but not an excess of starch and sugar; and suggestions will

be made as to how the "salts" and vitamins can be obtained from quite a little of the natural foods.

Last of all, there should be more thorough mastication and insalivation and appreciation of all foods and drinks.

These are just a few of the many suggestions that I would make as to the care of the body. It is a vast subject, and a subject deserving of close study. Much attention is paid to the Spirit, and not a little to the Intellect, but hardly any attention is paid to the sensible care of the Body. The books of "Hygiene" almost entirely ignore what people can do for themselves. The books of stereotyped Physical Culture offer such extremely dull and unscientific movements, that few would care to keep them up. What is needed is a number of simple, common-sense practices, which there would be not much difficulty in repeating daily till they become unnecessary.

## A Member's Diary

February 20th, 1922.

GENOA CONFERENCE—AND THE LEAGUE?—CONDITIONS IN INDIA—SHACKLETON AND THE POPE—DUTCH RELIGIOUS UNITY—"USEFUL WOMEN."

**T**HERE can be no doubt about it. Spring is in the South, and already here, in London—cold still, oh yes!—grey, drab and never a shoot of green upon a single tree—that strange, familiar, all-unaccountable feeling is in the air—just Spring, that's all!

If platitudinous to say so, it is nevertheless as true as it is curious that of the rotation of the seasons we shall never grow tired, never grow used to. The wonder of the new year is not so much "annual" as eternal. Even if its delicate taste were to grow cloying, there are always those who have never seen the Spring—those who will never see the Autumn.

That in itself is marvellous! We are part of the rhythm, the magic and the mystery. Are we not the very thing we marvel at? It is all a going onwards—a going "upwards," I trust.

"Like the leaves in the forests, so are the races of mortals;

Leaves are blown down to the earth by the wind, while others are shooting

Again in the green budding wood, when fresh up-liveth the spring tide;

So are the races of man—this grows and the other departeth."

Glaucus was not happy when he wrote that. Yet he had discovered that thing which should be the spirit of happiness. Perhaps our very capacity of being sad is but one more glorious inheritance of this sweet mortality?

**T**HE Washington Conference has terminated with something as nearly approaching success as could reasonably be expected. Upon the assumption that we need "expect no other great war for about ten years," we may rest fairly assured that armaments will remain in their limited form at least for a while! In the meantime it is highly gratifying to behold upon all sides such complete ministerial satisfaction.

At the time of writing, the Genoa Conference still exists only in the realms of speculation. There can be no doubt that such a Conference *might* effect inestimable improvements in the present condition of European affairs. On the other hand it would be faced with difficulties immeasurably greater than those which have confronted any Conference before it. The strange

thing is that a Genoa Conference would level the final death-blow at the League of Nations.

Were the League effectual there would be no need for a Genoa Conference; the very formation of the Conference suggests that the League is incapable of performing its great-spirited, self-imposed duties.

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**G**OD knows, the ideals which promoted the League of Nations were great and worthy ones. It is the one thing which stands out in dazzling relief against the drab background of "so terrible a document as the Versailles Treaty"—to quote from the words of Mr. H. C. O'Neill's fine and forceful article in this month's issue. Would it not be a pity for it to acknowledge failure?

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**A** FRIEND, writing to me from India, has no hesitation in saying that the situation there is *grave*. And his judgment is one which I would not dare to dispute.

In one place he writes—speaking of Government circles, "I feel how terrible is the fence of ceremonial and red-tape which shuts in the English officials away from Indian life. That deadly word 'prestige' is responsible for much of the trouble in India. Whenever men put some other consideration before their humanity, it is bound to lead them into trouble."

In another place he says: "Indian travelling has to be experienced before its full horrors can be realised. The antediluvian, dirty old carriages calculated to hold as much dust as possible, the unpunctuality, the bumping, the overcrowding, are incidents which test the patience of the traveller. The worst sight, however, is the third-class and servants' carriages, where human beings are huddled together like animals in a pen.

"I kept thinking to myself, 'The matter with Englishmen in India is that there has been no public opinion at home to keep them human.' I pictured the effect on British workmen and servants of a week's travelling in Indian third-class carriages, and know that it would provoke an outcry such as would *compel* the Government to act.

"I have been told that Indians like it, and prefer an overcrowded carriage to an emptier one, but this argument has not carried conviction to my mind. In the same way I am told that Indian servants are only possible if you scold and bully them, that they always take advantage of kindness. I can only say I should prefer to be robbed and cheated to degrading my humanity by treating servants as decent people at home do *not* treat dogs.

"On more than one occasion I have stood ashamed before the quiet dignity of the Indian in face of the rudeness of English people.

"Mr. Gandhi would not be so successful in his campaign of hatred and bitterness had not English men and women placed a weapon in his hand. The English civil servant is, I am sure, inspired by an immense sense of duty, and

he carries out that duty with a sincerity and an honesty which is probably unequalled in the world; but duty is no substitute for love and, with few exceptions, there is little real love amongst the English for their Indian brothers. A curious fact of psychology is that those who only give duty always expect to be paid back in love; as if gold were ever exchanged for silver!"

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**S**INCE last I wrote, two great men, as different in character and kind as any two men can be, have met their death—one upon his Papal bed within the shadow of the Vatican, surrounded by his grieving Cardinals, amid the gorgeous dignity of his great office; the other hard by the frozen seas of the furthest South, at South Georgia, on the edge of the great Antarctic. The one was Pope Benedict XV., the other was Sir Ernest Shackleton, heir to a long line of gallant adventurers of whom the British people may be truly proud.

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**T**HE newly elected Pope, Pius XI., is likely, without unnecessary speculation as to the future policy of the Vatican, to prove a statesman of the highest rank.

A man of wide sympathies, he is also the possessor of unique abilities which should become invaluable in the great position in the world, which, for a span, he is to hold. It is significant that while, after his election, he was greeting the fifty-five Cardinals, he was able to speak to each one in his own language!

When Pius XI. was Archbishop of Milan, he made a special study of the economic and industrial problems which are the centre of interest in that industrial city. To-day, it is in matters such as these that the great principle "Love one another" can be best exercised. It would seem that there is no other solution than that to the problem of the relations between employer and employed.

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**A**N international magazine like ours cannot allow to pass unnoticed the first Democratic International Congress, which took place in Paris on December 11th of last year. Monsieur Marc Sangnier, Senator for Estournelles de Constat, l'Abbé Metzger and Monsieur de Gratz, representing Austria, were among the principal speakers. All of them put forward the idea of peace and of reconciliation of peoples and the forgetting of past enmity and jealousies. Monsieur Marc Sangnier, who had taken the initiative in calling together this Congress, made a magnificent speech, which I have not space to quote; but he used certain remarkable phrases: "Mais nous ne voulons pas renoncer à notre espérance; nous avons seulement l'inébranlable résolution d'asseoir la paix sur quelque chose solide—je veux dire sur une union profonde et morale de tous les hommes de bonne volonté de tous les pays." "L'intérêt matériel, c'est cela qui divise! L'intérêt moral, c'est cela qui unit!" It is indeed a wonderful thing to see

the wave of reconciliation and fraternisation spreading over the people who had once fought with such bitter hatred.

PERHAPS it is because Holland, from the sixteenth century, has striven for freedom of thought and assembly under unparalleled difficulties, that she has been able to lay the foundation of the Federation of free-religious Groups and Organisations in that country before any other in the world. Who can tell?

Holland did not join in the great War, but her geographical position as well as her neutrality enabled her to learn and understand the views of both belligerent parties; and so she saw that the same fact, when looked at from two opposite points of view, presented two entirely different aspects, both of which she could appreciate, although she may have sympathised with one more than the other.

The people of Holland heard two entirely different and conflicting reports about the great events of that time; they had to find out the truth by themselves and learn to form an opinion of their own. This attitude of mind on the part of the Dutch people was conducive to the union of different religions and spiritual communities into one large whole. The members of the churches as well as of the non-clerical bodies were already sufficiently broadminded and liberal in their views and conceptions to realise that their religious beliefs, their tenor, their creeds, their idea of God, presented only one aspect of Truth, and that others could express this Truth in a different way, could speak, so to say, a different spiritual language and yet mean the same thing. They had all risen beyond the limitations of sects and the spirit of intolerance.

BY such co-operation, ecclesiastical as well as non-ecclesiastical societies are brought into a closer contact with each other. They feel strengthened by the appreciation of each other's aims and endeavours and their own view of life gains in depth. By such communion and fellowship between members of different religious bodies, each gains in breadth of thought, in honesty of purpose, and the ideals of life seem to become more definite in each case. By the free discussion of opposite ideas, as well as by harmonious co-operation, each association or group necessarily gets a clearer conception of its own innate powers.

THERE may be some associations or groups, having already erected or wishing to erect in their country a similar Federation, with which the secretary of the Dutch one will be pleased to form an International League on the principles mentioned above, without any distinction of race, creed, sex, caste or colour.

All communications should be addressed to the secretary, 3, Nicolaas Maesstraat, Amsterdam.

PERHAPS we have risen a little from the degradation of a populace who demanded to be fed, not that they might be enabled to work for the public good, but that they might be comfortable spectators of the public games; yet it sometimes looks as if we were still perilously near to that lower level when the cry for *more pay* is so constantly associated with that for *less work*. But we are encouraged by the knowledge that the best heads and hearts of the twentieth century are perseveringly employed in exploring the causes and searching for the remedies of the malign forces that threaten the civilisation of the world—a work of radical investigation unknown to the Civil Law and Social Science of earlier days. Many vain and fantastic experiments will be made, and perhaps some sound and hopeful ones, in the way of adjusting by legal enactments the relations of different classes and the accommodation of their interests; but the problem will not be solved until, groping through the mud and slime produced by our frantic thronging to the worship of that turbid illusion that we call *self*, and believe in as real, we feel that beneath the mire a safe footing may be reached upon the bed-rock of Brotherhood.

BUT if we seem to have been left to ourselves to find by our own experience this sure standing ground, may we not believe that the Light Bearer, the great Teacher has been and is with us all the time, directing us with unseen guidance, and that when the time is ripe He will show Himself in physical form, and will help us by His counsels in the construction of the social machinery most suitable to the new era of peace and harmony which it is His purpose to inaugurate? If we seem to be left to ourselves to prepare in some reasonable degree His way before Him, this may be regarded as a measure of the spiritual advance made by the world in the last two thousand years, and of the recognition of our enlarged capacity to give Him a fitting reception. But I would suggest that we have not been left to ourselves, but that He has been with us, and that amidst all the seemingly un-Christ-like doings of the last few years He has been stirring the dull embers of human aspiration into spiritual flame, and so preparing the way for His own fuller advent. I cannot understand how anyone who even casually observes the innumerable channels through which the Christ-spirit is flowing for the regeneration of the world can doubt the actual presence and work of the Divine Teacher; and this consideration is of the highest importance to the very large number of us who for the concrete fact of a physical coming have nothing to rely upon but the assurance of those whom we believe to be in a position to know the truth—but for the spiritual Presence as a fact we have our own observation, our own experience, our own knowledge, our certainty ever increasing in proportion as we live the life of "Brotherhood," and as we faithfully guard the word from the

danger of becoming a parrot cry : for there are always scoffers and blasphemers who, incapable of grasping the true meaning of an inspiring phrase, are only too delighted to drag it down to their level by labelling it *Cant*. Against that most dangerous of snares let us unceasingly guard our words, our footsteps, and our hearts !

**M**IGHT it have happened otherwise ? That is a question that may be asked at every crisis, great or small, which seems to deflect the course of human history and of individual experience ; a question usually unprofitable from the impossibility of finding a satisfactory answer, and sometimes perilous in its tendency to draw the mind into metaphysical depths in which there seems no escape from the dilemma that the universe is governed either by inscrutable Will or Absolute Necessity. Perhaps the ultimate solution may be that these two principles are identical ?

It would be difficult to answer a logician who denies that any event which did not happen *could* have happened, for if it *could* have asserted itself against all competing events it would assuredly have done so. But we may escape what to some may seem the presumption of attempting to fathom an abstract difficulty presented to our imperfectly developed intellect and intuition by limiting ourselves to the more modest question—whether the Lord Christ, and the great Brotherhood whose exponent He is, knew beforehand that His Mission would result in comparative failure. I see no reason why we should hesitate to answer this question in the affirmative or to recognise that the Divine Wisdom is in no way compromised by any apparent failure in the outward and visible offer of the Way, the Truth, and the Life, to the Western world.

**W**HILE the world was yet sober, welfare in life depended mainly on individual effort. The call to youth concerned the *afterself*, that the man he ought to be might in his time be possible, be actual.

"In these trying days comes the larger call, for help in a world sick almost unto death. Europe's calamities one and all sprang from fear of loss of power on the part of men who in their own interest have wrested control from the people. The first crash in the downward plunge is the loss of human values. 'A man's life,' says Herbert Hoover, 'is worth three cents on the Eastern frontier, three dollars on the Western.' A terrible cheapening, and all our measures of value have gone down with it. The world-malady has been defined as 'the collapse of to-morrow' ; the loss of faith and hope, leaving no incentive save to 'eat and drink, for to-morrow we die,' or even this failing, to lie down in apathy, while 'starving takes away the chill.'

"All human values fail together ; man's honour is more lightly held, woman's modesty is less a precious jewel, the path to crime is the line of least resistance ; all our pleasures are

tainted with vulgarity, and high resolve is chilled and derided.

"The continent of Europe has been likened to a basket of snakes, each trying to rear its head above the rest. Meanwhile the children, men and women of the future, those whom above all else we should cherish, suffer as never before. Verily, as has been said, 'This earth is now no place for babies.'

"So, in direst need, Europe calls to America, relatively sane and solvent, for service : not for money alone, nor food, but moral strength to resist the fatal trend, to get back to solid ground of honest purpose, to substitute for hatred and discord, the wholesome force of mutual help. It means a new revival of an old religion.

"Jesus taught us to worship God through faith in man. 'The first true democrat who ever lived,' he was not 'a respecter of persons,' but of personality. He taught the sanctity of human values, that loving man is the way to love God. To the young and strong, the clear-headed and right-minded, comes the call for human service as never before in the history of the world."

The above are the words—great words—from the pen of David Starr Jordan, in his "Call to Service."

**U**SEFUL WOMEN" is a League in London (48, Dover Street, W. 1), on the staff of which "are efficient gentlewomen ready at very short notice to undertake any of the following, or do anything else if it is possible to do it."

To prove how certainly very efficient they are, I will give the "following" below !

Advice and help on domestic and other matters.  
 Attend Auctions.  
 Act as Caretakers.  
 Bazaars and concerts organised.  
 Boys and girls met and escorted through London to their destination.  
 Boys and girls coached for Preparatory and Public Schools on any special subject.  
 Bridge lessons given, and good emergency players provided.  
 Catering arranged.  
 Children taken charge of and escorted to doctors and dentists.  
 China mended.  
 Cretonne covers made.  
 Chiropodists recommended.  
 Commissions undertaken.  
 Companions, housekeepers and household helps recommended.  
 Conversation lessons in all European and some Oriental languages.  
 Cooking undertaken, lessons given.  
 Débutantes received as paying guests and taken out for the Season.  
 Decorations of all descriptions.  
 Dinner speeches prepared.  
 Dogs washed, brushed and exercised.  
 Dogs, cats and birds taken care of.  
 Dressmakers suggested and sent to houses if required.  
 Elocution lessons given.  
 Emergency guests for dances, dinners and house parties provided.  
 Envelopes addressed.  
 Excursions arranged and conducted if desired.  
 Flowers arranged.  
 Gardening done.  
 Girls chaperoned, advised on dress, what clothes to choose, and how to lay out money with a view to taste, suitability and economy.

Guides to public buildings, picture galleries, museums, etc.  
 Individuals or parties accompanied.  
 Hair dressing, brushing or shampooing.  
 Heraldic or genealogical researches made.  
 Horses exercised, and riding and driving lessons arranged.  
 Horticultural Shows visited and reports sent to flower lovers. Landscape and rock gardening undertaken and advice given.  
 Hotel accommodation arranged.  
 House hunting.  
 House decoration and furnishing. Any picture, piece of furniture, china, or object of art sought.  
 Home-made cakes and sweets to order.  
 Indexing and filing.  
 Invalids inquired for, visited and read to.  
 Invitations issued.  
 Jewellery cleaned.  
 Jumpers made to order.  
 Kindergarten lessons given, children amused, taken for walks and cared for in their own homes or as required, hourly or daily.  
 Knitting of every description.  
 Laundry. Gentlewomen undertake to wash handkerchiefs, blouses and lace.  
 Lace cleaned, mended, named and valued by expert (gold medallist).  
 Leather gloves made to order.  
 Letters written.  
 Libraries catalogued.  
 Lonely persons visited and entertained.  
 Lady servants of all kinds provided.  
 Massage and manicure.  
 Mending for bachelors, business women and others.  
 Millinery. Embroidered rainproof hats a speciality.  
 Miniature painting at reasonable charges.  
 Motor cars provided and driven by competent chauffeurs.  
 Needlework done to order, or sold on commission.  
 Orders taken for jam and new laid eggs.  
 Old furniture polished and cared for weekly or as required.  
 Old furniture renovated and treated for worm.  
 Odds and ends, bric-à-brac, etc., sold on commission.  
 Packing done.  
 Public speakers provided.  
 Private investigations undertaken.  
 Paying guests introduced.  
 Reading aloud.  
 Silver and brass cleaned.  
 Schools recommended.  
 Shopping commissions undertaken.  
 Secretarial work, including typing and shorthand.  
 Theatre parties arranged and chaperoned.  
 Trains met.  
 Tours abroad arranged and conducted.  
 Trousseaux chosen.  
 Underwear of every description made to order.  
 Visitors to London accompanied for shopping, sightseeing etc.  
 Weekly household accounts made up and checked.  
 Weaving in silk and wool; lessons given.  
 Yule-tide gifts a speciality.  
 Zoo parties arranged and Sunday Zoo tickets provided.

The League has been formed with the object of bringing into touch those who want certain kinds of work done with those who are ready and able to do it for them.

**T**HE trials of the Russian relief-worker who tries to establish his operations on a strictly businesslike basis, are amusingly illustrated in the report of an American Relief Administration inspector who visited the Stavropol District.

It has always been the rule of the A.R.A. that the feeding stations should open at a fixed time, when all the children capable of being accommodated at one sitting should come, get their meal and depart. In Stavropol, however, the inspector found that the kitchens were operating more or less on a cafeteria basis. After the first sitting, they remained open until a certain hour. Then as the children came, they were served.

The A.R.A. man protested to the local authorities.

"Why don't you divide the children into sections," he asked, "and feed each section at a certain time?"

Quite impossible, they told him!

"But why?" he demanded.

The reason was simple. So scarce were clocks and watches among the peasants in Stavropol that it was impractical to fix more than an approximate hour for feeding. The children's stomachs, to be sure, acted as excellent time-pieces, never failing to ring in those due for the first sitting. But as to drawing a rigid minute mark thereafter, that was out of the question, when the only guide for the parents was the position of the sun.

PERIX.

## Personal and of Interest

**M**ISS FREDA BLOOM, the inspiring manager of London's Star Shop, pays a tribute from the heart to the memory of Miss Barbara Villiers, whom she knew well and loved.

\* \* \*

The passing away of Miss Barbara Villiers—in the prime of life and in the midst of her work,



THE LATE MISS BARBARA VILLIERS

will have robbed our Star community of one of its brightest jewels. Hers was a rare spirit, and her sterling character and sweet disposition endeared her to all with whom she came in contact.

"Every good cause found in her a ready response. Her memory will long be cherished, and the loss felt by all those who had the privilege of her friendship. She began her Star work when the first Star shop was opened in 1913, at No. 290, Regent Street, and in spite of her not being in robust health, she threw herself with ardour into the development of the then small Star community, and worked steadily onwards until the present time, and had the satisfaction of seeing the movement—of which she was one of the pioneers and mainstays—grow into the wonderful organisation it has become."

\* \* \*

"Occupied as she was with Star work Theosophy and Masonry, she did not neglect other aspects of life. She was deeply interested and an active worker in other movements for the benefit of humanity. She showed a particularly keen interest in agriculture and in all political reforms, more particularly in regard to India, and for some time worked as Hon. Secretary in the Home Rule for India Office, and did much to spread the work dearest to the heart of Mrs. Besant—over here in England."

\* \* \*

"In the Labour movement, I am sure Mr. Scurr would tell us she was an invaluable worker. She always bore herself with dignity and yet with great modesty, and one feels sure that the Soul which has been taken from us for a while, now adorns the crown of Divine Love. We have the consolation of knowing that in her last moments she was helped by those who meant so much to her in her life."

\* \* \*

There came to the Editor a short while ago, an envelope containing an article—written in a beautiful handwriting, clear and distinct, almost copperplate—called the "Relation of Theosophy to Science and Religion," which is published in this month's HERALD OF THE STAR. The writer is Dr. J. Giles, of New Zealand—who is ninety years of age, our oldest contributor, whose intellect is as clear as his handwriting. He says that almost the only work he can do now is to put a few thoughts on paper for the magazine. He wrote in the HERALD OF THE STAR for July, 1920, when 88 years of age the article called "Past and Present," and quotes from the February, 1920 issue, "that we should look upon the coming of the Lord less as 'an event' than as 'a process,' extending an indefinite distance both before and after His physical appearance."

\* \* \*

Mr. Nityananda continues the diary of events which were supplied by a correspondent in last month's issue.

"The Indian Star and Theosophical Conventions took place last year, December 24th, in Benares, and many of us went up from Adyar. One is in the train for nearly four days, but one undertakes in India terrifyingly long and tiring journeys with quite a light heart.

"We had nearly as many Star Council meetings as we had at the Paris Congress. The National Representative for India being overwhelmed with outside work, felt it his duty to resign from the office which he has well filled for so many years. In his place, Mr. N. S. Rama Rao and Mr. Jadunandan Prasad have been appointed as the National Secretaries of the Order in India. They are very old friends of mine, for I have known them for over ten years; they are both graduates of Cambridge, and were originally trained by Mr. Arundale at the Central Hindu College; and I am sure the Order could not be better respresented."

\* \* \*

"On December 28th, we held the Star Congress; the day was opened by a meeting at 8 in the morning, at which both my brother, the General Secretary of the Order and myself spoke. Eight o'clock in the morning will seem an hour more fit for yawning than lecturing, but in India the day begins at six, and often before; but I am extremely glad that the colder countries do not follow this Spartan example."

\* \* \*

"During the course of the day we held various meetings of the Star. The Order in India is in great need of reorganisation, and the National Secretaries will find their path by no means easy. We decided at one of the Council meetings to build at Adyar the International Eastern Headquarters of the Star, for which the money is to be collected solely in the East. We are going to see that the Star building shall be a place of beauty as well as convenient; we hope to get the plan of the building drawn by an eminent architect, so that it may serve as a standard for Star buildings. This will serve as the Headquarters for the Eastern hemisphere, but the need for a Western centre is very great, for Adyar is too far for European and American members, and consequently we have to find a central place for the West."

\* \* \*

"After the Convention was over, some of us went to Allahabad to attend a political Federation, and thence to Delhi and Agra, to see these famous and interesting towns. Then we returned to Adyar to settle down for a few months."

\* \* \*

At Benares Mrs. Besant, as Chief Scout Commissioner for India, presided at a rally of Girl Guides and Boy Scouts. She wore a fine green turban and a gari of khaki-coloured silk bordered with green, which had been specially woven for her. No men were admitted to the

display of the Girl Guides, but it is understood that their drill and other activities were admirably carried out, and would compare very favourably with a similar display in England.

Mrs. Besant is very keen on the Scout movement, and under her energetic fostering it has grown very rapidly in India, and will be one

of the forces which will do most to counteract the spirit of hatred and bitterness growing up in the track of the Non-Co-operation movement.

At a recent review held in Bombay, the Governor, Sir George Lloyd, held back that Mrs. Besant might receive the salute, he being only a local Commissioner, while she represents all India.

## Correspondence

### GREAT BRITAIN AND TURKEY.

*To the Editor of the HERALD OF THE STAR.*

**S**IR,—May I endorse the remarks of Lt.-Commander Kenworthy in your February issue?

It is impossible to exaggerate the importance of the issues forming the agenda of the recent Cannes Conference, and which have been left unsettled and fruitful causes of strife and unrest in the world.

The advocates of French, Polish, German, Slav, Hungarian, Italian, and Greek interests have all made their claims heard, and the clamour is both deafening and confusing. It is with some diffidence, therefore, that I venture a plea for the interests of the Association of Nations called the British Empire. Those Nations fought in unison during the war. They have the right to claim that their voices shall be heard in the settlement of the terms of Peace.

And in this Association or League of Peoples, the most important section numerically is to be found in Asia. A conflict between European ambitions and Asiatic rights or liberties, or between European civilisation or European religions and Asiatic religions would at once divide the British Empire into two warring sections. I am one of those who believe that the British Empire has been by God's blessing a great instrument for the establishment of a rule of justice, toleration, and of sympathy in Asia and Africa.

I am old enough to remember the unique position freely granted to British officers and the British Government throughout Asia and Africa in the 'sixties and the early 'seventies.

The Mohammedan Law Doctors of Mecca had pronounced that India was Dar ul Islam—Country of Safety—that is a country in which every Moslem had a religious obligation of supporting the Government.

In 1870 the Calcutta Mohammedan Society adopted resolutions, from which I extract the following:

Now if any misguided wretch owing to his perverse fortune were to wage war against the ruling Powers of this country, British India, such war would be rightly pronounced rebellion, and rebellion is strictly forbidden by the Mohammedan law. Therefore such war will likewise be unlawful, and in case anyone would wage such

war the Mohammedan subjects would be bound to assist their Rulers to fight such rebels.

The above has been clearly laid down in the Fatwah Alamjire.

Throughout the whole East England was regarded as the Protector of the Sultan and of Islam, as well as the champion of justice, toleration, peace and sympathy for Asiatics of all religions. I can speak from personal knowledge of the attitude of the Moslems of Turkey, of the Druses of the Lebanon, and of the Arabs of Asia and Africa at that time. I was present at the first funeral of Lord Mayo at Calcutta, and I will remember as long as I live the funeral procession composed of representatives of all the races and religions of India. I stood in front of the guard and within a few feet of the coffin as it rested on the gun-carriage at the foot of the steps leading up to Government House, and I could see the faces of all the thousands of mourners who passed the coffin, and I can affirm positively that these men were what they professed to be—mourners.

England was the Protector of the religions and the civilisation of the East—the British officer was the Protector of the Poor and of the helpless, and had the loyal affection of 240 million Moslems and other Asiatics.

The Berlin Congress confirmed the position of England in Asia, and she might have continued to hold that position to-day had not Lord Salisbury suddenly adopted the opinion that we had backed the wrong horse. I am not aware of the reason that induced Lord Salisbury to repudiate the past policy and the past history of England, to abandon his friends, or rather the friends of England, and to embrace the Russians; but I have too high a respect for the memory of a great and honest man to suggest that he was influenced by religious prejudices, or by ecclesiastical influences. At all events, now that the race has been run we have found out that Russia was and is a bad horse to back. We have lost our friends and we have not won our former enemies.

But loyalty is not killed in a day; although we had swopped horses the Indian Moslem soldiers remained true to their salt. Turkey was willing to accept something equivalent to a British Protectorate. India sent a million-and-a-half of soldiers to help us in the late war;

thousands of Moslem soldiers have died for the British Raj, trusting to the loyalty and justice of England. The Turks surrendered to the English inspired by the same trust. The British Prime Minister pledged himself to preserve to the Khalif Constantinople, the rich and renowned lands of Thrace and Asia Minor, and the homelands of the Turkish people.

That promise has not been kept. The Greeks, who are the most cruel, the most intolerant, and the most barbarous of all the Balkan peoples, were let loose in Thrace and Asia Minor. It would not be possible to compile a full record of the massacres and outrages committed by the Greek Army in this war of extermination. It will be sufficient if I cite an extract from the report of the delegate of the Red Cross in Anatolia. It is unnecessary to explain that the Red Cross is a Christian, not a Moslem organisation and cannot be accused of Moslem prejudices.

The delegate says :

La Mission est arrivée à la conclusion que des éléments de l'armée grecque d'occupation poursuivaient depuis deux mois l'extermination de la population musulmane de la presqu'île. Les constatations faites—incendies de villages, massacres, terreur des habitants, coïncidences de lieux et de dates, ne laissant place à aucune doute à cet égard. Les atrocités que nous avons vues ou dont nous avons vu les traces, étaient le fait de bandes irrégulières de civils armés (tcheti) et d'unités encadrées de l'armée régulière. Nous n'avons pas eu connaissance de cas où ces méfaits aient été empêchés ou punis par le commandement militaire. Les bandos au lieu d'être désarmées et dissipées étaient secondées dans leur action et collaboraient la main dans la main avec des unités régulières encadrées.

Now I do not stop to enquire whether in shifting our subsidies from the Russians to the Greeks we have or have not been backing the wrong horse. I trust that the language, the methods and the morals of the betting ring may be eliminated from British Foreign policy. I do not stop to consider what the Moslem and the whole Asiatic world may think of our support of these methods of barbarism, but I do appeal on behalf of British loyalty, British good faith, British justice, and British honour. I ask that the promise made to our fellow subjects and accepted by them in good faith be observed. I ask that the British name for truth, loyalty and justice be vindicated and maintained without fear of the fanaticism of intolerant clerics; without favour to the ambition or Imperialism of Balkan politicians, and without affection for the influence of foreign capitalists. I believe in the honesty and justice of the British people, and in that belief I appeal to them.

Yours faithfully,

GRAHAM BOWER.

Studwell Lodge,  
Droxford, Hants,

To the Editor of the HERALD OF THE STAR.

SIR, — With reference to Lt.-Commander Kenworthy's letter published in the February HERALD OF THE STAR, under the heading "Great Britain and Turkey," the Honourable Member

for the Central Division of Hull is labouring under a profound delusion if he really believes that either Great Britain, in particular, or the Allies in general, could secure peace with Turkey by "a stroke of the pen," which would not at the same time involve the sacrifice of vital considerations of both honour and legitimate interests.

Few will deny that the unqualified support given by both France and Great Britain to the wild Pan-Hellenism of M. Venizelos was a profound mistake, which is producing the gravest consequences, but it would be an equally profound mistake to adopt the full speed astern policy advocated by Lt.-Commander Kenworthy. A cursory study of what the Turks call the "National Pact," and of the clauses in the Kemal Treaty with Russia (March 16th, 1921) and Ukrainia (January 2nd, 1922), would be sufficient to make even the busiest Member of Parliament realise that the problem of peace with Turkey cannot possibly be regarded as hingeing upon the colour of the flag that is to fly over Smyrna or Adrianople. Lt.-Commander Kenworthy is rightly deeply concerned by the loss to British trade of the Anatolian market, but has he realised that the conditions of the "National Pact" provide for the "complete economic independence" of Turkey, and that the Angora Government has recently formulated conditions under which concessions may be granted to foreigners that would render it impossible for concessions to be profitably exploited? These are, however, only secondary considerations, for if the Allies had only the Angora Government to consider the problem would not be so difficult to solve, because without foreign assistance the Kemal Army would have ceased to exist long ago, if indeed it could ever have existed. The foreign assistance to which the Angora Government owes its existence is that of Russia, and this is really the crux of the whole question. The fatal mistake made by the Allies, a mistake even more serious than that of permitting the Hellenic army to invade Anatolia, was the attempt to settle the Near Eastern Question solely in their own selfish interests, and without even consulting Russia, that Power for whom the Near Eastern Question is a matter of life and death. The Straits and the Black Sea are to-day more than ever the throat of Russia, and it is not surprising that the Russians are staking their last rouble and their last bullet to prevent an iron hand from fastening permanently upon that throat. Surely it is time for cant about "Bolshevism" to be discarded, and for Europe to remember that Russia is still a vast country with a population of 90,000,000 *human beings*, not animals. It surely stands to reason that whatever Government may be in power in Russia, only one policy could be adopted in regard to the Straits question. The path to peace in the Near East, indeed to world peace, and to that economic revival on which Lt.-Commander Kenworthy sets such store, lies through Moscow. British trade with the entire

Turkish Empire amounted to a very small figure before the war, and the re-opening of Asia Minor would in itself make little difference in comparison to the difference that would result from a reconciliation with Russia. Such a reconciliation would at the same time almost automatically bring about the end of the conflict with Turkey.

It is surprising that a Member of Parliament should fall into the error of attributing the upheavals in Egypt, Mesopotamia, and India, principally to the sympathy of the Moslem populations of those countries with the Kemalists. It is not to be denied that agitators have made use of the Turkish question to aggravate existing disorders, but no one acquainted with the facts could possibly accept the statements made by pro-Turkish propagandists that the upheavals in question have essentially the common origin suggested. Each of the countries mentioned presents an essentially separate problem, only incidentally affected by the Turkish problem.

Impartial observers, thoroughly acquainted with the facts, will not dispute Lt.-Commander Kenworthy's condemnation of the Greeks, but surely if it would be unjust to place Moslems under Greek dominion, it cannot be just to place Christians unconditionally under Turkish dominion. Yet that is precisely what the Kemalists require by their insistent demand for the abolition of the Capitulations, and their uncompromising refusal to accept any kind of control whatever, whether involving limitation of armaments, expenditure of borrowed money, or the guarantee of impartial administration of justice. There is little to choose between Greek and Turk as regards savagery, and Lt.-Commander Kenworthy let his pen slip when he described the Turkish peasant as "enlightened."

I fear that the necessary brevity of this humble criticism will give rise to misconceptions in certain directions, but I feel that I have already trespassed too much upon the space which may be available for the publication of correspondence. I trust, however, that readers of the HERALD OF THE STAR will pause before assuming with Lt.-Commander Kenworthy that full speed astern is the only possible policy by which peace in the Near East can be restored.

Yours, etc.,

"W. E. D."

*A journalist representing two important London Dailies in the Near East.*

### THE SOCIAL FUTILITY OF COERCION.

*To the Editor of the HERALD OF THE STAR.*

SIR,—I should like to point out that Mr. Angell's suggestive article does not prove his

thesis—the social futility of coercion; and as I believe that you do not convert an opponent by fallacies and even tend to injure your own case, I think he should note the looseness of his argument.

When it is stated that the force and the resistance cancel "and end in sterility and waste," this is to make the assumption that the two are equal. But if they were equal there would be no question of applying coercion. To suggest the application of force means that one is somehow above or greater than the other, and in this case "the two energies" would not cancel out. There would be a sufficient residuum on the part of the greater to carry its will at least partly into effect. There is therefore no dilemma at all.

Domination *does* work. The truth underlying Mr. Angell's thesis is that coercion is debasing and uneconomical, and if he had said this he would not have called forth this correction, from

Yours, etc.,

STEPHEN HARDING.

### THE CRIMINAL TYPE\*

*To the Editor of the HERALD OF THE STAR.*

SIR, It is true, as your correspondent says, that there is no such thing as a criminal type.

Dr. Goring's work in "The English Convict" proved this up to the hilt by the simple method of examining all the so-called "stigmata" of the criminal—palates, noses, chins, hair, foreheads, etc. were all measured and the beautiful fictions of Lombroso disappeared.

Composite photography, therefore, could not prove the existence of such a type. It is now certain that the criminal is like most other people, but he tends to be the weaker, physically and mentally, of his class. If a composite photograph *representing the same classes in equal proportions*, but of the non-criminal could be obtained, it would be precisely the same as a composite of the criminal. But I very much fear that any attempt to get a composite of the criminal would be based on a disproportion of the petty thief and burglar class which is, of course, quite different from the aristocratic forger or blackmailer class.

No generalisations on this most difficult subject are of very great value, and I therefore conclude by pointing out that Mrs. Besant uses the word "criminal" where she obviously meant "convict." Of the unconvicted we know nothing.

Yours, etc.,

MARGOT BAINES.

Hampstead,

\* A clerical error is responsible for the unfortunate mistake in our correspondent's letter in last month's issue, on "The Criminal Type."

"Lombroso" should be read for "Spinoza." The Editor wishes to offer his apologies.

# THE Herald *of the* Star

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

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# Editorial Notes

**T**HIS month we are concerned with the creative and experimental activities within the Order.

I should like to explain why I have used the term "experimental." We have said previously that the Order as a whole has *not* at present evolved a definite programme which the members undertake to put into practice. Consequently, we are not in a position to offer a cut and dried solution to the innumerable problems confronting the world to-day. This gives us the great advantage of being able to study these questions with a mind which is free from prejudice, a mind that will concentrate upon the path which leads to unity rather than cling to narrow and combative views which lead to separation, for we are—or should be—entirely free from unyielding bitterness, which is the root cause of so much discontent and disruption. Hence, if, while studying, we were to undertake any particular activity, we should do so not in order to prove that our petty theory is the one and only panacea, but in order to arrive at a right theory—this naturally involves experimentalising. I have already mentioned in my Editorial Notes that the Order all over the world should, in my opinion, start centres where an attempt at Communal life should be made. It is with immense pleasure that I note the existence of such communities in Switzerland, Sweden, Belgium, and, quite recently, in Italy. I am certain that these communities are started, not with a desire to demonstrate the correctness of a pre-conceived theory, but in order to solve certain pressing social problems through experiment. Hence, I have called the work experimental.

\* \* \*

Therefore, our purpose should not be to start innumerable activities, but to concentrate upon showing the right attitude

in some of the essential activities which it is the duty of the Order to take up. Let us bear in mind that the sole reason for the existence of the Order is the belief that a great World-Teacher will come, and it is the expectation of every member of the Star, that He will be able to point to us the right solution of the difficulties that lie before us to-day. In order to accept the solution which He will offer and to realise the truth of His utterance, we must train ourselves to possess that attitude which will enable us to comprehend the fulness of His sayings, and not twist them to suit our own inclinations and whims. Each member has an idea that the Teacher will instruct along the lines of his own faith, whether he be a Socialist, Capitalist, Co-operator, or non-Co-operator, for let us remember that He, the personification of Wisdom, will not be content by satisfying the few, but He will aim at uniting the entire world, now so divided on questions of secondary importance. In the activities we may undertake, we must bear in mind that we do so in order to acquire an open mind and accustom ourselves to see the one truth in different forms, so that we may understand and practise the truth of universal application, which He alone can teach. Therefore, in my opinion, the correct attitude of the mind is far more important than the mere creation of many activities. Once the right attitude, on which I insist so much, is gained, we shall find that we cannot lie idle, but that our conscience will oblige us to diffuse our point of view through activity. Once we have spread this attitude in the world, and people recognise that we welcome with equal enthusiasm every shade of opinion, every type of activity in the world of art, music, politics, education, etc., all in order to discern the underlying truth upon which all can unite, then, when the great World-Teacher lays down certain definite precepts of life, and we, as an Order,

follow Him, we shall have prepared not only ourselves to accept the universal truth, but the world also will, to a great extent, be prepared. If once we do sympathise with all shades of opinion and examine each impersonally on its intrinsic merit, yet, holding at the same time our own definite faith, we shall then overcome one of the most difficult obstructions in the way of uniting mankind. For true tolerance melts all bitterness and bitterness always blinds us from seeing the truth in an opposing view.

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Though we have divided the work of the Order into the four groups of Self-Preparation, Meditation, Study and Action, and finally Propaganda, we are here mainly concerned with the Study and Action Group, and more especially with the Action part. What types of activities should the members of the Order undertake? In my opinion, all movements which lead to the ultimate reconciliation of all peoples and create the harmony of true brotherhood of man, should receive the enthusiastic and energetic support of every member of the Order; all movements which destroy prejudice, superstition and other barriers of the mind; all movements which cleanse the mind and prepare it to receive the truth under whatever form it is presented. In all altruistic movements there seems to me one great danger; the very enthusiasm which forces us to join such activities is apt to make us fanatical in our beliefs, intolerant of opposition. Here lies a part of the duty of a Star member. A Star member, who is not already engaged either in Star propaganda, or in work definitely pertaining to the Order of the Star in the East, should, it seems to me, join movements of the character I have already mentioned; but with a definite view of imbuing that organisation with the Star spirit, that is, he should bring an attitude which will destroy selfishness and that spirit which aims at the happiness of a few rather than the welfare of the majority. Every member, according to his individual inclinations, will find the particular channel

along which he can best spend his energies. If we consider every movement that tends to prepare the minds of men to receive the Teacher, we can hardly leave any activity untouched, and every National Representative is charged with the important duty of organising the forces and the energies of his members along these lines. But as a special activity that we ought to take up, as I have already mentioned, we should have, in every country where the Order exists, a centre where an attempt at the communal life should be made. I mention this now, only in passing, as I intend to write later on more fully upon what, in my opinion, should be a Star community. But I would suggest to all the National Representatives of the various countries that they should remember that this is an idea which they should materialise in the not far distant future. I need hardly say, in this connection, that the choice of the head of such a community is the most delicate and important point upon which turns the whole success of such an undertaking. For the heads of such communities should be the sole and absolute authority, just as National Representatives are in their countries. The question of the constitutions and regulations, and the legal aspect of the property that the community may own, etc., will have to be finally settled next year, 1923, when many of the National Representatives will attend the Theosophical and Star Congress at Vienna.

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The Star Sections of Norway, Sweden and Denmark have together produced a very good first Christmas number—*Stjernebladet*—and I sincerely hope that they will continue issuing the magazine regularly. The editor of this splendid periodical, Dr. Lily Heber, so well known in Norway as a publicist and author, is the National Representative of the Star in that country. The Star workers of these three countries have understood that united effort and action enable us to do better and more effective work, and I would greatly urge that this example is very well worth following by other

countries. The *Stjernebladet* is the *Herald* of the North, and Dr. Lily Heber writes that it will follow along the same lines as the English HERALD in that it will contain articles on all new movements and ideas. The *Stjernebladet* is well edited and printed; among the contributors for this magazine, beside the Star workers of the Scandinavian countries, we find the names of the famous writers Johan Bojer and Ludwig Nordstrom. If the future numbers are as interesting as this, their first number, Dr. Lily Heber is surely to be congratulated.

There exists already a Star bulletin for the French speaking countries, France, Switzerland and Belgium. If we would have similar organs, grouping together the Germanic, Spanish and Slavonic peoples, we should realise the greater unity, economise money and strength, and produce better periodicals with greater influence and wider circulation.

I have already mentioned in these pages the name of Monsieur Paul Carton, a

remarkable doctor who represents the naturistic movement in France. We have before us the first number of *La Revue Naturiste*, which appeared in January, and of which Dr. Paul Carton is editor. The work of this doctor has the synthetic health in view. He treats the entire human being without ignoring the higher principles, without shutting out his spiritual side, and his medicine goes deep, and demands the collaboration of the patient. Only those who are willing to learn how to be healthy can take part in this naturistic cure, for it cannot cure people in spite of themselves. In his leading article, the doctor says: "Un ensemble de lois générales et particulières conduit l'existence de chacun de nous. Connaître ces lois d'une façon précise et les appliquer aussi exactement qu'il est possible, tel est le seul secret de la santé et du bonheur." And to initiate us a little into the secret of health and happiness is the purpose of the *Revue Naturiste*.

J. KRISHNAMURTI.

## "I will not leave you Comfortless: I will come to you."

By LIEUT.-COL. RALPH NICHOLSON

TO those whose fortune it has been to spend a great part of their lives in the East, or anyone in fact who has been in tropical countries, often one of the most vivid recollections which remains in their minds is the subtle beauty of the dawn in an Eastern sky. What a pleasure it has often been to sit and watch the approach of day, to see the first faint blush of light in the East, the tender shades of colour as they slowly spread over the sky in wave after wave of the most exquisite tints, rose, carmine, the palest of yellows, apparently evolving in some mysterious manner out of nothing. First the sky from the depth of blackness

turns almost imperceptibly to purple, changing slowly into pale blue, and then becoming deeper and deeper in tone, and it seems as if one was watching a transformation produced by magic. The light of the stars, which a short time before had been shining so brilliantly, begins to fade, and when, heralded by long glinting spears of orange and yellow, the sun suddenly rises in all his golden splendour, the whole landscape seems to smile softly at the thought of the coming day. The world, which had been sleeping so peacefully under the glimmering stars, awakens into fresh life once more. From the first impulse of the light, the animal world, too, awakens; crickets and other noisy musi-

cians of the night grow silent, and give up the stage to countless birds of every kind. One listens to the strident cries of the larger birds, preparing to forage far afield for food, and added to the chorus are the sweet notes of many smaller songsters as they all seemingly join in united melody in honour of the return of day. The beauty of such a vision thrills one unconsciously ; the loveliness and the wonder of it all ; and in the centre the orb of day rising slowly and with stately dignity above the horizon. Those who have been fortunate enough to see such a sight would find it very difficult to erase the memory of it from their minds, even should they try to.

How similar all this is to dawns of a subtler nature, when we consider the question of a new era which is to be ushered into the world. The effect is the same in almost every detail. First we become aware of a faint quiver, the tender bud of expectation, a hope which men seem to be almost afraid to utter, the first herald of a new age, a new dispensation, call it what you will, which is destined to awaken the minds of men to a fresh inspiration. Why should there be any expectation ? It is according to the natural law of evolution. As we have been told, and as we find from a study of history, there are usually at such periods many signs of the times that an old age is to die and a new one will arise to take its place. There is a darkness, bred of doubt, difficulty, and trouble, it may be also despair which has slowly cast its depressing influence over the world, and which weighs down men's minds with a heavy load. They see all the misery and suffering around them, the apparent injustice and cruelty born of selfishness, under which the majority of men labour, and they turn in anxiety to all they have been taught for some guidance out of their difficulties, and find as it seems to them that their prayers are unheeded. They question among themselves, if perchance God has not forgotten them ; that having created the earth, if He has not lost sight of the humanity existing on it. Of what use was it, they ask, to create humanity, if it was only to allow men to fall into the welter

of such misery and suffering ? How can their troubles be remedied ? How can a way be found out of the tangle of creeds and sects, each with a different explanation of the teachings which have been given to men ; religions declaiming one against the other, each one asserting that it alone is the repository of the Divine Truths ? There is only one Truth, albeit it has many aspects, and creeds and sects do not seem to appreciate that what they themselves perceive may after all be only an aspect of the one Truth, and that what is apparent to others who view it from a different angle may equally be true.

Then not only in Religion, but also in Society do we find man struggling against man, class against class, nation against nation, each seeking for mastery, for the acquisition of wealth and property, for the sake of self. Where is the Truth, where the teachings of Love, Charity, Brotherhood, and all the rest which churches and philosophies are for ever preaching, though seemingly to deaf ears ? Few venture to give a hearing to what the earnest and unselfish are endeavouring to present to their minds. There is the struggle for wealth, for fame, position and rank ; for ease and pleasure, anything which will bring what they believe will be happiness to themselves, regardless how it will affect those around them. It is a constant struggle, in which the weaker goes to the wall, helpless and unconsidered. It seem if as mankind had forgotten the high and noble truths which were taught to them in their infancy, or else it may be that those truths have become so shrouded under a mass of dogmas and explanations that it is almost impossible to perceive the original teachings.

Then through all the stress and turmoil a faint whisper can be heard that there is still a hope. Are there not traditions, stories of the long ago, that when the world arrives at such a state of forgetfulness, when man ceases to strive after the Truth, and all that is best for the race, someone will come, someone who knows, and who is able to lead men towards the light, and show them the way their feet should tread ?

These little signs, like the harbingers of spring, are always the first tender shoots of an expectation which awakens the mind of the world. One hears first of the widespread despair, the longing for some remedy for the world's trouble ; then the prayer that some great Teacher may point out again to men those eternal verities which they appear to have lost sight of. Once more from many sides these longings are expressed in hopes, inspirations it may be, from other realms, which tell men that the world is ready, and that soon a Great One will arise with healing in His wings. Men begin once more to have heart of grace, that soon there will be found a way out of all their perplexities, some solace there will be for their sufferings.

This hope, in the case of the respective religions, is naturally tinged by their own special beliefs, and each one takes it as referring to its own particular prophet or Saviour. But the hope, the expectation is one and the same. It is one of the signs of the times, that mankind is in great need, and that the coming of a great Spiritual Teacher is indicated.

In the long ages of the past, history tells the student how similar conditions occur at regular intervals. There is unrest, wars which destroy nations and civilisations, general upheavals of Society, and all these have been preceded by a general decay of faith in the ideals which have been taught to men ; there is a lapse into luxury, idleness, self-seeking and evil. Religious teachings are treated with indifference, and Society seeks more for its own selfish pleasures than it does for those things that really matter. Such social difficulties, too, have often been accompanied by physical changes in nature, such as earthquakes, etc. In each case these troubles have invariably heralded the commencement of a new age or era, and the new age has on all occasions produced some great Spiritual Teacher who has come down among men to restate once more the Divine Truths. Such eras follow each other in cyclic progression ; some great, others smaller, but the fact of their regular and periodic

incidence can be amply proved by a reference to the known history of the world. Such a reference will recall to our minds the eras of the Chaldeans, Babylonians, Egyptians, and others, all of which have now faded into oblivion, whilst many other smaller cycles will be noticed within the greater ones.

It is not astonishing, therefore, to find that men of thinking minds glance around them and observe the conditions of Society existing in their day, and considering the events which have occurred in the past, they argue from analogy that, given like conditions, similar results will probably follow. Just as in one of the departments of Science, when a chemist carries out a series of experiments in his laboratory, finds that by the proper combination of certain elements, a definite result follows. He repeats his experiment numberless times, and proves that granted the exactness of the conditions, the combination of the same elements in similar proportions, the same result follows with unerring exactitude. Thus we find in Chemistry as in all other Sciences, laws are formulated. Granted the conditions, the result is sure and certain.

It is exactly the same with the laws governing Higher Planes, as indeed it is throughout the whole of Nature. Nature invariably acts according to law. Religious thought and Spiritual feeling, or even ordinary thought and feeling, are on a much higher plane than the physical, but are none the less subject to law. All religious movements, world wide, or those which are more restricted, deal with the workings of the inner man. They appeal to that yearning which is inherent in every human being for a closer communication with, and a fuller knowledge of, the Divine, and so movements which are actuated by such a longing find their deeper expression on higher and more spiritual planes.

When, therefore, the conditions of human society are of the nature that has been already described ; a decay of the religious tendency ; a lack of the better qualities in the minds of men ; a search for and satisfaction taken in the experi-

ences gained in lower and more worldly pursuits, then it may be inferred that the time is ripe for a new dispensation, for a new Teacher to appear among men.

The question, then, which it is proposed to discuss is, were such conditions existent when any great Teacher appeared in the past, and do similar conditions exist at the present moment? It is believed that the answer can only be in the affirmative.

History is not very communicative with regard to the conditions of Society when other great Spiritual Teachers have appeared on earth. We have a certain amount of information, though, as to the conditions in India when Buddha appeared; when Mahomet gave forth his message; also as to the state of affairs in the countries surrounding the Mediterranean some one thousand nine hundred years ago.

Let us glance then for a moment around us at the present time, but perhaps it would be better to consider Western Europe as it was before the occurrence of the recent World War, which has convulsed all the great nations of the West, and to a greater or less degree has affected all the nations of the world. The conditions of Society then were not the best that could be wished for. In all countries there was the cult for wealth and possessions, seeking after pleasure and enjoyment, and through it all the lower classes were expressing the greatest discontent with their lot. Everywhere there was a growing apathy as to the future, which it seemed impossible to rouse men from.

Looking back at those years, we already find the beginning of a great struggle between the rich and the poor. Strikes took place frequently, and the feeling of bitterness between class and class increased to a great extent. Then came the great international struggle which embroiled the whole of Europe. One great Empire, alone, had for many years been devoting all its energies to prepare for the great war which it intended to spring on the world at the most favourable opportunity. It was actuated by a determined desire for world domination; in

other words, for Individualism and Government by Force, at the expense of all the other countries of Europe. When the World War came to an end men believed that peace would mean a newer and a better world for men; but instead of peace the great war has been succeeded by another, a far more terrible war in its action, as it is between class and class, and as it falls on each nation within its own boundaries. It falls on them, moreover, at the most disastrous moment, when they find themselves utterly weary and worn out by the tremendous effort they have put forth during the great international struggle. It is a civil war between the monied and the working classes in which apparently no quarter is given. Instead, therefore, of the old world being replaced by a newer and a better world, as everyone had hoped would have been the case, we find only the old world altered, to all seeming not for the better.

In the meanwhile we are told by those who have studied the events of recent years, that the international equally with the class war are methods in evolution; that these wars are a portion of the great plan designed for the purpose of breaking up all that was unjust and wrong; to remove the barriers between class and class, and so gradually to bring men nearer to Brotherhood and co-operation. Without such great upheavals and struggles, the world could not be altered for the better, nor could men discover the way along which evolution was slowly tending. The methods may be drastic and provocative of much present suffering, but in the end it works for peace and a better understanding. The work is in the hands of those who know, who are working for the advancement of the race, and they regard the ultimate good of mankind as of far greater importance than the good of any particular class or nation.

Throughout these great struggles there seem to have been no strong men able to guide mankind in the true direction, but then to guide men into higher paths a great Spiritual Teacher is required.

Among the resultant conditions of this great war, there have been unrest,

Revolution, and a thousand other troubles; dynasties have crumbled into the dust, nations divided and separated, states have disappeared, races stand on guard against each other, class against class, so that no one who cannot see into the future can tell where all these events are leading. Treaties have been broken, contracts repudiated, and the sanctity of a man's word held of little account.

But men constantly ponder over all these problems, and eventually a way will be found out of all these troubles, which will mean better conditions for all and a more righteous treatment for every man alike. So, then, glancing at the conditions surrounding us at the present moment, and arguing from analogy, from the events of the past, we feel ourselves fully justified in holding the belief that the world is ready, nay, longing, for a new Revelation, for a restatement of the Old Truths. Whatever else may change, Truth never does, Truth is eternal and unchangeable, and is the wisdom of the Divine, however little men may be able to perceive it, and often appreciating but a portion of it.

What single individual would be able to grasp all that is happening in the world, to understand the true significance of the events which occur, to include in his consciousness a knowledge of the trend of evolution, and to direct mankind in the way. Surely it could only be some very lofty Spiritual Being, who in His Divine consciousness would be aware of the inner meaning of each event, and the place which each occupies in the Divine plan; what that Divine plan is and the way men should work to help it forward. All this would indeed require a great Spiritual Teacher who could guide men, though in the end it is nations and men to work out the plan and carry into effect the teachings which the Divine Teacher will be likely to give to them.

No great changes in Evolution ever happen by themselves, no advancement in the progress of the world. It is no use men hoping that such changes will occur without effort on their part. Men must be the instruments, must endeavour to understand a little of what the plan is, and

then to put forward their united efforts for its advancement. All should be inspired by the ideals of Brotherhood and co-operation. Nations must recognise that there ought to be Brotherhood between them; classes should similarly recognise this ideal of Brotherhood. No one nation or class can hope to attain to a better world without all the others. And so, all must work together, hand in hand, and learn that every nation, every individual even, is a unit in the great human family. If one is left out, or fails, that failure affects all the rest. It is essentially necessary for the complete success of the ideal of progress, that all should be included, all should unite in order to arrive at the advancement of the whole.

Admitting, then, that the world is ready, that the conditions indicate the coming of a great Teacher, it is possible to appreciate all the more that inspired passage in one of the late Lord Tennyson's poems :

Ere she gain her heavenly-best,  
A good must mingle in the game,  
Nay, there may be those about us  
Whom we neither see nor name.

And in a later passage where the poet seemingly urges us to strive after a new world :

Follow you the Star that lights  
A desert pathway yours or mine,  
Forward till you see the highest,  
Human Nature is divine.

What an inspiration for men to follow !  
To work for the highest ideals, for  
Brotherhood and Unity !

Are there any signs of such a belief in the coming of some Great One for the helping of the world in its dire need ? Is there any expectation of such an advent ? Is there any belief that there is likelihood that a great Teacher will indeed come ?

When we look around at the great religions of the world, we find an almost universal hope and expectation. In the Christian Scriptures there are many passages in which Christians are told to look forward to the Coming of the Christ. Notable passages will be found in the

Gospel according to St. Matthew, in chapter 24, in which the conditions of Society which foretell His advent are clearly stated. This view of the return of the Christ, however, has unfortunately been accepted as implying that He would only come once more and at the End of the World. There is some reason for this view—in the actual words of the accepted version—but we are told that this version is in reality based, in the case of certain words used, on an erroneous translation. It has been stated that the words " at the end of the world " should properly have been translated as " the end of a world age " or period, and this latter phrase is in consonance with the general view of the coming of a Divine Teacher. Such great Teachers have invariably come at the end of great world eras or periods, and to usher in the new age which is to be, so that the words as they should have been translated bring to us a more reasonable aspect of the truth than the accepted version does.

There are frequent references to the return of the Christ in modern literature, and one such instance is a valuable one to recall. It embodies an appeal to all men. Ministers, Teachers, Editors, and other Christian workers at home and abroad, and was signed, among others, by the editors of three Christian papers, *The Morning Star*, *The Life of Faith*, and *The Christian*. The first paragraph reads as follows :

" It has been laid on the hearts of several of the Lord's people in different lands, that, in view of the long absence of the Lord whom we love, and of the many tokens, of which He forewarned us, that His Coming is now drawing nigh. The universal unrest and apprehension, the convulsions in the social, political, and spiritual worlds, the slackness of faith in the Word of God, and in God Himself, the multiplying heresies, the abounding iniquity, side by side with the world-wide witness of the Gospel—it is time for those of us who are praying and looking for, and earnestly desiring the Coming of our King, the Prince of Peace, should with one heart and voice send up to Him

a *united* cry that He will come. A great heart-cry of love from His whole true waiting Church in all the earth ; a cry of welcome to the Coming One."

The above, though it may be a distinctly sectarian view regarding the coming of the great Spiritual Teacher, shows, nevertheless, the longing and the expectation.

To turn to the Hindu Scriptures we read :

For the protection of the Good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.

We see here again the idea of the periodic return of Divine Teachers.

In another place we read :

He will come as a *World-Teacher*, and not as a Guru of one sect, or nation, or country, as in ancient times.

In the Mahomedan Religion we read in the sayings of Mahomed :

Verily God will send to this people, at the beginning of each age, Him who shall renew its religion.

The Mahomedans are therefore looking forward to the near coming of their great prophet, the Imam Mahdi, who they believe will regenerate everything.

So also is Zoroastrianism—one of their great Teachers is expected to return to reform the World.

Even in South America, among the Red Indians, they are watching for the coming of the Great White Teacher who is to come.

The following quotation from the Buddhist Scriptures is most noteworthy :

And the Blessed One replied :

I am not the first Buddha who came to Earth, nor shall I be the last. In due time another Buddha shall arise in the World, a Holy One, a Supremely enlightened One, endowed with wisdom, in conduct auspicious, knowing the universe, an incomparable Leader of men, a Master of Angels and mortals.

He will reveal to you the same eternal truths which I have taught to you. He will preach His religion, glorious in its origin, glorious at the climax, glorious at the goal, in the spirit and in the letter.

He will proclaim a religious life, wholly perfect, and pure ; such as I now proclaim. His

disciples will number many thousand, while mine number many hundred.

The Blessed One replied.

He will be known as Maitraya, which means He whose name is Kindness.

Even in modern writings the same hope is constantly expressed. In *The Christian World Pulpit*, in 1911, the thought of the return of the Founder of Christianity is discussed. In Burma, China, Japan, Thibet, in Christian and Hindu lands, this great expectation will be found, and the numbers of people who believe in the near Coming of some Great Teacher is ever on the increase.

Sufficient evidence, it is believed, has been given to show that both on the basis of the past history of the world, and the conditions of the world at the present time, as also from the hopes that are being expressed in different religions and countries, men have some reason for believing that a great Teacher will soon come down to Earth.

It is pertinent to ask, in view of this general expectation, what should be the attitude of mind of those who believe? How are men to prepare for His Coming, and how are they to prepare for such a sublime event? It appears evident that to be worthy to recognise any great Spiritual Teacher one must believe that He will manifest Divine qualities, He will teach Divine Truths, and therefore, each individual who aspires to be worthy to recognise Him, should seek to develop in himself to as great an extent as possible those qualities which in the Great Teacher must of a surety have reached the limit of perfection. Man, too, can strive to reach after that perfection, keep it ever before him as the ideal towards which he is striving. Men must seek to prepare for that Divine Event, towards which the whole creation moves, the descent among them again of the Divine man in human form, who will cure them of all their ills by His Divine Grace; will show them how to follow Him and be His Disciples.

## The Inner Life

# Religion and Politics

By the REV. HUGH B. CHAPMAN

(*Chaplain of the Chapel Royal, Savoy, London*).

EVER since reading a remarkable book called "The Life of Abraham Lincoln," by Frank Hsley Paradise (Mills & Boon), I have been deeply impressed with a far closer connection between religion and politics than is generally allowed by public men. We are aware that Lincoln died nearly sixty years ago, that the world of to-day is by no means the same world, that morals are *phasical*, and that legendary virtues are apt to grow round names after death, possibly over-rated compared to facts. It is also borne in on me that it were unwise as well as bad

taste for a clergyman to deal with current politics, about which he may have his opinions as an individual, but from the expression of which he is barred, seeing that otherwise the pulpit might easily degenerate into a coward's castle.

During the war we were eternally hoping for a spiritual super-man who should use the present distress for stirring the national conscience, boldly declare himself out and out for God on the broadest plane, and stand for a personal severity, coupled with unlimited sympathy which would gain the trust and satisfy the underlying desire of the people. At that moment this desire

was considered to exist, on the principle of "when the devil was sick, the devil a saint would be." To speak bluntly, there was a great craving for a prophet who should use the situation for the highest purposes and turn the force of anxiety towards penitence, discipline and, above all, the anodyne of work, as the sole means of salvation. Since then, in my humble opinion, we have lamentably fallen back, in that we have settled down to the lure of pleasure, slavery to the physical and the value of votes at the expense of ideals. We appear to take it for granted that this aforesaid craving is gone, and that the prophet type either is not needed or would not have a chance. On the contrary, my own belief, after long experience amongst the masses, is that now, even more than then, there is a strong undercurrent of longing, not only in England, but throughout Europe, for a leadership whose appeal shall be to the conscience in place of self-interest. Men are calling for one whose magic shall be exercised not over the brain so much as over the heart, and whose preaching, founded on example, without fear or favour, shall be that righteousness alone exalteth a nation, and that without tribulation no commonwealth, as no unit within it, can enter any kingdom of Heaven.

I was lately struck by the remark of a member of the House of Commons that his constituents are yearning for some expression of religion for which they would vote to-morrow if it were evident in the programme of any party, and I find myself in complete agreement with him as regards the bulk of those who have the power to return candidates to Parliament. It is a truism to allude to the glaring and vulgar discrepancy between the new rich and the poor, to the practical advocacy of betting in the press, to the misery in the home produced by the "Trade," and to the prevalence of vice traceable to that overdone expression "the liberty of the subject." My contention is that if questions of this kind formed a staple part of electioneering addresses, not only would the number of voters be largely increased, but their

hearts would be far more touched than by concessions and everlasting reference to the pocket or to the "aggrandisement of the Empire." Naturally, I may be wrong, but I am sanguine that, if an Abraham Lincoln were to reappear at this moment, with no axe to grind and spelling both personal simplicity and integrity, he would sweep the board. We know that such language might be charged with hypocrisy, and the untold harm already done by histrionic idealism and the trespass of academic theories into the conduct of life, but, in spite of all this and though spurious eloquence constantly confuses the issue, I still adhere to a statement which may be considered fanciful and in the region of poetry. The inward truth is that we may be a stupid, but we are a religious nation, and until this is faced democracy will become a peril.

This "brighter London" business, with all it involves, and so-called Society, bent on amusement and display, touch after all an extremely small section of the community, whereas the voters, both in England, Scotland and Wales, would feel there was something worth while to send them to the hustings if the deepest and most earnest part of them were enthused by some outstanding figure such as I have outlined. Most of us have become heartily tired of the party game just because it is a game, and it is self-evident that a Cabinet, based on principle, would have to be composed of men strikingly disinterested and of the same colour as their chief. This is the secret aspiration which is permeating not only all the churches, but infinitely more people than the average politician has any notion of. The paucity at the polls is to be traced to the fact that it seems to make little or no odds who are called to power unless they not only express intelligence but are on the side of the angels. Whatever Lincoln's politics, or the struggle in which he was engaged, his probity and ethical standpoint were his prominent features, and, as finely brought out in the particular sketch referred to, give cause for furious thinking whether the same type would not to-day

dominate the country. So at least many thoughtful people whose names never appear in public and of whom the Press would take no notice, but who represent the essentially English mind at the present time, profoundly believe. I sincerely hope that THE HERALD OF THE STAR may play

its part, and that no mean one, in ventilating this point of view. Then our Senate would be considerably altered and would in the long run be mainly composed of men calculated to inspire the world with a vision of sacrifice and morality such as can alone stabilise the "affairs of a city."

## Auto-Suggestion

By M. A. ANDERSON

THE sub-conscious mind looms large behind each one of us, and stores up our evolutionary past. In order to free the evolving, actively conscious mind (which functions through the brain) from unnecessary trouble, much work is done for us by the subjective-objective division of the sub-conscious, which has a say in the management of the heart, digestion, breathing and involuntary movements. It carries out its business in an unreasoning, automatic manner. The sub-conscious mind has to be treated like a parrot; we can train it only through continued repetition, preferably of a verbal formula. The auto-suggestion of the practical psychologist does not seem to need any special effort, either of faith or of concentration—but it certainly needs perseverance.

The "denials" and "affirmations" of "cranks" in the ranks of the Higher Thought and New Thought schools now stand justified at the bar of reason, as exemplified by the new psychology in our midst. The use of denials (*katabolism*) "to break down," before "building-up" (*anabolism*) with affirmations, seems to be supported by the analogy of metabolism in the physical organism; this dual process seems to be also indicated in comparison with the law of polar opposites. The proportion in which to use the negative or the positive forms would doubtless vary according to temperament, but the constructive type should usually be enlarged upon *ad lib.*

A positive auto-suggestion of a general nature, such as "every day, in every way, I am getting better," has undoubted value in training the sub-conscious mind, as demonstrated by Monsieur Coué. Repeating such a formula aloud for a few minutes before going to sleep is bound to have results by generating force, and may possibly have much mantric value; also a powerful thought form may thus be created. Good results are naturally the reciprocal response and form a complement to the whole process of the law of demand and supply. A message which has "gone through" and been subjectively assimilated remains, apparently established for all time: a fact which should make us heedful of the responsibility entailed.

Christian Science claims a great deal of "fruitage," and not without reason. It is noteworthy that Mrs. Eddy's amendments to the Lord's Prayer are strongly affirmative in tone. They run as follows:

Our Father-Mother God, all-harmonious, adorable One. Thy Kingdom is within us. Thou art ever present. Enable us to know—as in heaven, so on earth—God is omnipotent, supreme. Give us grace for to-day, feed the famished affections; and Love is reflected in love; and God leadeth us not into temptation, but delivereth us from sin, disease and death. For God is infinite, all-power, all Life, Truth, Love, over all, and All.

The Lord's Prayer puts the devotee into touch with the higher promptings of the Ego, and so with the larger consciousness itself.

The sub-conscious mind has a direct connection with the sympathetic, ganglionic nervous system (the latter links up with the cerebro-spinal nervous system). The principal plexuses probably act as the transmitting and receiving stations, and a very interesting field for study lies open in this direction and in connection with the permanent atoms.

The prevertebral plexuses of the sympathetic must not be locally and literally identified with the "chakras" or "wheels," or there would be confusion of substance, but there seems to be some psychic correspondence between them—more light upon the *rationale* of mental and spiritual healing is needed, and could be obtained by investigation along these lines.

The most important ganglia are to be found in :

- (a) the throat—the three *cervical* ganglia ;
- (b) the region of the heart—the two cardiac plexuses ;
- (c) the epigastrium—the solar plexus (for nutrition) ;
- (d) the abdomen—two large groups (for elimination) ;
- (e) the base of the spine.

The solar plexus forms secondary plexuses in connection with the liver, spleen and other internal organs. The pituitary body acts as the co-ordinating factor between the brain and the sympathetic nervous system. There are sympathetic ganglia in connection with the fifth cranial nerve. The medulla oblongata has also a very important influence.

We look to astrology to supply the key in relation with the Zodiacal signs and rulers of the parts or regions in question, and to give a clue as to their psychical functions and inter-actions with the chakras.

The following auto-suggestions and affirmations form essential or intuitional correspondences to the exegesis of numbers according to Swedenborg, Fabre d'Olivet, Eliphaz, Levi or the Tarot.

1. Unity is the truth of Being. I walk in the Light.

2. I and my Father are One. He that endureth to the end shall be saved. (*i.e.*, made whole.)
3. Man is created in the image and likeness of God ; Man is divine. I am a child of the all-Perfect.
4. I will be what I will to be ; my soul is alive with the healing Will of Omnipotence.
5. The pure in heart shall see God.
6. The earth is the Lord's and the fulness thereof. I walk by faith and I have the substance.
7. I am come that ye might have life, and have it more abundantly. Radiant Life, thou and I art one.
8. I trust the Divine law of perfect justice. Behold, I make all things new.
9. I destroy the discord without by the harmony within. Man is divine.
10. Omnipresent Omniscience guides me.
11. Not by mortal power, not by material might, but by spirit.
12. All-harmonious truth makes for health and wholeness.
13. My soul is alive with the free wisdom of God, which is not bound by the limits of human understanding.
14. I am passing through this stage of existence, making the best possible use of head, heart and hand.
15. In spirit and in truth I am free from all imperfection.
16. There is no life in matter apart from spirit.
17. Faith, hope and love manifest themselves in me.
18. I am able to do all things through that which strengthens me.
19. Let the Sun of Righteousness arise with healing in his wings. In Him was Life, and the life was the light of men ; Light shines in and through me.
20. My life is hid with Christ in God. I am centred and poised in the Christ-consciousness.

The above affirmations are suggested as a model framework to guide those who like to meditate upon numbers. Verbal or mental repetition of a basic formula may prove a valuable adjunct to the practice of regular meditation.

A common objection of the practice of "affirmations" is that it is so often applied to the gaining of material benefit, and therefore many people look upon it as the first step towards Black Magic!

We must, however, remember that the *motive is everything*, here as elsewhere.

Are Theosophists apt to get subconsciously tied to the idea of the *inevitableness* of Karmic law? If so, auto-suggestion may become a useful instrument for bringing about transmutation, through a subjective change of attitude, enabling one to penetrate to underlying causes. Once the whole consciousness understands, forgiveness of sins may be achieved.

### Books of the Month

## The Art of Healing—Hindu Nationalism—A Literary Irishman—Canon Barnett's Life

By S. L. BENSUSAN

OF "Healing Methods Old and New" I think most of us have had rather more than enough of late, but this is the title of a sensible little essay by Miss E. A. Draper (Theosophical Publishing Company), and her work calls for some notice here. In an introduction by Mr. E. L. Gardner, there is a sentence that all who are looking for new healing methods would do well to ponder: "If it be wise to use some care and discretion in the choice of an ordinary medical attendant, it is doubly and trebly so in psycho-analysis, magnetic healing, mental treatment and the like." This is a real truth and Miss Draper bears it well in mind. Her book gives us some accounts of the basis of modern healing methods, some hint as to the elements of self-healing, a brief comment on the new psychology. One is conscious that the author has no axe to grind, no fad to which she desires to give special prominence, that her attitude throughout is sane and reasonable. Her little work has the greater value because at the present moment books by unqualified

practitioners of every kind are being issued in large numbers and whatever the truths they may hold, some of them at least are not able to convey the suggestion either of trained mind or of sound thinking. I mention this because three or four specimens of that class of work have been sent to me for review and after looking through them, I have decided that they are best left alone. That we are on the eve of new and startling developments in the domain of healing would appear to be beyond doubt, that a very large number of charlatans are rushing in to turn credulity to account is also apparent. The greatest caution is demanded of all who are asked to extend the audience of those who may be genuine but whose work, critically considered, can reveal no *bona fides*. Most of the new cures are, of course, associated with religious healing, and we have in our midst a large number of people whose nerves are not of the strongest, whose credulity is very large. The sentence quoted from Mr. Gardner's preface does justice to the situation. For myself, before I review any book of the kind

mentioned, here or elsewhere, it must come to me with credentials that will bear the strictest investigation.

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Dr. Mookerji, Professor of History at the Mysore University, delivered some Extension Lectures in the year 1920 on "Nationalism in Hindu Culture" and they are now contained in an unpretentious book with that name issued by the Theosophical Publishing House.

The subject of these lectures must be of interest to all thoughtful Englishmen, because the signs of the times point very clearly to the dawn of a new era in India. Whether it will come peacefully, as all hope, or tragically, as some fear, none can venture to say just now, because men's passion and men's judgment are in perennial antagonism and it is very hard for East and West to understand each other and to carry on a great struggle with rigid observance of what I may perhaps call "the rules of the game." But it is important for us to know at least the basis of the Hindu claim, and so much as this we may gather from Dr. Mookerji's book, even when we remember that it is an *ex parte* statement and that the author sets out to make the best possible case. He may not satisfy those who believe, from a long experience of India, that the rank and file of the Hindus are unfit to cope with the problems of self-government, but he might urge, with perfect justice, that the Englishman looks at this problem through Western eyes and cannot be expected to see it altogether clearly or even without prejudices that have been born of generations of supremacy. The Englishman of the thinking class acknowledges freely that the world moves, that the conditions obtaining in one generation may prove impossible to maintain in another, and that considered broadly the whole policy of England in India has paved the way to conditions that now fill him with uncertainty or with alarm. Dr. Mookerji shows that patriotism has entered very largely into Hindu culture, that it has been encouraged above all by the existing system of pilgrimage, which has aroused

in the most illiterate Hindu a keen sense of nationalism. This nationalism exists as a force in the Sanscrit Literature and in the nationalism of the various Hindu sects. It is part, and a very large part of course, of the political ideal, and pervades the national life to-day. I take it that the object of this book is to show that the movement now agitating India is not merely political, and is not the work of a small section intent upon place and power; let it be conceded that very considerable evidence is given in support of the plea. It is well that this should be so, it is well that we should recognise the truth, because before we can be in a position to deal with any vast problem of this nature, it is necessary for those who do not know India to understand how far a widespread agitation is the expression of the national will. Dr. Mookerji points out that Hindus as a subject nation have never surrendered their nationalist aspirations, they have contrived to live their own inner life, to render it exclusive and to retain their aspirations. The little book, although it is written with more conviction than eloquence, may be commended to those who desire to understand something about the problem of India, and who despair of finding a full and frank discussion on it in the English mediums of public opinion.

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At the present time an Irish view of Irish problems must be of great interest to the average English reader, because we have been unable for a long time past to break away from the Irish problem, and apparently we are not even now out of the domain of trouble. It was with a view of understanding something of the Irish thought and spirit that I selected among books for review, "The Literary Life and Other Essays," by the late P. A. Canon Sheehan. The book is published by Maunsell & Roberts, Ltd., of Dublin, who have not done their work particularly well. They have admitted several typographical errors, and above all they have issued these essays, which stretch over a long number of years, without any

dates, so that in reading them we do not know whether Canon Sheehan was referring to events and conditions recent or remote. Moreover, the title of the first essay is run right through the book at the top of each page, although the "Literary Life" is but one of eleven papers.

So far as the first essay is concerned, the author seems to have gone very widely astray. Here is one sentence that may be held to justify this criticism: "But I do affirm that to-day countless essays are written, printed, read, and forgotten, incomparably greater than the insolent platitudes of Macaulay; and that countless poems are hidden and buried away in magazines that far more justly entitle their authors to a niche in the Temple of Fame than the crudities that were written by the poets whom Johnson deemed worthy of a place in his gallery of mediocrities." This is indeed an astounding statement and one that has no justification. Difficult to defend it is easy to refute. Later on Canon Sheehan, speaking of criticism, writes: "When you are a little older, you will find that criticism is not much more serious than the bye-play of clowns in a circus, when they beat around the ring the victim with bladders slung at the end of long poles. A time comes in the life of every author when he regards critics as comical, rather than formidable, and goes his way unheeding." This, I think, is singularly unjust, and I speak now not as a critic but as an author, and confess freely that I have seldom written a book which has not received criticism sound and helpful, even though severe. It stands to reason that the onlooker sees most of the game, and that the man who is handling thought and expression year in and year out, and has certain standards of judgment to guide him, can help the author, young or old, by pointing out where he has failed. My own fault with criticism is that it tends too often to give praise and nothing more. Then Canon Sheehan talks of the "intolerable coarseness of a poor, diseased mind," and applies this extraordinary description to the writings of Carlyle, so that he has

put himself terribly out of court when he stands up as a critic; he quotes "Ouida" with appreciation for one of her countless extravagant statements, and this again tends to make the judicious grieve. I can only remember Ouida to-day for her passionate love of animals, her sympathy with suffering, her exquisite pictures of Italian peasant life.

I think that sometimes Canon Sheehan either forgot to revise his work or wrote at a white-heat, because certain statements merely leave the reader wondering. Here is a sentence that has baffled me: "A strict adherence to the features of man or nature generally ends in a bathos." Later he tells us that Francis Thompson was ranked among the greater gods of song, by the great Scottish Reviewer (unnamed) on the one hand, and by such authors and critics as Richard le Gallienne (!), on the other, and he goes on to say that because Francis Thompson "was only a Catholic and a Ushaw student, he was allowed to retire, and bury in silence one of the noblest imaginations that has ever been given to Nature's select ones—her poets." Now this is not only bad criticism but it is untrue. Those of us who know the history of Francis Thompson must remember that he had every encouragement when once he had shown his merit, and that the difficulties against which he had to contend were very largely of his own making. It may be that this essay was written many years ago, that the true facts of the poet's tragedy were unknown outside a small circle of literary men, but if this is so, the editor should have dated the essay and given us some explanatory note.

When he deals with questions of religion in the essay "The Dawn of the Century," Canon Sheehan remarks that "The non-Catholic world of America is beginning to perceive that, should the forces of anarchy and socialism ever break bounds and attempt revolution, there is no moral force to stop the outbreak but the Catholic Church." To speak of a great religion as though it exercised the functions of the policeman is, I would suggest, unfortunate, and one is left, oddly enough, until

almost the end of the book to begin to feel that Canon Sheehan was a far more attractive personality than his earlier essays would suggest. After proving, I should imagine, to the satisfaction of most people that he had no critical faculty worth regarding, he gives us two little essays, "The Moonlight of Memory" and "Lenten Time in Doneraile," and I cannot help feeling that they should be reprinted by themselves in some small volume that his friends might keep by them. He writes of many years ago, of the 'sixties, when he was a boy in Mallow, when the Fenians, for whom he had an intense admiration, were very much in evidence, when the national sentiment was finding a fresh expression. All young men are rebels, and perhaps it is as well that they are, and in telling us these stories, the author gets right down to the heart of the life he is describing. So he does when he tells us about Holy Week in Doneraile—quite a short chapter, fifteen or sixteen pages, and yet giving in that brief compass a picture that lingers. It is not necessary to see eye to eye with him, it is sufficient that he felt strongly, and that everything he saw and all his experiences reached his pen through his heart. One is left with the belief that he must have been a very fine type of clergyman who made the unfortunate mistake of believing that he had the critical faculty.

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It is good to find that Mr. John Murray has issued a cheap reprint of "Canon Barnett, His Life, Work and Friends." The book, published in 1918, cost 28/-, a price imposed by the conditions then prevailing, but one that put it right out of the reach of the many admirers of the Canon's life and work. The reprint is issued at 6/-, and at that price must be deemed a remarkably cheap volume, though it goes without saying that with eight hundred pages it was impossible to print on good paper. Admirers of Canon Barnett's life work and his devoted wife's literary gift will not concern themselves with such a detail as this, they will be glad to have the

book by them, and even to give copies to those to whom even the present price may be prohibitive.

Canon Barnett was one of the real great social reformers of Victorian times, and although a man who started when he did might have been quite out of sympathy with modern movements, it is one of the Canon's special gifts that he could keep abreast of the times. He was a force for good, a force that changed its viewpoint in all save fundamentals as the need for change grew, and this power, which is a rare one, enabled him not only to keep in touch with new thought, but to retain his youthfulness in spite of advancing years. To read his life to-day is to realise how small a part the fat, sluggish Victorian era played in ameliorating the bad conditions it did so much to create. The growth of the manufacturing interest and the neglect of the countryside drove men by tens of thousands to seek unskilled employment in the big cities, herded them in terrible plight in the East End of London, degraded their lives, and wrought havoc, physical and moral, with their children. When Canon Barnett started his work the men who were responsible for the conditions which made the East End of London what it was were quite unaware of their duties, quite unprepared for drastic measures; if they could divert crime and vice into side streets and leave the main thoroughfares swept and garnished, they were content. So it happened that every kind of social evil flourished, and when Canon Barnett established Toynbee Hall, the ways and means of life surrounding it were those that would fill the average man with very genuine horror to-day. In those days, however, the average man knew nothing about what was happening at his door. If he read about it, his first thought would be that it was a highly improper proceeding on the part of the newspapers or authors to publish such things. They were a blemish upon the respectability of the City, and they were calculated to shock the propriety of the middle class.

It is quite possible to disagree with much that was done under Canon Barnett's

auspices, it is possible to admire the man without sharing all his views, but of the value of the work he did and of the great results that work has achieved there can be no manner of doubt.

The biography is very well written. It gives the picture of the man as he was, strong, hasty, determined, relentless in the pursuit of what he thought good, and informed in every work he undertook by the highest ideals. Every great country needs a Canon Barnett, not only in every one of its great cities, but in every generation, and we may be sure that to those who follow us, our biggest efforts at social amelioration to-day will be ineffective and second rate. The truth is that the world is beginning very slowly, very painfully and even reluctantly, to respond to the ideal of human brotherhood, and it is to the work of pioneers like Canon Barnett that we owe some of the soil on which these ideas can take root and thrive. Many of them even to-day go beyond the boundaries that he had set for them himself, but because he was always ready to enlarge his boundaries, we may feel sure that he would be among the first to admit that we must move with the times, and the palliatives tend year by year to lose their

effectiveness. The whole problem of conditions under which one man may thrive while many men fall remains to be grappled with, and in the years immediately before us we shall witness the first attempts to deal with it on comprehensive and national lines. Old Age Pensions testify to the stirring of the national conscience; Unemployment Doles, however bad they may be from one point of view, are at least a testimony to the reluctance of the average man to preach any longer the doctrine of the Survival of the Fittest. When the historian of the Hundred Years that began, say, in 1850 comes to set down the full story of social change, I think he will refer to the work that Canon Barnett did in opening the eyes of the blind and he will note all manner of changes, most of them beneficial, due to this sturdy pioneer's persistent endeavour and untiring fight.

Mrs. Barnett's book is not only a record of a noble life, it is a really interesting story of social progress, and it may be said that no student of this side of our life work would be wise to neglect the record, now that the author and her publisher have placed it within the reach of a modest purse.

#### THE MESSAGE

"A great mind giveth way in little things."  
So spake the Sage. And as my soul takes wings  
Onward through life, bearing my Master's words,  
A still small voice deep down within me sings,  
"A great mind giveth way in little things."

F. E. BAYARD ELTON.

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## In Praise of Wandering

*Translated from the Aitereya Brahmana.*

Rohita came back after wandering for a year in the forests, and as he entered his village, Indra, in human disguise, meets him and says to him—

“To the weary comes manifold happiness, so we have heard, Rohita,  
The best man sitting among men becomes sinful—

Therefore Wander ! ”

The Brahmin told me to wander, thought Rohita, and returned for a second year to the forests. Then coming back to his village he is met by Indra, in human disguise, who says to him—

“The legs of the wandering are flowering, and his soul ripens and bears fruit,  
By his fatigue all his sins are killed and fall down on the road—

Therefore Wander ! ”

The Brahmin told me to wander, thought Rohita, and returned for a third year to the forests. Then coming back to his village he is met by Indra, in human disguise, who says to him—

“The fortune of the sitting sits, up it stands with the standing,

Down it sinks with the sleeping, and wanders with the wanderer—

Therefore Wander ! ”

The Brahmin told me to wander, thought Rohita, and returned for a fourth year to the forests. Then coming back to his village he is met by Indra, in human disguise, who says to him—

“Like Kali Yuga is he who sleeps, who abandons sleep is like Dvapara Yuga,  
Who stands is like the Treta Yuga, the wanderer—the Krita Yuga—

Therefore Wander ! ”

The Brahmana told me to wander, thought Rohita, and returned for a fifth year to the forests. Then coming back to his village he is met by Indra, in human disguise, who says to him—

“The wanderer finds honey and the sweet Udambara fruit,  
Behold the glory of the sun not tired by her wanderings—

Therefore Wander ! ”

I. DE MANZIARLY.

### Practical Idealism

## A Real Education

By ELIZABETH O'NEILL, M.A.

**T**O draw up a scheme for the education up to the age of twenty-five of any considerable number of the people is to abandon this hard world of crude limitations and to betake oneself to the land of dreams. Only a small minority can expect to have any chance for study beyond the age of eighteen, and it is but a slightly larger minority who can devote their full time to study up to that age. It is difficult for those who, in long years of close study, have provided themselves with the instruments for their highest enjoyment throughout life, to think calmly of a state of things, under which

the bulk of their fellow men and women must not only be incredibly ignorant, but even lack the apparatus for self-improvement. A certain amount of knowledge, or at least a rudimentary training in the methods of acquiring it, is a bare necessity if our present civilisation is to survive. So far all that is given to the vast majority of the people is sufficient power to read and appreciate the facile appeal of the demagogue, but not the power to follow or criticise a line of argument. As a result the only sort of argument that can count on succeeding with the masses is one that goes down to and beyond their level. This means that decadence is a process

that has actually set in and is at work already.

But let us leave these unpleasant facts and think of a scheme that might promise to turn out men and women fitted to take their share in a vitally conscious democracy; if we must dream let us dream spacioously. The unfortunate thing about all systematised *régimes* is that they have no room for genius or for the talent that is so much commoner and so much more subject to final discouragement. Though there may be some "mute inglorious Miltons," genius in its full flower is a difficult thing to crush. But talent, which has probably rendered more active service to the world may as easily be nipped in the bud as given the best soil for its development. Any scheme of education must therefore be of the paternal kind, *i.e.*, it must allow a sufficiency of initiative in the subordinate administrators to permit them to approve of individual development. We impinge here on the question of authority. A current fashion disapproves of authority; but there is not a single advocate of discarding authority who does not himself instinctively rule, or at least direct. And for the most part it must be said that children are happier when ruled by intelligent authority. The lack of resource and confusion of mind in even admittedly intelligent and well developed children are quite beyond the power of unbiassed observers to ignore. Taking people in the mass it would seem better to restrict absolute self-rule to somewhere about the legal majority. Girls develop earlier; but would not suffer much from the restraint. Many men under the student *régime* do not develop until later.

If the recent suggestion of the Geddes Report were not given as an economy, and if it were not extraordinarily difficult for poor mothers to attend to their children up to the age of seven, it would surely be admitted that the trend of modern experience is towards postponing the beginning of real educative work. It would indeed be much better for the children in every way if they could be allowed simply to play until they had

attained the age of seven. There is nothing especially sacrosanct about the number seven; but it is a convenient age when children begin to be piqued about the insufficiency of their games. It should not pass the wit of man to devise some scheme under which the younger children should be cared for out of doors mainly and at play centres in unsuitable weather. The supervisor should have some ingenuity in suggesting ways of employing the children's time, should read to them and should answer *all* questions fairly. To snub a child or curb its curiosity if it can be gratified is unpardonable. Half the contented ignorance of the world is due to the constantly checked curiosity of immature years. As for reading, there is no excuse for not giving children of the best. There are books devoted to all branches of science in a manner suitable to young children; there are simple history books, books on classical legends, on stories from Shakespeare and Chaucer; and, of course, there are fairy-tales. Musical games and nursery rhymes done in simple costume, dressing dolls, and so on—the occupations of a middle-class nursery—should be recognised and fostered with the minimum of control and every encouragement to initiative. There is no objection to reading to the children extracts of magnificent literature that they cannot understand in detail. They will glimpse the sound and general savour much oftener than would be expected. Frequently after such reading quite small children will be heard using elaborate language with perfect correctness; and of this period of life we should at least be able to postulate that there be nothing to unlearn later on. The child should be healthy and interested and able to take the next stage of its education with some zest.

Somewhere about the age of seven I should like to think of such a child beginning to learn the art of symmetrical expression, and something about the world in which it lives. The former is the more important. In reading, if the child has heard read to it fairy tales and stories from the great masterpieces of

literature, the endeavour should be to reach the reading of these pieces as soon as possible. The first steps are most easily and admirably taught by the Montessori method, and this can be applied to the other two R's—writing and arithmetic. The mechanism, or what I have called the "apparatus" part of this stage, should be made as attractive as possible; but the child should be encouraged to attempt actual reading as early as possible, and the same course should be adopted in the teaching of all languages. When we divorce facts and principles from their application we are laying the foundation of that fundamental distaste which acts as a brake on everyone's early attempts to learn. And, of course, there is some psychological justification for attempting to read good (as distinguished from infantile) literature at once. The subconscious seems to be far ahead of the conscious mind, and the child who flounders about for a long time will one day suddenly astonish everyone with a fairly complete grasp of the art of reading.

But besides reading, the child should be encouraged to draw, sing, dance and write poems. Drawing is so intelligently taught nowadays that little need be said on this head. The old model and freehand copy drawing is either moribund or dead. But drawing and painting from life and from nature are encouraged, and it is astonishing how easily ordinary children take to this form of instruction. They can be encouraged to illustrate a simple story; and, with scope for initiative in the dress and colour scheme, this part of the instruction becomes of high educative value. Singing and dancing are also forms of expression that should be taught and encouraged. It is almost criminal that there should be children with no "ear" for music. To be deaf to the *nuance* and shade of music is almost as bad in the scheme of development as being colour-blind. There may be cases in which it is inevitable; but I doubt very much if everyone could not be given an "ear for music" if the training began early enough.

Once reading and writing are grasped, the chances of real education are multiplied. Opportunities should be allowed for discussion of reading, both oral discussion and written. Stories appear to be unsatisfactory, perhaps; the children should be encouraged to remodel them. They should also be encouraged to write poetry; put a legend into verse, say, or turn any holiday experience or any story into a poem. Children at the Perse School show what remarkable facility can be gained at a quite early age; and in the last resort there is probably no means by which a language is so thoroughly, so easily, and so pleasurably learned as the mere attempt to versify. The necessity of discarding not only the first, second and third, but even the tenth word in order to secure the rhythm and rhyme is an unconscious tutor of language. The general education of the child might be further developed by some concentric teaching on the plan of "The Outline of History," *i.e.*, the history of the country should be fitted into the history of the race, and the history of the race into the history of animate nature and of the world. If this part of the educational course were to be fruitful it would require to be definitely and carefully schemed, so that each succeeding year filled out more clearly the early story. And since all education involves the reaction of the individual and, in its more fundamental sense, is an eliciting or leading out rather than a putting in, the children should write their own versions of the lessons. From an examination of the results the teacher would be enabled to discover and correct misconceptions. The earlier part of the "outline" would involve philosophical or religious teaching; and it is quite an error to think that young children cannot grasp difficult ideas. A much better case could be made for the contention that the reason comes "full panoplied from the head of Zeus." At all costs the teaching should be scientific. A theory should not be given as a fact, and this is obviously imperative where there are rival theories in the field. Indeed it would be better, *e.g.*, simply to trace the hierarchical relation

of nature than to give as a bald fact the descent of man from the primates. In the face of the clear facts of discontinuity and Mendelism, the child might later on discard much of serviceable knowledge, because of its discovery that part was given with a dogmatism it did not deserve. To the giving of theories as theories and facts as facts there is no objection; and children quite commonly love facts.

Let us suppose the child at the age of twelve has been consistently educated on this plan, fairly carried out with a good allowance of play time and much time spent in the open air. We may now approach the severer part of education. Between the ages of twelve and nineteen any normally healthy child, brought up under such a *régime*, should be able to absorb all that is usually necessary as a preparation for a University course. So far I have ignored examinations, and apart from the normal inspection and correction of the child's work they may still be avoided with advantage. I have also assumed co-education, though for some it may be better to educate with their own sex. But at the age of twelve, at any rate, with most children it is necessary to come to a decision, and I cannot feel that there is in all cases any great gain, still less any necessity, to educate the sexes together. Men and women *are* different, whatever feminists and masculinists may say, and we are in danger of losing the specific contribution of each sex if we put them through a uniform educational system. No thoughtful woman would wish her sex to become a mere imitation in skirts of the male sex. If we decide to send the children to boarding schools the sex question is again a complication. In my opinion hardly 1 per cent. of the population can afford to give their children a sufficiently good education, physically and mentally, without sending them to a boarding school. At home, children will attempt to postpone bedtime, and will rise too late for adequate breakfasts. Homework or preparation will frequently turn the children into drudges, who appear to be worse off than the adult working

population. The boarding school, with its organised playtime and careful planning of work and recreation, offers so many advantages that it seems a pity everyone cannot share it. But the development of girls requires so much care that I do not see how it can be given, except in abnormally healthy individuals, at a co-educational establishment where the incentive to boyish sports is almost beyond resistance. I should say that for most children a boarding school for children of their own sex is better in these most important formative years. The exceptional child may be better at a co-educational school or a day-school of his or her own sex.

Again we have to consider the complication of *vocation*. Hitherto I have ignored it; but we cannot ignore it altogether. Even if we could rule out the economic question we should be left with the child's own instinct; and an educational plan that should ignore this factor would stultify itself. But it is better to frown to some extent on attempts to specialise at this stage. The education could now begin to deal systematically with languages and, if the teaching were intelligent, Latin and Greek might be taken in the first four years, French and German in the last three. The question of acquiring a passable "accent" in the modern languages arises; probably this would not suffer. In any case only exceptional children acquire any fluency unless they are sent abroad. The Outline of History could be still further developed by the serious study of European History and, later, British History, political and economic. Mathematics should be begun seriously, and the serious study of science should be attempted. In the early part of the period Botany and comparative Zoology should be taught theoretically and practically, and in connection with the latter it is obvious that the ordinary facts of life should be revealed. Practical work would include field botany and dissection. The study of chemistry and physics would be better allocated to the later part of this period, when the children have

reached a certain standard in mathematics. Apart from drawing, both sexes should have some manual work to do; the girls might devote time to sewing, and the boys to woodwork. Both could indulge in some gardening as an adjunct to Botany. In connection with this subject the acquired facility in drawing would be of use, and school singing would be usefully developed.

But in such a scheme of education as I have outlined the teachers' rôle would become of the highest importance at this stage when the children really begin to understand their own individualities. It is, of course, arguable whether anyone gains from the pursuit of a subject that is fundamentally uncongenial. But in approaching such a discussion it would be advisable to bear in mind that it is just possible that dislike of a subject may come from the teacher; and, even if we admit that girls take less kindly to mathematics and mathematical physics than boys, it would still seem to be generally necessary to insist that every normal child can be brought up to a certain standard in the subjects mentioned in this article. And the serious study of science (or scientific method, which the man of science would regard as synonymous with science) is necessary. Correlated observation and the power of generalising upon it should be one positive achievement of this period of study. But the more important would be the emergence and expression of individuality. Only the real interest of an interested teacher can discover what rein to give to a penchant for any given subject. But if the power of expression and the development of individuality were to be submerged by the acquirement of knowledge at this stage, its real rôle would have perished. At the end, the student of either sex should be capable of passing the entrance examination of any University and should have sufficiently defined tastes to choose a course.

The preliminary specialisation this involves is not an unmixed blessing. But, since life is for living and not merely for studying about life, at nineteen we should

at least be competent to decide whether we should prefer a purely literary course to a purely scientific; and if a literary, whether a historical course would be preferable to one in the language and literature of any country or countries. It is unfortunately true under the present régime that students do make mistakes about their course, either *motu proprio* or through the influence of an admired teacher. If the earlier education, as I have sketched it, were faithfully carried out there should be fewer mistakes of this sort. It is perhaps the happiest part of anyone's education, and there will be only a small minority who would desire or need the separate education with their own sex. Since human nature includes the two sexes and both compete economically, it is better for them, now that they have reached maturity, to measure themselves against each other and learn mutual esteem and mutual forbearance. I do not wish to prejudge the question whether some women and some men may not prefer to work alone in exceptional cases. The ideal state must ensure the maximum of liberty that can be granted to its subjects, and women who would hesitate to throw open every foundation to men should not seek to force themselves in everywhere. But it is, of course, ludicrous to forbid to women who have qualified like men the distinction which is given to the latter. And, nowadays, for the most part, this does not operate.

In a University education the students should finally learn to learn. Their critical apparatus should be so developed that at the end they can be trusted, with some advice and slight supervision, to specialise definitely. The German and American thesis system has much to be said for it, and at twenty-two a graduate should be able to undertake some such piece of original research. It is in pursuing this for some three or four years that the student begins to cope with the raw material of systematised knowledge. Some real improvement might be expected in the selection of lines of research. But, fundamentally, the educative value of these years is independent of the value of

the thesis. The student has to work alone. His ingenuity is taxed at the outset in settling the line of approach; and if he has sufficiently learned the objective standpoint, no harm is done by the selection of a thesis that cannot be sustained. A negative judgment is as good as a positive if it is well grounded. It is the power called forth in the investigation and the survey and marshalling of evidence that is of importance.

But is it too much to say that if all could receive this sort of educational

training the power of the cheap newspaper would disappear? Would not life be ampler, finer and happier if we could all go through such a discipline? And would not the chances of war, between nations and factions, be minimised? If we can grant these things, is it too much to hope that, sooner or later, the State will pay the small insurance against such catastrophes and so enable those who see the possibilities of development in mankind to glimpse something of their fruition?

## Life and Letters

# Two Papers on Tolstoy

By M. E. L.

## I.

**T**OLSTOY is one of the most difficult, and at the same time one of the most interesting studies in the whole of Russian literature. The difficulty of understanding him lies in the fact that he is so near to us that we cannot yet apply to him the rules of perspective; he is so enormous, so variegated that even the coming generations will not easily find the key to open the door of his soul—especially we who still live in an atmosphere soaked with his gigantic influences, nay, even created by him! I allow myself to say “we,” to speak in terms of the plural, for not only has he influenced the development of human thought in the whole world, but has also contributed greatly—though indirectly—to forming Russia as she is. There cannot be any doubt of the statement that the present condition of Russia will play an enormous part in the drama of human history. I do not doubt that it may strike some if I venture to say

that Tolstoy has contributed, as a philosopher, if not to Bolshevism, then to clearing the way to it by deducting very much “energy of action” from the mind of the Russian intelligentsia. I hope my statement about Tolstoy’s importance for the understanding of Russia of to-day, will be made clearer when we reach his literary activity of the “’eighties” and the following years.

It is true Tolstoy is very difficult to study, and not only because of the reason given above—his nearness to us—but also because his genius consists of two elements—he was an artist and a philosopher—though I prefer to call him a thinker. These two sides are so closely blended together that we often do not know to what class a particular work has to be referred. But however complicated the study of Tolstoy may appear there is one method which will make our task much easier and moreover a method that will never fail us, and this is: Whenever

investigating any work of his we should always try to find out what Tolstoy's state of mind was when creating this particular work. Here we come to the most characteristic peculiarity of his activity. All that Tolstoy has produced is absolutely subjective. There hardly is any work where Tolstoy himself does not come into the book as the principal hero. And the hero always embodies the most important part of what the author wants to convey to us. So if we know what Tolstoy was at the moment the book was written, we shall obtain an insight into the work and find our way through it. Let us sketch quite shortly what Tolstoy's life was before he came into the arena of literary activity.

His mother died when he was a year-and-a-half old. He never remembered her, and in his novel, "Childhood, Boyhood and Youth,"—Tolstoy's first work—he has reconstructed her from the words of those who knew her. His father also died when he was a child. One of his aunts gave him a home, and brought him up in the way young aristocrats used to be brought up at that time—surrounded by nurses from the peasants, French governesses and German tutors. At the age of fifteen he joined the Kazan University. The education one could get there was not of a very high standard. Tolstoy studied oriental languages for two years and then took up law studies. Soon he left Kazan, without taking a degree, and went to St. Petersburg. Here the rich young count spent his time in gambling and leading a very reckless life. At one time he took up his legal studies, passed two examinations, but got tired of work again. He felt bored with his life and did not know what to do. After a very considerable loss at cards he was persuaded by his brother to join him in the Caucasus. Tolstoy went to the Caucasus and spent five months quite alone in Piatigorsk. He made friends with an old Cossack, went hunting, fishing, leading a most healthy and simple life. This stay at Piatigorsk in 1851 gave him the material for "The Cossacks," written in 1862. Here in his retirement Tolstoy decided to try his hand at literary work. Very soon "The Childhood" was

finished. He sent it to Tourgenieff, the editor of "*The Contemporary*" ("*Sovremennik*"), which was the literary centre of Russia. He accepted Tolstoy's work at once, and it appeared in the next number. At that time Tolstoy had already joined the army. It is peculiar of Tolstoy that he started his activity quite differently from all the other young authors. He never had the period of imitating the leading writers of his time. He started straight off with an original work, with a work that brought him, if not fame, then recognition from such people as Tourgenieff, Pisarieff, Nekrasoff. He describes the childhood of a boy belonging to the class of rich aristocrats, big landowners, and masters of slav-peasants. We are led by Tolstoy into the inmost part of the child's soul, into those mysteries which make the man, give birth to his ambitions, likes and dislikes. Space does not permit me to dwell longer on this work, though it well deserves it. We have so much before us that we shall often be obliged to hurry over many of Tolstoy's works. At the time this novel gained publicity, Tolstoy was already in Sevastopol taking part in the Crimean campaign. Here he wrote his famous "Stories from Sevastopol." They created his fame. It was the first time that war appeared in the Russian literature without any mask. It stood before the eyes of the reading public in the full nakedness of its horror, stripped of the romantic cloak it used to be clad in by all Tolstoy's forerunners. Pushkin, Lermontoff, surrounded it with a halo of beauty, of poetry. Tolstoy's realism painted it outside its political and historical value—he called things by their proper names. These three stories created his fame. He became a fellow member of the Parnassus presided over by Tourgenieff. When the Emperor read "Sevastopol" he gave an order to protect the life of the young officer, but Tolstoy refused to become one of those officers of the G.H.Q. whom he despised and hated. In this work we meet for the first time that element of pantheism which occupies so prominent a position in his later religious works. In the third

story Tolstoy exhibits for the first time his religious doubts as regards the existing "official" Christianity. The interest of these stories is still increased if we regard them as a first foundation to "War and Peace," which rôle they undoubtedly play. When the campaign was over Tolstoy returned to the capital and tried to make friends with the literary circle. But their interests were not his. He did not associate either with the group of "Zapadniki," who saw the only salvation of Russia in following the example of Western Europe, nor with the opposite group, the "Slavianofili" who strove to revive old Slavonic institutions and to protect Russia from European influence by revealing to the people the peculiarities of the Slavonic spirit. Tolstoy all his life remained aloof from all social and political movements.

He stayed for some time in St. Petersburg leading a dissipated life of a rich landowner. Then he left for Western Europe. He went all over the Continent, and after his brother died abroad he returned to Russia. The result of the journey was a contempt for European civilisation, which Tolstoy cherished during all his life. The time in Russia was a nervous one. The "'sixties" can be called the years of the democratic currents. The great coming reform of 1861, the freeing of the peasant-slaves, was in the act of being prepared by the best of the Russian intelligentsia. All the progressive landowners tried to improve the position of their peasants. Tolstoy, too, paid tribute to the spirit of the time. This was perhaps the only time an outside social influence claimed him. He went to his estate and wrote a work in which the hero Nekhludoff—himself—attempts improving the position of his slaves. But of all his attempts none succeeds. And here lies the difference between Tolstoy and the rest of the Russian authors of that period. If they show examples of futile attempts on the side of a big landowner they ascribe their failure to the general position of the peasants—they

always express the opinion that as long as slavery is in existence no improvement will ever succeed—the only way out of the evil is to abolish the evil itself. Tolstoy may have thought the same, but how very differently he treats his subject! Not the sufferings of the peasants are on the surface of "The morning of a landowner," no, the moral sufferings of Nekhludoff—Tolstoy—when his plans fail interest the author mostly. For Tolstoy, as was already indicated, was absolutely, thoroughly *subjective*—he, his feelings, thoughts, emotions are in the centre of every work. Nekhludoff fails, because his benefactions originate from a diametrically opposite standpoint than the necessities of his peasants. He has built a stone house for a peasant whose house falls to pieces. But the latter will not change his dwelling place—tradition—which is everything for the peasant and very little for the aristocrat, influenced by Western Europe, is the stumbling block for the benefactor. And to what different conclusion Tolstoy arrives! When all the attempts are frustrated, his tragedy starts, and his only wish becomes that he could live like those miserable creatures whose lives he was about to improve. It sounds like a paradox. This mood of Nekhludoff-Tolstoy is embodied in one short sentence. When he thinks about the life of a peasant-coachman whom he wanted to become a merchant, when he pictures to himself the speed with which this youth rushes on his troika through the infinite snow-covered fields, his healthy life and the beauty of nature in whose lap all his days are spent, Nekhludoff thinks: "how glorious! Why am I not Iliushka?" So Tolstoy differed from the rest of his contemporaries. He understood that one should not attempt to teach the people with the aim of altering their lives, but that one's duty consists in trying to learn from the people, to accept their great truths, which ages have created and shaped. In every word of this work we can already hear the voice of the future preacher of unresistance. The same idea but only one step further is revealed in

the novel "The Cossacks," written in 1862, though its origin dates back to the five months spent in the Caucasus. In this novel Tolstoy is represented by Olenin, who is disgusted by the life of the aristocracy, by its insincerity and superficiality. Olenin joins a regiment in the Caucasus, and he finds a life which is quite the opposite of the empty life he had left behind. "Here there are neither heroes nor villains—men live just as nature lives: they are born, they fight, eat, drink, rejoice and die, and for them there are no other conditions but the unchangeable law set for the sun, the grass, the animals, the trees. They know no other rules." An old Cossack—Yeroshka—is the person who embodies for Olenin-Tolstoy all the beauty of this pantheistic life. According to Yeroshka "God made everything for man's joy, there is nothing containing sin." In the Caucasus, this melting pot of nations, hatred towards other races is a very important factor, but this feeling does not exist for Yeroshka, he is ready to embrace anybody as a friend, "so long as he is a drunkard." Into this life of merry songs and laughter Olenin comes after the unnatural, superficial life of the capital. He wants to become one of these simple-hearted, joyful creatures, he tries to throw off all the fetters of civilisation. He writes a letter to his friends in the style of "La Nouvelle Eloïse." Another element of this novel is a thought which we meet already in "Sevastopol," and the fragment about Nekhludoff that happiness means love towards one's fellow creatures and self-sacrifice. The necessity of feeling happy is put into man's soul, it is part of his self. If one tries to satisfy this desire for happiness in a selfish way, *i.e.*, by attempting to find for oneself riches, fame, comfort, love, it may happen that circumstances will not allow these wishes to be fulfilled. So that these wishes are not lawful, but the craving for happiness is. But what kind of wishes, asks Tolstoy, may be always satisfied notwithstanding outward conditions? Love, self-sacrifice. Olenin

meets Marianna, a Cossack girl, falls in love with her, and now he notices how great the distance between them is. He finds her so much higher than himself, he knows that he has no right to make her his wife. He strives to become like one of her kin, but in vain. He is broken by his previous life, and in a passionate cry he says: "Oh, if I could be like one of them, steal horses, get drunk, climb into her room by night through the window without thinking who I am, and what I exist for, then all would be different, we could understand each other, then I would be happy." That was Tolstoy's state of mind at the end of the "fifties," when the conscience of the progressive landowner was awakened and urged him to change that cursed state of things when fellow-creatures could be slaves totally dependent on the whims of their masters. In two short stories Tolstoy emphasises his pantheistic conception of life. These stories are "Three deaths," where he describes the death of a rich lady, met with trembling, fear and terror, then the calm, majestic and peaceful death of a coachman-peasant, and last, the death of a tree hewn down. The second is "The History of a Horse," where the life of an old racehorse is described, its death, and the new life in a different form which springs out of the corpse of the dead horse, the unceasing *perpetuum-mobile* of life, where one death is only the origin of a new form of life. That is what Tolstoy gave the reading public before his enormous work "War and Peace" appeared. We see all the elements which create the future Tolstoy in these works. His deep psychological gifts, first religious doubts, the tragedy of civilisation, the question of human happiness, and the pantheistic conception of the world.

The "sixties" came. Tolstoy was in his vast estate. He left the capital as nothing there could satisfy him. It was the time of his first crisis. He had lost his faith in the personal God, and Tolstoy could not live without faith; he was always confronted with the eternal wherefor and why? Why do we live, for what reason? In "The Cossacks" we

find his first answer: in order to love others, in order to sacrifice oneself. He develops this thought, he works it out into a—what should I call it?—not system. Tolstoy was unable to create a system, because only a mind disregarding all practical effects of his conceptions, a purely speculative mind, is able to create a system, and Tolstoy was never one of these! the right word should be religion, faith. He creates his faith of Progress. To develop oneself and to develop the others—this is the answer to the “why.” And so Tolstoy institutes his famous school for the peasant children in his estate Yasnaya Poliana. It was a revolution in pedagogy—no restraint, no discipline whatsoever was imposed on the young mind. He composed school-books, edited a pedagogical journal—in short, gave all his spiritual powers to this work. Unfortunately space does not allow me to dwell on this most important period of his activity. I should like only to point out that the first embryo of his future anarchistic teachings are contained in this pedagogical system which regards discipline and adherence to a fixed programme as harmful. Now we know what the state of Tolstoy’s mind was when he started his great, if not greatest work, “War and Peace.” It is interesting to note how this theme occurred to him. At this time he got interested in the first revolutionary movement started by the so-called “Decembrists,” a group of young aristocrats who formed a revolutionary society with the aim of introducing a constitutional government. Tolstoy wanted to investigate the psychological reasons which led to this movement. So he came upon the effects of the Napoleonic campaign, and this led him to the campaign itself. Then he saw that this rich period of Russian history presented to him the possibility of embodying all his ideas on the enormous canvas of the war in which Tzar and peasant, politician and general, were equal participators. Before we speak about the novel itself, it would be very fit to give a short sketch of the essence of his art. I think it is better to do this before discussing the

novel itself, because when the methods of his technique are clear it will be much easier to find our way through the enormous bulk of material which “War and Peace” presents. Some critics called Tolstoy the Russian Shakespeare, the Russian Homer, and “War and Peace” the Russian Odyssey. It may appear to be a good definition. Does not Tolstoy give a picture of the life and doings of the whole country? Does he not present us with absolute reproductions of the ruler and the poorest, humblest soldier alike? Yes, one could think this definition were right. But if we look not merely at the plant which grew out of the soil of his art, but at the very root we shall see the great mistake. All trees from afar are alike! This frequently repeated and completely erroneous comparison makes the understanding of Tolstoy’s masterpiece rather difficult. The striking point in all Homer’s work is the total absence of the author’s personality. His likes and dislikes find not reflection in the work. He gives a slowly flowing record of the doings of the heroes, and is himself with his own personality far, far away from us. And he gives us the people of his time, he thinks as they think, their ways and ideas are for him *the* natural ones. He endows with equal value the doings of rulers and their subjects. In Shakespeare’s works the absence of the author’s personality is so great that even till now there exist different opinions as to the original authorship of these great works. Had the author’s personality been present in any marked degree no such divergence of opinion as to ascribing the same works to a small actor and great philosopher could possibly arise; and it is clear that the Romans and Greeks of his works are people who do not think like the people of the classical times; he did not plunge into the waves of the Past, but created people who were near to his soul, though clad in classical togas. I do not for a moment attempt to put Homer and Shakespeare on one line. What I mean to say is that they are both the opposite poles of the same sphere which bears the name: objectivity. The

first is objective, but his art does not reach us through the prism of psychology. This makes his heroes limited in space and time, and also not quite "human." What we call personalities are only faintly sketched. Shakespeare uses the medium of psychology, and his types reach us as pan-human, unlimited, everlasting. Now if we take "War and Peace," and look closely at the heroes, we shall notice that Tolstoy himself is present in the book.

It is true that we have detailed descriptions of battles, victories, plights, the burning of Moscow, etc. We see before us portraits of great historical personalities like Tsar Alexander I., Napoleon, Benigsen, Rastopchin, Murat, Mack, Speransky, and others. The national spirit of Russia is also realistically and artistically represented, but as soon as we have finished the book, we feel that the author's interest does not lie in these great historical events, that he has given them only as a background, and as a frame to the real picture, which is the life of two aristocratic families. The real heroes are not historical persons, but Pierre, Andrey, Rostoff, Natasha, the Princesse Marya are the central figures of the novel. The more historical material the author introduces the more we grow to feel that he has done it only to show the smallness of the great events in comparison with the greatness of the small human life, its development and spiritual value. All the epical, historical side of the book fades away and leaves us facing the human, nay, even narrower, the personal tragedy of the author's soul. But how could Tolstoy find his way through the chaos of material included in the novel? What led him safely through the enormous material accumulated in this work? If we answer this question we shall find the philosophical basis of the book. And I think the answer to the question is obvious. It speaks to us clearly from every word of the novel. And it is: Fatalism. All the "whys" and "wherefors" of the novel are answered by this conception. What Tolstoy once said regarding a small fact of his life may be applied to the whole novel. When he

was looking for a tutor for his children he said: "I believe that not only the tutor for my children, but even a coachman who offers his services is predestined." The whole universal history is predestined by an unknown power and in a way which is unknown to us. In this process the efforts of a man are nothing. He can neither change nor avert anything. He must submit. All Napoleon's will, all his plans are aberrations of knowledge, because movements of armies, victories, and plights are fixed beforehand.

Napoleon did not understand this, but Kutusoff, the war hero of Tolstoy did. He knew that he could do nothing and remained idle. It is a strange epic work in which the chief historical personality—let us call him Tolstoy's Agammon— is exposed to admiration for doing nothing, for refraining from action. Tolstoy thus himself formulates his conception of the representative of power, "the more he expresses his opinions, suppositions, and justifications as to the way the action as a whole proceeds, the less he takes part in it."

The result of a battle depends merely on the psychological state of the mass of soldiers, and this state is also predestined—the will of the general does not produce any effect. So Napoleon loses his historical character and becomes a human figure representing the everlasting impotence of human nature as opposed to Fate. The sentence which Tolstoy put as a motto to his pedagogical journal, "Yasnaya Poliana," could be with full justice affixed to "War and Peace," "Du glaubst zu schieben und du bist geschoben" (Goethe). Tolstoy thus utterly destroys the romantic cult of historical heroes, but he creates a new conception of hero, not the hero of the sword, but the hero of the spirit. Platon Karatayeff, the humble peasant-soldier, is a hero who takes the place of Napoleon. True, Karatayeff would be unable not only to become leader of great masses, but he is even powerless to shape his own life. He comprehends life as a strong torrent, and himself as a piece of straw carried hither and thither. But in his

soul he possesses an absolute knowledge of good and evil, and this makes him the hero. The self-resignation of Platon Raratayeff and the self-adoration of Napoleon are the two opposite ends of the axis on which the whole philosophy of the historical side of the novel turns.

We shall have to consider now the purely artistic side of the novel. As I said, "War and Peace" must not be considered a historical novel. It is not historical in the broad meaning of the word, but it gives us a part of the history of two aristocratic families—the Rostoffs and the Bolskonskis. Here we feel how subjective the author is. Had the work been issued anonymously there would be no doubt as to the social position of the author. He speaks about the life of these two families with more than competence, he penetrates the holy of holies of their souls; he knows the reasons which make them act in each case. There is nothing in their psychology which is foreign to him. From Tolstoy's biography we know that most of the people he gives us are a gallery of his ancestors. As I said before we can find Tolstoy himself in each of his works. Here we apparently strike a difficult case, for each of the people represented are so very much sons of their epoch, they are so totally fitting into their time, that one wonders whether the statement made is as general as I claimed it to be? Had we not known so much about Tolstoy our task would be a very hard one. But his "Confessions" give us the answer. He tells us about his state of mind when writing "War and Peace," and so we can discover that though he himself does not figure in the novel, still, he has shown us two sides of his character which created an inner struggle in his soul. With these two sides he has endowed his principal heroes—Andrey and Pierre. The former often displays the author's class psychology, his nature, his mind—the latter Tolstoy's moods, ideas and experiences. This is an example of the greatness of Tolstoy's genius. Andrey and Pierre both live their own lives, they remain children of their own age, though they possess so

many of the author's traits. One of the most prominent Russian critics said about Tolstoy that he possessed "artistic tact." I think that this subtle expression is wholly proved by the creation of these two types. Through the medium of Andrey and Pierre, Tolstoy conveys to us his idea of the value of personal human life. From the historical standpoint, Tolstoy declares the total worthlessness of personal influence on the march of history. But from the artistic-philosophical standpoint, Tolstoy's opinion about the same personal life is totally different. In face of history human life is nothing, but in the light of the present moment its value is immense. So the artist has restored to life its value.

Space does not allow me to go closer into the respective characters of Andrey and Pierre. But for those who are interested in Tolstoy I can find no more interesting work than comparing these two types. One feels then Pierre's next step will be to join the Decembrist movement, and that his wife will approve of that and follow him to Siberia, and in his life he will find happiness with which neither Andrey nor Sonia were blessed. And he tells us why they could not reach the state of happiness. Andrey, for whom personal fame was one of the most important if not *the* most important motives of life, was profoundly selfish. Only when wounded, in the face of death, he understood the emptiness of human greatness. When his health was restored his only wish was to drag on in some way, so as not to disturb the others. Only for a short time he awakens to life under the influence of his love to Natasha, but soon this state passes. Before his death, on the battlefield of Borodino, he understood that there is "something" in life—and that is love for mankind. But only those about to die can see this religion of love. For Andrey, this great truth came too late. So one who lives only for himself does not enjoy happiness. But Sonia, who always sacrificed herself for others, is also unhappy. "To love always, to be ever sacrificing oneself means to love nobody, never to live the life of this

world. The great moralist condemns both ways—the selfish life, and the continuous self-sacrifice. The first way is a sin against humanity, the second a sin against life itself. The true solution is in uniting both ways, then happiness is born in one's soul and there is nothing to fear on this earth. So in "War and

Peace" Tolstoy introduces a new conception—the Deity of Life.

The reader finishes this great book with a joyful optimistic feeling, and he knows that the red in the book is not the blood shed on battlefields, but the dawn of a new sun of happiness rising over the earth.

(To be continued.)

## Four Serbian Folk Stories

From the Collection translated by GILBERT DETHICK

*"We Serbians have every reason to be pleased that now the only collection considered as the classical one is translated, and so ably translated, into English."*

CHEDO MIYATOVICH,  
Former Serbian Minister to the Court of St. James's.

### I.—THE SCOLD

ONCE upon a time a man was journeying with his wife, and passing by a newly mown meadow, the man said: "See, wife, how well this meadow is mown!" But the wife replied: "Are you blind? Don't you see it has not been mown but clipped?" "God bless you, wife," said the husband. "How could they clip a meadow? It has been mown, for you can see the swath."

And as he went on trying to prove that the meadow had been mown, the wife, on her side, that it had been clipped, they got to quarrelling and the man struck the woman, shouting to her to hold her tongue.

But the wife, walking along by her husband's side, held up two fingers before his eyes, imitating the action of scissors, and never stopped crying: "Clipped, clipped, clipped!"

Walking along in this way and never looking before her, but at her husband's eyes and her scissors, she came to a ditch covered over with mown grass and fell into it. On seeing her fall plump into the ditch, "Ah!" said the man, "it serves

you right!" and went on his way, without even glancing into the ditch.

After a few days, however, he was sorry for his wife and said to himself:

"I will pull her out if she is still alive! She cannot help being what she is, and perhaps she may be better in the future," and so he went to the ditch with a rope, let it down and called to her to take hold and he would pull her out. On finding that she understood, he pulled with all his might. But when he had hauled up nearly all the rope, what did he see? Instead of his wife, a devil was holding on tightly to it. On one side he was as white as a sheep, on the other black as a devil really is. The frightened man was just going to let go the rope when the devil cried: "Stop! be a brother to me, for the love of God! Draw me out and kill me, if you will not spare my life, only deliver me out of this ditch!"

The man, for the love of God, took pity on the devil and drew him out. At once the devil asked the man what good fortune had brought him here to save him and what he was looking for in the ditch? To

which the man answered that his wife had fallen in some days ago and he had come to pull her out.

"What, brother," exclaimed the devil, "as you believe in God, is that your wife? And you could live with her, and you came back again to pull her out? Why, I too fell into this ditch some time ago. At first, true enough, I found it a great trial, but later I was growing fairly accustomed to it. But when that cursed woman joined me, I nearly died in those few days; she pushed me up into one corner and just look how grey I have grown on the side nearest her, through her spite! Give up the idea of pulling her out, for God's sake, and leave her where she is, but I will give you happiness for having delivered me from her."

With this the devil plucked a little herb from the ground, and, giving it to the man, said: "Take this herb and keep it. I will go and enter into the daughter of such-and-such a king. Doctors, priests and monks will come from throughout the kingdom to heal her and drive me out, but I will not come out of her until you come. Now you must pretend to be a doctor and come to heal her. All you need do is to fumigate her with this herb and I will come out of her at once, thereupon the king will give you his daughter and raise you to the office of joint ruler."

The man took the herb, put it in his wallet, bade farewell to his comrade and each went his own way.

Some days afterwards there came a report that the king's daughter was ill and possessed of an evil spirit. Doctors, priests, monks gathered together from all parts of the kingdom, but all their efforts were in vain, none of the remedies they applied was efficacious, no one was able to help her. On this the man took his wallet with the herb, hung it about his neck, took a stick in his hand and hastened on foot to the king's palace straight to the royal court.

As he drew near the apartments where the king's daughter lay ill, he saw doctors and wise women hurrying hither and thither; priests, monks and bishops were reading exorcisms, consecrating oil, keeping vigils and conjuring the devil to come

out of her, but the devil screamed continually from the maiden and mocked them.

And the man with his wallet also tried to approach, but they would not let him in, so he went straight to the queen's apartments and told her he was a doctor in possession of a herb with which he had already cast out several devils. The queen, as any mother in the world would have done in her place, lost no time in leading him to the maiden.

As soon as the devil saw him he said: "Are you there, comrade?"

"Yes, I am."

"Good! Do your part and I will begone, but do not follow me if you hear of me somewhere else, or it would not be well."

They conversed in this fashion and no one but themselves could hear or understand. Then the man took the herb from his wallet and fumigated the maiden and immediately the devil left her and she was as well as when she was born. The other doctors went away ashamed, returning to the places whence they had come. But the king and queen embraced the man and led him to the treasure chamber, clothed him in the most costly raiment and gave him their only daughter. Moreover, the king gave him half his kingdom.

Some time afterwards the same devil entered into the daughter of a still more powerful king, a neighbour of the first. They sought for a cure throughout the kingdom but could find none. At last they heard that the daughter of that first king, on suffering from the same malady, had been cured by a doctor who was now the king's son-in-law. On this the king wrote a letter to his neighbour, asking him to send him that doctor to cure his daughter and promising he would gladly give him whatever he asked. When the king told his son-in-law, he, remembering what his comrade had told him at parting, did not dare to go, but began to make excuses, pretending that he had given up healing and no longer understood anything about it.

The king, however, on hearing this, sent a second letter to the effect that if the

doctor were not sent, he would despatch his army to invade the country. On this the king told his son-in-law he must go, there was no way out of it. Seeing himself thus pressed, he arose and went. No sooner was he come to the king's daughter than the devil called to him in surprise :

"But, comrade, what do you want here? Did I not tell you not to follow me?"

"Ah, brother," replied the king's son-in-law, "I have not come to drive you out

of the king's daughter, but to ask you what we are to do now? For my wife has come out of the ditch. That she should look for me does not matter, but she is looking for you, because you would not let me pull her out of the ditch."

"What, the deuce! Your wife is out?" shrieked the devil, and coming out of the king's daughter, he fled for refuge to the blue sea and returned no more to the haunts of men.

*(Another Folk Story next month.)*

## A Member's Diary

*March 20th, 1922.*

EASTER ISLAND—LORD LYTTON AND INDIA—EDUCATIONAL REFORM—DENMARK'S HUMANITARIAN LEAGUE—VUK STEFANOVICH KARAJICH—"HUMANITY MARTIN."

**E**VER since the discovery of Easter Island by Captain Cook, the attention of archæologists has been fixed on the massive monolithic statues which are found on the lonely

shores of the island. The inhabitants have vague traditions as to the origin and significance of these images which Mrs. Scoresby Routledge has recorded in her recent book. From year to year fresh figures are unearthed, and at last the mystery seems near a solution. An artist has drawn from the life—or at least from its granitic verisimilitude—a picture of the most recent discovery, and there can be no doubt that he has found the key which unlocks the secret. The statue before us bears on its back certain hieroglyphs which have been deciphered after great study, and we are able to state with confidence that the figure represents a Proto-Lemurian dictator who ruled the oceanic lands with a rod of iron—or whatever was the equivalent phrase of the day. His name was DAVI-LUD-GOG; he was an eccentric genius and masterly strategist who, despite all the efforts of his colleagues and enemies, could not be removed from power. Even now, although the statue itself is sloping somewhat from the upright, it is so firmly fixed in the rocky subsoil that there seems no possibility of moving it to the British Museum to keep company with the two monsters already there.

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**A** NOTEWORTHY deputation was made to the Earl of Lytton before he left England to take up his residence at Calcutta as Governor of Bengal by members of the late Women's Social and Political Union.



THE MYSTERY OF EASTER ISLAND.

Among those present there were such names as Mrs. Fawcett, Mrs. Pethick Lawrence and Mrs. Villiers-Stuart—well known to all who were wont to take interest in the Woman's Movement in this country.

Mrs. Fawcett said :

" We wish to ask your help for the women of Bengal to obtain the franchise already granted to the women of Bombay and Madras. I was strongly disposed when I read of your appointment to address you personally in this sense ; but I refrained for two reasons. I was certain you would be overwhelmed with letters of all kinds, and, moreover, I was perfectly certain you would do your utmost to use your power and influence in promoting the enfranchisement of women in Bengal and helping them to obtain educational and other much needed reforms.

" Our second object in coming to you is to thank you for the wonderful work you did for the enfranchisement of British women all through those years when we were struggling to obtain it, I do not refer only to that powerful and eloquent speech you made on our subject in May 1914, just before the war, but also to the prolonged and arduous work you undertook in association with Mr. Brailsford in forming and working the Conciliation Committee of suffragists of all shades of opinion in both Houses of Parliament. This work was very conducive to our future triumphs and helped to bring the various societies working for women suffrage into a nearer approach for co-operation and mutual understanding.

" We thank you most earnestly, and we have every confidence that whatever you can do to help the women of Bengal to political freedom will be done."

Mrs. Pethick Lawrence said :

" The members of the British Women's International League rejoice that you have accepted the post of Governor of Bengal. We recognise that it is a post of difficulty and therefore of special responsibilities. We feel that no man is better equipped than you are to carry out the ideals of peace and freedom for which the Women's International League stands. We know that you recognise that peace can only be achieved through freedom. We know that you are working as we are for the ultimate union and co-operation of men and women and also of nations and races ; and that this union and co-operation of all is based upon the self-expression and self-determination of each part of the whole.

" We British women are entirely at one with our Indian sisters in their struggle for political and intellectual emancipation. You are going to India equipped with a name that is already beloved both for your own sake and the sake of your father and family. Amongst women particularly you wield the influence of another name, potent to-day with active and living influences. I refer to your sister Lady Constance Lytton, whose heroic act of love for the sake of all women will be venerated, so long as the story of human freedom is remembered. Her sacrifice and your own record in the history of the British Women's struggle for emancipation will command the confidence of Indian women. I believe it will also command the confidence of Indian men. They will realise as we realise that the achievement in Great Britain of women's political freedom is but a step upward in the long climb that will bring us in the end to a realisation of the union of the human family.

" No step is carved out without infinite sacrifice and labour and patience. We believe that you go to help the men and women of India to achieve another step in emancipation, in self-expression, and in self-determination.

" To these powers of name, condition, knowledge and experience with which you are equipped may all the forces of good be added so that you may be strengthened to achieve your purpose."

\* \* \*

A CORRESPONDENT writes to me, commenting upon the article " Educational Reform in Germany," which appeared recently in the HERALD.

" I was surprised to find the system of education in Germany described as ' Even before the

War, probably the best in Europe.' To me it had always seemed that Germany had been more carried away than any other country by the confusion of Education with the ' Pursuit of Knowledge.' We ourselves in England, sadly hampered by competitive examinations, are struggling to free ourselves from the same mistake. Government inspectors now consider classwork and the individual reports of teachers on progress and intelligence, along with examination results. Increasing facilities for team games, with their invaluable training in generosity, quick decision, and co-operation, are given, with only an occasional shriek from some unfortunate ratepayer, who, grudging every penny of the rates even for ' Book-learning,' which he maintains is doing the country so little good, lacks the vision to rejoice that part of his money is being spent on something that will really bring in a dividend.

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" I N thinking over the reasons for my impressions about Germany, three or four pre-war pictures stand out in my memory to account for them. The first is a summer day in my own garden, which is some ten minutes' walk from the village school. A friend was sitting quietly with me there, when a sudden glad hoarse roar burst upon our ears. I could not help laughing at her horrified expression. ' The Zoo,' she faltered, ' is in the other direction.' I explained that it was merely the school interval. She smiled as she listened to the chaotic and noisy expression of youthful energy, and then her face grew grave. ' Do you know,' she said, ' what struck me most in Germany, at least in the part I visited, was the way the children came out of school. They crept out slowly, like tired old men and women.' Another picture was called up by a paragraph in a German newspaper, which I quote from memory. ' It has been found inadvisable to publish the results of the examinations till after the Christmas holidays, as it is apt to cast a gloom over the family celebrations.' A third picture is the usual caricature of a German with his huge spectacles. We are much to blame as to the overstraining of our children's eyes, but with longer hours and black-letter print, Germany has been more careless still, with pathetic results. Another recollection is the earnest face of a South German, long naturalised in England. He was giving me his reasons for being there. ' I was three times felled to the ground by my Prussian schoolmaster on my first day at school, and I made up my mind then and there to leave Germany as soon as I could earn enough to do so.' Without for a moment inferring that this was a common case, I feel that the country where public opinion makes such a scene possible, is not well educated. The fifth and saddest picture, which to my thinking should justify the complete revisal of the educational system of any country, is called up by the fact that before the war (I have not

seen recent statistics), Germany headed the list in the number of child suicides.

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“ IN considering educational reform, the value of the much-abused private schools should not be forgotten. They are free to experiment along new lines and the authorities do not wish to dispense with them. We do not suffer in England from the rigid, ticketed class distinctions which have prevailed in Germany. Good manners, and not high birth or professional occupation are all that is required to gain admittance to any calling or any society. When all classes learn—and some who ought to know better have not learned yet—that courtesy and consideration for others are essential for every citizen, class distinctions will be at an end, and there will be no demand for separate schools.

\* \* \*

“ TO take up another point, would it not be a hardship to deny University education to those who could not pass the present very ineffective tests? Many young people do not come to their full mental powers till the age of eighteen or even later; and many of the best types of intellect have not the examination knack—a fact which those who arrange our University curricula would do well to remember. The powers that be seem to forget that there is a limit to human capacity, and if they insist on so much Science being learned by heart, they will turn away many of their best men (note the number of students who give up the study of medicine before they have begun it, *i.e.*, at the end of the second year), while they injure the mentality of many who come to them. Burning post-midnight oil in feverish preparation for examination is no work for young and still growing men and women.

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“ TO refer again to the medical schools. In the last thirty years they have added one year to the course, but they have doubled the student's work. It is generally conceded that valuable ward work has to be given up, and the time spent in extra 'Courses' which could well be left for post-graduate reading. Hundred-weights of notebooks, which include much that is neither remembered nor wanted after the examination, must be learned by heart, so that men eminently suited for physicians, men with keen interest in, and ability for character-study, with powers of quick decision in action, and intuition in diagnosis, are outclassed, and to an increasing extent replaced by students who top the anatomy list, and then blunder into the wards on to a tray of newly sterilised instruments. As an over-worked student, undergoing an intensive chemistry course recently remarked to me, 'They are trying to crowd nineteen centuries of

research into three years, and expect us to learn most of it by heart.'

\* \* \*

“ WOULD these mistakes not be intensified by a State machine, which sounds so well on paper—like the Soviet Government—but which clogs and jars and scrunches rather ruthlessly in action? By and by perhaps when our educational authorities show more vision, and individuals as a whole are more highly evolved, such a machine could be used and adjusted to all needs, and could thus be made to save a great deal of the present waste of bodily health and mental energy.”

\* \* \*

AT the present time Movements and Societies spring into existence all over the world, aiming at leading life into a more humanitarian course and using quite other means than those to which our political parties usually resort.

The Humanitarian League (*Humanistisk Forbund*) in Denmark is one of these Movements. Its programme will, no doubt, meet with due interest from the members of the Order of the Star in the East, because it coincides in nearly all particulars with the principles which the Head of the Order has propounded in his Editorial Notes in the *HERALD OF THE STAR* during the past year.

The League was started on June 5th, 1919, with the object of making the ideal of Brotherhood a reality in human life. The means through which it is hoped to realise this are :

1.—*By elevating the spiritual life of the people.*

It is necessary to realise the fact that all human beings have the same right to life and liberty and accordingly have the same right to satisfy their physical and spiritual needs as fully as possible.

2.—*By transforming the political life of the people.*

The present system of quarrelling political parties must be displaced by Free Rule, *i.e.*, by Joint-Management of political affairs. This implies that every department of the Community\* calculated to serve the public—be it on a material, a cultural or a spiritual basis—is self-managing and independent of both the State and of private interests. Each of these departments has a Deputy, either self-elected by those interested in the Concern—as conditions necessitate—to direct affairs, in which everybody has a right to take part in proportion to his abilities, if he so desires.

3.—*By establishing Joint-Economic.*

The principle of Joint-Economic involves the idea that land and means of production are the common property of humanity,

\* *i.e.*. Railways, factories, trades, workshops, schools, colleges, etc.

therefore the proceeds of production belong to humanity as a whole and must be distributed as requirement of individual members of the Community dictates.

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**I**N a Society, the criterion of which is Joint-Succour, the right to use the means of production is the same for all. Everybody who will labour with land, raw produce, machines, implements, etc., has a right to them, but is, of course, under the obligation to surrender the goods produced for distribution among all members of the Community which obligation must always follow of the right to free use of the means of production. This form of economic will become prevalent when Society makes away with the non-hygienic means of payment called "money" and instead—consequent upon the prevalence of higher ethics—introduces the humanitarian principle: *Everybody to produce according to ability and to receive according to need.*

To arrive at such conditions it is, of course, a supposition that people who are willing under the present circumstances to labour for those reforms are ready to submit to the common good and place their own interests in the background. They must be able to look farther ahead than the immediate present; they must be able to renounce momentary profits and comforts arising therefrom; they must understand that the Spiritual and the Material are two aspects of one tremendous Whole, and that what is required is therefore not to emancipate oneself from the Material, but to unify the Spiritual and the Material, the two aspects of Existence.

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**I**N connection with the Humanitarian League in Denmark a Society was started last year with the object of working for the introduction of the principle of succour instead of legal punishment. This society, named "Foreningen mod Anvendelse af Straf" (The Society for Abolition of Legal Punishment), as well as the Humanitarian League were started independently of the Order of the Star in the East, and show that also in Denmark people are striving—more or less consciously—to prepare the minds for the arrival of the Great Teacher.

Finally, I may mention that the Danish Humanitarian League wants to contribute to the furtherance of untrammelled international intercourse of all civilised people by labouring for the introduction of an international language.

During this stirring time in which brother is at war with brother all over the world, only few are aware of the tremendous importance of harmony and mutual agreement.

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**V**UK STEFANOVICH KARAJICH was born in 1787 at Trshich, a village on the borderland between Bosnia and Serbia. He learnt to read and write in an old monastery, and started to earn his livelihood as a writer and reader of letters to the Voyvode—later on he

became a school teacher. He worked under Black George (Karageorge) till 1813, when the revolution collapsed. He went to Vienna, where he put together his celebrated collection of the national songs and folk lore of Serbia, as well as the proverbs. He supplied Rourke with material for his "History of the Serbian Revolution." He translated the New Testament into Serbian for the British and Foreign Bible Society. His folk lore consists of fifty stories which he collected from the peasants in different parts of the country which he wandered over on foot. Once he was in hospital and he tells us that the patients slept during the day and told each other stories by night.

He enlarged the Serbian alphabet to thirty letters, wrote a Serbian grammar and compiled a dictionary. He died in 1864 in Vienna. In 1897, at the expense of the Serbian Government, his body was carried to Belgrade and buried with great solemnity. He is the father of Serbian literature, and it is one of his fifty folk lore stories which appears in this month's issue, so remarkably translated by Gilbert Dethick. It is the first time that I have ever seen the stories, and they have come to me as a great joy and revelation. The editor should be indeed congratulated in having arranged for their publication. They are very unique and they are wonderful.

\* \* \*

**I**T is proposed to celebrate the centenary of Richard Martin by organising "An Animals' Welfare Week" from Sunday, May 21st to Saturday, May 27th. There will be a public meeting at Queen's Hall, London, on Friday, May 26th, at 8 p.m., at which Mr. Bernard Shaw, Mr. Baillie-Weaver and others will speak, and there will be a procession with banners to a mass meeting in Hyde Park on Saturday, May 27th. It is hoped that animal lovers will realise the opportunity that this demonstration will afford of bringing the question of animal treatment before the public. Funds are urgently needed.

\* \* \*

**T**HE name of Richard Martin is not as well known as it ought to be. He had the courage of his convictions, and, in spite of considerable opposition from men like Canning and Peel, he succeeded in carrying into law an Act (3 George IV., Cap. 71) "to prevent the cruel and improper treatment of cattle," which is the first modern enactment in Great Britain for protecting the rights of animals. The Royal Assent was given July 22nd, 1822, and the Act was amended in 1835. During his frequent visits to London he brought before the magistrates every case which he thought came within the province of the Act.

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**K**ING GEORGE IV., also a lover of animals, was his personal friend, and the nickname of "Humanity Martin" was a decided "brainwave" of His Majesty.

**I**N the debate on the Bill, one Member of Parliament remarked that if a Bill for the Protection of Cattle should pass, he should not be surprised to find some other member proposing a Bill for the protection of dogs—whereupon another member cynically interrupted with "and cats!"

**R**ICHARD MARTIN succeeded where others failed because he realised the necessity of adequate support in the country and the effect produced by the pressure of persuasion when brought to bear on members of Parliament by their constituents. He talked to every clergyman he came across, and canvassed supporters throughout the country and took no small share in organising the machinery

by which petitions for the prevention of cruelty to animals flowed into Parliament.

\* \* \*

**M**ARTIN was a great duellist, and when, in 1821, he was putting up for election for parliament in Co. Galway, Ireland (whenever I speak of purely British domestic politics, I feel fearful lest readers of the HERALD OF THE STAR, and there are many of them in Iceland, Honolulu, Finland, and Andalusia, may fail to understand what I am talking about), he met King George IV. in Dublin. His Majesty said, "I hear you are to have an election in Galway; who will win?" "The survivor, Sire," was Martin's reply.

PERIX.

## Personal and of Interest

**T**HE numerous members of our Order in the Argentine, South America, are appreciative of the administrative difficulties existing in that widespread country, and recently voiced

their appreciation and approbation of their National Representative—Señorita Blanca Tailléfer—by the graceful act of presenting her with a gold star, the symbol of her office.

\* \* \*

We are pleased to be able to reproduce this month her photograph. Her father was one of the first to carry our message to the Argentine Republic. Against considerable political and sectarian opposition, he nobly kept the light of the Star shining up to the time of his death.

Señorita Tailléfer inherits her father's charm of character and unswerving loyalty to our ideals, and with her delightful fluency in the English, French and Spanish languages has devoted most of her time in piloting our cause to its present successful issue in the Argentine.

\* \* \*

Throughout several most difficult years she alone undertook the responsibility of continuing the publication of the sectional magazine, "El Mensajero," and it must be a source of considerable satisfaction that she has now the able co-operation of such an active and devoted star worker as Señor Oscar Gosweiller, who has this year been appointed administrator of the official star journal in Argentine now known as the "Mensajero de la Estrella."

\* \* \*

Our members in North America (U.S.A.) are to be congratulated on the manner in which they overcame the disharmonies of dual occupancy of their National Headquarters, by following the very expedient method of renting entirely new premises for the use of the Star work only. Such initiative and confidence must inevitably meet with a ready and whole-hearted response from the members, and we may well foresee a happy as well as useful life of activity at No. 2022 Vista del Mar Avenue, Hollywood,



SEÑORITA BLANCA TAILLÉFER.

California, until such time as its capacity is outgrown.

\* \* \*

In addition to all that has been said concerning Adyar and the sojourn of our Editor in the Theosophical Headquarters, the Adyar Bulletin of February 15th provides an admirable account of his life and activities in this—what has been called—an "Earthly Paradise."

\* \* \*

A pleasant flat has been built for Mr. Krishnamurti and his brother in the highest part of Headquarters. One end looks towards the cocoanut grove, the other towards the rooms occupied by the President.

The broad river flowing into the sea makes a wonderful picture at sunrise and sunset. The only disadvantage—and that at times an advantage even—is that the breeze sweeps through the flat sometimes like half a gale and any loose papers left on the writing table would soon be lost.

Adyar is content and happy at the arrival of Mr. Krishnamurti and his brother to take up the threads of life in India after an absence of ten years, and it will not perhaps be easily understood how empty are the Publishing Offices of the HERALD OF THE STAR, without his kindly, dignified and gracious presence.

\* \* \*

Mr. Krishnamurti is old enough not to mind being called young, and his youth brings him in touch with the workers for the cause. It is hoped that later on we may have a partial record of the life in Adyar which will enable us to realise solidly some of the work which now occupies Mr. Krishnamurti and his brother.

\* \* \*

Mr. Nityananda is, I hear, still far from strong, and has to be very careful and to take much rest. All readers will wish him health and happiness to carry on the work for which at this time he alone seems fitted.

## Correspondence

### OUTLINE OF GROUP WORK OF THE ORDER IN CHICAGO, ILL., U.S.A.

*To the Editor of the HERALD OF THE STAR.*

SIR,—We are making experiments in Chicago with a simple functional grouping as the basis of work in the Order of the Star. Since man has three main worldly modes of activity: thought, feeling and action; it is perhaps natural that as our numbers increase (we have about 250 members here), that the work should first divide into three co-operating groups representing these three fundamental activities.

That is what is happening here, and I think a brief account of what the different groups and leaders are trying to accomplish may be of interest to your readers, and perhaps even of some slight assistance to them in their own efforts to make the work of the Order more concrete and practically efficient at this time.

For my own part I do not believe in any rigidity or orthodoxy as to organisation methods, or that what has been found useful here under one set of circumstances will necessarily be the best thing to do elsewhere under quite different circumstances. But I do think that the more we know of what is being done the better armed we shall be to solve the particular problem that confronts us in our own work. I believe that anybody who shows a desire to form a group to prepare themselves along any line of work that they feel can be of service to the Teacher in His great work for humanity should be encouraged and helped. The main thing being to get people at work at the work that their hearts tell them they should be doing to help prepare for His coming. The right impulse, it seems to me, comes from within, from the

heart, rather than from without, from the domination of any personality who may want to accomplish a work for the sake of the personality rather than for the sake of the work.

The original group here then, which is under Mrs. Lora Barrington, and which, to use a scriptural phrase, has borne the burden and heat of the day, is now beginning to specialise in the devotional work of the Order. This seems to me to be still the most important and fundamental work. Under it is included study of "At the Feet of the Master," study of the great religions, study of the path of discipleship, mysticism, yoga, and devotional works. Anything, in short, that will aid the earnest aspirant in making real progress on the path of probation. This is fundamental, because until the eye is single the body cannot be full of light. Until the emotional body is purified there can be no spiritual illumination of the intellect, and without this last there can be no recognition of the teaching or the Teacher, no capacity to be of much assistance to him in his work.

The second group to be formed was predominantly an "action" group. It calls itself a "goodwill" group. Its leaders are Mr. and Mrs. Cuneo. Its mission is to do social service and propaganda work, the principal activities which are practical at the present time. Doubtless as we approach the practical stage of the Order, the stage when the Teacher comes forth, the work of this group will become wider in scope, and of more and more importance. Even now some of us are dreaming of a Star Headquarters House, a sort of combination of a Star Shop, a Star Forum, a Star Settlement or Community House. Just now the most practical thing to do seems to be to help the starving

populations of Europe with money and clothes, and that is the principal thing which has been done.

Recently there has also been formed a third group, an intellectual group, to make an intensive study of political, economic, and social conditions. We think that there should be some of us specially trained so as to be of real value to the Teacher in that side of His teaching work, people who understand something of human government and organisation, and who will therefore be competent to carry out any social experiments or demonstrations of His Teaching that the Teacher may wish to make.

The course of study which is being pursued is roughly as follows :

1. A historical world-wide study of political, social and economic conditions during the last 150 years.
2. A survey of conditions to-day based on (1), and on such works as "Life and Labour of the people of London," "The Pittsburgh Survey," Graham Wallas "The Great Society," etc.
3. A survey of the social work and social legislation of to-day.
4. A survey of the various panaceas proposed, how far they help, and where they fail. Under this head comes Socialism, Anarchism, Bolshevism, Single Tax, Trade Unions, Co-operative Societies, Utopian Communities, and other schemes.
5. A survey of the general principles and conclusions of the political, economic, and social sciences, of both East and West.
6. An attempt, based on the above studies, to forecast what the Teacher will want us to do, and the lines along which the new and higher civilisation of the sixth sub-race will evolve.

The idea is to get various members of the group to specialise in one branch of this syllabus so that they may bring and keep the whole group up to date in the general movement of the intellect of humanity in this field. In this way we feel that we shall be better prepared to understand the new creative ideas that the Teacher will bring into this field when He comes.

Yours, etc.,

HUGH G. WALTERS.

1062, Winona Avenue,  
Chicago, Ill., U.S.A.

### THE CRIMINAL TYPE.

*To the Editor of the HERALD OF THE STAR.*

SIR,—In your March issue I notice in a letter signed Margot Baines, a mention of Dr. Goring—strange to say since reading that letter, I have come across an obituary notice of Dr. Goring containing these words in reference to his work. "What then is the outcome of

Goring's work? Has he decreased crime or bettered the lot of the criminal? Not directly, the solitary individual can achieve little in this sense; he has moved stones from the path of the outcast, and we can picture many a criminal who would have wished to stand by his graveside. Has he pointed out the lines upon which the State in future should deal with its defaulters? Again not directly, but only indirectly. What then has he achieved? He has given us a portrait of the criminal as he really exists; he has painted in the nature of his physique, he has indicated his facial and underlying mental traits, his hereditary tendencies and his home associations. And he has made for ever atypical the criminal of current drama and novelistic literature." Perhaps you may be able to give some information respecting Dr. Goring and his work, or refer me to any books or papers containing an account of the same.

Yours, etc.,

CHARLES MACPHERSON.

### EDUCATIONAL REFORM.

*To the Editor of the HERALD OF THE STAR.*

SIR,—I was interested in reading Mr. Tillard's article in your February number on "Educational Reform in Germany," and in his suggestion that a similar reform should take place in England, and all education become a national charge.

In this respect we are behind some of the smaller nations of Europe. In Norway, free compulsory education is provided up to the age of fourteen in the towns and fifteen in the country districts and three-fourths of the college education is gratis, even their fine Frederik University only making a small charge for examination fees. In Switzerland, although in some cantons the leaving age is lower than in England, sons and daughters of successful professional and business men are taught in the same schools as destitute orphans supported by the state—and we may hope that the orphan comes to no harm from it.

Compulsory attendance at school up to the age of 18 would be very expensive to the state (and economy is our slogan at present), as well as inconvenient to the majority of families, at least poor families seem to be in the majority still in England.

There is a way of improving our standard of education, however, which I fancy has not yet been suggested, and that is by copying in the Day Schools the more elastic Night School Organisation. Of course, most people seem to regard the latter as a poor relation in the family of learning, but even poor relations may lead exemplary lives.

It is worthy of notice that the organisation of the Municipal Evening Schools is much less

rigid than that of Day Schools, especially for students over the age of 18. Up to this age they must consult the head as to the course of lessons taken, and also attend six hours a week in the given course, which makes it impossible for night-school students taking a commercial course to add to it any lessons in technical or domestic subjects, but apart from this drawback, which is no longer binding after the student has reached 18 years of age, the organisation of the night schools is often strikingly superior, from the students' point of view, to that of day schools.

In the evening school the student himself chooses which subject and under which teacher he will study. A student may attend classes in both the intermediate and advanced stages of a subject if he considers this useful, or may turn back at the commencement of a new session and start with the elementary stage again, if for some reason he feels it necessary. There are often, also, several classes running at the same time in any one stage of a popular lesson.

Now in the day schools, children often suffer from being constantly, day after day, under the tuition of a teacher who is utterly lacking in sympathy for them. Under such conditions no child could make satisfactory progress; but short of removing to another school, a step which is rarely taken, there is no redress. It seldom happens that a teacher's method is suited to all the children in a large day-school class. In the evening schools, however, the students are at liberty to choose a teacher for whom they can feel reverence or respect, or whose method suits their particular temperament, and quicker progress thus made by them, under pleasanter conditions. Why should not a similar system be applied in the day schools, for children over, say, 11 or 12 years of age? Why not allow them then to choose their own subjects—to the amount of about six—and to choose the teachers under whom they will study—being allowed to change their class, at the end of each session? This would encourage independence and initiative. Instead of simply lengthening the number of years spent by children under the same rigid system which has so killed talent in the past, it would be better to improve the day school system, so that more advantage might be drawn by each separate child from the tuition received.

One other advantage of the evening school is that competition is entirely eliminated. Interest in their self-chosen studies, and the desire for improvement, give the students a truer incentive to progress than the ignoble wish to outshine others and occupy the first place in the class. Many sensitive children (perhaps more than is generally believed) shrink from an attempt to reach the top of the class, and so deprive others of that proud position. The competitive system encourages the self-assertive children at the expense of those of more modest natures.

In evening schools the examinations are not competitive. If fifty students sit for a Royal Society of Arts Examination, all fifty may obtain a first-class certificate should their work justify it (of course this does not happen actually—the R.S.A. Exams being rather stiff). Even the elementary evening schools give a free pass—or studentship—to all children who attend the requisite number of times, get a certain percentage of homework marks and pass the course examination.

I do not think the advanced municipal night schools will ever be superseded by day school education, because students may enter them and take up the study of a subject at the stage where they left it in the secondary schools; also, the competitive system being obviated, persons of all ages attend the Municipal Evening Schools; and should, say, a middle-aged man and his wife decide to take up any subject that interests them, they can go to class and study it together, which is really quite convenient.

Should, however, the Night School ever be superseded by an improved Day School Education, I hope that the elastic non-competitive system practised with such success in the former, will be adopted by the day schools, for rigid, military methods of education are a curse to any country.

Yours, etc.,

A TEACHER,

*at Lower Mosley Street Evening School, Manchester,  
'associate of the Manchester Municipal Evening High  
School of Commerce.*

## NOBLE SERVICE.

*To the Editor of the HERALD OF THE STAR.*

SIR,—There must be many of our members and readers who feel they would like to show some appreciation of the work which Miss Barbara Villiers has done for the Order and as National Organiser for our magazine up to the time of her recent death in India.

Knowing that one of her dearest wishes was for the success of the HERALD OF THE STAR, the journal she so much loved, might I suggest—if you can make room for this letter in your correspondence columns—that those who wish to express their appreciation in a real and practical manner could not pay better tribute to her unfinished work than by making a special effort to secure at least one new subscriber.

Such action would speak louder than any words, and those who are truly anxious to offer service will assuredly recognise in this, the opportunity for a small but definite action, with far reaching effects both to our ideals and to the memory of one of our most loyal workers.

Yours, etc.,

C. S. PRICE.

39, Queen's Road,  
Beeston, Notts.

# THE Herald *of the* Star

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MAY 1st, 1922

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

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

# Editorial Notes

**T**HIS month I shall state what, in my opinion, should be some of the activities of the Order of the Star in the East, and shall conclude my comments upon the points raised in the article: "Some Questions concerning the Order of the Star in the East."

Though the activities of the Order will differ considerably according to the character of the problems that arise in each country, yet, it seems to me, there are certain all-important activities which touch the fundamental principles of life in all countries, and I should like to lay emphasis upon one or two of these. I have already mentioned that the Order, wherever it exists, should aim at founding a centre where an effort at communal life should be made. The obvious solution, although a slow one, of all difficulties is education. The peoples of the entire world undoubtedly acknowledge that education plays an immense rôle in developing character, but unfortunately it is only lately that we have applied our belief to the large mass of the people, and still more recently have we realised where the ancient ideas of education have led us. If the Order of the Star in the East is to help to bring about a new era of enlightenment into this materialistic world, we must turn our creative energies in this direction, and then we shall be able to leave a permanent monument as the result of our beliefs, for a new generation will maintain the ideals in which they have been brought up.

Though I know many members of the Order who are engaged in the work of education, yet, as an Order, we have not taken sufficient interest in the ideas and ideals that are revolutionising education. The influence of psycho-analysis, the Montessori methods, the principle of co-education, the new methods of grouping children in schools according to their inclinations and capacities rather than according to age, and the growing tendency to eliminate all forms of punishment and intimidation; all these, and many, many other new elements in education are bringing about great changes in the character of the children who are in the lucky position to take advantage of these conditions. These experiments are being tried, practically, everywhere; America being the foremost country, and poor India among the last.

All over the world today there are various educational bodies which are making intense efforts to arrive at the right method of unfolding all that is latent in the young, of making youth realise its infinite possibilities in itself, and understanding truly the meaning of life. The many experimentalists are all trying to provide youth with the most favourable environment, so that there should be no restriction whatever in the development of character. All these bodies are ignorant of the one secret which would solve their intricate problem. That the world exists to be transcended only after complete understanding of it has been obtained, and that just as youth grows into manhood, so with the growth

*The following cable was received  
a fortnight ago from the Head  
and his brother :*

UNIFICATOR,  
LONDON.

ARRIVED SAFELY,  
BOTH WELL.

KRISHNITYA,  
SYDNEY,  
AUSTRALIA.

of the soul man will become Superman. Though all educationalists are intent on developing the character of the young, there are but few of them who take into consideration the effect of religion on the building of character, which seems to me to be one of the noblest influences in a boy's life. But few of us, unfortunately, really understand what true religion is. Nowadays there is a growing feeling that religion should not be introduced into the daily curriculum of the school. In the West, for the great majority, religion has become a tiresome ceremony to be gone through on Sundays. In the East, to the great majority, religion is enwrapped in a mass of superstition to be scrupulously followed every day; and both in the East and the West religion is a comforting resource for the miserable, and a useful opiate for the semi-awakened intelligence. Out of this chaos into which we have allowed religion to drift, we shall, if we wish to awaken the ethical side of youth, be forced to pick out carefully all that is true, beautiful and ennobling; so that not only shall we believe in religion during the stage of credulous childhood, but when the child grows up to manhood he may, with the same intense faith, perceive with the awakened intelligence the realities which lie behind all religion. For to-day most young people are quite willing to take on trust the teaching of their elders on religious matters, but when they grow up and are capable of thinking for themselves, they become either ashamed of their youthful belief or become entirely indifferent to the whole question. Unfortunately, the so-called elders, who should have known better, through their larger experience of life, have allowed their children to be brought up in the unrealities of their superstitious religion, which they themselves have long set aside. Why, in the name of Heaven, are such parents allowed to bring into the world these unfortunate children, whom they are apparently incapable of looking after. All the world over, fathers and mothers seem to have children without the least thought of their arduous duties and their heavy responsibilities towards their

children; without undergoing any training whatsoever to fit them to be efficient parents. It is strange, indeed, that lawyers, doctors, those who join the professions where people are taught to kill in defence of their country, have to undergo years of drudgery and routine before they are pronounced competent, and yet any strange and immature couple, who happen to fall in love with each other, are allowed to procreate and take upon themselves the most sacred task that can possibly exist in a State. The whole of humanity is aiming at becoming perfectly efficient, yet we neglect to train parents which, if properly done, would contribute more than anything else to the efficiency of the race as a whole.

The members of the Order of the Star in the East, since they believe in the coming of a religious Teacher, must naturally be imbued with religious thought, and their entire life be based upon a religious foundation. Consequently, if we are at all sincere, I think we should wish to see that religion is included in the curriculum of all schools as part of the normal education of our children. All the world over, in the educational movement, there are some branches, as I have already said, which do pay sufficient attention to the influence of religion on youth, therefore it is our duty, it seems to me, to encourage especially these branches of the educational movement, not only by doing propaganda for these bodies, but by evincing the reality of our faith in a more practical manner, *i.e.*, by sending our children to these particular schools. Naturally, the kind of religion favoured will depend upon the predominating faith of each particular country. Christianity being predominant in the West, and Judaism, Mohammedanism, Buddhism and Hinduism in the East. Undoubtedly, those of our members who are zealous Christians will send their children to schools where Christianity is taught. Hindus will favour Hinduism, and so on. But, personally, and I would like it to be clearly understood that this is only my personal opinion, considering that our movement is entirely international, and

considering that we believe that the World-Teacher is not coming to one particular race or religion, but to all equally, I believe that it likewise behoves us to have an international outlook in religion. Consequently, I strongly hold that in educational matters we should be enthusiastically in favour of the teaching of equality in all religions to the young. Unfortunately, we are forced to admit, when we look around the world, that there is only *one* educational movement which upholds this ideal, *i.e.*, the Theosophical Educational Trust. This body has nothing to do officially with the Theosophical Society, though all the directors are prominent members of the Society. The Theosophical Educational Trust exists in England, India, France and America, and is, perhaps, most active in England, where they have a good many schools, all well filled, and, indeed, there is a very lively competition for admission to the schools. Some of the members of the Theosophical Society are welcomed, but still there are many children whose parents are not members. Religious teaching, by which I mean the teaching of all religions, is a part of the curriculum. Though members of the Theosophical Society realise that this is one of the best means of practising Theosophy, and though they are in favour of these schools, yet their enthusiasm does not always go to the extent of sending their own children to these schools. They might complain that the Theosophical Educational Trust schools are too expensive, but can we not start a Theosophical Educational Trust fund all over the world? It seems to me that those members who are interested in the Star ideals of education—and every member who is a parent ought, surely, to be interested—should help and support the Trust all over the world, both financially and by sending their children to the schools. Considering that this Theosophical Educational Trust embodies most of our ideals, it would be a thousand pities if that movement were to fail for the lack of co-operation. Do not let us dissipate our energies, but when we find a channel which is more or less suitable, let us

concentrate all our efforts to make it a success.

Likewise in politics, religion, education, and all subjects which touch intimately our daily life, we should not expend our limited energies in starting new movements, but utilise existing movements which conform to a great extent to our ideals. To become a member of the Order of the Star in the East does not mean that we should content ourselves with great and beautiful ideas in an expectant attitude, but put into practice our ideals even if we do it imperfectly. As Miss Barbara Villiers said in her article: "Words and phrases have a benumbing effect on the mind like drugs." Undoubtedly we are purely a spiritual body, and we must take care not to fall into some of the old and false ideas of spirituality. Some have held that this physical world had nothing to do with spirituality, and that it is too degraded to be contacted by a spiritual person, and that salvation lay only in the cloister and the jungle. In India, especially, the old and narrow idea of spirituality is still strong; a man to be spiritual must needs sit cross-legged, recite mantrams, and retire into complete samadhi. Again, according to the old ideas, Beauty and Happiness were reached only in Nirvana, and to concern oneself with making this world more beautiful and happy was thought not to be a part of the sacred task. The world only exists to be transcended, not through neglect and destruction of the beautiful in the mortal world, but through perfection of ourselves and of this world. Thus only can we tread the Path which leads to Nirvana. Spirituality is not a drug which induces pleasant dreams of forgetfulness. At a certain stage of evolution the easiest path lies in leaving the world to seek a selfish perfection, but let me once more urge that the path to true spirituality lies through the suffering fields of this world, and anyone who would reach it must strengthen himself to bear the suffering. "The spiritual life is as the edge of a sword, as all mystics have taught us. Men do not attain thereto, except by superhuman efforts. It is not by

vague aspirations to goodness that it is reached. There is a beaten path towards the goal, made red by the heart's blood of those who have trodden it already."

"Are the members of the Order of the Star in the East candidates for that Path?"

\* \* \*

Towards the end of February we held at Adyar a Conference of the South Indian members of the Order of the Star. The Conference was representative, and over a hundred delegates were present. This was the first Conference held under the new National Secretaries, Mr. Jadunanda Prasad and Mr. Rama Rao. Since the first need of the Order of the Star in India is its reorganisation, this gathering gave to the National Secretaries a useful opportunity of meeting all the active members in Southern India. Although principles are of great value, yet personality helps to make principles into tangible

realities. It is my ambition for all the National Representatives that they should possess strong personalities, able to attract round them workers for the Order. Each National Representative should act as a focus for the spiritual force of his country, and I feel sure that India's two National Secretaries will do their utmost to live up to this ideal.

\* \* \*

Mr. and Mrs. Jinarajadasa, my brother and myself are leaving India in a few days for Australia, to attend the Australian National Convention, and to meet again Bishop C. W. Leadbeater. As the decision to go to Australia was made without sufficiency of notice I may not find it possible next month to send the usual editorial notes, on account of the long time that the mail takes to reach England, but shall hope to write as usual for the July number of the HERALD.

J. KRISHNAMURTI.

# The Economics of International Brotherhood

BY A. EMIL DAVIES

(Alderman of the London County Council.)

WHEN I set out upon the task which lies before me, I had no idea—not having thought it out before—of the extraordinary difficulties raised by the subject. There may be books dealing with it. If there are, I do not know them, and certainly have not had time to read them. But I must say I have never tackled a subject that presented more immediate difficulties than this, and it has had a very chastening effect to have had to deal with something so elusive.

I take it we are all agreed that the development of civilisation is coincident with the development of social organisation. Every public service that we now

have was at one time dealt with by private persons and private interests. The administration of justice was once a personal and private matter—they may have called it justice, but it probably was not justice. The defences of a nation were organised by the nobles who provided each so many men. Associations of merchants used to provide their own warships for the defence of their commerce, used to send out their own consuls to foreign states, and so you get it that every form of government that is now part of our social system of collective government was once regarded as the proper task of individuals, or private associations of individuals.

Now, the economic expression of brotherhood is socialism, whether you like the

word or whether you do not. Public ownership of services or industries is not of itself socialism. I could conceive a state of affairs in which you had all the great industries publicly owned and in which the governing class utilised the profits they made out of those services for the purpose of increasing armaments or for subsidising themselves or creating a privileged class, so that you could have public ownership without socialism. But I submit you can never have socialism without public ownership. In other words, public ownership—that being a better word than nationalisation or municipalisation—is the economic means whereby socialism can be put into practice. Now, it seems to me that if the economic expression of brotherhood is socialism, so the economic expression of international brotherhood will have to be a sort of international socialism, that is to say, a socialism of nations, but that presents considerable difficulties, and although I am going to use that analogy, I do not want to press it too far; but in order to make it clear, I shall have to deal with socialism as I see it within a nation, before endeavouring to show to what extent the same ideals could be applied to international brotherhood or relationships. So if I briefly sketch the socialistic state as I see it, it should not be thought that I have forgotten that the subject of this paper is "The Economics of International Brotherhood."

Now, I take it that the conception of the socialist is that the nation—do not let us go beyond the nation for the moment—is to be regarded as one family, and that it is the duty of the nation to provide each member of that family, the nation, with at least adequate means of subsistence, whether that member be industrious, clever or foolish. Now, can that be done? you may ask. Certainly. I am not saying that you could, if you divided the national income as it exists to-day, in equal portions, have a magnificent life possible for each citizen of the country, but I certainly say that with the minimum amount of organisation, given the will to do it, you can assure each

member of the nation at least a reasonable subsistence.

Now, jumping ahead, how do I visualise a state organised on these lines? I see a nation in which you have something like the rationing system we had during the war, but including bread. You cannot have a fairer system without rationing out the necessities, particularly food, at so much per unit, and I conceive a rationing system like we had in the war, with cards if necessary, but without any payment having to be made. Now, what would that do? It means that each citizen, each man, woman and child, would at least be assured of food-stuffs on the fairest possible basis, viz., the requirements of each individual. Now, of course, that could only possibly be applied to necessities, to something each person requires. You may raise all sorts of difficulties. You may say "Everyone does not want meat." I do not want meat. I am a vegetarian. But we did provide for non-meat eaters during the war. They got increased fat rations in lieu of meat, so that even in the present condition of affairs the state found it possible to make little adjustments of that sort.

Now, consider a moment what such a rationing system would mean. It would mean an immediate solution of the vagrancy problem, because those hopeless loafers who, after all, manage to subsist on society to-day, would secure that minimum of food and possibly of clothing that would keep them alive; but they would have nothing for the amenities of existence. There I leave the vagrant. Because a man is a hopeless loafer, that is no reason why his wife or child should lead a life of destitution. We start, therefore, on the basis of providing the bare necessities of life—at any rate of food and clothing and things of that sort, in the same way that to-day we provide roads, bridges and various other social services without charging the consumer one half-penny for that. Then we should only have made the beginning of tackling the social problem. In order to have a tolerable existence we require a great deal more than the minimum necessities of life. And

the most pronounced socialist has to face the fact that there is such a thing as inequality of desire, and therefore those doctrinaire socialists who think you have got to nationalise *everything* have not thought out their problem. I am a socialist, but I can see this: we have to socialise, nationalise or municipalise those services which are vital to every section of the community and in the majority of cases supply them without charge, because we cannot afford waste, and if you are keeping tens of thousands of people merely registering how much so and so has to pay for so much, you are encouraging and carrying on a tremendous lot of waste. Let me make it clear a moment. Take insurance. There are to-day 70,000 men calling at the doors of poor people collecting a few pence a week or something like that for what is called industrial assurance. Out of every shilling paid by these people for industrial assurance, about half is eaten up by the expenses! In addition to that you have tens of thousands of clerks in insurance offices who are making out receipts, sending out notices, dealing with investments, entering up in books the various payments—all economic waste. Suppose you had a real national system of insurance. You would not pay any premiums at all. These premiums would be paid in your ordinary taxes, which under any proper system of taxation would be proportionate to your income. Every person would *ipso facto* be insured against fire, sickness and death, and on proof of any one of these things, the amount would be paid out just as if that person had been paying weekly or annual premiums. That would be as effective a system of insurance as if every man, woman and child in this country to-day were paying a premium. We have already adopted it in connection with old age pensions. You see you would at once save the labour of thousands of people and yet have an effective system of insurance covering the nation.

As a matter of fact, idealists or no idealists, we have got to go along these lines. What is wrong with this country is

that not enough people are producing wealth and too many people are engaged in registering transfers of wealth from one to another.

I was coming, however, to the point of inequality of desire. Whatever shape the socialistic state of the future takes, you will still have to have money; you will still have to have spending power, because each person must be left a free hand as to how he is going to use the surplus of spending power that will accrue to him out of the national income. There will be deducted out of the national income whatever is required for insurance, for the support of the aged and infirm, and for the accretion of communal capital, but once this has been done, and after deducting the cost of those necessities which will be rationed, there will be a certain amount per head in spending power. Now, let us call it £20, £50, £100—it does not matter—per head. One member of the community may prefer to spend most of his income on buying pictures; another may prefer spending it on foreign travel; another may prefer to utilise it to buy certain delicacies which are not provided by the rationing system. So you will always have this purchasing power and you will always have, as far as I can see, scope for private enterprise, individual enterprise to create new demands, to invent new luxuries, to invent new services, and I see no objection to that so long as you protect everybody from being exploited for private gain, which you can do quite easily by prohibiting the employment of any person below the rate of remuneration set by the state, because it is essential in the civilised state of the future that each member of the community shall be in regular employment. If the state is so badly organised that it cannot employ workers or would-be workers, of course the state will have to give the same payment as if they were at work, because it is not the fault of the individual, but the fault of the community if it is so badly organised that there is unemployment. If the unemployed were a full charge on the community, there would be no unemployment.

I remember being shown over the biggest biscuit works on the Continent, De Beukelaer's of Antwerp, who, by the way, was a vegetarian, a Theosophist and all the things that are a little bit out of the common. This man took me over his wonderful factory, and towards the end showed me a large room in which there were about a hundred people engaged in pasting labels on biscuit tins. Some of these were girls, some adult women, and there was quite a sprinkling of adult men. And he said "This is my mixed squadron. In a big works like this, employing some thousands, it often happens that I have not sufficient work for some people in one department. Now, it may happen that to-day out of my forty engineers I have only got work for twenty-five. The way I tackle the problem is this: There are always some general jobs that can be turned to, jobs which are generally not well paid. This job of pasting labels on tins is the work of girls, but I want to keep my engineers or any other employees going rather than dismiss workers who have not got enough to do, so, when there is not work of their own kind, I put them on this to keep them going, of course, on their original rates of pay."

The thing is simple. This man organised his biscuit factory on sane lines, humane and quite good economically, and society could do it precisely in the same way, for if it cannot find work for everyone in certain jobs, there is always plenty of work of some description to be done, and a sanely organised society will divert unemployed to other occupations of general use to the community. A state once organised on these lines would look after the vital necessities quite differently from the manner in which competitive industries do it to-day. If people realised what could be done by national fisheries! This island is surrounded by waters teeming with fish, and yet it is too dear for thousands. I read only the other day an article in *The Financial Times* from Hull pointing out how badly organised this trade was, that it cost so much to transport the catches to London, that thousands of tons of fish were not caught,

and thousands of tons which were caught were sold as manure locally or thrown away because we were not organised to distribute this food centrally. Think what you could do with a state fleet of fishing vessels, properly organised means of transport, municipal markets to distribute the fish, or selling it through the trade, if you like, at fixed rates. Vast quantities of cheap food are not secured or are wasted. Take the case of fruit. A very big fruit grower told me two or three years ago that he sent a consignment of plums from Worcestershire to Birmingham. When he got his credit notes he discovered that it had cost him more to send that fruit to Birmingham, only a small way off, than he got for it. "As a result," he said, "I left ninety tons to rot on my trees." I don't blame the railway company for charging freights to get dividends for their shareholders, but, thinking nationally, observe the waste. Here was a grower producing this fruit; here were the people in Birmingham needing it! And we have an anti-waste campaign trying to cut down education and public health service!

We have one fruit that is free—blackberries. Has it ever occurred to you how many thousands of tons of blackberries the nation gets for nothing. You have here a principle that could be extended enormously.

Under socialism, everyone's level of life may not be as high as that of the privileged classes to-day. I am not at all sure that it will be, but, on the other hand, every member of the community knows that he is safe. The worst thing in life is not poverty—I am speaking on the material plane—it is insecurity. The mass of the people will only begin to live when society is organised so as to give them security against destitution. They will not have to save. The saving will be done by the community. There is no reader of this magazine perfectly safe ten years hence, but by organising we could have a real system of insurance against want.

Well, so much for the organisation of society within the nation. Now, I have to try and apply these ideas to a

community of nations, and the task is very much more difficult. As there are very big differences between nations and persons, so there are very big differences between international socialism and national socialism. In the first place, when we talk of organising this country on sane lines, we are dealing with a homogeneous people. They talk the same language; more or less have the same requirements, and the same aspirations to a certain standard of life. When you come to deal with nations you get tremendous difficulties, and nations have not yet learned to organise themselves. I sometimes wonder what is the biggest number of people in one nation which has successfully governed itself or been governed from one centre—what is the limit. I suppose the only case in which you can say a country with a large number of people is fairly well governed is the United States, where there are one hundred millions. Russia was the only case of one country of a large number having anything like standardised government, and we know what sort of government that was. I am not sure that the United States is wholly an example of good central government. Forty millions, perhaps sixty millions, seems to me to be the maximum number of people that have been successfully governed from one centre, and only then when there has been a high degree of homogeneity—a homogeneous people. It is very important, this point, because economically, the bigger the unit the better; but politically, I am not so sure.

Now, you know the tendency towards self-government to-day. Politically I rejoice in Ireland achieving self-government, just as I agree that Poland was entitled to self-government; but economically I deplore both cases. We shall probably see Ireland with an entirely different set of labour laws from ourselves; you will probably have children working there at a lower age than in this country; you will have set up another lot of restrictions, another lot of difficulties. And you know what has happened after the splitting up of the Austrian Empire.

There you get a large number of separate units, each with its tariffs, with each forming sets of obstacles to that world brotherhood that we want. And yet side by side with that you have organisms in highly developed countries finding it necessary to have bigger units of government. Take London. It is a country. London is a country with a population as great as that of Belgium, Holland or Canada, and one-half as big again as that of Australia.

Now, London finds it is too small. It is pressing its case before a Royal Commission to become a much bigger unit of government, but it recognises that it must give smaller authorities within its areas self-government in some matters. That is a clue to the future organisation of the world; increased federalism, but giving the separate units greater powers or plenty of powers subject to those powers which are taken by the federal authorities. That is to say, you may have a United States of Europe.

The central government of the United States of Europe would have to have supreme powers over many things, but could allow the separate states to have local government in those things which it was agreed could rightly be left to them. You have that system in the United States of America, where each state is in a sense a separate state, but has had to surrender some of its powers to the federal government.

Now, federalism—let us be quite clear about it—means the surrender by those authorities which are federated of certain of their powers. Even if you view the world as a whole, we have already developed so far that every country in the world has surrendered some of its sovereign powers to an international body, and it is not sufficiently recognised how enormously important the precedent of that body is. I refer to the Universal Postal Union. That is a federation of all peoples in the world. Up to a few years ago China was not a member. She is now a member, and I think in the Universal Postal Union we have actually accomplished the miracle of a federation of the world for certain purposes; for postal purposes the entire world is one territory. Every nation has

agreed that the correspondence of any other nation shall pass through its borders without being molested and without payment. That is a very great thing. More than that—every nation has agreed that it shall not itself control matters pertaining to the exchange of telegrams, correspondence, parcels and other things. If you think that your government settles the colour of your postage stamps, let me assure you it does not. The colour of the postage stamps you will be licking some years hence was settled at an International Congress which met at Madrid a few months ago. It is a small thing, isn't it? But the principle is not. It is the trifles that make precedents, and you have here the organisation of a world federation publishing its own journal in four languages—in French, English, German and Spanish. You have already founded here an international body and a journal, organised and carried on by officials who are selected by representatives—the Postmasters General or other high officials of all the nations—who meet every few years at some city to decide postal legislation for the following three or five years, including the Post Office Banks and a lot of services we do not have here, which are international between other countries.

The Post Office is rather an important thing. It levels geography. For instance, in Switzerland and in most countries the parcel post is not limited to eleven pounds as here, but the Post Office carries up to one hundredweight. Those of you engaged in trade know an enormously important thing about the parcel post is that it makes the same charge for a parcel whether it contains gold, lead, boots or silks; whereas if you send goods by rail or ship, they may charge twenty times as much for one commodity as they do for another. So that the Post Office is a great leveller there. You can send a bicycle by post in Switzerland. I have been in a little village in Switzerland, four hours' walk from a railway station, close to Italy, and every morning, before I was up, I used to look through my window and see strings of mules climbing

up the mountain path, carrying trunks, cases, bicycles, etc., and I once saw a piano. These convoys belonged to the Swiss Post Office which, in an economic sense, levelled mountains and distances, and placed the inhabitants of these high-land territories on the same economic plane as regards cost of transport as those citizens who lived five miles away from Zurich, because these things are delivered at the same cost up mountain sides as in the neighbourhood of the great cities.

The Post Office contains the elements of world economic brotherhood. It is the most potent international factor we possess, and that is why I emphasise it so much.

Now, let us come to grips with the problems. What are we to do to organise the world in the same way as we want to organise our own country? I think we shall first have to solve the conflict between class and class in town and country. It is the most serious problem confronting the country, this great conflict between the producers of raw materials and consumers in the world. We have got to have world-rationing of raw materials. The wars of the last few years were, and the wars of the next few years will be, largely, not as to whether a king shall marry so-and-so or conquer such-and-such land, but as to who shall have control of this belt which produces palm kernels, who shall have the right of developing it, the right of mining oil in Persia, and so on. We have during the last two or three years been on the verge of a serious conflict with the United States over the question of the oil supplies of Persia. So that, apart from any great ideals, it will become increasingly necessary to ration or apportion absolutely all these raw materials which can only be grown in certain belts, because, if you notice, as we have become more civilised we seem to require more and more products which can only be grown in certain tropical or sub-tropical belts. Palm kernels were unknown thirty years ago; to-day we want them in great quantities. They are the basis of vegetable butters and most of the margarines; they are used for

linoleums, to varnish steel plates, and many other purposes.

Almost all palm kernels come from the West Coast of Africa, and you have Levers and the Co-operative Wholesale and other companies taking vast areas in order to grow and cultivate palm kernels. You have great factories at Marseilles, Hamburg, Liverpool and Hull doing nothing but crushing palm kernels. Here you have one of the great economic problems of the world—who is to control the source of palm kernels, oil seeds and similar products?

As we become more civilised, we seem to depend more upon tropical products, such as tea, coffee, cocoa, rubber, etc. They can be grown in one zone, and with all these products you will have to have rationing. That brings up the problem of the younger or less developed races. There are many things in different parts of the world which the world requires, but the people there may not want to cultivate them or extract them from the soil. And yet theirs may be the most fit soil for the purpose. Because they happen to be there, are they entitled to deprive the rest of humanity which requires these things from going there and getting them? I say they are not. The fact that different concerns exploit these natives under our commercial system does not invalidate my argument.

Now, what are we to do, supposing these people do not wish to cultivate them? Well, it seems to me we are entitled to try to persuade them to do so, to offer rewards if they will work, and if they do not wish to do so, *not* to compel them to do so, but we are then entitled to go and work them ourselves. But this should only be done under a League of Nations or some international organisation, some federal organisation. There must be an economic department of the League of Nations, or whatever you call it, which will say what the world production of such a commodity is, fix prices and allocate it on some basis made up of a combination of population, the standard of requirements and general statistics.

Well, we are travelling along a little bit; but are we to have free rationing analogous to what I have been saying we should have in the socialistic state? There I pause. I believe in pooling. I believe the solution of all our economic problems is to be found in that magic word "pooling." But are we entitled to pool advantages of climate, and, if so, on what basis, seeing that the requirements of one race are different from those of another? I think each nation will have to make payment for its ration, but you have some nations poorer than others, and I think they must be allowed to make payment in different ways. One nation may make payment by exports, by placing at the disposal of the League of Nations some manufacture it makes better than other nations, or, in the last resort, it may pay by supplying labour force, by going and developing and cultivating these materials.

We do it to-day under our present system, only it is by sending so many young men to work on tea plantations, to work in gold mines, in diamond mines, in coal mines in different parts of the world. But, of course, the difficulties are enormous. We must have one human family, and our job is how can we reconcile the greatest possible prosperity of the whole human race with the greatest possible liberty of the separate units, racial, national or territorial. I mean those units which we now call nations. Let us remember that the world will always be in a state of flux, and you will always have these units varying very considerably by virtue of accretion of population, education or energy. Has this not been the problem always before the world? We have always had the case of a nation which has become an empire, coming face to face with virile competition; and it is not enough to have a League of Nations to stabilise things. Why should the empire of to-day be guaranteed in its possessions? I am perfectly sure Spain at one time would have welcomed any League to perpetuate existing frontiers, because she had everything to lose and nothing to gain. The Dutch at

another period would have been equally agreeable, and we to-day would like to have a political League of Nations guaranteeing us our present possessions. Spain had some of the best parts of the earth, and what is Spain to-day? So that I am afraid you are not going to stabilise things by a League of Nations politically, unless you allow for a change of frontiers. That is an overwhelming problem, I admit, but humanity has got to find out some way to develop without being thrown into war. The way, the only method whereby we can escape this, is to have a world-federalism. We have got it already in the Universal Postal Union. We are slowly getting it in regard to the International Labour Bureau.

The problem is, how are you going to alter boundaries from time to time to respond to the growth of one political unit or its development in power. To some of you what I am going to suggest may seem an anti-climax. I think it will be by means of statistics, which are much less expensive than wars. Now, we are getting more and more statistics, and the League of Nations already publishes many international tables. You will have statistics about everything, the level of production in one country or culture in another, and so on. You will show that infantile mortality per thousand in Belgium is 120, whereas in the neighbouring similar country of Holland it is 87—

that is, to-day, 120 children under the age of one die out of every thousand in Belgium, and next door only 87 die. That alone would not settle matters, but it would be a very important fact in showing that Holland is more highly developed and civilised than Belgium, which indeed it is, and, therefore, instead of war between Holland and Belgium, which could quite easily occur—which nearly did occur in the war—it would weigh with the League of Nations, and would to some extent justify Holland extending local government over part of Belgium. But, you may ask, why not leave things as they are? To leave things as they are means war.

Humanity is groping towards economic brotherhood. The Postal Union is an example, at any rate, and the International Labour Bureau also, though some countries, France in particular, are opposing the latter, but still it is a great step that you have got the nations of the world together, and that they will recommend their respective governments to pass certain legislation of a beneficial character. Humanity is groping towards world brotherhood, and while the problems are tremendous, I do not think they are insoluble. When we become civilised, internationalised, we shall find a satisfactory means by *pooling*, which word, I end up by saying, is the solution of all our economic problems.

## The Inner Life

# American Indians await the Great Teacher

By HELEN FITZGERALD

**T**HE American Indians, as well as their brothers of the other races of mankind, have had tidings of the coming of the Great Teacher. From the exalted peaks of mighty mountains, altars

of the Great Mystery, the candles of which are the stars; from immeasurable still-born seas of rolling prairies limited only by the far, blue ring of the horizon, wistfully expectant hearts have kindled with new hope, watched and waited and prayed.

This belief is the more significant because it is the result of inner illumination, rather than a suggestion from without. Their own native prophet, a dusky John the Baptist of the Wilderness, called Wovoka, or the Cutter, proclaimed the coming of the Messiah, and gave to them a new code of morals and ethics, scarcely less sublime than the teachings of the Buddha and the Christ.

The doctrine of the coming of a World-Teacher did not originate with Wovoka, however, amongst the Indians. They have had many prophets and lesser teachers who have, from age to age, sounded the keynote of their religion. From the earliest times of which we have any record, the tribes of the South and North American Continents have believed in the return of a Great Master. The archetypal Teacher, Law-Giver, Inventor of the hieroglyphic system (where it was used), Instructor in the crafts and agriculture, Elder Brother, who voiced the religion which was the ultimate spiritual growth of the people, vanished from the face of the earth when his work was done and his followers able to govern themselves, with the promise to return in a new body, when the need of his younger brothers was poignant enough to call him back from the Heaven world.

Amongst the Zunis of the southwest portion of North America, we have the account of a Master, who, having lived and served, passed on. But when he saw the sore distress of his beloved charges, dearer to him than liberation and bliss, he came back once more to lead their faltering feet to the Path from which they had strayed. The following is from a Zuni initiate :

"There was a man, born ere the Twain Beloved descended. Alone he walked the Path of Day. His prayer that men be born into the sunlight was granted. But no man knew, and ages passed by. Lo! he was born again, poor and lonely, when men had grown evil. It was his prayer that he be born again, which was granted. Oh! our Master Po-shai-an-k-ya, we did not know him! Only a few knew him. These followed him to his wondrous City-in-the-

Mists-Enfolded, and were taught by him all that men lacked of good; all that men needed for the ways of life. 'He who lives the perfect life,' said Po-shai-an-k-ya, the Master, 'so living shall perfect the lives of the imperfect. He who lives the perfect life, his heart must be undivided and unwavering. He who would be heard by the Silent Surpassing Ones, must pray in his heart; speaking or not speaking, he shall be heard!' Saying such things, as the sinking Sun is instantly gone, the Master left them and never came again. But when we pray in the words he taught us, it is his prayer that is granted! Yea, and shall be, so long as we keep burning in our hearts his sacred fire, and with willing hands from season to season, light it anew on our altars."

This brief history of the Master Po-shai-an-k-ya, is peculiarly significant, for it is absolutely in accord with the Theosophical teachings. The Master, who has earned liberation, renounces the fruits of bliss to be re-born for humanity. His simple tenets are eternal truths. "He who lives the perfect life, so living, shall perfect the lives of other imperfect," shows a realisation of the power of thought and action on the lives of others. "He who lives the perfect life, his heart must be undivided and unwavering," teaches one-pointedness and fearlessness in the quest of the Ideal, and, finally, "He who would be heard by the Silent Surpassing Ones, must *pray in his heart*; speaking or not speaking, he shall be heard!" shows knowledge of the power of meditation.

His work accomplished, the Master passed to his reward.

Many hundreds of years went by before the Prophet Wovoka, seer and mystic of Mason Valley, proclaimed the coming of the Messiah.

Wovoka was the son of Tavibo, who was also possessed of clairvoyant vision and held in deep reverence by his tribe, the Paiute.

These people led pastoral lives of exceeding peace and simplicity, tending their flocks and tilling the soil. The environment was ideal for the introspective

development of a psychic. The valley is a narrow strip of ground sweet with sage and purple with wild lupine, walled in by the tremendous and awe-inspiring altitudes of the Sierra—mighty mountains gashed by volcanic eruptions of a remote past, chiselled by ice-floes and glaciers and clad with deep, fragrant and mysterious forests of pine, redwood and fir.

Most great philosophies have their genesis in the virgin solitudes. The Great White Lodge has its home in the snowy and inaccessible fastnesses of the Himalayas; the inspired rhythm of the Vedic Hymns came out of the Jungle; the Hebrew Scripture was in part revealed upon the tops of mountains, and the religion of the North American Indians had its spiritual source in the heart of pristine mountains and plains.

Thus it was that Wovoka went upon the mountain top and received a revelation. He said: "When the Sun died (was in eclipse) I went to Heaven and saw God."

He fell into a deep sleep, awakened on another plane and beheld his Master, apparently, and myriads of those who had passed on, living happily, rejuvenated and occupied with their old time pursuits. The "dead" were alive. There was no death! After showing him these things his Master bade him return to earth and preach the following:

That the Messiah was soon coming to teach the races of mankind.

In order to prepare for Him they were to be good and love one another.

Have no quarrelling and live in peace with the white man;

Work faithfully and never lie nor steal;

Put away all the old practices of war;

Cease mourning for the dead, for they still live.

If these commandments were obeyed, He promised to reunite the living with the beloved dead in the new world of happiness fulfilled, where there is no sickness, nor sorrow, nor old age.

And if the Indians led the lives of brotherhood and peace, there would come, in due time, a mighty shaking and tottering

of old conditions, symbolised by the whirlwind. After that period of upheaval, the Messiah would appear in a cloud of effulgent glory to lead the faithful.

Wovoka was given knowledge of the elements of nature and power to control them. And he was also given a sacred ritual and dance, called the Ghost Dance, the observance of which brought into play tremendous occult forces.

When he had received this revelation he returned to the Valley of his nativity and preached to the people, convincing them, it is said, by demonstrations of psychic power. He healed the sick. He cast the spell of his magic upon devotees, who fell into a trance condition and, in ecstasy, beheld loved ones who had cast off the burden of the flesh.

There are extant many descriptions of these superphysical experiences in Elysian fields, radiant with perpetual spring, inhabited by herds of buffalo, so dear to the Indian that Heaven would not be complete without their presence. And in these vast plains of peace, the ghostly nomads dwelt in plenty and in bliss.

The keynote of the religion which Wovoka preached was Universal Brotherhood and Peace.

News of the Prophet and the Ghost Dance Religion, as it was called, spread like wildfire to far distant tribes. When we consider that the Indians had no newspapers, no communication by telegraph or post, no means of transportation except by ponies or the toilsome and hazardous journey by foot over precipitous trails covering vast distances, it seems miraculous that within a short time four-fifths of the tribes of North America, many hitherto bitterly hostile, speaking different dialects, had accepted the gentle creed of Wovoka, and eagerly waited for the coming of the Messiah. Men who had been eager for each other's scalps clasped hands in humility, united by a common faith.

It was a spiritual awakening such as comes but once in the lifetime of a race.

The Indians had been harried and hunted and driven. Thousands of them had fallen in battle and in the scourges

which are the negative reflex of civilisation. Disposed, convinced by stern experience of the illusion of all earthly riches, it was natural that they should turn with tragical eagerness to the promise of spiritual bliss ; that they should hail with a mighty rush of devotion the Messiah who should transcend all prejudices of race and colour, and love and guide all alike in the Path of Righteousness.

As the Ghost Dance Religion became a recognised power, Wovoka suffered as all spiritual leaders have from the dawn of history. By the white people he was condemned as a faker and charlatan. It was said falsely that he called himself the Messiah come to earth again to redeem the red men. He was ridiculed, reviled. But no one could explain that mighty cohesive force which had united the tribes, nor the phenomena brought into actual demonstration by the Ghost Dance. Therefore he was at once scoffed at and feared.

Naturally, the original doctrine became coloured by the predominant type of each tribe, and it must be clearly understood that the tribes differ greatly. Amongst the Cheyenne and the Sioux, who were a vindictive and war-like people, it assumed a militant form. The Sioux became frenzied in the observance of the ritual, fired with a religious zeal that amounted to fanaticism.

At this crisis the Government Agent at Pine Ridge was absent, and a very young man, who had no knowledge of the Indians and consequently feared them, was temporarily in charge. He was alarmed at the groups of dancing Indians, whirling day and night in a rhythmic circle, singing strange songs, falling unconscious from time to time, to awake and tell of visiting those long dead in a happier world. That which he did not understand, and therefore feared, he sought to destroy by force—the world-old mistake of intolerance, which is the offspring of power and ignorance.

So the young man resorted to force. He had first ordered the Indians to cease dancing. They replied : " You who bid

us to stop are but human ; He who commands us to dance is divine." Then the acting agent called for troops.

The details of the causes which led to the catastrophe, called in history the Battle of the Wounded Knee, are immaterial. It is sufficient for our purpose that the followers of the Christ, Lord of Compassion and Love, and the disciples of Wovoka who proclaimed His coming, preaching likewise the doctrine of Brotherhood, Universal Peace and Love, met on the battlefield and died at each other's hands, when all were, in their diverse ways, worshipping the same Master and inspired by the same Ideal !

The effect of this tragedy was apparent disruption and chaotic demoralisation. Many of the Indians had believed that the Messiah would appear in the din of battle and save them, or that He would turn away the bullets that mowed them down mercilessly. And those who had mocked Wovoka, said : " Where is your Prophet, with all of his powers ? He could not save his own disciples ! "

But the Prophet was far away in his mountain-locked valley, close to the palpitating cosmic blue skies, his consciousness raised to the glory of his Vision, patiently tending his flocks and waiting for the coming of the Messiah.

It is a serious matter to take from a people their aboriginal domain, though it may be partly justified by the inevitable process of elimination, which is a phase of the law of evolution ; but it is a far more serious matter to take from them their spiritual possessions, wealth that transcends all material calculation. Of course the Truth is never destroyed, but the channels of its dissemination may be disrupted. Undoubtedly Wovoka was the instrument chosen to proclaim to the Red Race the coming of that Great-Teacher for whom the world to-day is waiting as the saviour of humanity. This becomes the more significant when we know the Indians are increasing, not vanishing, on the North American Continent, which is the cradle of the new sub-race.

The vital question now is our atonement ; the paying of the karmic debt. We must restore to them that Truth which they possessed before the masses of the white race dreamed of its existence. We must do more than that ; we must help them to find their place in that new scheme of harmony, the keynote of which shall be co-operation.

There is one bright ray shining like a star of hope out of the dark tragedy of Wounded Knee, which it is inspiring to think of as symbolical. For three days after the battle a blizzard swept the western plains, as though Nature would obliterate the last traces of blood and carnage, and wrap the dead of the two races in a winding sheet of immaculate snow. After the storm had abated, seekers went forth in the spirit of mercy to see, if by any chance, there were life in any of the stark forms, wrapped carefully in her blanket, and on the child's head was a

cap of buckskin upon which was beaded a tiny American flag. The child had survived the battle and the rigors of the pitiless blizzard. She was taken to the Fort and adopted by an officer of the United States Army, who raised her tenderly, as his own child. She was called by the Indian women, "Zitkalnoni," which means the Little Lost Bird.

So it remains for the elder brothers to seek out the little lost birds under the snow, and warm and love them back to activity and renewed life.

Even the battle of Wounded Knee will not have been in vain if we learn from it the lesson that out of ignorance must come illumination, out of separateness union, out of conflict brotherhood, out of hatred Love. For it is only through such compassionate sympathy and co-operation between all the races of mankind that we can prepare the way for the coming of the Master.

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## Books of the Month

### Sir A. Conan Doyle's Wanderings—The Sacred Occultism Series—Readers and Writers

By S. L. BENSUSAN

**I** TOOK up Sir Arthur Conan Doyle's latest book "The Wanderings of a Spiritualist" (Hodder and Stoughton) with pleasant anticipations, and laid it aside on completion with a feeling of regret that they had not been realised. The author is gifted and sincere ; he undertook a long and arduous journey with high purpose, worked unsparingly and gave the profits of his labours to the cause he has at heart. So far so good ; but what of the record itself ? We have the journal of a tour, interspersed with reflections upon life and national policy that are not always considered or convincing. For example,

Gibraltar appeared to him in the light of a standing menace to our good relations with Spain. It may be ; but what is Sir Arthur's proposal ? He thinks we should hand the Rock back to the country of which it is a part—and take Ceuta instead ! Ceuta, a penal settlement on the African side, is no more the rightful property of Spain than Gibraltar is the rightful property of Great Britain. It belongs to the Moors against whom for many years Spain has waged unnecessary and disastrous war. Surely there cannot be one law of right for strong people and one altogether different for weak ones ? I know the North African littoral fairly

well, I have seen Spanish influence at work there, and it would seem to me that the history of Spain in North Africa removes any moral grievance to which our occupation of Gibraltar may give rise. I mention this point, for it marks the first digression in the author's book, and his wanderings often take him out of the way to discuss questions on which he is not particularly well informed.

He appears to have had large and overflowing audiences, to have been showered with what Swinburne calls "the dust of praise," some of which lies too thickly on certain pages, and of course he was unjustly attacked by ignorant people who hate new ideas and their exponents. They did him no harm, he is equally equipped for attack and defence, nor did he allow idle clamour or misrepresentation to deflect him from his goal. Unfortunately his book does not reveal the purport of his message. We know that he believes in spirit communications, but these at best are not very satisfactory substitutes for a system of religious belief. The late Mr. Sinnett wrote in one of his earliest books ("The Occult World") "the phenomena of spiritualism are manifestations which mediums can neither control nor understand," and in another book ("The Growth of the Soul") he writes of the experiences of Spiritualism "proving that the human soul is a real entity even when apart from and independent of the body."

Now this surely is a mere foundation, or, as Mr. Sinnett expresses it in more fitting terms, the spray of a great wave, Theosophy, by building up the story of the progress of the human soul, seems to me to have opened wider vistas, offered more satisfactory explanations, unsealed a fountain at which spiritual thirst may be quenched. For no apparent reason Sir Arthur goes a little out of the way to sneer at Theosophy; it is as though one should belittle a forest in order sufficiently to praise one of the fine trees that rises from its floor. I am not concerned to defend Theosophy, I lack all necessary qualifications, but surely the supporters of all great movements that are seeking to set

the imprisoned free, to open the eyes of the blind and the ears of the deaf, should respect one another. I think it is correct to say that Theosophy does not reject spiritualism, but that, on the contrary, it embraces and explains its phenomena. The greatest world value of the movement that enlarges the boundaries of human understanding lies in its power to make people reflect upon the grave responsibilities that accompany the larger hope. Frankly, the mere question of communication leaves me cold, chiefly because I can accept the theory without mental strain. Yet I fear the possibility of communications of the kind assuming a significance out of all proportion to their importance, and leading to some tacit belief that the personal gratification of the individual is the goal to be attained. Spiritualism is merely, if I may say so, without irrelveance, a *lever de rideau*. How much more important is the conception of all life as a reflection of one life, the ideal of a brotherhood that transcends all boundaries of space, colour, religion and race, that extends to the "little brothers" of the animal world, that resolves the discords of suffering humanity. It has seemed to me, a modest student of Theosophical teaching, that this is the goal or part of the goal to which its followers are striving, and, if the view be a correct one, it is indeed a pity that Sir Arthur Conan Doyle should deride it. Perhaps if he follows up his world tours and goes to India, he may receive a fresh view-point and realise the limitations of his own. One hopes so, for he is a brave, honest man. He has scorned delights and lived laborious days; he might have stayed at home and cultivated material advantages, but he has chosen to carry his message afar, and the work he has accomplished must leave an abiding impression. It would have been interesting to have more details, to see how far his teaching reflects the immemorial wisdom of the East "where God was born." Perhaps it is because the "Wanderings of a Spiritualist" is so full of material happenings and deals so vaguely with things of the spirit that it is disappointing as a book.

The sensitive reader is conscious all the time of a lecture tour interspersed with "joy rides" and newspaper polemics, and somehow these mundane experiences contrast harshly with the fine purpose of the journey. We do not argue in the market place about the beliefs that are nearest to our heart, and the vehement support of matters that concern the ultimate destiny of the human soul seems to be intended of right neither for the newspaper nor the crowd.

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Messrs. Dutton & Company of New York are issuing a "Sacred Occultism" Series, of which two volumes by Dr. Milton Willis have reached me. The first is "The Spiritual Life," and is founded on the collection of Aphorisms which won the prize in a world contest offered by this magazine. The aphorisms are set out in turn and expanded. Following them we have an epitome, published by consent, of Mr. Krishnamurti's delightful book "At the Feet of the Master." It is a very full and nourishing ethical statement, and may well leave the reader deeply impressed, for if mankind would adopt the guidance compassed within a dozen small pages it would take an upward stride, leap perhaps is the better term, with incalculable advantages to the individual and to mankind. The statements are brief, simple and explicit; they cannot find too wide an audience. Finally we reach a section, "The Plastic Age," in which Dr. Willis sets out the duties of parents to their children. Those who accept the teachings of occult philosophy are bound to approach this question from a fresh angle, and they will find great assistance here. "The Spiritual Life" is a worthy and unpretentious little volume, heartily to be commended.

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"Recurring Earth Lives" is the second volume by Dr. Willis, and is founded upon work by H. P. Blavatsky, Mrs. Besant, Bishop Leadbeater and other teachers. The theory of reincarnation is set out clearly and attractively, in fashion

calculated to hold the attention of those who may receive it as a new idea, but, if I may say so, the author's speculations go too far. His appendices are unfortunate. To attempt to deal in terms of years with the varying conditions of after life as they affect different classes of the community is to impose a strain upon the reader of average intelligence. To differentiate between the unskilled labourer, the bourgeois and "the highest class of gentleman farmer" is at best a work of supererogation. It is not by reason of any details of the kind that Theosophical teaching can appeal to the normal intelligence; it is rather in the assertion of general principles and the affirmation of a moral law that is comprehensive and all sufficing. Still more to be deprecated are the "Special Historic Instances" with which Dr. Willis concludes. He assures us that Gladstone was Cicero incarnated, Mrs. Besant is Giordano Bruno, Queen Victoria was Alfred the Great (what would her latest biographer say?), Lord Kitchener was William the Conquerer, and Tennyson was Virgil.

I trust I am not irreverent, but this kind of theory tempts me to enquire who our Charlie Chaplin, Mr. Bottomley and Mrs. Carrie Nation were. The doctrine of reincarnation cannot be served by stimulating the interests of the vulgar in this fashion, unless positive proof can be adduced. It may be urged that Theosophical teaching does not admit of exoteric proof, and many of us are content to forego it, for there is something that appeals to the spirit within the sense, something that reduces chaos to cosmic order, doubt to conviction, mistrust to faith. Surely this suffices. Bland statements of the kind I have criticised will not only make the judicious grieve, they will compel the sceptic to scoff, his doubts will be hardened, his ultimate acceptance postponed indefinitely. Repelled by these glib speculations—for such they must seem to the uninitiated, he may reject much that is of infinite value to his well-being. If these beliefs as to details of reincarnation hold instructed minds, they should be permitted to remain there until such a

time as they may be offered to the general public with information that justifies credence. It is possible to have too much zeal even in a worthy cause.

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Mr. A. R. Orage, Editor of *The New Age*, is a very highly respected figure in the world of literary journalism. His paper stands up stoutly for great causes and specialises in social sanity. It is written for thinkers by trained minds, and it is possible to respect the opinions set out even though agreement with many of these be out of the question. A certain literary causerie over the initials "R.H.C." has long attracted the attention of readers of *The New Age* by reason of its sound thought and brilliant expression; we now learn that these initials disguised Mr. Orage, and he has done well to reprint them in book form through that enterprising firm of George Allen & Unwin, whose publications during the past few years have proved so valuable a stimulus to modern thought. Mr. Orage has a very wide acquaintance with the diverging currents of contemporary literature, he has sound judgment and an engaging style. People who are omnivorous readers, one could wish there were more of them, are often unable to foresee a detached view of modern tendencies. They may be excellent judges of some aspects of literary thought and expression, but find themselves unable to cover the ground, even while admitting that the ground should be covered. The difficulty is to find the sane guide, the man who is not concerned to exploit the merits of any particular school but is anxious and able to eliminate the efforts of all. I would not suggest that Mr. Orage's views of literature are all-sufficing, or that they are entirely devoid of predilection or prejudice, but I will assert that his range is wide, his criticism timely and well considered, and his effort very helpful. Moreover, he does not limit his interest to popular literature, using the term in its widest sense. His grasp extends to many efforts that find their expression in the publication of small bodies of thoughtful

men who are grappling with the highest problems. He says Mr. Russell, "*Æ's*," "*Candle of Vision*" is not a book for everybody, yet I wish that everybody might read it, and, dealing with a paper by Mr. Mead on "*Man's Survival of Bodily Death*," he writes: "What the circulation of the *Quest* is I have no idea, but it should be ten times greater." His range covers Henry James and Plotinus, Sterne and Karl Marx, Psycho-Analysis and English Style. On every subject he has something stimulating to say, something that compels thought if not acquiescence. "*Readers and Writers*" is not a book to exhaust at a sitting, mental dyspepsia might supervene, but it is a delightful volume to have at hand, to take up in a leisure hour, read slowly and ponder.

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I think that in days to come many people will remember with pride that they heard Mrs. Besant lecture, and will recall what she said to the audience of which they were a part; they will feel that they assisted at a great occasion. For as we look to her teachings, it becomes more and more difficult to resist the belief that they are inspired, just as the Old Testament prophecies were inspired. Take for example the four lectures delivered in London last year and now published under the title "*Britain's Place in the Great Plan*" (The Theosophical Publishing House). The ordinary reader, the man in the street, like myself, who chances to be interested not only in books but in large views of life, finds of a sudden that the world is being surveyed in these lectures by one who stands on a higher plane than statesmen, divines or publicists, by one who sees clearly over greater distances. The dark and confused tangle of our relations with our fellow men is suddenly illumined and straightened out. While we have been looking at the details, a bigger intelligence has glimpsed the whole of which they are a part, or perhaps it is more true to say, that while we have looked out from the valley somebody has found the hills.

In the first place Mrs. Besant gives us once again the assurance of a Great Plan

in the working of an Inner Government in charge of our distracted planet, of anarchy emerging into order, of the Law of Brotherhood claiming acknowledgment. She tells of the various world races and the work they have been called to perform, of the coming and passing of individuality as an ideal, the return of the ideal of a family, and the gradual obliteration of class distinction. She foresees India and Great Britain as Elder and Younger members of a great Commonwealth of Free Nations, a commonwealth based upon goodwill. In this union, it is suggested, there is a model for the world to follow. After pointing out that all the great teachers, the Buddha, the Christ, and others, have come from the East, Mrs. Besant makes the startling claim that the old Anglo-Saxon village system was founded upon an Indian model. She tells us, if only by implication, of a very great, a very old debt. The influence of the East is being felt in the West very strongly now, for the time of certain Western developments is nearly spent, the doctrines of Karma and Reincarnation are gaining many adherents, and we are reminded that reincarnation was a Christian doctrine down to the sixth century. Finally Mrs. Besant points to the clash of war which has decided against autocracy and military power and for the government and ideals represented by the British Empire. But with Victory has come responsibility, and Great Britain must form a commonwealth of Free Nations embracing men of every race, colour and creed, and this commonwealth is due now. Men in our midst must build it up. Evolution is at the flood and we must not miss the tide, for we know not when it will return.

This is a very rough and incomplete outline of Mrs. Besant's addresses, but sufficient may have been said to show that the lectures broke new ground, stimulated fresh thought and, above all, offered to the patriotic Briton a wider outlook and a quickened sense of his high national destiny. I think that part of the secret of Mrs. Besant's power is her intimate knowledge of both East and West, she can

speak for each to both. Our best English thinkers, it is unnecessary to name them, are not well travelled, and have a nodding acquaintance or even less with the thoughts of the East. It follows then that theirs is a restricted vision.

Before the ideal of human Brotherhood can be realised the East and the West must meet, in spite of Mr. Kipling's conviction that this is impossible. They must learn to know, to understand and to respect each other, and only one who is intimate with both can bring about the introduction and clear away the obstacles that will present themselves in the first stages of intercourse. Hitherto British genius has seldom failed to rise to the height of a great occasion, and if Mrs. Besant's addresses find their way to the right quarters, as they are safe to do, they should prove a powerful stimulus to endeavour along the right lines.

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#### AMBITION.

For one the high adventure  
A-roving treacherous seas—  
And hollow cheeks and haggard,  
A mind that's ne'er at ease ;

For one the market's capture  
The corner shrewdly planned—  
And homeless men imprisoned  
For begging on his land.

For one the joy of combat,  
Foes beaten to their knees—  
And weeping wives that curse him,  
And blast his victories ;

For one the people's plaudits,  
A brow enwreathed with bays—  
And dread of the mob's caprices  
That darkens all his days.

For me the moonlight's magic,  
The striding of the stars—  
The song of larks and linnets,  
The gold of sunset bars ;

Fine friends, old books, and music,  
Shall be my treasure trove ;  
And I'll seek my child's sweet laughter,  
To share it with my love.

All these shall be mine for plunder,  
All these my lawful gain,  
Leaving no man the poorer,  
And causing no man's pain.

JOHN BATEMAN.

# The Founder of Eugenics

## Galton Centenary and the Eugenic Prospect

By DR. C. W. SALEEBY, F.R.S.E.

*"Produce great persons ; the rest follows."*—WALT WHITMAN.

**E**IGHTEEN years ago a few enthusiasts founded the Sociological Society, and we asked Francis Galton, already a veteran living in retirement, to read a paper on eugenics at our first meeting. He did so, on a memorable occasion in May, 1904, the date from which modern eugenics begin. A few years later he was knighted, as Newton was knighted, and died, and now we celebrate the centenary of his birth on February 16th, 1922.

He was not a knight by nature, but a king, meant by Nature to be a philosopher-king, according to the prescription of Plato, the first eugenicist. His was blood biologically royal, for he was first cousin to Charles Darwin, and thus belonged to one of the most illustrious stocks in human history. As we knew him in this century he was the grandest of old gentlemen, splendid to look upon, physically deaf, spiritually alert, judicial, Nestor himself, but with the enthusiasm of a boy. The only disadvantage of growing old, he once said to me, was that one lost the advantage of being freely criticised by the young. To know him was a liberal education ; to love him was as necessary as breathing ; to breed men like him is the ideal of eugenics.

In his youth he had gone part of the way through the medical curriculum. (Already he was an observer, and already his method was statistico-systematic. He determined to go through the Pharmacopœia alphabetically in person, but

tells us that even his courage and enthusiasm were dashed after he had reached croton oil.) He had been a world-famous traveller ; a meteorologist of the first rank—he discovered the anti-cyclone ; a pioneer of finger-prints ; a student of "human faculty." When he crowned his life-work by planting upon it the seeds of modern eugenics he was the ideal man to do so ; above passion, above prejudice of party, race, class, colour, creed ; the very embodiment of what Herbert Spencer—like all wise men of the past, a eugenicist before Galton—called "the union of philanthropic zeal with philosophic calm." He and his followers were, of course outrageously misrepresented, especially by some of those writers whose life-long devotion to the invention of fiction qualifies them supremely, in the eyes of the public, as guides to truth ; but he was never perturbed, even by the most irresponsible or cruel chatter about the "methods of the stud farm," "mating by order of the police," and so forth. It was his view that new ideas must pass through a quite well-defined series of stages before they reached the general approval which was certain if they were true : indifference, ridicule, misrepresentation, acceptance ; and, finally, as one so often observes, people really think that the ideas which have been patiently forced upon them are original with themselves, after which the prophet is superfluous. Galton lived long enough to see the wide acceptance of the theory of eugenics. Its practice,

alas, is a very different matter, as we shall see.

During the first decade of the present century, Professor William Bateson took up the long-neglected observations of the Abbé Mendel at Brünn in the 'sixties, provided for them a working hypothesis which demonstrably worked, and by his researches in what he has taught us to call genetics he required us very seriously to reconsider the scientific foundations upon which the practice of eugenics must rest; that is, if the Mendelian principles apply to man, or, at any rate, to any human characters of eugenic importance, as we now know that they do. Far above the fearful hubbub that was reciprocally raised by representatives of the older and the newer ideas was the Olympian, Galton himself; and in his perfect autobiography, "Memories of My Life," the reader will find a charming and characteristic sentence about Mendel, who was born in the same year as Galton himself, but did not inherit the same great longevity.

During the last decade invaluable work has been done on the Mendelian lines in America, at the Eugenics Record Office at Cold Spring Harbour, on Long Island, near New York, under the direction of Mr. C. B. Davenport. In the United States, one need hardly say, generous donors have been forthcoming to endow this work; whereas, in Galton's own country and city, where he left his money to carry on eugenic research, Professor Karl Pearson, Galton Professor of Eugenics in the University of London, has now to ask for funds before he can publish the results of work already done on subjects of such high and immediate importance as infant mortality. When at last that work is published my fate will probably be to attack it like much from the same laboratory in past years; and that is all the more reason for protesting now against the shortsightedness and illiberality of mind, even amongst our most liberal givers, such that work so serious, so certain (whatever its actual findings) to help us towards the truth, should remain unpublished in the great city where Galton founded the first Chair of Eugenics in

the world. Is there no one who, in this centenary year of one of the greatest of Englishmen, will help the work upon our application of which, and that right early, depends the question of questions—whether we are to illustrate anew the lines of Byron that "History, with all her volumes vast, hath but one page," or whether, by the conscious and fore-conscious appreciation of the menace before us, as before all great nations at the very height of their greatness, we may avert it?

I happen to be writing on the shores of the Mediterranean, amongst many relics of the grandeur that was Rome, but without observing any present individuals who suggest that they belong to that world-conquering, world-making breed. It is no more, of course; as the Periclean Greeks are no more, or the mammoth, or the great auk. But I remember the wise remark made by a great scholar, the late Dr. Moule, Bishop of Durham, when, as chairman at a conference in the Jerusalem Chamber at Westminster Abbey, before the war, he was commenting upon some sentences of mine. This great difference, he pointed out, existed between our case and that of our mighty predecessors—the Romans, so far as his reading showed him, went down in the night of time by making shipwreck of their race, which was their all, *unknowingly*; but we are forewarned and may save ourselves if we will.

All students of the present facts are profoundly alarmed. None could be otherwise, for, indeed, the menacing nature of the present facts of parenthood is such that he who runs may read. Already before the war, already when Galton read his great paper to that small company eighteen years ago [published in *Sociological Papers*, 1904 (Macmillan) and in "Essays in Eugenics," by Francis Galton (Eugenics Education Society)], the differential birthrate in this country was alarming, if we had any warrant at all for the belief that the "best people," the "upper" or "middle" classes, are biologically, naturally, "best," "upper," or "middle." But just consider what has

happened in the decade or so since Galton's death. We have suffered the appalling dysgenics—as Galton allowed me to call the opposite of eugenics, in analogy with dyspepsia and eupepsia—involved in war. Darwin, in his "Descent of Man," had already indicated what war must do to a race, and so much the more abominable was General von Bernhardt's actual use of Darwin's name as authority for the assertion that war is a necessary part of the survival of the fittest, that it is "the father of all things," and that a strong nation is required, by the Darwinian biology, to make war as part of its duty to the human race. Not yet have we begun to realise what our country has lost, even in and for this generation, in those many hundreds of thousands of the flower of the race who fell to save us. And, worse than that, we have lost in them the finest fathers of the future.

Nor is that all. The economic results of the war have struck and are striking at the race in another way, as we should all know. The deplorable birthrate of last year has lately been published. It is far more ominous than we know—or than we shall ever know, for, despite all, protests, the questions of eugenic interest, asked for the first time since 1911, and of immense importance in the results they yielded, as Dr. T. H. C. Stevenson, the Superintendent of Statistics, has shown, were omitted last year, when they were of graver racial moment than ever.

But the process of racial suicide, *from above downwards*, duly following all historical precedent, is now so extreme that census inquiries into it may almost be called superfluous. Beyond all possible question, our feet are set and are rapidly marching along the road to racial ruin. Any or all of us may know and may cite perfectly adequate, and even overwhelming personal reasons for refraining from parenthood; the eugenicist may be just as acutely conscious of the burden of income tax, the cost of food and clothes and education, as anyone else; but to adduce the entirely complete warrant for our present practice is not to avert its

inevitable results. Would that one saw the slightest appreciation of them amongst the many and vocal folk who nowadays advocate, under a variety of names, and with support in the most surprising quarters, the more general satisfaction of the sex instinct without the inconveniences of subsequent parenthood.

Until very recently, I should not have written so strongly. Only since Galton's death have the methods of psychological inquiry advanced so far that we can make really well-founded statements as to the natural, inherited, grade of intelligence in the different social strata. Better sleep, and food, and education; more sunlight in childhood—such natural factors as these had not been properly excluded in the evaluation of the various classes. But recent inquiries, on a colossal scale, in the United States—where the danger is at least as great as here—by modern methods of "intelligence-testing," together with similar inquiries now being made here, have satisfied me that, statistically, the present birthrate of our upper and middle classes means in effect, if maintained, the extinction, statistically, of our national ability.

Every lover of our country and the ideals for which she stands should read the volume, "National Welfare and National Decay," recently published by Messrs. Methuen for Dr. William McDougal, the great psychologist, who used to help us in the Sociological Society in the old days, and who now occupies the Chair of William James at Harvard.

Parenthood determines the destiny of nations; if it fails all fails. According to my reading of history decay of parenthood is the mortal disease of nations, and already we are suffering from the early symptoms of that disease. Minor measures of relief will not avail. In past years I have devoted much time to what I call "negative eugenics," "the discouragement of unworthy parenthood" (as, for instance, by the permanent segregation of the feeble-minded), and "preventive eugenics" (as by the protection of adolescence and parenthood from the racial poisons, such as lead and

alcohol and venereal disease). But if "positive eugenics," the eugenics of Galton, which I define as "the encouragement of worthy parenthood," fails, the mere "discouragement of unworthy parenthood," and even the prevention of racial poisoning will not avail. No checks upon the worthless will compensate for lack of the worthy.

What would save us? Undoubtedly the practice of what Galton summarised in a wonderful, brief, pregnant paragraph of his "Hereditary Genius." (That masterpiece was out of print for many years, but we did at least end that scandal, and the student can obtain it from Messrs. Macmillan.) I cannot here quote the entire paragraph as I should; but it advocated a return to holding parenthood in honour, "as in early Jewish times,"

a renascence of true pride of race, but not its spurious imitations; early marriage; encouragement and help for young parents; and welcome of the right kind of immigrants from other countries.

At this crisis in our history, to avert actual decadence is the need; but if we do so, vast elevation of the present standing is certainly open to us, though even at our wisest and best racial improvement must be slow, as Galton always taught. Slow, indeed, but almost without limit. More than a century ago, at the end of "The Prelude," words written asked a question which we may echo to-day:—

What one is  
Why should not millions be? What bars are  
set  
By Nature in the way of such a hope?

## Life and Letters

# Two Papers on Tolstoy

By M. E. L.

## II.

**C**ONTINUING from the point at which I broke off last month, we see that Tolstoy at last found an answer. And his personal life seemed to prove the correctness of it. He gave all his forces to his family, in living for it, and in enjoying this life he felt contented and happy. But this did not last long. Soon new doubts arose in his soul, and this urged him to new thoughts, to new inward work. The result of this inner struggle is "Anna Karenina," and the eighth part of the novel in particular. In this work we find an absolutely true portrait of the author—Levin. Even the name suggests to us the autobiographical value of this type, for

Tolstoy's Christian name is Lev. Nearly all the people in the book are taken from life, and we have little difficulty in finding the originals. The novel, from the philosophical standpoint, can be divided into two parts. The first is explained by the motto: Mine is vengeance and I shall repay. The second is the personal drama of Levin. We shall deal with each of them separately. Dostoyevsky, when speaking about "Anna Karenina," said that the essence of the book is the question about human guilt and sufferings, and this is quite right as far as one side of the novel is concerned. We have the same theme repeated twice over in the book. Stiva is untrue to his wife, Anna Karenina leaves her husband. Anna is punished—

Stiva is happy. Why? When reading we all feel sorry for Dolly, Stiva's wife, we all blame Stiva, our whole-hearted support is lent to Dolly. But are we as sorry for the cold, unpleasant, businesslike Karenin? Have we not sympathy with Anna who wants to live and to love? And still Stiva is forgiven, Anna is doomed. Where is the reason for this apparently unjust reward? The novel's motto gives us the answer; there is a voice proclaiming: "Vengeance is mine and I shall repay." What is pardonable to Stiva is a crime when committed by Anna. Stiva did not think about his wife, the possibility of making her unhappy never occurred to him, but Anna knew all the consequences of her step. She understood how much her husband suffered, and she wanted to suffer herself, but she was unable to do so. So the problem is: on one side a state of selfish happiness, and on the other side the result of it, incurable unhappiness of another man. And this has changed Karenin. We do not recognise the old beaurocrat; he has for a moment undergone real sufferings, he becomes tragical, and now all our heart belongs to him. When he comes to the bed of his ill wife, who has betrayed him, he forgives her, asks her not to destroy their home, and adds: "It is in your power to make me ridiculous." And so she does; his words are in vain, and she goes away, and now nothing can avert Anna's fate. For one moment Karenin's soul was lifted up to a tragical height—he must be avenged. Here we have another form of fatalism, the *ethic fatalism*. Whosoever transgresses that which is good, whosoever crosses the realm of evil, is doomed in himself. That is what Tolstoy has painted on his enormous—this time psychological—canvas. It is a fatalism higher and more ethical than the one given in "War and Peace." And another Deity instead of Life is created by Tolstoy—the Deity of the Good.

As I mentioned previously there is another thing to be considered—Levin-Tolstoy. In his "Confessions," Tolstoy speaks about himself at that time. He was overpowered by new doubts. He has

been again searching for a justification of his existence. And this crisis was the deepest in all his life. The rich landowner, the happy head of a family, could find no rest; day and night the same questions haunted him. He says that he had to watch himself continuously so as not to commit suicide. And that is exactly what we see in the novel. I think that two quotations (and one could offer so many more) will show us how much of himself Tolstoy put into Levin. "He (Levin) got terrified not so much of death as of a life without the slightest knowledge, whither, why, for what reason, and what he was." (viii. ch. 8.) "Without the knowledge what I am and why I am here it is impossible to live. And I cannot arrive at knowing it, *ergo*, it is impossible to live." (B. viii. ch. 8.) But then Levin hears one peasant saying about another: "He always remembers God. He lives for his soul." These words solve Levin's difficulties; he finds his path in life, and he decides: "The most important thing is to live so as to be free from guilt." This takes the burden off Levin's soul. He again feels free from doubts, and finds happiness in his family and life. So this side of the novel brings us to the same adoration of all which is free from guilt, which is opposed to evil as the other side. In creating the type of Levin, Tolstoy, the moralist, was so personal, subjective, that he has even partly sinned against Tolstoy the artist. In representing his own feelings Tolstoy has made Levin too subjective, too much of an auto-portrait; he has not quite sufficiently explained to us what changed Konstantin Levin, the successful landowner of the seventh part of the novel into the pessimistic philosopher of the eighth. In the eighth part of "Anna Karenina," we feel already the last stage of Tolstoy's activity—Tolstoy the moralist, the preacher of a new religion. And with this stage of his activity we shall now be concerned.

One must always remember that Tolstoy cannot be called a philosopher in the full meaning of this word. He was more than this or less; it depends from what standpoint we look at him. More, because he

never created conceptions for the mere sake of the conceptions; his activity as a religious teacher was always directed towards a practical aim. He was less than a philosopher because he did not create a full, detailed system in which one thought would give birth to another. And because he left us no system the study of this part of his activity is a very complicated task. I shall only pick out a few of his principal thoughts from his numerous religious writings. As we have seen, Tolstoy lost in the end of the "fifties" his faith in the personal God, and its place was taken by the religion of Progress. "War and Peace" destroyed this idol and supplanted it by the adoration of Life.

From the "Confessions" we can see that this "life for Life's sake" no more gave satisfaction to Tolstoy; the eternal "whys" again closed all his ways. Anna Karenina gives an ethical solution to his doubts, and here we come quite closely to his new religion. As soon as Tolstoy accepted good and evil, as soon as an ethical fatalism becomes *the* power which directs human life, God is indispensable. The circle is closed, Tolstoy returns to the place wherefrom he left in his wanderings and searches for truth and justification of man's existence. And this new-old faith where *God* is the Deity which governs Life gives peace to Tolstoy, frees him from doubts. God is the foundation of Tolstoy's teachings. But it is not a God who requires worshipping. As Tolstoy says: "Religion consists neither in worshipping God nor confessing Him, but only in perfecting oneself."

Thus, the centre of gravity of Tolstoy's teaching is the ethical side of religion. And as the source of absolute ethics he regarded Christianity, but not the official, historical Christianity, which he thought to have been mutilated by deceit and lies. In 1881 Tolstoy edited his translation of the Gospels made into a simple, popular language. From that period and onwards all his activity, as a religious teacher, became directed towards expanding the ethical side of the Gospels. In his work, "What is my faith?" he introduces as

man's duty non-resistance to evil by force. This and self-perfecting will free humanity from evil, will lead mankind, which is the true Son of Man, to founding the Heavenly Kingdom in this world. Tolstoy brings everything into the realm of religion. In his book, "What should we do?" he comes to the conclusion that all the land belongs to God, therefore private ownership is immoral, it is against the norms of ethics. He wants to lead humanity to his ideal of anarchy through the medium of religion. Everything that humanity has created, if it does not fit this ethic frame, *i.e.*, if it has not the salvation of humanity as its ultimate aim, Tolstoy regards as evil. And as our life, personal and social alike, are not built upon the teachings of Christ, Tolstoy calls the whole contemporary culture "debauche."

And at this stage of his activity he rejects that which always was the highest and noblest self-expression of humanity—art. He rejects all the children of his own soul which he had begotten before he became a religious teacher. In his essay: "What is art?" he shows his utter contempt for Beethoven and Shakespeare. Tolstoy says: "art is that medium by whose help one man expresses his feelings to another. Art is lawful only when it expresses feelings useful to humanity, as the common love of people towards each other. In other words, if it transfers religious conceptions from the medium of the mind into the medium of the feeling, under the supposition that religious conceptions mean Brotherhood of Mankind." Tolstoy is quite right in saying that art is the instrument by which we can transfer things from the medium of mind into the medium of feeling; but he makes his deductions acceptable only for those who agree with him in admitting only purely religious conceptions as worthy of the artist. Therefore if the basis of the formula becomes different, if the conceptions of mind are not what Tolstoy's conceptions are, the result, *i.e.*, the art produced, will be different. Tolstoy made a general statement which has a relative value, but he at once limited it,

trying to make it, speaking mathematically, an absolute equation and not a function. The same dislike for music (and Tolstoy himself was very musical) he shows in "Kreuzer's Sonata," written in 1889, as music can carry a man away, can make him forget himself, and, therefore, Tolstoy condemns it. In this work, Pozdnishev discusses the relations between husband and wife. He condemns sexual life, and wants husband and wife to live in absolute purity, like brother and sister. When asked, what would become of mankind, Tolstoy answered: "If humanity has no aim before itself, why should it exist, and if the aim is reached, why should it continue?"

It comes as something unexpected to hear these words from Tolstoy, who has given us in his works so beautiful a picture of family happiness and of noble maternity. But Tolstoy was never slave of an opinion previously expressed. It is characteristic of the Russian spirit not to compromise, but to go to the extreme bottom of the thing, even if that leads one to painful conclusions.

In his last big philosophical novel, "Resurrection," Tolstoy returns to the same question with which he has previously dealt in "Anna Karenina," "The Devil," and others, to the question of suffering

which purifies man from his guilt. This is revealed to the hero Nekhludoff, he leaves everything, and follows Katiusha to Siberia. The Gospel leads him to a resurrection. This novel appeared in Russia with cuttings by the censor, as Tolstoy describes, in Ch. 39-40, the mystery of the Eucharist from a rationalistic point of view. He always rejected the mystical side of religion, valuing only its ethical teachings. In 1910 Tolstoy became excommunicated from the official church of Russia. The church has condemned the great thinker who wanted God to be planted in the heart of every human being! The same idea as in the "Resurrection" serves as fundament to the play, "The Living Corpse." Those who are guilty of accepting another man's self-sacrifice made for their benefit are condemned, though suffering may cleanse even the most selfish, inconsiderate man.

Tolstoy's activity as a religious preacher was crowned by his last act. On October 28th, 1910, the old count left his home and went as a poor wanderer into the world. He abandoned family, comfort, in order to go through all the hardships of life at the age of 83. The spirit was young, but the body was old. He died of pneumonia on the railway station of Astapovo, on November 7th, 1910.

## Four Serbian Folk Stories

From the Collection translated by GILBERT DETHICK

*"We Serbians have every reason to be pleased that now the only collection considered as the classical one is translated, and so ably translated, into English."*

CHEDO MIYATOVICH,

*Former Serbian Minister to the Court of St. James's.*

### II.—THE LANGUAGE OF ANIMALS

ONCE upon a time a man had a shepherd, who served him well and faithfully for many years. One day, as the shepherd was with the sheep in the fields, he heard a sound of hissing

coming from the forest. Wondering what it might be, he went into the wood, following the sound, and found that the dry grass and leaves were on fire, whilst on a spot surrounded by flames a snake was hissing. The shepherd stood still

to see what the snake would do, for all around it were flames, and the fire was coming nearer and nearer. All at once the snake cried to him: "O Shepherd! Save me from this fire, for God's sake!"

The shepherd held out his staff to her over the fire and the snake wound herself round it to his hand, then from the hand she crept up and twined herself round his neck. Aghast, the shepherd cried: "Oh! unhappy hour! What does this mean? Have I saved thee to my own destruction?" But the snake answered: "Fear nothing, but carry me home to my father, the king of the snakes."

The shepherd began to make excuses, saying he could not leave his sheep. "You need not be troubled about your sheep," said the snake, "no harm shall befall them, only come as quickly as you can." So the shepherd went on through the wood with her until they came to a gate made all of snakes intertwined. Here the snake whom he was carrying whistled, and immediately the snakes loosened each other, whilst she said to the shepherd: "When we come to my father in his palace, he will give you whatever you like to ask: silver, gold, precious stones, or any other precious thing in the world, but take none of these, only ask that you may understand the language of animals. He will refuse you this for a long time, but will grant it at last."

Meantime they were come in the palace to the father, who said, weeping: "In God's name, little daughter, where hast thou been?" And she related all her story, how she had been encircled by a forest fire, and how the shepherd had saved her.

The snake king then turned to the shepherd and asked: "What shall I give you for saving my child?"

"Let me understand the language of animals, I want nothing else," replied the shepherd.

"That will be no good to you," said the king, "for if I give you this power and you tell anyone else, you must instantly die, so ask for something else instead, anything you would like to have, and I will give it you." But the shepherd

answered: "If you are willing to give me anything at all, let it be the language of animals. If not, farewell, and God keep you! I want naught else." And he turned to go. Then the king called him back: "Stop! Come here! If you really must have it. Open your mouth." The shepherd opened his mouth and the snake king spat into it; then said: "Now spit into my mouth." The shepherd did so. Then the snake king again spat into his mouth. And after they had done this three times, the king said: "Now you understand the language of animals, go and God be with you! But, beware, as you love life, of telling anyone a word of it, for if you do, in that moment you will die!"

Now the shepherd returned, and as he went through the forest, he understood everything: what the birds said, and the grass, and everything in the world.

He found his sheep safe and none missing, so lay down to rest, and no sooner had he done so than two ravens came flying, perched on a tree, and began to speak in their language:

"If the shepherd only knew that, below the spot where yonder black lamb is lying, there is a whole cellar full of gold and silver!"

On this the shepherd went and told his master, who brought a cart, and they dug to the door of a cellar and carried the treasure home.

The master, however, being an honest man, gave the whole treasure to the shepherd. "My son," said he, "all this treasure is yours, for God has given it you."

So the shepherd took the treasure, built himself a house, married, and lived happy and content; and he was soon known as the richest man, not only in the village where he lived, but in the whole neighbourhood. None could compare with him: he had servants to tend his sheep, cattle, horses, many possessions and great riches.

One day, just before Christmas, he said to his wife:

"Prepare wine, brandy and whatever else is needed, for to-morrow we will take it to the farm for the shepherds, so that they, too, may make merry."

The wife did as he ordered, and next day they arrived at the farm. In the evening he said to the shepherds: "Now, all of you gather together; eat, drink and be merry, for I will guard the flocks for you to-night." And he went and watched by the flocks.

About midnight the wolves howled, the dogs barked, and the wolves said in their language: "May we come and kill? You shall have meat too." And the dogs answered in their language: "Come, so that for once we may eat and be filled."

But among the dogs was an old one who had but two teeth left in his head, and he said to the wolves: "As long as I have my two teeth left, you shall do no harm to my master."

All this the master heard and understood, and early next morning he ordered all the dogs to be killed, only the old one was suffered to live. The servants marvelled, saying, "What a pity, master!" But he ordered them: "Do my bidding!" And afterwards he and his wife returned home, both riding on horseback—he on a stallion and the woman on a mare. After they had ridden some distance, it chanced that he was in front and his wife behind, on which his horse neighed to the mare: "Forward; quicker! Why do you lag behind?" And the mare answered: "Yes, it is easy for you, you only carry one, I carry three; I carry the master's wife, who is with child, and I am with foal." Then the man looked round and laughed, and the woman, seeing this, whipped up her mare and came up with him, asking why he laughed. "Oh, about nothing, something just came into my head," replied the husband. But this answer did not satisfy her, and she went on pressing him to tell her why he laughed. Still he refused. "Peace, wife, what are you thinking of? Bless you, I hardly know myself why I laughed!"

But the more he refused, the more she insisted on knowing why he laughed. At last the husband said: "Well, then, know that if I tell you, that very instant I must die." But even to this she paid no heed, but teased him continually to tell her.

In the meantime they arrived home. Immediately on dismounting the husband ordered a coffin, and when it was ready he placed it in front of the house, and said to his wife: "Look, now I am going to lie down in my coffin and tell you why I laughed, but as I speak the words I shall die."

On this he lay down in the coffin and gave one more look about him. The old dog from the farm came, sat by his side and howled. And the man called to his wife: "Bring a piece of bread and give it to the dog." The woman brought a piece of bread and threw it to the dog, but he would not even look at it. Then the barn-door cock came and pecked at the bread. "Vile, greedy creature!" said the dog, "how can'st thou eat, seeing that the master of the house is going to die?"

"Let him die, if he is so stupid," replied the cock. "I have a hundred wives, I call them all together when I find a grain of corn, and when they come I swallow it myself, and should one of them show temper about it, I would soon teach her with my beak! And he has only one wife and cannot keep her in order!"

No sooner did the man hear this, than he sprang out of the coffin, seized a stick, and called his wife: "Come, now, I'll tell you what you so much want to know!" And, belabouring her with the stick, he cried: "This is why I laughed, woman; 'twas at this, and this!"

Thus he got the upper hand of her, and never again did she ask him why he laughed.

*(Another Folk Story next month.)*

# A Member's Diary

April 20th, 1922.

THE PROBLEM OF PEACE—THE LOSS OF WAR—THE IDEAL OF UNIVERSAL JUSTICE—SWORDS AND PLOUGHSHARES—"HE WHOSE NAME IS KINDNESS"—"CHILDREN'S HILFSKOMITE"—INTERNATIONAL FEDERATION FOR THE PROTECTION OF ANIMALS.

**I**N an address given before the British-American Club at Oxford by Professor W. E. Soothill, ex-President of Shansi College, China, the veteran missionary-educationist dealt with the problem of how the shrinking world may live in peace. Confining his attention to the Far East, of which he has had thirty-two years' experience, he indicated the spirit of antagonism which exists between China and Japan, and showed that this arose from economic pressure on Japan and from fear of foreign domination in China. "Japan," he pointed out, "has a population of fifty-seven millions to feed and clothe, a population which steadily increases by three quarters of a million annually." The vast, sparsely populated, and potentially wealthy mainland stands open. Korea comes under the suzerainty of Japan. China sees a threat to herself. The result is suspicion, friction, a boycott of Japanese commodities by China. Happily the next stage—War—seems likely to be averted. It was staved off up to the Washington Conference on Disarmament through China's own internal conflict between North and South, and Japan's troubles with America. But the Washington Conference (initiated, inspired and kept going by the desire and influence of American womanhood) has so cleared the air of immediate fear and passion that hopes are now entertained of a new era in eastern Asia in which Japan will find full scope for her expansion without threat to her neighbours. Professor Soothill stated the world-problem succinctly thus:

The world's most interesting days are before, not behind. You will have to face the difficult problems of the world's size and resources, its races, civilisations, religions, passions, and to find out how the peoples of this shrinking world are to live alongside each other in harmony, as well as how they are to be fed, clothed, and given the chance of a reasonable happy life.

Professor Soothill does not evolve an elaborate scheme for the solution of the problem, but makes a large, inclusive generalisation which, if taken as the pivot of one's outlook, must beneficently readjust the details of action. He says:

The only human and divine life of action manifest to me at present is that those of you who care should go with both hands open to meet men of all races with the offer of the best we possess in knowledge, experience and Christian friendship.

**P**ROFESSOR SOOTHILL speaks with a touch of the calm deliberateness of the East. We find the contrast of American energy in the utterances of Mr. F. B. Smith to an audience of Britishers and Americans in Tokyo, Japan. Mr. Smith described himself as "a plain business man trying to make his contribution to the great cause of better international understanding for the sake of lessening the possibilities of future war." Up to 1917 he was "no pacifist" he said. He is still no pacifist, but now his pugnacity is turned against warfare itself. He has found it out for the ghastly fraud it is. When he visited Europe after the war, "surely," he thought, "there must be some beneficial by-products of the war. But," he continued:

"I couldn't find them. It was all loss, from the first shot to the last. If the Christian Church does not cry out against this doctrine of the beneficial effects of war, this will be the saddest day for the last two thousand years."

Mr. Smith spoke of the Disarmament Conference as "the genuine thing, and perfectly sincere," but, he said:

"It breaks my heart to see that the best they are able to do is to talk about limiting armaments a little. Aside from the weapons of the police that may be necessary to keep the unruly in check, I would say to take the triggers out of every shooting thing in the world, and sink every battleship."

This, however, would only be a negative proceeding. Mr. Smith would go deeper and cut the ground from under the feet of war by promoting international friendship. He is emphatic on the duty of the Christian church to oppose the spirit of war with the spirit of brotherhood and love. "The doctrine of the Christian church," he said, "is opposed to class distinctions and racial discriminations." Unfortunately that doctrine, as interpreted and practised by people of narrow vision is not opposed to *religious* distinctions. And while Christian propagandists speak of showing "Christian friendship," and declare that the "new code of morals" which the world needs, "means the Christian church," we are still far from the millenium. True friendship needs no adjectives. True morals are based on universal laws, not on creeds. While there is left a vestige of religious pride and credal exclusiveness in mind and heart, we have not extirpated the

root of the most fundamental and poisonous "distinction" in human nature from which might easily grow new faggots for the fires of a new Inquisition were it not for the growth of moral codes and the spirit of freedom which, in the past, arose not from the church but in spite of it.

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THUS far the western mind on the subject of peace on earth. The eastern mind is not silent on the question. While the Washington Conference was in session in America, the Central Buddhist Association of Japan met, and, after deliberation, cabled a resolution to the chief delegates to the Disarmament Conference demanding, as an essential preliminary to world-peace, the abolition of race prejudice and other discriminations made between the nations of the world. Dr. Hishio, a noted authority on Buddhism, wanted universal peace to be established on the Buddhist ideal of universal justice. Another speaker, emphasising the same principle, said :

"If the peace of the world is to be established on a firm footing, the nations must first rearrange internal affairs in accordance with the principles of justice. In spite of the new *entente* (the quadruple agreement), there will continue to be risk of war, because war is the result of internal conditions, instead of external."

The speaker drove the point home to his Japanese Buddhist audience by declaring the necessity for Japan's getting rid of irresponsibility and faithlessness in political life as a means of allowing Japan to contribute fully towards the "attainment of universal peace." Here also the sense of exclusiveness implied in the phrase "the Buddhist ideal of universal justice" must be got rid of. Justice is not the property of Buddhism any more than friendship and morality is of Christianity.

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WITH characteristic promptitude and energy, Japan is translating her desire for world-peace into domestic action. The Imperial Educational Association has been formed with the object of promoting international understanding, and in order to do so, it means, among other things, to induce the educational authorities of Japan to make certain modifications and eliminations in primary school text-books which will rid the mind of young Japan of certain barriers against a true conception of the conditions that will enable world-peace to be secured. But besides tackling the work of extracting the war-poison from the veins of the rising generation of Japan, the association essayed the task of influencing international action in the same direction through the League of Nations by petitioning the League to form an International Educational Council. It recommended that "in such a Council there shall immediately be formulated a plan to set up a permanent bureau of

international education with various Committees. One of such committees, the appointment of which is in our opinion most urgent, is the committee on the critical examination of text-books. "The petition pointed out that the League's object of preventing war could only be attained by the constant promotion of all the organised influences making for international justice. The economic influence is now being organised by such means as the International Labour Council, "but," the petition laments, "the organisation of the cultural influence is sadly neglected."

No peace can last without cultural bases; without the rational co-ordination of the cultural heritage and outlook of each people with the rest—a co-ordination that will do away with ignorance and prejudice. But as we look critically into the prevailing education of each nation, we see all sorts of old prejudices wittingly or unwittingly inculcated into innocent souls. The education of people, we dare say, is still predominantly influenced by national egoism. So long as this egoism is allowed to persist, all other efforts towards peace and understanding, we are afraid, will be of no permanent value. We cannot, therefore, too strongly insist that without an international organisation of educational influences, which shall effectually counteract all the hidden forces tending towards imperialism and militarism, no League of Nations can possibly attain its object.

It is very much to be regretted that the League of Nations considered the project premature. However, the Imperial Education Association of Japan, not to be deterred by official cold water sprinkled on a burning human necessity, have linked up with the Workers' Education Association of England and other organisations having similar aims, and an International Education Association is in course of formation. At a meeting in the Imperial University of Tokyo it was decided to call an International Educational Conference. Eminent Japanese educationists have been travelling in Europe seeking to join up all bodies having the aim of ridding education of the war-virus, "and it is hoped," says a newspaper report, "that before long a start will have been made with the great work of making education a force on the side of peace and international friendship."

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THUS Japan sets about preparing the rising generation to desire, create and maintain a world-order fit for human beings in place of the present "sorry scheme of things." But she is not content to wait until the youngsters have become grown-ups. Her men of to-day are out against the interference of the military caste in the general policy of the civil Government, and recently, through the newly formed "Armament Limitation Association," launched a movement for cutting down the Japanese army and eliminating what is called double government. "The success of our movement is almost assured," said a member of the association, "for the majority of the people of the nation has lost patience with the meddling of the militarists."

**B**UT what is to be done with the vast engines of death and destruction that the war spirit has created, and that the Washington Conference has happily scrapped? Well, supposing they were quietly sunk, or allowed to rust to pieces, it would still be more sensible and economic than maintaining or adding to them. A little girl once, in enthusiasm for a good cause, prayed: "O Lord! make everybody vegetarians to-night," then the sagacity of the potential woman sensed an economic flaw in the absoluteness of her petition, and she sent a hasty postscript after it—"except a few to eat up what's left"—meaning the surplus flesh-food. It is not necessary for those who pray for the abolition of implements of warfare to except even a few to use up the out-of-work dreadnoughts. Henry Ford of U.S.A. knows a better way. The prophet Isaiah visualised a time when men should "beat their swords into ploughshares and their spears into pruning-hooks." Henry Ford adds—"and their battle-ships into motor-cars." In short it is proposed to break up discarded warships and melt their metal down to be recast into automobiles, trucks and farm tractors. And what about the unemployed shipbuilders and crews? Mr. Ford asked the question himself, which meant that he had an answer for it. Work had been started as a war measure on a nitrate plant on the Tennessee river, but had not been continued. Mr. Ford offered the Government forty million dollars for the plant and proposed to employ a million men on it. We shall be glad to hear from some American reader as to the outcome of these proposals.

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**T**HE foregoing paragraphs deal with the *struggle* towards peace. There is an exhilaration in combat which is apt to blind the combatants to definite accomplishment. A thing done becomes a commonplace. The golden age is always in front. "Man never is, but always to be, blest." Still there may be an inspiration in sitting down by a bivouac fire and recounting some steps of the march. Conflict is still afoot. Russia is starving, Germany is in trouble, labour is in revolt in South Africa, India is agitated, China is torn by civil war. And yet the last months of 1921 and the first months of 1922 go down to history rich in accomplishments of peace. Ireland, after seven centuries of struggle, has secured national freedom and the possibility of world-service; Egypt is on the verge of doing the same; a vast reduction in armaments has been accomplished; points of quarrel between China and Japan have been almost eliminated; an agreement between England, France, America and Japan reduces the danger of war to a minimum. These are not mere trifles. It is true that no agreement can be regarded as unbreakable while humanity remains human; yet much has been done to reduce provocation, to nullify self-interest, to

promote friendly intercourse, to dispel ignorance. To the remaining work we summon all our readers—the work of establishing peace in the kingdom of their own nature, of subordinating the lower to the higher, of clear and full thinking and pure and ardent feeling translated into persistent action whose centre is the "divine control" in the individual, whose circumference embraces all manifestations of the Divine Life.

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**I**F we closely observe the history of every religion, as time passes from the date of its first inauguration, we would find a certain process of change, a change in the relation between the outer form of the religion and the indwelling spirit within it. This process is visible in all institutions and among them is Religion. Every religion is a combination of an inner spiritual life with the form—doctrinal, sacramental, institutional, etc.—through which life finds expression and in which it is visibly embodied. Therefore every religion has its time of youth and growth, and then it has its period of maturity, and of realised splendour and dignity and power, and, lastly, it has its period of downfall, by the preponderance of form over its life. But the decay of religion is not the decay of the Spirit within, but only its form. And it is a decay to which every religion in the world is subject as the historian Gibbon very truly remarked, we have to consider not only *by* whom, but *to* whom a religion is given; and where a religion, as every religion must be, is handed over to the custody of every ordinary, fallible human being, limited in a hundred various ways, we cannot expect it to retain the purity, the largeness of vision, and the intense spiritual life which it had when it came fresh from its Founder.

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**J**UST as every religion in the past has been linked to a Civilisation, and when that Civilisation has disappeared has perished with it—so is it in the present also with all religions, and will be in the future. Civilisation must come and go, and with them religions will come and go also. Each is for a time only. The present religions like our civilisation must sooner or later fade and vanish—as we see at the present day—they are having no hold upon the people—to be succeeded in the fulness of time by other presentations of Eternal Truth, imbedded in Civilisations yet unborn.

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**I**T is interesting to note that in some of the great religions this combination of an eternal teaching with a succession of fresh interpreters of it is clearly understood. Both Buddhism and Hinduism believe in one eternal and unchangeable Truth. But a cardinal doctrine in both of these religions is the belief that, in order that men may be helped to grow into

knowledge of this Truth, many messengers are needed. Thus the Buddhist, although he looks to Lord Gautama Buddha as the fount and source of His faith, yet holds that He was not by any means the first Buddha, nor will He be the last. Just before the passing of Lord Buddha from this world, Ananda, the most beloved of His disciples, who was overcome with grief seeing that Lord Buddha was ready to leave his physical body, after suppressing his tears, said to the Blessed One, "Who shall teach us when Thou art gone?"

And the Blessed One replied, "I am not the first Buddha who came on earth nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened one, endowed with wisdom in conduct, auspicious, knowing the universe, an incomparable leader of men, a Master of Angels and mortals. He will reveal to you the same eternal truths which I have taught to you. He will preach his religion glorious at its origin, glorious at the climax and glorious at the goal, in the spirit and in the letter. He will proclaim a religious life wholly perfect and pure such as I now proclaim. His disciples will number many thousands, while mine number many hundreds." Ananda said, "How shall we know him?" The Blessed One replied, "He will be known as Maitreya, which means He whose name is kindness."

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**I**N the February number of the HERALD OF THE STAR we mentioned some facts regarding the work done in Switzerland for the hungry children of its neighbouring countries. We have occasion to give further information of what is still being done in the little mountain republic. At the end of February 600 children from Budapest who had spent eight weeks in Switzerland returned to their homes. Soon after their arrival there they and their parents sent most hearty thanks to the Zurich "Children's Hilfskomite."

While these Hungarian children were enjoying themselves in their holiday homes, consultations took place at the end of January between Dr. Nansen, the Swiss Red Cross and the Swiss "Children's Hilfskomite" regarding the best way of organising and carrying through the Swiss "Hilfsexpedition" for Russia. The undertaking comprises the organisation of a Swiss hospital, the working of Swiss kitchens and the distribution of clothes. It was decided that the first step to be taken was to send a train with foodstuffs and clothing in charge of some delegates of the Swiss "Children's Hilfskomite" and a small deputation of the Hospital Expedition to the town of Tzaritzyn on the Volga. There the needs of the Swiss Hospital are to be ascertained, and in a second train, following immediately, the needed hospital supplies of all kind and further foodstuffs are to be sent.

The management of the hospital expedition is entirely in the hands of Swiss doctors, the nurses, if possible, are also to be exclusively Swiss. The supervision of the kitchens is being undertaken by Swiss delegates, while the workers in the kitchens may be recruited from among the inhabitants of the surrounding country. The Swiss Red Cross and the Swiss "Children's Hilfskomite" amalgamated into one body for this work in Russia.

As soon as these plans were made known through newspaper appeals (there was no lecturing tour by Dr. Nansen), gifts were sent in from all sides and donations collected. Unfortunately there is also very much unemployment in Switzerland, a great many sufferers of all kinds are to be relieved and numerous benevolent institutions need support. Yet, in spite of these drawbacks the Swiss Red Cross had already by March 10th received Frs. 300,000 (22 frs. 30 cts. equals £1) and the Swiss "Children's Hilfskomite" Frs. 250,000 in cash, (Frs. 60,000 were contributed by schoolchildren) and over Frs. 80,000 worth of foodstuffs and articles of clothing. The federal council had also allotted Frs. 100,000 for the hospital.

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**O**N March 20th the first train of the "Children's Hilfskomite," consisting of 35 wagons, was being loaded in Basle with 50,000 kilos. rye, (1 kilo. equals 2lbs. 3½ oz.) 10,000 kilos. flour, 38,000 kilos. beans and peas, 47,000 kilos. soup preparations, 46,000 kilos. rice, 21,000 kilos. chocolate and cocoa powder, 10,000 kilos. sugar, 650 cases, each containing 48 tins of condensed milk, 3,000 kilos. infants' food, 6,000 tins preserved meat, 11,000 kilos. oatmeal flakes, 7,000 kilos. varieties of macaroni, 2,000 kilos. dried fruit, 2,500 kilos. rusks, 10,000 kilos. cooking fats, 2,000 kilos. various foodstuffs, 10,000 kilos. salt, 10,000 kilos. coal, 18,000 upper garments and underwear, one wagon filled with materials and utensils for the kitchens, and another one with Red Cross supplies. It is estimated that about 10,000 children can be fed during six months, or 20,000 for three months with the supplies on this first train. Four delegates of the "Hilfskomite" and three Red Cross doctors are going along.

In publicly acknowledging receipt of the sum of Frs. 48,931.55 contributed by the schoolchildren of the town (which at the end of December, 1921, counted 200,873 inhabitants), the Zurich "Hilfskomite" wrote, March 9th: "We thank the school authorities for their hearty sympathy, the teachers for their lively co-operation and the scout corps 'Glockenhof' and 'Baden Powell' for their willingness and the thoroughness with which they distributed notices and collected gifts. More especially, however, do we thank all the schoolchildren, who not only showed a joy in making sacrifices themselves, but who also helped in bringing together various gifts offered by others."

We read of a poor village boy, 12 years old, who wanted to help, but had nothing to give. So, on his own initiative, he drew, painted and sold bookmarks, earning thereby over Frs. 20, the whole of which sum he gave for the benefit of the hungry Russian children. He did for them what he had not thought of doing for himself. Children everywhere feel internationally, they are ready to help each other, race or colour makes no difference to them, that is probably one reason why the "Boy Scout" movement has been and still is such a success.

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**I** GIVE below a brief summary of the Quarterly Bulletin of the International Federation for the Protection of Animals.

Madame Maugham, in her editorial introduction to this first quarterly report, draws attention to the fact that the objects of the international protection movement are two: (1) Educative, the propaganda of the right idea, and (2) Practical, the immediate relief of suffering.

The purpose of the Bulletin is to inform members of what is being done in the different countries belonging to the Federation.

**DENMARK.**—With a population of three millions there are six animal protection societies, three magazines devoted to the subject, besides the annual reports and leaflets of the societies, and laws for the protection of animals and the restriction of vivisection.

**ICELAND.**—Effort is chiefly directed to the training of children in humanitarian ideals and conduct. There are no menageries, no performing animals and no vivisection. The animal protection league is taking up humane slaughter, hygienic conditions of domestic animals, and the feeding of birds during the intense cold of the winter.

**NORWAY.**—This is chiefly educative. A letter recently appeared in all the chief Norwegian newspapers begging the Head of the Roman Church in Norway to use his influence against the cruel treatment of animals in France, Italy, and other countries where Catholicism prevails. A law has lately been passed forbidding menageries.

**SPAIN.**—The animal protection society in Madrid was founded thirty years ago, and the Barcelona society dates back fifty years. The latter society organised a Fête of Birds last December. All wild birds for sale in the streets were collected and, in the presence of the school children of the town, were set at liberty. The Vegetarian Society is exercising a considerable influence in the direction of humaneness.

There is a movement against bull fighting, but so long as it remains a national institution, supported by King and Court, it cannot be suppressed.

**SWEDEN.**—The movement is chiefly concerned with humane slaughter and transport conditions. Certain birds are protected by law against capture and destruction.

**HOLLAND.**—There are laws regulating slaughter and the conditions of the cattle markets, and legislation relating to the ill treatment of animals generally. The Hague Animal Protection Society is greatly helped by the Prefect of Police who, when building is in progress, is always ready to provide special inspectors to see that horses are not overloaded or ill-treated.

**ITALY** has sent no report.

**ENGLAND.**—The work of the Royal Society for the Prevention of Cruelty to Animals is specially mentioned in this quarter's Bulletin. The work of the different societies—too many to be considered all together—will be taken in turn. Recent legislation includes the Plumage Bill, which forbids, save for certain specified purposes, the importation of plumage into Britain; the abolition of pigeon shooting; and the abolition of coursing within a confined space.

Members of the Federation are invited to send newspaper articles or reports dealing with animals to Madame Maugham, 23, Rue des Martyrs, IX. arr. Paris; or to Mrs. Baillie-Weaver, 2, Upper Woburn Place, W.C. 1.

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**T**HE following letter was sent out to members of the "Self-Preparation" group by Mrs. Dobbins, the Secretary of that Section for the U.S.A.

"Dear Group Member:

"Our Group is that of Self-Preparation. Let us see if we can ascertain what this Self-Preparation means, and how we are to accomplish it.

"What is this self which we are to prepare? It is a portion of that Greater Self of which all things are but a manifestation; a germ, as it were, in which is latent all the potentialities of that Divinity which is its Source. We are sparks of the One Great Flame of Life. Each individual life, in the world of Form, is separated from its fellow-lives, in order to develop certain qualities. In reality, viewed from the Life side of Cosmos, all life is One, manifesting through a multiplicity of forms. As one light seen through different coloured globes seems blue,

green, red, etc., so the One Life seen through different forms seems to be many instead of one. We should keep constantly in mind this idea of Unity manifesting as diversity.

"What do we mean by Preparation? We mean the unfolding of the latent faculties, capacities, and powers of the self into potent qualities to be used, in the world of form, in the service of the Greater Self. As the One Self has three aspects or manifests in three ways, so have the individual selves three aspects, and, in the course of their evolution, they are to develop or unfold and manifest them. These aspects are Will, Wisdom, and Love.

"I should like to warn you, at the outset, that the way of Self-Preparation, the way of Service is not easy. You should not, therefore, become discouraged, though you fail ten thousand times to live the ideals that you have before you, or even if for a time you should forget them. You are a creature of habit. Your environment, your character, your opportunities are the result of actions, thoughts, and desires indulged in for many years, yes many lives, reaching far back into the night of time. All this cannot be changed at once. Your watchword should ever be STRIVE, STRIVE. Though you have just arisen from what you consider an entire failure, keep your mind fixed upon your good intention, and try, try again, for no effort is ever lost; and by perseverance you will achieve, some day.

"Members of the Group for Self-Preparation should seek first to develop Love. In order to do this, we should always keep in mind the fact of universal brotherhood, that there is but one life manifesting in all the universe of forms, and that this life is the life of God. Our great desire should be to contact the life within each form, to see beyond the external to the life which is struggling for expression. That life is the same life as our own. When we see an evil person or thing, we should try to realise that there a form is holding the life in prison, and 'always watching for an opportunity to help,' we should seek to aid the indwelling life to a greater expression."

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"I SHOULD like for each member, beginning at the time of his admission into the Group, to read and study carefully the chapter entitled Love, in "At the Feet of the Master." After doing this, read the first paragraph, the first thing on awakening in the morning, concentrate upon it, fix it firmly in mind, and determine to practice the ideal it contains, through that day. At noon, recall this ideal and again determine to practice it.

At night, just before going to sleep, examine all your thoughts, emotions, words and actions of the day, which you can remember, in order to see how near you have lived your ideal; again determine to live it, and ask the Master to bless your further efforts. Do this with each paragraph for a week. When this chapter is finished, turn back to the first of the book and go through the whole of it in like manner, repeating the chapter on Love when you come to it. This will help to develop all three aspects of consciousness.

"I should also like each member to devote at least one half hour, daily—a longer period if possible—to concentrated study of those books, given in the list, which deal with the subject in which he is most interested. Try to understand thoroughly all that you read. Stop every few pages and review what you have read, choose all that you consider good and true in it, add your own thought on the subject, and fix the whole in your mind. This will develop concentration and help unfold Wisdom.

"All through the day, watch yourself carefully, and try to control your thoughts, emotions, words and actions, endeavouring to keep them constructive. Think before you do anything, 'is it true, kind and helpful?' If it is not all three, do not do it. Do each task your very best, concentrating your whole attention on the work as you do it. Do it heartily as unto the Lord and not unto Men.' This will develop Will and also Wisdom.

"I would suggest that members work with organisations in their respective cities and towns, if there be such, otherwise form organisations of their own for the various reconstruction activities needed, such as child-welfare, prison-correction, political, economic, educational reform, comparative religion and philosophy classes, animal protection, etc.

"Do not forget that all our qualifications should be used in service for others, none held for selfish gratification. Spirituality means union with God, and so with all His children. That is our goal. By sharing all that we are and all that we have with others, we come ever nearer to that goal. Let 'the Wisdom which enables you to help, the Will which directs the Wisdom and the Love which inspires the Will' find expression in the world of Form in service to your fellow-beings.

"If each member conscientiously carries out this program, as far as he can, our Group will eventually be an efficient instrument for the Master's use. May His blessing be with us in our efforts."

PERIX.

## Personal and of Interest

THERE was a general exodus from Adyar at the end of March. Mr. J. Krishnamurti, Mr. J. Nityananda, Mr. and Mrs. Jinarajadasa, Mr. Fritz Kunz, Miss Bell and Miss Pontz



LADY EMILY LUTYENS.

leaving on the 19th for Australia to visit Bishop Leadbeater.

We can imagine the joy with which he will greet once more the two brothers whom he left as children and who return to him as grown men. On their part the meeting will be equally joyous at seeing once more their revered teacher. It is good to hear that Bishop Leadbeater's health is very greatly restored under the fostering care of Dr. Mary Rocke, and that he is working as vigorously as ever.

The brothers leave behind them at Adyar a gap which will not easily be filled, but November

will, in all probability, see them back once more. We regret to learn that Mr. J. Nityananda's health still gives some cause for anxiety, the heat of Adyar having proved rather too much for him, but a cable received from Australia says that he and his brother are both well, so we may hope the voyage has proved beneficial.

Mr. and Mrs. Jinarajadasa will also be sadly missed at Adyar, where his gentle presence seem to be part of the atmosphere of the place. But both he and his wife unfortunately suffer from the Indian sun, and they have therefore decided to spend the summer months in Australia.

Our Protector, Mrs. Besant, had hoped to be of the party journeying to Australia, but it was not considered wise for her to leave India at that particular moment, when Mr. Gandhi's arrest might have caused trouble. She hopes, however, to follow later, and Mr. Warrington will accompany her on his way back to America.

The following day saw the departure of Mr. and Mrs. Christie and Mrs. Sharpe, returning to England *via* Colombo. They are hoping to spend some time in the South of France in order to break the change from Indian sun and warmth to the cold of an English spring.

Lady Emily Lutyens was the next to leave, accompanied as far as Bombay by Miss Arundale, who was travelling to Indore on a visit to Mr. and Mrs. George Arundale.

Mr. Arundale's many friends will be interested to know that he has recently been appointed educational adviser to Maharajah Holkar of Indore, one of India's most progressive rulers. The appointment obliged him to cancel his European tour, causing great disappointment to his many friends who were eagerly looking forward to his return to Europe, and to making the acquaintance of his very charming young wife. But we feel sure that Mr. Arundale will make a name for himself in Indore, and will have a fine opportunity of using his exceptional educational abilities.

Madame de Manziarly is travelling over India lecturing for the Star in various centres. It is no

light undertaking for a European lady to travel about India in the heat, and we trust that her enthusiasm will not outrun her prudence.

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Miss Dorothy Arnold, who accompanied her to India, has left for Japan, where she intends to settle for some months in order to help on the work of the Order and the Theosophical Society in that country. Miss Arnold was born in Japan and lived there until the age of fifteen, so she has exceptional opportunities for carrying on work in that important country, and we hope shortly to hear that Japan has been added to our sections.

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Of the workers who remain at Adyar, many will be leaving before the really hot weather sets in, for the cool breezes of Ootacamund. Mr. W. D. Brown, who has been in charge of the *Theosophist* for several years past, is taking a

well-earned rest, and Mrs. Cannan will carry on the editing of the *Theosophist* in his absence. Her many friends in England will be glad to know that Mrs. Cannan is very well, greatly enjoying the peace and beauty of Adyar, and finding that the heat suits her.

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Mrs. Charles Kerr is, as before, editing the *Adyar Bulletin* with much energy and ability, and will always be glad to receive articles from willing contributors.

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Adyar was very glad to welcome back Mr. Schwarz, the indefatigable Treasurer of the Theosophical Society. Mr. Schwarz had been taking a well-earned rest in Switzerland, his native country. Mr. Schwarz is the fortunate owner of the finest house on the Adyar Compound, where the sea breezes are cool even in the hot weather.

## Correspondence

### A REPORT

*Of the work done by the "Order of the Star in the East," in Iceland, from the time of the Congress in Paris, 1921, to the New Year.*

To the Editor of the HERALD OF THE STAR.

SIR,—After my return from the Congress in Paris this summer, I gave a lecture on the Congress of the Star before the members of the Star and the Theosophists, but the regular meetings were not resumed until October. I will enclose a *résumé* of how we have conducted our meetings this winter, but, besides that, we met for meditation on Christmas Eve, and had a commemoration meeting on December 28th. The Order of the Star in the East and the Theosophical Society have in common founded a political club, to discuss political and social questions, and an English club, for those who already know something in English, to give them an opportunity for practising English, if we, sometime in the future, would be fortunate enough to get an English-speaking lecturer. I am sending you one copy of the Christmas Magazine of the Order of the Star in the East here, which came on the market just before Christmas, and which, as formerly, is entirely run by one of the members. This Magazine has spread widely all over the country, and contains

both original and translated articles on the teachings of the O.S.E. and the T.S.

Three lectures, given to the Order of the Star in the East by the Editor of the Christmas Magazine, S. K. Pjetursson, were published before Christmas. They treat about what reasonable grounds we have for expecting the coming of a World-Teacher; they have also had a good sale. I want to mention that the Society has sent this Christmas Magazine to all clergymen in the country, and a few copies to each hospital in this town and neighbourhood. Since I returned this summer fourteen members have joined the Order of the Star in the East, so now the number of our members here is 140, and that is about 2 per cent. of all the inhabitants of this country. I want to take the opportunity of correcting a very bad mistake which somehow has found its way into the report of Mme. de Manziarly, published in THE HERALD last October. There it is stated that the number of the members in Iceland is greater than in any other section of the Society, because it has 10 per cent. of all the inhabitants in the country, but in my report I thought I distinctly stated it as 1½ per cent., which, at least with us here, means *per mill.*, not *per cent.* I should be obliged if THE HERALD would correct this. On December 28th last, we founded a section for children in the Order of the Star in the East, numbering

22; more children have already wished to join; there we try to inform the children about the teachings of the Star and the preliminary teachings of the Theosophical Society. The members of the Star here have from the beginning tried to support the Society for Prevention of Cruelty to Animals in Iceland. We have put special stress on founding such societies for children at different schools in the country; we try to awaken their sympathy with the animals, and point out to them how even the children can help their deaf and dumb brethren. Lady members in the Star and the Theosophical Society united in starting a sewing club, where they sew clothes for poor children in the town; this work will be continued.

Yours, etc.,

ADALBJÖRG S. NIELSSON,  
*National Representative for the Order  
of the Star in the East in Iceland.*

## ANIMAL PROTECTION.

*To the Editor of the HERALD OF THE STAR.*

SIR,—It is indeed pleasing to think that something is to be done in the Order with regard to the welfare of animals. In the January issue, you gave information of an International Group for the Protection of Animals, and it would be interesting to know how many of our members have joined it, or what practical result it has had in awakening a sense of responsibility in them. As one who has worked for a good many years for the welfare of animals, I have found an appalling amount of indifference towards animals amongst the public generally, and even amongst Theosophists and Star members.

Take, for instance, the wearing of furs and feathers—there is great cruelty in the trapping of animals for their beautiful skins and furs (which we covet), and yet members think nothing of coming to meetings with fur necklets and fur coats on, which have meant the destruction and suffering of several of their little brothers. Is it ignorance or sheer indifference? Personally, I cannot conceive how people can continue to wear furs and feathers, when once they know what cruelty is associated with this trade. In this climate, furs are quite unnecessary, and are only worn because they are becoming and for ostentation. It is quite possible to keep warm with wool alone.

Then take the question of cruelty to animals generally—how many of our members make it a point of honour to interfere in every case of cruelty they see, and indeed to keep their eyes open so that they shall not miss it? The R.S.P.C.A. is always willing to investigate any case of suspected cruelty, and to give admonitions and warnings where the case is not bad

enough for prosecution, thereby protecting the animal from future suffering. Any amount of good work can be done in this direction, and it speaks volumes for the necessity for vigilance when one reads a report of the R.S.P.C.A. on the number of cases they deal with *and the variety of cruel acts*. It may be difficult for a timid person to interfere and stand up against a bullying one, but it is excellent training in moral courage, of which one can never have too much, and it is surprising how indifferent one can become to anything but the welfare of the animal.

Then there is the meat question—a very debatable one indeed; but those who feel that they must eat meat ought to see that the butcher they deal with uses a humane killer.

A little observation in the streets will soon discover the cruelty of the bit in a horse's mouth, especially in backing a horse. Some horses' mouths are cruelly jagged by incompetent and bad tempered drivers. It is not generally known that this is a punishable offence. There is a humane bit on the market, and a knowledge of this in speaking to the drivers is often very useful.

Then, too, one can never raise one's voice too often against *sport* and the desire to kill for killing's sake.

Lord Lambourne, the president of the R.S.P.C.A. has been protesting for a long time against "cheap cruelty," and we ought to support him in every possible way, so that cruelty will be punishable by imprisonment instead of a fine, which is quite inadequate as a deterrent. *An enlightened public opinion can bring about any reform.*

There is also the question of performing animals and those on show. The writer visited a travelling menagerie with her little son some time ago, and it was really dreadful to see big and noble animals (which nature had destined for a free and open life amidst big spaces) penned up in small cages, with a lot of gaping human beings round them, who had paid money to watch their misery. These animals have to live their whole lives, travelling round the country, in these miserably confined cages, with a blaring brass band making hideous noises. It is almost incredible that human beings can find pleasure in such spectacles.

Is there no pity in our hearts for these unfortunate creatures that we exploit? Can we remain undisturbed amid all their groans and cries? Does it mean nothing to us that creatures should suffer for *our* sakes? Can we meet the Master face to face when He comes and feel that we have done nothing for His little ones?

To return to practical politics. If all Star members made a united effort to free the animal world from its burden of suffering, it would make an appreciable difference in its load, *and every individual effort helps*. A little thought and a little survey of the world generally will bring

home to one the necessity for removing this terrible load. Words are nothing, expressions of sympathy are nothing unless they are accompanied by Action.

The knowledge that the domesticated animals are so entirely at our mercy ought to appeal to our very best instincts. It is not enough that we should refrain from being cruel ourselves that is merely negative goodness, the acid test of our responsibility is to go out of our way to prevent other people being cruel, and to leave no stone unturned to better the condition of animals.

What is needed, I think, is for members of the International Group to join existing societies, such as the R.S.P.C.A., Our Dumb Friends' League, Anti-vivisection Societies, and so on, and work with them. They are already well organised and well established, and it is quite possible to work for these societies without subscribing to them, but I believe most of them take from a 1/- a year subscription upwards.

Yours, etc.,  
ADELINA B. HOLMES.

## AN URGENT APPEAL TO THE HUMANE.

*To the Editor of the HERALD OF THE STAR.*

SIR,—May I address the following, through your valuable columns, to one and all of your readers?

If you were to spend some days in the private slaughter-houses of England, you would readily support our Slaughter Reform Campaign. Do not turn away from this subject because it is painful reading. Do we in any way realise that there are no schools for slaughtermen, no fixed standard of efficiency or humaneness? Without a training, no one should be allowed to kill animals for food; meat derived from animals which have suffered pain and anguish is a danger to the public health—it is full of poison. Animals are still bled without being stunned; the pole-axe—the cause of terrible cruelty in the hands of the inexperienced, the heartless and the careless—is still in use.

Our object is to ensure the abolition of private slaughter-houses and the installation of humanely conducted sanitary Public Abattoirs. Other countries have accomplished this reform. Why not England, admittedly the pioneer in movements for the protection of animals.

The Ministry of Health has issued model bye-laws relating to slaughter-houses, with directions for the humane killing of animals. We ask you to use your influence on Town and Urban District Councils to hasten the general adoption of such bye-laws. We ask you to obtain a guarantee from your butcher that the home-killed meat you buy is derived from animals

slaughtered by humane and mechanically-operated instruments. Induce your butcher to buy and use the *Animal Defence Society's Humane Killer* (price 16/6, and sold without profit to the Society). Many advanced butchers have already adopted this instrument, which ensures a painless and instantaneous death to bullocks, horses, calves, pigs, etc. It does not damage the meat, and we hold numerous testimonials from butchers who praise it.

If you are willing to help in this campaign, send your name and address to Miss Lind-af-Hageby, Hon. General Secretary, "The Animal Defence Society," 35, Old Bond Street, London, W. 1.

Yours, etc.,  
(Miss) A. G. ALLEN.

## ANIMALS' WELFARE WEEK.

*To the Editor of the HERALD OF THE STAR.*

SIR,—To celebrate the 100th anniversary of the passing of Martin's Act (by which the principle of Animals' Rights was first recognised in English law), it is proposed to organise an Animals' Welfare Week—Sunday, May 21st—May 27th—as follows:

- (a) Clergy and Ministers to be asked to preach a sermon on May 21st, dealing with our duty to animals;
- (b) Head-masters and mistresses, and teachers generally, to be asked to devote at least one hour during the week to a lesson on the claims of animals;
- (c) Humane workers throughout the country to be asked to organise meetings in their respective districts;
- (d) A Public Meeting at Queen's Hall, London, on Friday, May 26th, at 8 p.m.
- (e) A Procession with banners and Mass Meeting in Hyde Park on Saturday, May 27th.

We feel convinced that all animal lovers will realise the unique opportunity which this demonstration will afford of bringing the question of animal treatment before the public.

In the name of the suffering creatures we appeal to your readers for help in raising the funds needed to carry out the above programme.

Yours, etc.,  
H. BAILLIE-WEAVER, *Chairman.*  
M. E. FORD, *Hon. Secretary.*

47, Hamilton Road,  
London, N. 5.

## AN APPRECIATION.

*To the Editor of the HERALD OF THE STAR.*

SIR,—I have been reading the April number with very great interest; there are some first-rate articles in it. I like, particularly, the one

on Auto-Suggestion, only I wish to goodness that the first part of the word had not been stereotyped; it is a mongrel word, and "Self-Suggestion" would have been much better. However, I suppose it is too late now. It is like the word "vegetarian"; people won't give up using it.

Yours, etc.,

EUSTACE MILES.

22, Ridgmount Gardens,  
Gower Street, W.C. 1.

a born Montessori teacher. Are there any amongst your readers who either individually or collectively would feel willing and able to contribute the necessary £60 per annum for two years?

Yours, etc.,

M. B. HAWLICZEK.

### BRACKENHILL HOME SCHOOL, LETCHWORTH.

*To the Editor of the HERALD OF THE STAR.*

SIR,—Will you kindly permit me if possible to interest your readers in one of the Brackenhill children, who, for nearly four years, has been supported by the Order of the Star in the East? In July she will be sixteen years of age, and her cot fees come to an end then.

We are very desirous of enabling her to remain at Brackenhill for another two years, in order that she may take the Montessori training, for which we have good facilities in Letchworth. She shows great ability along these lines, and is

*To the Editor of the HERALD OF THE STAR.*

SIR,—On Wednesday, March 29th, a gathering of about 200 young men and maidens of Zurich, Switzerland, resolved to found a "Young people's league for furthering the peace of the world." There was a lengthy debate concerning the programme to be carried out. It was unanimously decided that the chief aim must be to create everywhere a feeling of love and peace. A committee of seventeen was chosen to work out the rules and regulations of the league. The initiators consider Zurich as a suitable place from which to start an international peace movement of young people.

Yours, etc.,

C. KOFEL.

Monti Trinità,

Locarno, Switzerland.

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# THE Herald *of the* Star

VOL. XI. No. 6

JUNE 1st, 1922

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

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# Lecture

Delivered at the South Indian Star Convention

By J. KRISHNAMURTI

*(As Mr. Krishnamurti mentioned in his last month's Editorial Notes, his visit to Australia has made it impossible for him to send his "Notes" in time to reach this office before going to Press with this month's issue. We are therefore publishing a Lecture delivered by him recently to members of the Order at Adyar.)*

**S**INCE the Order of the Star in the East is in the process of re-organisation in India, the Headquarters of the Star requires the help of all the members, especially the help of the group and divisional secretaries whom the National Secretaries have appointed. It will help us greatly if they would answer letters, be punctual with their correspondence and generally fulfil the duties, which they have themselves undertaken, punctiliously and regularly, otherwise our task—or rather the task of the two National Secretaries—becomes impossible.

I am afraid that in India, as elsewhere, we conduct ourselves in spiritual matters with greater slackness and greater non-chalance than in the outside world, and our moral standard with regard to spirituality is distinctly lower than that of people in the outer world. Honour is misused and indiscriminate thought is allowed. The outer world is more critical and consequently we are easily affected by it; our substance and our comfort are governed by the public opinion of this outer world, and we have to fight the ordinary existing opinion of that world.

As yet there is no public opinion with regard to spirituality, we have to create it, and consequently we are rather slack in our behaviour in all spiritual movements, and we should therefore be careful to be punctual and up-to-date in all the tasks we undertake to fulfil. The world is not going to stand any nonsense, as I am

afraid we do in the spiritual world, for in the outer world our will is ruled by a greater will; the will that provides bread and butter. We dare not play tricks with it, for if we do, we know only too well that the consequences will be that we shall find ourselves in the street without food or comfort or the necessaries of life.

In the spiritual world, unfortunately, we can play tricks of every character, varying according to our emotions and will; one day we are pleased to do this, and the next day our emotions or feelings get the better of us and we have different ideas in consequence.

Now, in the spiritual world there is but one will, but one guide, and that is your own will; there is no one to dominate you, no one to rule, no one to order you to do certain things if those things are unpleasant, and above all—and this is where so many of us fail—there is no one who can hurt you physically and make your life utterly miserable and unbearable. You are your own master in this world of spirituality, your own guide, philosopher and friend, responsible for your own thoughts and actions, for the outside world does not interfere in these matters. In this world, the result of your actions, be they bad or good, is not immediately perceptible, and therefore you feel that you can be slack and do as you like, and that your ideas on spirituality are not of great importance. On this plane you are not affected by wrong actions and ideas

the very next day as you are on the physical plane.

In this lecture I do not want to go into a great many details, but only to show the broad principles on which the Order stands.

In the world of spirit you can, of course, have wrong conceptions about spirituality and the inner promptings of your conscience, but I want to point out that generally speaking it is not so much the ideas in themselves that are wrong, but the fact that they are made to suit our convenience and wills. Consequently we become more or less irresponsible and behave like children in such matters as are connected with spirituality, because, as I remarked before, there is no moral standard in spiritual matters, and we are left to our own conscience to do as we like, which often plays tricks with us, specially if we are feeble. Therefore, taking spirituality not seriously but lightly as most people do, we rush into such movements with our eyes shut and hope thereby to give a sop to our semi-awakened conscience, and I am afraid that in the majority of these movements we do find such convenient sops, and from that moment we become generally a nuisance to ourselves and to everyone around us. In my opinion (I may be wrong), the Order of the Star should not be such a body. I want the members to face the facts as they *are*, and not as they should be or as they think they should be, and I hope (I will take care of this for myself) that members will not find such sops in this movement, for I do not want to give sops of this kind, as I do not believe in lulling or putting to sleep the conscience. Conscience is there to be awakened and not to be put to sleep; it is there to guide us and not to be put in the background, and consequently I hope that members of the Order do not expect the movement to give them sops of this character.

We are most of us aware, I think, that the Order is a spiritual body, and we must take care to have people within the movement who comprehend that spirituality is hard to obtain and great beyond

imagination. I do not think that most of us realise, when we enter such bodies as profess to be spiritual, that if we mean business we must expect knocks—very unpleasant knocks too. We are too apt to think that we can attain Nirvana, Moksha, or whatever you like to call it, in a Pullman car, as Mrs. Besant expressed it this morning.

Spirituality, if it be real spirituality which inspires and guides, is not of that character; it may hurt and must, metaphorically, bruise us; our conscience must be a sword, and not a feeble thing to be kept in the background. I do not think that any of you people who belong to spiritual bodies realise this sufficiently; you do not like kicks or anything which alters the routine of your lives. Spirituality is meant to produce alteration and not stagnation. I do not think we realise this sufficiently, and I want to urge it upon each one of you.

As I remarked before, the outer world is stern, very stern sometimes, but the spiritual world is infinitely more stern. We have an idea, many of us, that if we are not suitable or learned enough for this world, we can at least become, or try to become, spiritual. Especially in India, this is one of the curses of all the great spiritual movements, that because we cannot do the outside things properly we think we can at least become spiritual, and are under the delusion that we can attain the unattainable. We are in the world first—the physical world, and only afterwards in the spiritual. It is no good walking with our heads in the clouds before our feet are firmly set on the ground as otherwise we shall fall into the nearest river.

I want to show you how fallacious we are in our conceptions and thoughts about spirituality.

I may be wrong in my opinions, but I want you at least to examine them. First of all it must be clear to everyone of us that the spirituality which so many of us are so eager to obtain (I do not know why) is not within the grasp of everyone. You must have advanced to a certain stage of evolution, you must have your

mind developed before you can perceive great truths, great ideas, and you must pass certain examinations as in a school before you can claim to be spiritual.

In order to be spiritual you have to possess certain definite things; first of all you must have a *will*—an indomitable will—that will fight constantly against any odds, that will be merciless in throwing off all shortcomings which weaken you, a will that cannot be swept aside when once it has seen the truth, and above all a will that must heal and wound at the same time.

To put it bluntly, I am afraid that very few of us are capable of having such a will; nevertheless it is one of the fundamental rules that if we wish to obtain that which we long for we *must* possess such a will; we must have a will that can hit and receive hits; a will that is not swept aside by pity, the ordinary pity; and finally, a will that is capable of standing against outside public opinion.

Here begins our difficulty—the great difficulty, for spirituality nowadays has come to mean something quite different. In the first instance it has come to mean that you must be sentimental, pull a long face, look bored, and be weak in things that do not matter, and obstinate in things that do matter.

It has also come to mean that one may be dirty physically and yet clean spiritually, that it is necessary to follow certain customs, because they were considered in some far off time to be spiritual and to be riddled with superstition. This state of affairs is the same all over the world and not specially in India.

I remember the other day, when I was in Benares, going to a temple (I forget its name). If I shock some of you, please bear with me.

First of all as I walked up the narrow street, there were mendicants on both sides with a few grains in their bowls; a little further on there were cows and bulls, and you can imagine the dirt they left behind! The squalor of the temple is beyond my description, and there were bakshishwallahs everywhere to show you the beautiful places of the temple for

money. There were two or three who followed me round, and, a fat priest was chanting Sanskrit shlokas which few of us understand, while above in the sunshine was the golden temple and below beautiful flowers swimming in dirty water. And I wondered to myself how many Star members and Theosophists had been to that temple, and I also wondered what they had done to eradicate this state of things, for it must be eradicated. Yet if we try to do it the outside world will consider us as heathen and not spiritual, they will say that we are westernised, and have ideas of cleanliness which our forefathers did not possess, and therefore are not spiritual.

The man who breaks caste, the man who marries his daughter at rather a late age, or remarries his unfortunate widowed young daughter is outcasted and ridiculed. (Here in India, of course, for this does not happen elsewhere.)

What are we going to do about it, we who call ourselves spiritual? I am one of those who believe that no one can attain to spirituality without dragging the whole world behind him, for if he wishes to attain to spirituality for himself it is not to my mind spirituality at all, and therefore we who want to be a spiritual body must drag the whole world behind us in our search for spirituality. Even though it does not want to be made spiritual we must make it so. What are we going to do about it? If the Order is to become the Order I wish it to be—a spiritual body which cleanses all things, every movement, every thought in life—we must take a hand in every department of life; we must be a spiritualising and cleansing force everywhere we go, for otherwise we shall die unregretted.

Here lies the first step to spirituality; to do certain things which we hold to be right irrespective of public opinion, because we are sincerely convinced that they are the right thing to do.

Most of us are convinced about certain subjects, we know what is right and what is wrong, but we go back from the atmosphere in which we can think rightly into the atmosphere of the outside world, and there we fall back into the old conceptions

of life ; there we have different ideas about spirituality ; there we have spirituality so deformed and mutilated that we can hardly recognise what is spiritual and what is not spiritual.

Now when we do certain things which we are convinced are absolutely right, we must be certain that our actions are not ruled by personal ambitions or spring from personal motives, and, above all, we must be certain that our conscience is not the conscience of a fool.

The Order of the Star in the East expects a great World-Teacher, and I am convinced He will teach us first and foremost how to be spiritual. He will teach the real spirituality and not the spirituality of sentimentalism, nor how the path that leads to that spirituality is to be made easier in the treading—on the contrary, it is going to be made much harder.

True spirituality is hard and cruel, and the World-Teacher, who is the embodiment of spirituality, is not going to be lenient to our weaknesses and our failings, and I want to point out to you this morning that He is not going to preach what we want, nor say what we wish, nor give us the sop to our feelings which we all like, but on the contrary He is going to wake us all up whether we like it or not, for we must be able to receive knocks as men.

A friend of mine the other day remarked with rather a humorous smile that the World-Teacher, if India is to accept Him, must appear in a set costume, *i.e.*, loin cloth and ashes ; He must be (this is my friend's remark) spiritual, and please the people by humouring their ideas on spirituality and travel third class. These are the conditions under which the World-Teacher must appear, and if He appears in any other guise He is no Teacher of gods and men.

I have no quarrel with my opponent (we have different ideas on the subject), but I am one of those who believe that cleanliness is one of the first essentials if you wish to be spiritual, and no teacher in the proper sense of the word is going to be unclean. I am sure that here the non-co-operating members will disagree

with me completely, since the advent of Mr. Gandhi has encouraged the idea that we ought all to travel third class, but I am against that. I should like on the contrary to abolish third class carriages and have only first class for everybody. I do not want to put on a loin cloth, but I want even fishermen to have as nice clothes as I have. We do not want to go down but up in evolution, and the Great Teacher is going to show us the ways and means of obtaining that ascending evolution.

We are often asked by members of the Order and by the outside world what the World-Teacher will teach and what line of action He will follow when He comes. Frankly, I do not know and I do not much care, and it does not matter specially, for I am not concerned for the moment with the future, but with the present, and especially with the attitude which we shall adopt towards His teachings when He comes. We are all so much concerned with trivialities that we forget the greater things ; we live so much in littlenesses that the great conceptions and the greater ideas of life disappear, and so I want the members—those who mean business—to put aside those little things and travel along the path which leads to the greater ideas and greater happiness.

The average Star member thinks that all problems—both personal and worldly—will be solved when the Teacher comes. Undoubtedly, He will point out to us the solution ; He will be as the sign-post who will give us the inspiration to do things which at present we cannot do, but we must be capable of walking beside Him on the path which He will appoint, and we must be able to read and understand the signs on the board, and we must be able to receive His inspiration and act upon it. He will be the rope up the ladder, but He will not act as a crutch for us as most of us expect. He is far too great. We can ask for His help, but we cannot use Him as a crutch to help us over difficult ground, rather will He give us inspiration, which will enable us to walk alone, as otherwise we shall not be able to comprehend the fulness of His teachings

or indeed to recognise the Great Teacher at all when He comes. To put it bluntly, not even a Superman can fill a sieve, and the majority of us are in the position of a vast desert of sand upon which rain falls, and which soaks up all the health-giving rain needed for the production of vegetation, but which does not give forth. The majority of us are willing to receive but never to give, the majority of us are willing to see others sacrificed rather than be sacrificed ourselves.

Now, the World-Teacher to my mind will be as a storehouse of enlightened happiness which will be opposed to the world, and we—whether Star members or not—must be able to receive Him in the proper attitude of mind that does not desire to cling to Him. To understand the greatness of His teachings, we must have a spark of that divine greatness, for otherwise we shall fail to recognise Him, for in order to recognise greatness you must be yourself great. To understand and accept exalted teachings you must be yourself exalted, if you will help the world you must be set on a mountain top, and it is for this reason that the Order exists. Its members must not do as most people do, walk with their heads in the clouds and do the little things of the world. If we are such a body, then when the Great Teacher comes, many of us will say, "I do not think this is the movement for us," and clear out, and so consequently I want to point out *now* what we have to do if we are to attain to that exalted position of helping the world, for to help the world we *must* be exalted and have greatness in us.

We are not yet great enough to undertake the task which we so lightly undertake to do!

The world looks aloft when it longs for exaltation, and we must be able to satisfy that longing by being ourselves exalted, and it is only when we have attained to such a position that when the World-Teacher comes we shall be able to understand His teachings and His conception of life, otherwise He will be too great for us and will be like the sun at which we cannot look because it would blind us.

What He will teach will not be very difficult; it will be straightforward and simple. The world, at the present moment, does not want complicated philosophical theories and truths. It wants some great Being to reiterate simple truths, namely, *be good*.

How many Teachers in the past have taught us that simple truth *be good*. And yet how few of us are in the real sense "good." I know the sense of the word has been misused, but I use it in its deeper meaning. We have succumbed so very much to unrealities, to the false doctrines concerning life that we have forgotten the very conception of that truth, namely, *be good*.

We accept the position that if we would be good, including all that that word means, we must suffer. Now, there are very few of us even in the Theosophical Society or the Star who would willingly suffer; we want all of us to travel to Heaven in Pullman cars, to have comfortable lives and an easy time. We are not willing to suffer, but when the Great World-Teacher comes He is going to make us suffer whether we like it or not, and members must be willing to receive these unpleasant truths.

Most of us have an idea that the World-Teacher, being the embodiment of compassion, will make our wearisome lives more pleasant and happy, but as I remarked before, He will show us the means to obtain true happiness and pure enlightenment, but He will not make the path along which we must walk—that path we must make and tread for ourselves.

Friends, if we try to be spiritual, and I do not want you to misunderstand that word, we must face facts. Do not let us put on spiritual blinkers, let us look at facts as they are; hard and cruel. And it is as necessary to adopt the attitude of looking at facts in the spiritual world as it is in the physical world; in fact it is far more necessary, for in the physical you are forced to do so, for otherwise you get knocks and hurts, whereas in the spiritual world the camouflage is greater for the moment, and that is the reason why I am so pressing upon members to be more

particular and precise towards the things which we are supposed to know and towards which we are directing our lives.

We must learn the new theory of recognition—the recognition that adapts itself to outer circumstances whether these be good or bad (for the outer circumstances do not matter so much).

What we must learn to do is to be adamant and never compromise in matters of principle, and this is the new path

which we must tread if we would follow the Teacher when He comes and in whom we are prepared to believe, and if we sincerely follow this path we shall be able to understand the message of the Teacher, to help the world and to lead it along some of the lines which we profess to follow.

Friends, I want you to go away from this Convention with this thought, "*be happy but never content.*"

---

## The Reformer

BY EDGAR W. PRITCHARD (*Australia*).

**H**UMAN society in whatever age, in whatever country, at whatever stage of its development, is composed broadly of three main classes. First there is the great middle class, people of just average intelligence and morality, who just fit the spirit of the age, and carry on the great bulk of its activities. Below them come the backward class, those who are below the average level in general development, and are unable to understand and live up to the standards of the day. Then in contrast to these, at the other end of the scale, we have the forward class, those who are in advance of their time in one or more ways, who are preparing the ground for the next great achievement of race evolution. This last class, in whatever department of life they may be working, are the reformers. They are the real leaders of the race. The average man by means of a fortunate birth, a good education, and favourable outer circumstances may rise to a high position in the great middle class, may become a king, or a great politician or financier. But only those who have greatness in themselves are able to prevail against all the obstacles which beset the path of him who shall dare to break down the old and

then build up the new, iconoclast and idealist, destroyer and creator in one. For his work is to reach out into the future to discover what is the next step, and then, having made the steep and difficult path plain and easy, to draw humanity up after him.

For human progress does not proceed by great mass movements, but rather by waves. Any new institution—be it a race, a civilization, a religion, a form of government, an industrial system, a new principle in chemistry or a new application in machinery—always begins with the most advanced people, then passes on to the average person, and finally disappears among the laggards. Thus the waves of progress roll down humanity, from top to bottom, and then sink into oblivion. And the process is continuous; for by the time one wave has reached the middle class, the forward class are rising to the next, and as the first passes through the backward class the middle class are developing the second, while the forward ones are reaching out to the third. So it may be said that the reformer lives in the future, the middle class in the present, and the undeveloped in the past; while there are the three or more movements in existence at the same time—the new being established by the forward class, the orthodox being

developed by the middle class, and the old disintegrating among the backward class. It is not meant, of course, that these three classes are divided by any distinct boundary lines. In point of fact they all merge into one another; but, nevertheless, the three classes and the three functions do exist side by side at every stage of evolution.

Let us take an example or two: First look at the great races of the world. Dominant in every direction is the great Aryan race, ruling the world not only in politics, but also in industry, commerce, science and art. Then there are the backward Mongolians, the remains of the great people who once occupied the lost continent of Atlantis, still carrying on a modified form of that mighty civilisation. While in the van of progress are America and Australia, still under the domination of European ideals, yet reaching out, physically, intellectually, and morally to the new race, which though as yet vague and indistinct, is still dimly discernible through the baffling mists of the future.

Or for another example: Look at the different schools of thought dealing with the constitution of matter. And in order to follow the future development of the new ideas, let us begin at a point, say, twenty years ago. About the year 1900 the theory was almost universally held in scientific circles that matter was composed of indivisible particles called atoms. These atoms, though extremely minute, were believed to be solid bodies, which could not be any further sub-divided. At the same time there still remained in some quarters the idea that matter is homogeneous—that is, structureless and of a uniform even nature. This was also the common idea of the unscientific public. But just about that time radium was discovered, and at once upset the orthodox atomic theory. For one of the properties of radium is, that, by continually giving off charges of force, it gradually degenerates into the base metal, lead; and, further, that the charges themselves when collected are found to consist of another element, helium. From these and other facts a new theory was slowly,

gropingly and laboriously built up, which declares that the atom is not indivisible at all, but is composed of charges of electricity interacting the one with the other; that matter—our tables and chairs, the trees and rocks and hills, the illimitable sea, the planets and the stars—everything, however large or however small, however light or however dense—is only so much force arranged in a particular manner. This theory is now generally accepted by orthodox science, while the old atomic theory is gradually passing away among the very conservative.

Thus we see that the function of the reformer is to discover and release new ideas, new motives, new methods. What then is his character, the particular human virtues, which fit him for his office? Before anything else he must be a dreamer. The things he works and longs for are all in the future; they only exist in the world of ideas. Therefore he must dream dreams and see visions, and build up a dream castle in Utopia, before he can materialise it into physical being, or preach it to his fellow men. And so all through life dreams are his meat and his drink and his inspiration, beautiful in their ideality, true in their perfection, and good in their power to inspire. Alas! how they are spoiled and distorted in the inevitable descent into matter. But yet it must be done, some inner urge commands it. And so he leaves his "singing and praying, and telling of beads," his worship of the ideal, and goes out into the world to preach it to all, his heart rent by many a pang to see his dream of perfection besmirched and distorted by the grimy hands into which it falls, yet hoping beyond hope that somehow, sometime, it will finally succeed in drawing all humanity up to itself, into its very bosom, to become one with it in very reality. For are not these dreams, however cloudy and dim, faint glimpses of the plan of the Logos, "God's plan for men," and are they not to that extent real and true and inevitably to be realised?

Then of motive power, the influence which leads him to seek inspiration in

dreams, and then translate them into action, there is an endless variety—love of knowledge, a passion for efficiency, sympathy with suffering, or a broad and deep love of humanity. But whatever it be it is insistent and commanding, driving him on with an imperious impatience, that will not rest till the end is accomplished.

So much for his character. Now what of his work? This begins and must always begin with breaking down. The ground must be cleared before the new building is begun. But this of itself is not sufficient, for the building-up process must go hand in hand with the pulling down. Nature abhors a vacuum, and if the gaps are not soon filled up deliberately by design, they will soon be filled with something even worse than the obsolete institutions, which have been destroyed. So destruction or dissolution and construction or reconstitution must go on together. For the former he must be persistent and forceful; for inevitably he must be continually breaking up the people's most cherished idols, always disturbing the *status quo*. For him there is indeed no religion or custom or institution whatsoever higher than truth, and he must hammer away at them all. The very fact that a thing has become orthodox, generally accepted, is a sign that it should be altered, that something should at least be getting ready to take its place. So whether he concentrates on one line, or spreads out his energies in all directions, he must be an iconoclast.

Then for the creative work he must, above all, be original, able to think for himself, to throw off all the shackles of convention, and branch out on his own account. He must take nothing for granted, but must probe all things to the very quick. He must find their origins and their inner meanings. And then, having turned them inside out, and examined them through and through, he has to begin all over again and blindly grope for a remedy; a new theory, a new plan, new expedients. Ideas gradually come, vague and nebulous at first, but eventually clarifying and becoming more

defined. Sometimes the nebulous stage occupies one man's whole life, and is then taken up by others and made concrete and practicable. And while it is gaining in complexity and definiteness as an idea, it is also gathering adherents and building up an organisation on the physical plane through which to function. And so on and on until it is so defined and so well organised that it captures the bulk of the people, and becomes established as quite the proper and orthodox thing.

But who shall tell the difficulties of the reformer's work? Does he wish like Watts to make an improvement in the steam engine, he must train up his own workmen to make the improved parts. Does he wish to bring about a reform of diet, he must search out a supply of the new foods, and pay more for them, or even learn to grow them himself. Does he wish to found a new religion, he must attract sympathisers to form a church. And all the while he must make a living for himself, and perhaps a family, in a world that is wholly unsympathetic if not actively antagonistic. It is only a year or two ago that Mme. Curie, the discoverer of radium, was asking for fifteen grains of the metal, which she had given to the world, for the purpose of making further experiments on the cure of cancer; while at the same time an American company was making millions of dollars a year by extracting it from the earth, most of it to be spent by the shareholders on their own pleasure and luxury.

The difficulties would indeed seem to be so great that they could never be overcome were it not for the help, encouragement and inspiration of Those Who stand behind the evolution of this globe. The whole world is under Their guidance and protection, but especially the reformer, giving him that wonderful confidence and persistency, that courage and wisdom, that quick judgment in crises, and those marvellous escapes from personal danger.

And, lastly, what is the reward of all these trials and sufferings? On this physical earth plane, nothing. Reviled, slandered and tortured by the orthodox

majority, with its huge vested interests, he usually dies without seeing any result for all his labour. Years afterwards, perhaps, when his ideas have descended to the middle class, a monument is raised to his memory by the very people who are still torturing his compeers in the present. Perhaps that is some consolation, as he looks down from higher worlds, to see his ideas gradually becoming general, much modified, perhaps, to suit the lower mental and moral standard of the

great mass, but still his ideas nevertheless, quite real and recognisable. But the chief reward after all must always be in his own inner consciousness of the truth, beauty and utility of his dreams, and in the joy of their contemplation ; in the consciousness of having done his duty, of having expressed himself ; and last, and greatest of all, in the approval of the Great Super-Reformers, whose purposes, whether consciously or unconsciously, he has been fulfilling.

## The Inner Life

# Re-incarnation

By F. W. HALL

**R**E-INCARNATION — Re - birth in human form, as distinguished from Metempsychosis, or re-birth in the form of an animal, is one of the fundamental tenets of Theosophy. It has been stated, that upon the truth of the twin doctrines of Re-incarnation and Karma, the teachings of Theosophy must stand or fall. If this is so, can re-incarnation be proved? Has any conclusive evidence been adduced up to the present to substantiate this doctrine? or do we believe in it merely because someone, whom we look up to as being wiser than ourselves, has said—it is so?

Many people have claimed to have received satisfactory proof of this teaching, but in all these cases we are reluctantly compelled to admit "that what is proof for one, is no proof for anyone else." The number is not few of those who claim to be re-incarnations of the celebrities of history. We have quite a number of Cleopatras, Julius Cæsars, etc., but we never hear of one who was a washer-woman, or a street-sweeper, and we are inclined to look askance at evidence of such nature as this.

The apple falling to the ground demonstrated to Newton the universal law of gravitation, or attraction and repulsion, and though we may not be able to prove re-incarnation as the scientist will prove the aforementioned law, yet, as straws show which way the wind blows, we may be able to put forward for consideration certain phenomena which cannot be explained by any other hypothesis than that of re-incarnation.

Many attempts have been made to show that re-incarnation is a logical necessity in a universe governed by law and order ; that it is inevitable and rational ; that it answers the various problems of life ; the differences in life, why we love and hate, and why some are drawn together and others driven apart.

But, if re-incarnation is a logical necessity in a well-ordered Universe, why does one man accept it and another man reject it? To say that this law appertains to the Universe equally as to our Planet necessitates a considerable strain upon our credulity. And this is so especially as the theory of re-incarnation belongs to that which we call the Occult and Occultism teaches us that life on other Planets cannot

be apprehended from a knowledge of life upon this planet ; that the life and consciousness of this planet is peculiar to itself.

If we cannot speak with certainty as to other worlds than ours, may we assume that re-incarnation is a law related only to the life and consciousness of our own world. And if so, is it arbitrary in its action ; is it applicable to every unit of the human race throughout the whole period of his existence upon this planet ? Or may we look upon it as a "force" which holds us in its sway so long as we are content to drift through life, as a boat drifts with the current in the river, but which may be overcome if we should so determine.

The Occultist will tell us that our Planet, with its interior globes, is governed by seven Planetary Spirits or Regents—the Seven Spirits before the Throne—sometimes spoken of as the Seven Rays. The Ray or Colour of the presiding Regent of any particular globe is the predominant one, although all Seven Rays are in manifestation on that Globe. Would re-incarnation apply only to some one particular Ray and all those who come under that Ray or have come into manifestation under the influence of that Ray ? All men are not governed by the same Ray, and in such a case re-incarnation may be true for one man and not for another.

Probably all the religions of the world teach the necessity of re-incarnation. They, however, show that it is only under certain conditions that it is inevitable, that it is possible for man to obtain liberation from the cycle of births and deaths.

In the Bhagavad Gita, the Lord Krishna points out to Arjuna how all things change, change is inevitable, death follows birth ; re-birth follows death. "As putting off worn garments, a man takes others new, so putting off worn-out bodies the lord of the body enters others new. . . . For certain is the death of what is born and certain is the birth of what dies ; therefore, deign not to grieve in a matter that is inevitable." And then he goes on

to show Arjuna how liberation may be obtained. "Those who vow to the gods, go to the gods ; those who vow to the Fathers, go to the Fathers ; those who sacrifice to the departed, go to the departed, and those who sacrifice to Me, go to Me."

"He who with love gives me a flower, a leaf, a fruit, or water, this gift of love I accept from him who is self conquered."

"Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest, whatever penance thou doest, O son of Kunti, do it as an offering to Me."

"Thus shalt thou be set free from the bonds of works, fruits of deeds fair or foul ; thy soul united through renunciation and union, liberated, thou shalt come to Me."

"Set thy heart on Me, sacrifice to Me, bow down to Me, thus joining thyself to Me in union, and bent on Me, thou shalt come to Me."

Another Teacher has said, "Him that overcometh, I will make him a pillar in the house of my God, and he shall go out no more."

Thus according to the Eastern teachings it is possible to free oneself from the cycle of births and deaths.

David Hume has well said that re-incarnation "is the only system of immortality that philosophy can hearken to." When, however, we come to a critical analysis of this thorny question, we are brought face to face with all manner of statements that the scientific mind is compelled to regard with the gravest scepticism. Though most of the statements regarding the past incarnations of celebrities of the present day carry with them on their face a greater or less appearance of plausibility, there does not appear to be any way whereby we may establish their truth or falsity. The most plausible cases are to be found in the East and especially in Burma, where there are many children called Winzas, who have distinct recollections of having lived before, and their power of remembering their past lives is quite accepted as a fact. This memory of past incarnation usually disappears

as the child grows up, although it is sometimes retained by the adult.

What is it which governs the length of time elapsing between incarnations? We have periods ranging from 100 years to 2,000 years and more. On this point we are totally in the dark, and all that we can say is that it does not seem an unreasonable presumption that the strength of the physical desires and the love of life on the material plane would act as a natural incentive to draw the spirit back to re-embodiment among the scenes of its earthly joys and sorrows. Another theory may be put forward, but this also is incapable of substantiation, that the length of life in the spirit world is regulated by the richness and fullness of the experiences in this; that, in short, the experiences of this life serve in a sense as material for the ego's spiritual career, and that when this spiritual food has been used up, the spiritual life is automatically brought to a close.

Most men during their earth life usually belong to one or more social or educational institutions such as clubs, churches and the like, and at each he meets with different groups of people gathered together for various purposes. In like manner an ego may belong to several spirit-groups and periodically incarnate with one or the other, and thus meet with such of his old spirit friends as best suit his desires and further his development. These Egos are attracted to each other by their similarity of interests, aspirations and desires. It would be possible for such groups to arrange to incarnate together at the same period and in the same locality, and thus become fellow workers in science, industry, art, invention, social reform, etc.

Probably the most interesting line of research is that in the regression of memory by means of hypnotism and consequent verification of data. This is the line followed by De Rochas and others, and in all probability will be considered to be the most scientific one. It is a well-known fact, at least to psychologists and occultists that there is a part of the human ego, call it the subconscious mind, subliminal mind,

the submerged or larger self, or by any other name you may prefer, in which all the experiences and knowledge acquired are stored up and indelibly recorded. These records of the past can, under certain circumstances, be recovered and read, and repeatedly made to divulge their contents. Moreover, they not only go back to the earliest childhood and to the parental state of the person, but back through the ages to former incarnations. Nothing is ever lost which has once been imprinted on that wonderful Log or Book of Fate of the Ego.

The Teacher has said "there is nothing hid which shall not be revealed," and if there is such a record as this Book of Fate, if there is a veritable Judgment Book as the Christians call it, the realisation may well cause some of us to squirm a little.

Madame Blavatsky once said, in speaking of the psychic faculty of psychometry, that "The psychometer, seeing a morsel of a table a thousand years hence, would see the whole; for every atom reflects the whole body to which it belongs." Anyone who has witnessed the exercise of this faculty of psychometry will at once admit the truth of the statement.

When a psychometer takes an object in her hand, for the purpose of gathering the facts connected with its past history, the knowledge of those facts may be presented in one or two forms. They may appear as pictures, after the manner of a cinema film; the scenes connected with the object unrolling themselves before her inner vision in their successive order, or the facts may be received as mental impressions, or as when we exercise the faculty of memory, the recalling of past events, as though we had taken part in those events ourselves. An article, such as a ring, worn perhaps by some Egyptian Princess in the days of the Pharaohs, would, in the hands of a good psychometrist, bring rolling before the vision all the past history of its original owner in all its minutest detail.

As we look around us and notice the works of man which he has constructed for his use, we see that they, as well as

the scenes through which he has passed, tend to drop into oblivion. Matter decays, it disintegrates, it passes from the normal sight, and, to all intents and purposes, it has ceased to exist. But has it? Science says not so, it has merely changed its form, it has changed from a low rate of vibration into a higher one. The disintegration of the chemical atom as observed in the phenomenon of radium, and some other substances, is in fact the evidence that that process is now going on. Occultism tells us that the highest form of matter with which we are concerned in the phenomenal Universe is that of the mental plane, mind stuff, as some would call it. It passes from this plane of intensely high vibration into others of a much lower rate, and finally reaches what we call solid matter. But it does not stop at this point, it returns again to that high state from which it had previously emerged.

Man has a mental body, built up of the atoms of this mental plane; he has a desire body which is built up of the atoms of the astral plane, the plane of desires and emotions; he has a physical body built up of the atoms of the physical world.

Certain aggregations of atoms form molecules, certain combinations of molecules form cells, and millions of these cells form what we know as our bodies. Physical Science in perfect accord with Occultism will tell you that man is constantly changing these cells for other cells, these particles of matter for other particles of matter; in fact, that he changes his physical body entirely once every seven years. A similar process goes on in much the same way with his finer bodies belonging to the astral and mental planes.

Every particle of matter, however minute, is endowed with life, a spark of the One Divine Life. It contains within itself the possibility of responding to every vibration with which it may come into contact, it is "conscious" of these vibrations, and having once vibrated in a certain manner, it evinces a tendency to repeat that particular vibration whenever it has an opportunity. These vibrations in our bodies are the basis of what we call

our thoughts, when we become conscious of them. Any of this matter which is constantly floating around us may at any time be absorbed by us, if the rates of vibration are sympathetic, or in harmony, drawn to us by affinity, attraction or gravitation. Once it is assimilated by us, its consciousness becomes a part of our consciousness, although we may not necessarily realise it, because our consciousness is not confined to the brain; every cell of our body is conscious and the totality of that consciousness goes to make up what we sometimes call the sub-conscious mind. Should the rate of vibration of these particles be sufficiently strong as to set up sympathetic vibrations in the brain matter, then we might become so conscious of them as to imagine the pictures they set up in our mind-stuff was a part of ourselves, a memory as it were of some scene in which we had taken a part, yet in reality the scene had nothing to do with us, we are merely exercising the faculty of psychometry. All the cells of our bodies have a memory of their own and form a connecting link, placing their possessor *en rapport* with the personality to which they may have originally belonged.

These vibrations are passed from cell to cell; from the older cells to the newer cells; from father to son, as it were; no vibration is ever really lost. Every event through which we pass; every emotion to which we give response; every thought which we allow to affect us, is registered on the various particles of our bodies by a rate of vibration. Whenever the cells are made to vibrate again at that particular rate, no matter what the length of time may be which has elapsed, from whatever cause that impulse may come, we get a memory of the scenes, etc., which belong to it.

This faculty of the atom to respond to a previous vibration, to store up within itself an impress of all that it has ever passed through, is taken advantage of by the Ego in its pilgrimage from the spiritual worlds, through the dense worlds of matter, and its return again to its Father's home, the pilgrimage we speak of as Evolution. The ego, in its descent into matter, has

retained one atom of each plane through which it has passed. It has retained one atom of the mental plane, one atom of the astral plane, and one atom of the physical plane. From these particular atoms it has never been separated, it acquired them in the first stages of its pilgrimage, and it will retain them until its journey is accomplished and rest and peace are found in Nirvana.

These atoms preserve within themselves, as vibratory powers, the results of all the experiences through which they have passed. As in the case of our illustration of the atom of the table, so this atom of our physical body retains the impressions which have been imprinted upon it during our contact with physical life. And in like manner all our passions, desires, loves and hates have left their impress upon the permanent astral atom; all our thoughts, all our mental activities have left their imprint upon the permanent mental atom.

These permanent atoms, let it be understood, are retained by the ego, not only through physical life, but also through the period covered by our transition from the physical plane to the Devachanic plane—Heaven world—and the return to physical birth again. Thus the ego ever retains the permanent atom of the physical plane, it never loses contact with the outer world. After a period of rest in the Heaven world, or Devachan, the ego takes up its pilgrimage once more, it begins a new descent into matter, it returns again into the world of physical life with all its associated joys and sorrows, it returns to reap what it has sown.

Let us for a moment endeavour to glimpse at some of the stages through which it must pass ere it takes its place once more amongst us, to be recognised by us as a fellow being.

We must first of all rid ourselves of one common illusion as to the shape or form possessed by the ego in the Heaven world.

We must understand the human form as gradually dropping away until in the place of that form there appears a form of mist or flame, and within this flame

is the Spiritual Triad—the Ego—and the permanent atoms of the three planes of manifestation.

One of our so-called natural laws is that of Gravitation, and in speaking of the after death experiences of the soul we say it gravitates to this or that plane with which it is in affinity or harmony. Now, gravitation is only one-half of a law which governs the ego on its pilgrimage. The law is Attraction and Repulsion. We attract that with which we are in harmony and repel all else. All particles of matter tend to attract all other particles of matter whose vibrations are harmonious.

Gravitation, attraction, affinity—that is the sword of fate or the wreath of roses which awaits the ego upon its re-awakening.

First, then, the permanent mental atom begins to vibrate in response to the quickening impulse of the ego, and commences to draw towards it matter with similar vibrations; then as that impulse passes downward, a similar process goes on with the astral atom and the physical atom. All the matter of the different planes which is attracted to the various permanent atoms set the type, as it were, for the new personality. But if left to itself and a purely mechanical process, the results would prove disastrous to many egos. The amount of suffering, for instance, entailed by a previous life of viciousness, could not be supported in many cases, and instead of the ego progressing, it would merely go from bad to worse. Thus it is that the Lords of Karma step in at this juncture and permit the ego to only attract a sufficient amount of matter of a particular class of vibrations as will ensure his reaping just so much harvest as he can bear, replacing that which they reject by something which will tend to encourage him.

We must look upon the mental atom as attracting to us that class of thought to which we have been accustomed; the permanent astral atom brings to us such desires and passions as we have previously entertained; and the permanent physical atom brings to us all that we have inherited from the outermost field of action.

In brief, we are to-day, the sum total of all our past thoughts, desires and actions.

How, then, do we regain the memory of our past lives? When the sense centres are at rest, when we have drawn apart from the activities of life around us, when we are in what is sometimes termed a "brown study," or when we have entered into the "Silence," then it is that the permanent atoms are free from the incessant hammering of a multitude of vibrations and are free to vibrate in the manner to which they have previously been accustomed. They are enabled to respond to vibrations which are in existence at all times; vibrations to which they have responded many times before, but which have been drowned out, as it were, by the newer and more violent impacts of physical life. Mrs. Besant, in her "Study in Consciousness," says: "Every event is a present fact in the Universal Consciousness. Everything that occurs in the Universe of the Logos, past, present and future, is ever there in His 'all-embracing consciousness', in His 'eternal Now.' All memories are recoverable because all possibilities of image-producing vibrations are within the consciousness of the Logos, and we share in that consciousness the more easily as we have previously shared more often similar vibrations; and here comes in the value of these permanent atoms; they thrill out again, on being stimulated, the vibrations previously performed, and out of all the possibilities of vibrations of the atoms and molecules of our bodies those sound out which answer to the note struck by the permanent atoms. The fact that we have been affected vibrationally and by changes in consciousness during the present life makes it easier for us to take out of the Universal Consciousness that of which we have already had experience in our own, whether it be a memory in the present life, or one in a life long past, the method of recovery is the same."

We often contact these "memories" when we are asleep. All forms of matter are governed by the Cyclic Law; matter

moves in circles, and the circles are of various dimensions. It returns to a given point in periods of time which are governed by the law of Action and Reaction. History repeats itself. When, during sleep, we contact the matter of an event in which we have taken some part, we may become sufficiently conscious of it as to give rise to a "rational" dream. But sometimes two or more cycles meet, and the confused vibrations to which they give effect cause us to have an "irrational" dream.

The popular objection to re-incarnation that so many people have had quite enough of the present life and would not wish to repeat it, to return for another dose, is based more or less on sentiment. Man is the sole arbiter of his fate, and when he gets to the other side and sees his errors, his follies and selfishness, he in most cases will be very glad to get back again and make good. Whatever the experiences may have been, happy or sorrowful, every spirit has an unconquerable longing for earth life and embodiment, knowing subconsciously that when lived in love and in the service of the race, it is infinitely sweet and worth while.

As we give ourselves more and more to the service of humanity, we shall find that the desire to return will grow stronger and stronger, we shall find ourselves following the path already marked out by the feet of our Elder Brothers; the time will come to us when we shall renounce the joys of the heaven-world that we may return the sooner to help our struggling brothers.

If re-incarnation be accepted as a fact, let us build wisely for the future. Instead of railing at our "fate," let us say in the words of the Teacher, "That He who governs all things well, knows what is best for us." The Great Teacher has said: "Him that overcometh, I will make him a pillar in the house of my God and he shall go out no more."

Ours, then, will be the choice, to dwell with Him for evermore, or to return as one of the great Teachers of a future humanity.

# We Thank Thee

BY EMELINE HARRINGTON

**O** GOD, at morn, at noon, at eventide, we lift our hearts to Thee. We thank Thee for the solid earth beneath our feet, and for the inexhaustible wonders of the sky above our heads ; for the healing winds and purifying waters, for the strength of the hills and the treasures of the mines. We thank Thee for all the material benefits that sustain our daily lives, and for the world of thought and feeling in which our spirits are at home ; but, most of all, we thank Thee for Thyself ; for the certainty that Thou art our Father, in heaven, and on earth, and in all imaginable worlds ; and that Thou art Power, and Wisdom, and Love ; and that we are Thy children.

O, Thou Life of our life, we lift our thoughts to Thee in thanksgiving and praise. We accept the gifts of Thy love that strengthen our bodies, and uplift our spirits, and purify our hearts' desires. Grant us each day a fresh knowledge of Thy power and Thy goodness, and draw us ever into a closer communion with Thee.

Ever Blessed One, in Thee our souls abide. Open our eyes to the beauty of holiness. Unstop our ears to the music of Thy life in unfolding blossoms and whirling suns, and Thy still, small voice, within our hearts. Warm us with Thy unfailing love. May we grow from day to day ever nearer to Thee, till the curtain lifts, and we pass out of this world of shadows into the light of eternal day.

Eternal God, what is our earthly life, compared to Thy never-ending years ? Even as a flitting cloud that glows and changes, and in an hour has vanished ! But, we rejoice that these days of our life, even though short and full of trouble, are the beginning and not the end ; for Thou madest man to be immortal, and hast

given unto His spirit the image of Thine own eternity. May we live in Thy sight with serene faith and unflinching hope, as befits the children of Thy love.

Ruler of All Worlds, we thank Thee that, wherever our mortal feet may tread, whether along the flanks of a volcano, or quiet inland meadows, or by the roaring sea, Thou art our dwelling place in all generations. We thank Thee that in solitude or in the crowd, at every juncture of our lives, Thou art our refuge and our stay. We thank Thee for the bread that nourishes our bodies, and for the Bread of Life. With Thy gift of a quiet heart, we worship Thee.

Gracious Giver of All, we thank Thee for food that renews the strength of our bodies, for friendships and household loves that warm our hearts. We thank Thee for knowledge tending toward wisdom and for experience that ripens our souls. We thank Thee that Thy table is every board sanctified by the love of those who gather round it, whereon is spread Thy bounty of bread from the fields and water from living wells. We would make for Thee a tabernacle in our hearts, that Thou may'st abide therein for ever.

Our Father, we thank Thee for the day that is ended, for its duties performed, its trials borne, its pleasures enjoyed. We know its opportunities may not return. We sorrow for its failures and mistakes. We lay them all at Thy feet and take into our hearts the calm assurance of Thy care. In quietness our souls await the touch of Thy spirit. It matters not whether, in the silence of unspoken thought, in the sound of whispering leaves, in the carol of a waking bird, or in the tones of some well-loved voice, Thy message comes, since Thou art All in All.

We thank Thee for the words of prophets and sages of Earth's earlier day,

for song and story, for history and law, for lament and joyous chant, all telling how men have come to a knowledge of Thee. We thank Thee for this world's open book, for winds that sweep over sea and land, greeting our brows with viewless touch, for the healing virtues of air and sunlight, and for the nightly wonders of the stars, like myriad angel eyes watching over the destinies of men. We thank Thee for the song of birds and the sweet tones of dear human voices that greet us with friendliness and love. Rejoicing in this present moment, we trust Thee for all the future, and we thank Thee for all the past.

Infinite Peace, that doth enfold our troubled lives, we ask for a truer vision, that we may see our trials and vexations and our greatest sorrows in their true relations to the eternal verities. The griefs we do not utter are deepest seated and slowest healed. Give our dumb souls speech, that so they may find relief. Thou art the Healer that answerest our prayer. We yield ourselves to Thee.

O Thou, Whose power doth hold the planets in their orbits, and bring the comets back from wandering through long years, Who guidest the starshine to our uplifted faces, Whose love doth shape the snowflake and flush the baby's cheek, shine in the mother's smile and beam from the father's eyes, we pray that Thou, from Thy eternal dwelling place beyond the stars and within the hearts of Thy loving children, wilt look upon us in forgiveness of our many faults and patience for our failings and tenderness for our griefs.

Our hearts, like icebound rivers under the northern stars, wait Thy springtime touch to break their fetters and send them singing their song of work and joy seaward to the infinite ocean of life in Thee. We turn to Thee when our hopes vanish and all things fail, when the solid earth reels beneath our feet, and the everlasting stars seem shooting from their stations, when storms of passion rock our souls, and surety of our own identity eludes us. Lo! Thou art there. Our horizons widen and, from our own centre of quivering

agony, we look forth upon Thine ordered universe and thence breathe in its harmony and peace. We escape from self by finding Thee.

O, Infinite Soul of All, Thou art the freshness of the dawn, and Thou art the mingled flush of rose and gold that makes the east a living opal of changing hues. Thou art the searching light of noon that chases the shadows to our feet. Thou givest warmth and the urge of life that mounts from the dark earth to the tip of the laurel's rosy chimes of nodding bells, and Thou dost draw the fragrance from the water lilies' golden heart. Thou art the deep of evening rest, when the lazy air brings whiffs of sweetness from clover fields, and the sound of bells from low-lying river meadows. Thou art the infinite nearness that whispers to our souls through the starlit hush, "Come unto me." We turn to Thee in tender adoration and rest upon Thy love.

Infinite Presence, in Thee our souls abide. Out of the viewless air, and down from the blue dome that bends so tenderly above our heads, come sweet influences of the "friendly stars." Breathings of Thy spirit touch our throbbing hearts with calm. We pause for a brief hour in the midst of our busy days, while the Sabbath quiet folds us in, to listen if, by some blessed providence, a whisper from the unseen shore may bring us comfort and rest and inspire us to more earnest and faithful lives.

O Thou, Whom our fathers worshipped, Thy spirit sustains our spirits as the ocean lifts its foam. Thy care enfolds us as the clouds enwrap the earth. Thy love holds us as the ether holds the spheres. Thy laws, unchanging, halt not at our vain imaginings. In Thy never failing stream of power and glory we dwell, like motes in sunny air. Howsoe'er we glow or darken, Thou art our home and beyond Thy keeping we cannot pass. Thy will compels us as the force of gravitation does the tide. As flowers open to the morning, our hearts open to the touch of Thy love. Holy Spirit, cleanse us with Thy purity, and on our spirits lay the touch of Thy peace!

## Books of the Month

# The Messages of Signor Nitti, Mr. Vanderlip, and others.

By S. L. BENSUSAN

**T**HERE are two new books, written by leading thinkers of the old world and of the new; they arrive by different roads at conclusions which concern you and me very nearly. The first of these books is called "What next in Europe?" (George Allen & Unwin), and is by Mr Frank Vanderlip, a man who has achieved success in the politics and in the finance of the United States. The second book, "Peaceless Europe," is by Signor Nitti, sometime Prime Minister of Italy and is published by Cassell. The point of special interest is that the authors belong to nations that were united against the Central Powers in the Great War, and just as they were at one in their earlier view points, so they are really at one when they consider the European position to-day. They realise that as the war was, so far as Germany is concerned, a war of aggrandisement waged for the greater glory of militarism, so the peace, so far as the victorious Allies are concerned, has developed into a peace founded upon vengeance and upon greed. Mr. Vanderlip admits this by implication, the Italian statesman is more outspoken. It would be hard to find anything more scathing than Signor Nitti's recapitulation of President Wilson's Fourteen Points, and his comment upon the way in which the principles underlying them were deliberately disregarded after the German surrender. The result of the attitude of the victors has been to prolong the war and to fill the world with hatred, malice and all uncharitableness. Undoubtedly President Wilson dreamed of a real world peace, but he was unable to deal with

Monsieur Clemenceau, who found behind him all the force engendered by the four years of suffering and loss that France had undergone. Now three years after Versailles, we find that the economic system of Europe has gone from bad to worse, and that we are storing up all manner of material for future strife. In short, we talk of peace and act as though war were with us still.

Little is to be gained by considering the varying aspects of crime and of punishment. Signor Nitti admits frankly that, in time of war, propaganda must aim on putting all possible blame upon the enemy, and now that the war is over, he suggests that Russia may well have had a responsibility for its inception not far short of Germany's. Unfortunately, lies, like fire, though they may be useful servants to the unscrupulous, are invariably bad masters to one and all, and there is nothing more difficult than to catch up falsehood or to nullify the effects when it has done its work. The Germans, there are sixty millions of them, having been painted as outcasts and monsters, because they had in their armies a certain number of men who could be depicted in no other fashion, have now acquired a reputation that is used to justify acts of rigorous and foolish oppression, and, curiously enough, people are so concerned with the national aspect of European affairs that they are failing on all sides to look upon Europe as a whole. It is to this great task that thinking people, who have no other hate than the hate of hatred, may well address themselves in every country to-day, in an endeavour to promote that goodwill which is Europe's

greatest need. Nothing less than the united effort of every country of Europe can restore the Continent to sanity and to prosperity. Those who are readers of this magazine are probably quite convinced and completely satisfied that there is no occasion for humanity to sit in perpetual judgment upon those who have offended, for "Even as a man sows, so shall he reap." We know that responsibility will fall upon all who have incurred it, to the full measure of their misdeeds, and we know that the ordinary mundane tribunal is composed of men who must themselves surrender to judgment at their appointed time. We are concerned, then, chiefly with the restoration of friendly relationships all round, with reconciliation, appeasement and good understanding, with mercy, however belated and charity, however long forgotten. But if we want any justification for the view that existing enmities are disastrous to humanity, that one section of Europe cannot penalise another section without universal suffering, that in victory there is a tendency to forget ethics, the books of Signor Nitti and Mr. Frank Vanderlip will supply all the justification that impartial people can require. They are the works of honest men who are anxious to help, and realise that civilisation is in danger.

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Mr. Eustace Miles is an enthusiast, but he is an enthusiast who thinks, and consequently his enthusiasm is well worth considering. He is a seeker after health—physical, mental and moral—and his pursuit of the truth has resulted in some excellent books, including a useful system of physical culture, and one dealing with self-health as a habit, but I think of all his works the latest one, "Healthy Breathing" (Methuen & Company), has interested me most. To begin with, he regards breathing as a Sacrament, because it unites us and all mankind in the same boundless source. Then he regards it as an aid to self-suggestion, a theory which, if wisely applied, is of infinite value, and he deals at some length with the Hindoo theory of Prana, this being the vital

energy which we inhale with the oxygen of the air. He claims for correct breathing that it is a cure for various troubles; perhaps some would say that it is an aid to cure rather than the cure itself, but we must make allowance for our enthusiasts, particularly when they are helpful. He explains the physical action of breathing and its effects upon all manner of troubles—adenoids, anæmia, asthma, and as an aid to the heart, the lungs, the liver, the digestion and the nerves. He is prepared to cure sleeplessness by proper breathing, and even looks to it as a force to promote happiness and correct perspective, while he believes that it aids the memory, influences the character and even the appearance. He gives a long list of exercises and tells us when and how to practise them. He deals at sufficient length with mistakes and fallacies associated with breathing exercises, and offers as an appendix some notes on the chemistry and physiology of breathing. A characteristic touch is the blank page at the end of the book for questions, which may be sent to the author. Perhaps the most striking aspect of the whole discourse is the revelation it provides of our habitual disregard of matters that concern us. Most people are so deeply concerned with externals and with the affairs of other people that they do not take the necessary pains to keep themselves at concert pitch, but when we begin to inquire closely into things we find that the best and most consistent work of whatever kind is done by those who have the greatest consideration for the vehicle through which we function—that is to say, the human body. The average busy man eats hastily, irregularly and, after middle life, too generously. It is tragic to consider the number of human furnaces that are put out through excess of fuel. The average woman does not eat enough, and neither the one nor the other devotes sufficient care to the body until that body revolts. Then an appeal lies to the doctor and much depends upon him. In the old days, which most of us can remember, the drug, often as powerful as it was noxious, was the only cure, but to-day we know a

good bit more about hygiene than our fathers did, and we look to fresh air, a simple and suitable diet, and regular exercise as the rule in life from which we have most to hope, and we are learning to have a very healthy suspicion of drugs. In all probability such a book as "Healthy Breathing," if carefully studied, is bound to prove of the greatest value, for Mr. Miles has collected wisdom where he found it, and gives us not only the truths of old studies and well-established beliefs, but results of modern experience and experiment. As usual, when we come to deal with any subject that touches the mind we find that it has been studied at length in the East, where most of the practices suggested here have not only been mastered but have become a part of the general education of the young. Mr. Eustace Miles and his devoted wife, who is also a writer, have long been pioneers of sane and sound living, and this book is one of the best of its kind as an exponent of the views they hold in common and the principles they teach and practise.

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If "Three Worlds," by Mrs. Isabel Griffiths (Stockwell, Ludgate Hill), had to be considered as an ordinary contribution to fiction, there would be little or nothing to say for or against it. The interest lies in the curious modern wish to speculate about the future, and to interpret that future on the terms of our own pet imaginings. In this case the author is convinced that good people, when they die, go to the planet Jupiter, while the doubtful characters are taken to Mars, where they, or some of them, assume animal forms and work extremely hard for rather less than the necessary amount of food and shelter. In Jupiter there is perpetual spring and an abundant supply of grapes. Fruit is the only form of diet, and grapes are the predominant fruit. People seem to reach Jupiter in rather an informal fashion; the hero goes in his sleeping suit and the heroine's aunt arrives in a state of nature. The

furniture, so far as one can gather, is tasteful, the appointments comfortable, constant hot water being supplied from artesian wells, and the chief work would appear to be house-building, teaching, and for the children, cutting flax. The system on this planet is to pull it, but the children appear to have discovered a better way. Social differences are maintained to some extent on Jupiter, because the old charwoman speaks as ungrammatically as she did on Earth. One gentleman retains his title; it may be they all do so; if this should prove to be the case, the market value of the K.B.E. will appreciate.

When people condemned to Mars have redeemed their past, they are translated to Jupiter, and the heroine tells us that her own belief is that they pass from Jupiter to Saturn, and thence to other planets of our Solar System. Why these further migrations should be necessary is not made clear, so we are left to regard it as an extension of the first bright idea.

I am afraid there is not much conviction in all this, nor is there anything to be praised in the manner of the telling, but it is clear that the author is in earnest, and, so far as the ethical side of her teaching goes, it is beyond reproach. It might be suggested in further defence of an effort which, if not very successful, is very honest, that such works stimulate the faith of the simple, particularly of the simple who stand a little way outside the Church, for it is to be feared that the average clergyman would receive such suggestions as are embodied here with a quite unnecessary severity. It would not be necessary to mention the book at all in these columns if it did not provide interesting evidence of the fashion in which people are beginning to use their own imagination in dealing with spiritual things. Forty years ago, when agnosticism held the Western World in complete control, such speculations would have been impossible, and whatever we may think of them they are much better than no speculations at all and a blind acceptance of orthodox formulæ.

## Celui qui Vient

Il vient . . . .

Les Assuras, les Seigneurs de l'ombre, ont reçu  
l'ordre d'être heureux, et de jouer, comme les  
Dieux, dans la Lumière. . . . .

Et les Dieux d'apprendre le mystère plus grand  
de la joie de l'ombre.

Les fils de la Tristesse ont été enseigné à sourire,  
et à regarder autour d'eux, partout, le sourire  
de toutes choses . . . . .

Et les Dieux à savoir pleurer. . . . .

Les démons à connaitre, au dedans d'eux-mêmes,  
la douceur de l'âme—et au dessus d'eux, celle  
de l'amour. . . . .

Et les Dieux le secret plus profond du gouffre. . . .  
. . . . . À se laisser bercer par cet amour vivant,  
comme des nouveau-nés dans les bras de  
leur mère. . . . .

Et les Dieux à marcher, à descendre, à sombrer. . . .  
Les Titans à prier, à demander parfois les faveurs  
d'enfants, à être les enfants du

Père qui est aux Cieux. . . . .

Et les Dieux à être des hommes, des Fils de  
l'homme. . . . .

—Afin que tous, Dieux—et démons et hommes  
ne soient qu'un—et que les infinis hostiles se  
rejoignent

En Celui qui vient. . . . . PAUL RICHARD.

## Practical Idealism

Vertical and Horizontal  
Expansion

By E. A. WODEHOUSE, M.A.

(Reprinted from "New India.")

**I** DO not know whether the distinction has ever been drawn between two forms of expansion which, together, summarise all that has been most notable in history. I shall define them, figuratively, as the vertical and the horizontal—an expansion upwards and an expansion sideways and outwards. The one seeks room for itself by penetrating into the free, upper spaces, the other by elbowing away all around it that presses upon its liberty of movement, until it has won for itself an open field and a wide circumference. The supreme type of the one is the solitary hermit, content within his six-foot cell, yet soaring ever upwards in consciousness into the aerial glories of an exultant and liberated life. The supreme type of the other is the world-conqueror, whether individual or nation, pressing ever outwards from the centre, until the sense of a larger life is satisfied by the mere area of domination. Into these two classes all that is positive in mankind naturally falls.

Every man, who is born with the instinct of success, must achieve self-realisation either in the one way or the other. He must fling himself upwards or outwards, and his ultimate achievement must be judged in terms of height or of space. If he be a poet, a musician, a thinker, an artist, he will choose the vertical path. If he be a man of action, a business man, an organiser, the lateral path will be his. In these two dimensions alone is success to be won. Failure consists in the inability to achieve either the one or the other—in being too weak to climb, or too weak to win elbow-room. Supreme failure consists in actually sinking downwards or in being so rudely pressed and crushed on every side that freedom of movement is completely denied.

If we glance round the world, we shall find that all triumphant achievement belongs to one of these two types. We find, on the one hand, the great writer or creative artist, whose outward pressure upon his fellows is so little felt that the

world, perhaps, knows nothing of his personality, of his way of life, even of his dwelling place. He has no need to express himself in terms of space—to own great estates, to impose his will upon individuals living at a distance, to be the centre round which other lives revolve in orbits of greater or lesser sweep. He succeeds by pressing upwards, by exploring the treasure-fields of his own consciousness. On the other hand, we have the great business man, whose success has been achieved by a process of lateral pressure, and the far-flung net of whose enterprises gathers in an ever wider area of human life. Starting, perhaps, from a single modest establishment, he ends, like Lord Leverhulme, by having thousands of branches and agencies all over the world; he owns great estates in many countries; his workpeople are legion; his ships circumnavigate the globe; the varying fortunes of his organisation mean the wealth or poverty, the happiness or unhappiness, of millions. All this can be expressed spatially. The greatness of such a man is to be estimated by the geographical area over which his influence is felt—and, numerically, by the number of other lives than his own which have been absorbed into his expanding system and have become, either partially or wholly, dependent upon it.

The same two processes are visible in the life of Nations. One Nation finds its self-enlargement in an ever widening empire, another in self-culture. The destiny of a Rome, a Spain, a Great Britain, is realised by an expansion over vast surface areas. An Athens, or any of the great towns of mediæval Italy, can remain a simple City-State, yet influence mankind for centuries by its scalings of the starry-pointing ladder of invention. Speaking generally, all material success belongs to the horizontal path—the path along the surface of the world—all spiritual, imaginative and intellectual success to the vertical path. Between the two there is, throughout human history, an interesting interplay. Each type of people seems to have its *dharma*—the one

to spread outwards, the other to pierce upwards. The former prepares the area for a civilisation, the latter adorns that area with all the graces of the spirit. The one provides the body, the other gives the soul. In a way, the two processes are mutually exclusive. A Nation, whose distinctive type of self-realisation is vertical, is likely to lose the qualities belonging to that type, if ever it embarks on a career of horizontal expansion. Japan was the very home of grace and beauty before she became imbued with a militant imperialism. Now the pall of ugliness and the commonplace is fast descending upon her and her ancient charm is well nigh lost. Germany, when she was merely a congregation of small States, was the home of intellect, a centre of high thinking. The Bismarckian creed of spatial expansion threw all her forces on to the horizontal path, and brutalised the national spirit. Conversely, the France of to-day, confined within rigid limits, is a far greater country in respect of literature and the arts, than she was in the expansive days of Napoleon and the Grande Armée. To no Nation in history has it been given to achieve supreme greatness in both directions at once. An imperial people can have its Augustan Age; it cannot have its Elizabethan Age. The supreme ages of the Creative Spirit come either before or after the days of empire, or where no impulse of empire has ever existed. It is an observed fact that artistic fertility demands a certain spatial centralisation. Small units are most favourable to it, such as the City-State—or that modern equivalent of the City-State, the single great city which absorbs the whole artistic and intellectual life of a country, as Paris does in France. Large spaces it finds uncongenial; or if, as in the case of ancient India, we find a great and extended area expressing its life almost wholly along the vertical path, closer examination will show us that this apparent spatial extension is really a matter of a large number of individual centres, each cultivating its own domain of the spirit, and giving the impression of extension only by aggregation.

The dualism, which we are here considering, becomes especially interesting at the present day, because a certain very curious phenomenon seems to be taking place in connection with it.

One of the features of the world-movement to-day is the gradual shutting off of the possibilities of lateral pressure, so far as it affects Nations and countries and other large groupings of humanity. The process of outward expansion would seem to have reached its limits. The large empire, thrusting out its boundaries in insatiable lust of spatial domination, is becoming a thing of the past. The conscience of the world is against it. The tendency nowadays is not merely to check the outward pressure, but to reclaim the integrity of the areas which it has overridden in its process of expansion. The principle of the self-determination of peoples means nothing else than this. The component units of an empire now demand to be freed from the force flowing out from a single centre. They ask for the rendition of Nature's boundaries, in place of the artificial and all-inclusive circumference created by the pressure of that force. Empires are in course of becoming aggregates of living units. Horizontal expansion is being checked by every circumstance of the Age. What does this mean? It means that we are entering upon an Age when the vertical, or upward, path will be all in all. The Nation of the future will no longer be able to experience a greater fullness of life by means of lateral extension. Its life must come from self-culture. That each people should cultivate its own genius to the fullest extent is the only way of growth that will soon be left to humanity. All the forces, which are now thrusting outwards and encroaching upon areas not their own, must gradually be turned upwards. Just as, in a city like New York, there comes a time when any spreading over larger areas becomes physically impossible, and the only way of winning new space is to build upwards, in the shape of sky-scrapers, so also must such a time come to the Nations of the world. The long age of internecine lateral

thrusting, of the conquering and reconquering of spaces, is drawing to a close, and soon will dawn a time when each Nation will be driven to accept its natural limits and to indulge its craving for more life by building sky-scrapers of the spirit. The new civilisation will be a synthesis of National units. The world is slowly becoming an orchestra in which the piccolo will contribute its part, and be just as essential in respect of that part as the 'cello or the trombone.

So universal is this tendency that it can nowadays be taken as the test of true progress. A religion which seeks to extend laterally by encroaching upon other faiths, is behind the times; a religion, which accepts its appointed area and devotes itself to developing its own spiritual resources, is abreast of the times. Class warfare belongs to the horizontal path, and is consequently not of the New Age; the specialisation of class *dharmas* belongs to the vertical path and is therefore of the predestined future. The solution of the Labour problem is not in terms of aggressive Communism but of Guilds. The self-perfecting of the specialised unit is the watch-word of the coming era—whether the unit be the Nation, the class or the religion. Extension upwards from a narrow base, not outwards over a widening base, is the keynote of every tendency of modern times.

The phenomenon has its moral. No victory in the future—if it is to be a permanent victory—can ever be achieved along the lines of lateral pressure. The swift road to success lies upwards. Freedom and self-realisation are to be won vertically, by the development of the higher life of the unit in question. Height must ere long replace area as the test of greatness. The great Nation of the next age will be the one which contributes most to the general culture of mankind.

What (as though by a common instinct) every class, every people, as it awakens, is seeking to-day, is the note of its peculiar perfectibility. It is seeking to individualise itself, to be what none else can be, to

contribute its own part to the symphony of the whole. If, at first, its efforts are hampered by the lateral pressure of stronger units—a pressure still persisting from the passing Age—this may make it necessary for it to struggle to thrust back that pressure, thus creating the illusion that its destiny lies along the horizontal path. But such a struggle is only a preliminary stage. It can last only until the natural boundaries are re-won. Beyond these it cannot go. If it seek to do so, it must fail.

Horizontal expansion is, in short, doomed. We see the same thing in the case of the individual. The whole forces of the Age are being marshalled against it. The growing taxation of the rich, the movement towards the nationalisation of land, the limitation of personal autocracies—all these are only methods of reducing the individual to the narrow basis which is his right, as such. No longer must it be said of any single person

Why, man, he doth bestride the narrow world  
Like a colossus.

If he seek room for growth, it must be upwards—through the cultivation of his own being. In some far off day this, of course, will be an accepted fact. There must come a time when every kind of lateral pressure will be an impossibility. Every man will have his allotted space and will neither seek nor be allowed to seek more; but the upper reaches will ever be open to him. In those days, individual stature alone will prevail, and it will not, as now, be suspect because it exerts no lateral force. A great and unselfish individuality is frankly incomprehensible to most people to-day, just because the general stream of human force runs in a horizontal direction. But when all this is turned upwards, as it must one day be, then will dawn the great age of humanity. Then, and then only, will the Gods walk freely amongst men, for their steps will not be impeded by the cross currents of a generation that, for the most part, knows no form of self-realisation except an expansion sideways and outwards.

## Life and Letters

# A Conspectus of the Arts

BY WILLIAM LOFTUS HARE

**T**HERE is probably no word in common use more misunderstood than the little word "Art."

Of the widest application to a great number of human activities, it has become restricted to a comparatively small number; and to those of narrow mentality it suggests no more than the contents of a picture gallery. But as no serious person will be satisfied with such imperfect ideas, it becomes necessary to inquire more deeply into the subject.

### I.—FOUR SPECIES OF CAUSES.

An admitted work of art, placed before us, stimulates us in many ways—one of

which is the curiosity as to its cause: why is it what it is? We may well put this question first and endeavour to secure an answer.

Art, like any other phenomenon, has precedent causes and belongs to the general family of things traceable to a distant parentage. Aristotle's classification of causation may help us to understand the subject in its metaphysical stage. First, for any object there is (a) its Final cause; that cause which, if it were absent, would leave the thing non-existent. Thought, intention, aim towards an end, is the final cause of every object and consequently of a work of art. (b) The Efficient Cause of a thing is so called

because every phenomenon is immediately traceable to it, and is explicable by it; the efficient cause of a work of art is the action or operation which, while it follows intention, accompanies production or generation.

But out of what other elements must a work of art arise? (c) The Formal Cause must be discerned here: for the artistic phenomenon belongs to some family; it has hierarchical relations with all other objects. It belongs to sound or to colour or to movement; in other words it has *form* as one of its causes; without that form it could not be.

Lastly, the object is expressed in some kind of matter and this gives us (d) the Material Cause. The well-known illustration of fourfold causation will suffice here—namely, the human statue which has for its causes (a) the thought of the sculptor, (b) his action, (c) the human form, and (d) the marble.

## 2.—SUBORDINATION AND CO-ORDINATION.

The possibility of human art rests on the fact that the cosmos provides the elements for it. In the work of the Divine artist, we discern that the more perfect thought precedes the less perfect, and the more perfect form precedes the less perfect—but in operation and in material the less perfect precedes and gives way to the more perfect. The double process of Involution-Evolution is one in which the Divine intention and the Divinely-chosen form are becoming increasingly manifest through the growing mastery of Divine operation and the plasticity of the material to the Creator's hands.

Creation is not a sudden act, but a series of acts performed in logical order following thought, constructed on form and manifested in material. Its anatomy is a vast cycle of Order in which there is exhibited the subjection of families or species of things to rank and relationship, called subordination; and the co-ordination of those separate families of things into a higher Order which is the Cosmos itself.

Only in thought and in form can the Cosmos be supposed to be perfect; in Operation and Material the process of

creation is not yet complete. We may take a hint from the Biblical myth which declares that God said "it is good," and may take comfort in the thought that He did not say it could not be "better." When the Cosmos is *completed*—!

A work of human art has the same features and conditions; the artist's thought is more perfect in conception than in its expression, the form he chooses is more perfect than its reproduction. A work of art loses something of thought and form in its execution; on the other hand, in operation mastery increases as the material employed becomes more and more subordinated to the ends which it serves. Ordination of the elements of a work of art goes as far as the genius of the artist can carry it. Even though his work may be pronounced "good," it might conceivably have been better.

## 3.—THE TOTALITY OF ORDER.

Looking at the universe—so far as it has gone—with our half-blind vision, we are able to discern in it seven grand cycles, or Orders, whose co-ordination makes the Cosmos.

Leaving aside the higher Orders we concentrate on the Moral Order, the Natural Order and the Artificial Order, and, having discerned the relation between them, we shall finally restrict ourselves to the last named, the seventh. The relations between Nature, Morality, and Art may be perceived in their simplest form in reference to normal human life. Nature is "given" to us; we are dependent upon the many familiar, though complex, processes which our lives exhibit—respiration, nourishment, comfort, and so on. The whole Order of Nature is that in which the phenomena of generation, sustenance, and decay occur without cessation; for us these processes may be expressed in the one word "Necessity." But bare necessity, without qualification of some kind, would give us a very poor life. So far, indeed, has man already travelled along the right road that we cannot picture what his life would be if the Necessary were not qualified by Morality. We eat and drink,

we reproduce, we make and distribute—but, surely, not *just anyhow*. To the performance of our necessary acts, we long ago added certain conditions as the result of our being not only natural creatures but moral beings—because we are citizens of the Moral Order as well as of the Natural. We have, in fact (at least so most of us believe), a moral appetite as deeply seated as the natural one, needing satisfaction, like it.

Lastly, we come to the Order of Art. Here, too, we observe that it is a kind of qualification of Nature's and Morality's demands. Something is added by us in response to an æsthetic appetite; this "something" is Art. We add a second kind of order to mere necessity; we subject it to a discipline beyond that of morality—we beautify it. I may offer, then, a first and tentative definition of Art in accordance with the foregoing analysis: *Art is the beautification of the Necessary.*

From this conception we may gain a very close appreciation of the nature of all human, as distinct from natural, activity. Really the totality of man's works—material, immaterial, and sociological—belong to the order of Art inasmuch as they enrich the necessary elements of life and do not merely decorate them.

Before leaving this aspect of our subject, I may remark that the roots of the moral and æsthetic appetites are probably identical; only in the spreading branches are we able to distinguish clearly the difference between the satisfaction of the appetite for the Good and that for the Beautiful.

#### 4.—MAN THE CREATOR.

It is not too much to say that a Second World has been added to that given by Nature for our habitat; if it be not a fairer one, that is not because it is artificial but because it is not completely beautiful as yet. It is this Second World alone that forms the subject of our study, and we shall be able to descry man, the artist, creating it stage by stage.

In the Order of Art, things are because man thinks them—but not only so. All

distinctively human activity is of three kinds—(a) Positive or Formal activity; (b) Negative or Material activity; or (c) Communicative Activity, and the resultant human works (Art in the widest sense) are Immaterial, Material and Sociological.

Every work of art in the three classes named is subject to the fourfold causation: final, efficient, formal, and material. Man reproduces here below, and by the same principle of order, a cosmos of his own on the pattern seen above. At least, it was the hope of Plato, the originator of this idea, that he would be persuaded to do so.

#### 5.—CRITERIA OF PERFECTION.

Each and every work of art can be tested, as to its relative perfection or imperfection, by examining (a) the adequacy or defect in the matter employed; (b) the perfection or imperfection of form; (c) the complete or incomplete domination of form and subjection of matter employed; (d) the complete or incomplete realisation of the end for which the work exists; and (e) the rank, high or low, of the end itself among all ends in general.

We may ask these five questions of any work of art:—What is its end, its purpose? Has it attained its purpose? Does its form shine through the matter employed? Is the form in itself excellent? Has the matter chosen any qualities which obstruct the expression of the form?

It may be useful to provide a concrete illustration of the application of the criteria proposed. The painter of a certain picture is provided, let us say, with a large range of colours and instruments and a suitable surface; or he may, on the other hand, struggle against inadequate material to fulfil his purpose. The subject chosen for representation may have excellent or imperfect form in itself, and that form may so completely dominate the material used that the latter is lost to the beholder. In another case, however, the inability of the artist to present the form leaves a too great sense of the material employed. Further,

the artist has an end in view and may fail to realise it, either by reason of the inadequacy of the material or the poorness of the form chosen, or the lack of his mastery of the material. Finally, even though in choice of material and form, in mastery of one by the other, the artist has realised his end, yet that end in itself may be trivial, unworthy, or even harmful. The greatest works of art combine perfection of material, form, mastery, end, and rank of end.

Artists vary immensely in the qualities they display. Some choose stone or marble, others sound or words, others psychological material of an intractable nature. As a rule an artist chooses the material in which he can best represent his formal idea; he struggles until he has reached the apex of his creative career—which may be technically described as the moment when his mastery over his material has become most perfect and his conception of form most beautiful.

#### 6.—THE FAMILIES OF THE ARTS.

Bearing in mind our experimental definition, we may now look into the five great families of the arts and ask ourselves the question whether the art "beautifies the necessary." I will set them out in tabular form and then proceed to study them individually. We need not discuss here whether these families are of the same antiquity in their historical development, or whether some are earlier than others; but since all are now flourishing contemporaneously the point of precedence is not of importance.

#### I.—THE SOCIAL ARTS.

- i. Remedial: Economics, Diplomacy, Law, Medicine.
- ii. Directive: Ethics, Erotics, Domestic Economy.
- iii. Recreative: Games, Accomplishments.

#### II.—THE PRACTICAL ARTS.

- iv. Primary: Agriculture, Mining, Shipping.
- v. Technological: All Manufactures.
- vi. Commercial: Trade, Finance.

#### III.—THE INTELLECTUAL ARTS.

- vii. Logic.
- viii. Education.
- ix. Practical Mathematics.

#### IV.—THE EXPRESSIVE ARTS.

- x. Literature.
- xi. Music.
- xii. Drama.
- xiii. Architecture.
- xiv. Sculpture.
- xv. Painting.
- xvi. Poetry.

#### V.—THE DIVINE ARTS.

- xvii. Religions.

If the above classification be correct, we see that Politics, Industry, Education, Fine Arts and Religions, if they are practised, should lead to a richer and more satisfying life than Nature alone can give. They are the substance of man's "Second World," or Human Civilisation. Art has beautified the necessary.

#### 7.—THE ARTS AND THEIR PURPOSES.

It is most important to notice the synthetic effect of the practice of the arts in general. Plato's profound myth of the endowment of mankind by the gods is helpful here. He describes how, when all forms of life were ready for their earthly career, it was found that the minor god Epimetheus had given to the animals the instruments of security and defence appropriate to each species, but that man was left, by the god's prodigality, naked and defenceless. Prometheus, therefore, to compensate mankind, brought down fire from Heaven and taught men the practical arts. Provided with these men built cities, and made all the implements of practical utility—including, unfortunately, munitions of war. Then, in following out their egoistic impulses, fortified by war, men came very near to destroying the race which was the crown of creation. Distressed at this, Zeus sent Hermes to teach the Political Arts, as a remedy against the evils which Nature in man produced.

It may be said in strict truth that the Remedial and Directive Arts in the above list are of this character and can

only be so understood aright. If man does not practise them, he falls to the level of the warring beasts. *Oikonomia*, or house law, must be practised to secure to the members of the family, estate, class, state, or humanity at large, the materials upon which their lives depend. Diplomacy should not be a system of lying, but of communication for establishing relationship between great bodies collectively. Law is the statement of the customs which persons mutually agree to observe. Medicine is the type of all the others. It aims at curing the diseases which error has allowed to enter into the body, or the body politic. Ethics seek to discipline our conduct so that it shall not lead to chaos and struggle. Erotics is rightly called directive, because the sexual impulse, Eros, deeply rooted in Nature, has to be adapted to social and human ends which lie beyond Nature, which Nature must obey.

The Practical Arts are merely an extension of the Social Arts, and became necessary to complex and social life. In a similar manner the Intellectual Arts administer to life individually and socially. It is necessary that some men at least should practise them—the more the better.

#### 8.—THE FINE ARTS.

The Fine or Expressive Arts are rightly so called, and conform strictly to our definition as beautifying the necessary. Not necessary in themselves, in the ordinary way, they enrich and deepen life immensely; their function is not to amuse or entertain, but to ennoble, to instruct and cultivate the personality in a manner transcending the powers of the other arts, to open the road to the soul.

Here the conventional traditions have some play; just as the Greeks supposed there were nine Muses, so the men of the Middle Ages allowed but four Fine Arts. Our word "fine" has a disputed ancestry, some awarding it to the Latin *finis*, an end, and others to the Icelandic *fian*, bright. As, in their nature, the traditional Fine Arts have both the qualities of finality and brightness, the dispute may be left unsettled. Suffice it to say that

Architecture, Sculpture, Painting, and Music formed — against the Social, Practical, and Intellectual Arts — an additional world of their own. We may safely allow the admittance of Literature, Poetry, and the Drama to make a company of seven expressive Arts. Here we may appeal to the great æsthetic authority of Schopenhauer, who declares that "the useful arts" have Understanding and Necessity for their parents, while the Fine Arts are the offspring of Genius and Superfluity.

That the number of Fine Arts should thus increase is very natural; at one time, one may suppose, there were none such. Once these arts were not "fine," but lay within the domain of primitive necessity; song and wood-note were part of the accomplishment of early uncivilised life, while painting and sculpture had hardly gone beyond rude daubs and shapes of primitive implements; architecture being represented by the doorway to the cave dwelling. This fact indicates that the Fine Arts, be they four or seven, came into being (as Schopenhauer seems to say) after the general satisfaction of the claims of necessity, and that they may, where civilisation collapses and our needs become denied, retire again into non-existence. Once become accustomed to the refined air of that extra-world, and we shall learn to consider it also a *higher kind of necessity*, and shall desire to retain it.

The seven—it is hard to foresee how there can be either more or less in the group—exhibit an interdependence. Historically, one supposes, architecture (as an art) must have come first, because it is the extension into the direction of "finality" and "brightness" of the practical art of house building. But the house is more than a roof and walls; it is more than a protection against the elements—it is primarily a *home* wherein the immaterial arts and sciences may have their cradle and defence.

In the same degree we perceive that the Temple, the Palace, the Court, the Exchange, the Town Hall, and Academy are more than mere buildings—in them Architecture moves in the direction of

"fineness" and beauty. The symbolism of architecture is an epi-cycle of the art, and seems to give rise to sculpture as a legitimate and independent fine art. On the walls of the temples, palaces, and houses—even of the caves—we find the earliest examples of painting which, in due course, cut the nexus which bound it originally to architectural purposes, and entered upon a brilliant career of its own.

#### 9.—IMMATERIAL ARTS.

At length we come to those arts which are of an immaterial character, which have their origin in psychology rather than in the physical materia of house and hall.

Once it was a moot question whether poetry or prose should be allowed to be the more ancient; but now there can hardly be any doubt that, as an art, poetry, in association with music, must be given the palm. The most famous literature of the Indians, Greeks, or Persians, and even of the Babylonians and Egyptians also, had first a poetic form. This was probably due to the fact that music on the one side and poetry on the other represent the imposition of *rhythm* on sound and speech respectively.

Pythagoras demonstrated this, in his philosophy of *ῥυθμος*, or "Number"; this subjection of sound and speech to rhythmic form may, indeed, be regarded as the beginning of two of the finest of the arts, each of which has now taken an independent divergence of its own.

The Drama must come next in evolutionary order, being at first a combination of music and speech, punctuated by the rhythm of the dance. Such was the origin of primitive drama, long since grown to majestic proportions—and, alas! to degeneration. The Drama incorporates physical action as an essential part of its machinery, and this in its turn is based on the work of the imagination which must reach high development before the Drama can become an independent fine art.

Youngest of all, as a fine art, is Literature or prose writing, which, like all its fellows, goes beyond mere necessity and beautifies it, thus endowing itself with a distinguishing fineness and brightness

of its own. In the sphere of history, criticism, and fiction, beauty of form and a high ascent of the imagination are the criteria of this latest of the fine arts—whose youth may, nevertheless, be taken back to the time of Plato and the earliest books of the Bible.

#### 10.—A DEEPER ANALYSIS.

One more task is left to us, and, perhaps, the most difficult—having assembled the family of fine arts and examined their relationship we have still to interrogate each apart from the others and learn its innermost meaning.

The Arts are made for Man and not Man for the Arts; therefore each of the fine arts will be to us a revelation of what man ultimately is. The fine arts are, as it were, seven windows through which man may gaze towards the infinite world beyond him—or into himself.

#### 11.—THE OBJECT OF ART.

The beauty of Nature, as metaphysicians would say, is an imitation of the Divine Transcendental Idea. Many thinkers, including even Plato and Aristotle, have believed that the human artist is a mere imitator of Nature—the imitator of an imitation; but this is a mistake. The artist is the contemplator and revealer, not of Nature, but of the original from which Nature is derived.

Both he and Nature look back, as it were, to the model—the product of the one is "natural," while the work of the other is "artificial." That which the artist sees, by his imitation and imagination, is expressed by him in a variety of modes—namely, the fine arts. He penetrates, according to the degree of his genius, to the world which lies behind Nature, and then—as an architect, sculptor, painter, musician, poet, actor, or writer reveals to his fellows the content of his vision in that medium of which he is master, and which he is best able to subordinate to his idea.

The criterion of perfection in art already suggested may be repeated here in composite formula: "The adequacy of the Matter employed; the perfection

of the Form ; the degree of Domination of Form over Matter ; the End for which the Form exists ; and, lastly, the Rank of the particular end itself among all other ends."

Architecture is only partially a fine art, because it had its origin in practical necessity—the building of a house ; but nevertheless in it, as in those fine arts that are fully so, the artist who has the genius will use this quasi-practical art as a means of revealing that which lies beyond a house or a room.

Sculpture has for its most important task the reproduction of the Idea of Man in external form, not the copying of the natural Man ; hence sculpture prefers the nude—it avoids verisimilitude of colour and texture in order to leave much to the imagination and the emotion. Madame Tussaud, by her wax imitations, brought us into closest contact with particular persons : while Pheidias and Rodin draw us away towards universal types in which all individual persons are submerged. Sculpture is essentially the art of the affirmation of human life in its strongest form, and, for that reason, was the medium preferred by the ancient virile artists.

Painting has an inexhaustible wealth in form and colour denied to sculpture, and is, therefore, a more favoured medium ; in the hands of Christian artists, it was chosen to depict the renunciation of life, and the ideas of the other world, and the turning away from this, which sculpture could hardly do. From the time of the Renaissance, it has glorified both worlds almost equally, proving its true adaptiveness to varied purpose.

Freer in its movement than sculpture or painting is poetry, at the cost of renouncing the visible and concrete. By subordinating language to different cycles of rhythm, the poet sets the imagination free to ascend to universal realms. Metre and rhyme are a further subjection of language to restricted form, making the art genuine or spurious according to the measure of mastery the poet possesses in contemplating and revealing the Idea of Man normally hidden from us. True

poetry is chiefly successful, not in describing that which is visible, but, in laying bare the inner organisation of character of which the sculptor and the painter give us the external form and colour.

Literary fiction and the Drama have, in our day, passed beyond their classical form, the first relying on the work of the imagination and the second on verisimilitude of actions — or, in the best cases, symbolic action, aided by poetry and music.

Finally, music—though probably developed before poetry—is the direct voice from Nature speaking, not to the intellect, but to the heart. The artist here is the vital medium through which by tone, melody, rhythm and harmony—imposed on sound—the two worlds are made one. Music gives us a perpetual entry to a realm from which Time and Space exclude us, and, according to its beauty, conducts us to its innermost recesses.

## 12.—ART AND RELIGION.

Elsewhere I have proposed that we should think of Religion as " the assimilation of the Soul of man to the Universal Order." If such an assimilation be possible, it needs but few words here to explain that there must in this, as in other enterprises, be an art appropriate to the venture. And this is so—the queen of all the arts is that of the Mystic which administers to the purification and perfecting of the human Soul, and the consummation of its union with the Infinite.

Religion is one ; religions are many. Truth is one ; theories are many. Religions in their varied forms are types of divine art ; they, like all other arts, must be tested by the same criteria. The " end " is of the highest rank — nothing can be greater. We may ask of every religion and of every part of it—every ritual, every symbol, every discipline, every dogma—does its " matter " reveal its " form "—or hide it ? Is the form well chosen—the best ? Is the matter—the outward acts, institutions, disciplines—adequate to serve for the essential assimilation of the Soul to God ?

# Four Serbian Folk Stories

From the Collection translated by GILBERT DETHICK

*"We Serbians have every reason to be pleased that now the only collection considered as the classical one is translated, and so ably translated, into English."*

CHEDO MIYATOVICH,  
*Former Serbian Minister to the Court of St. James's.*

## III.—THE MARVELLOUS BIRD

ONCE upon a time there was a poor man who left home one morning to find bread somehow for his wife and children. As he went along, he saw a brightly coloured bird which fluttered its wings and kept looking at him, and he caught it and took it home. There he put it under a sieve, that it should not escape, and went out again to seek for bread, but, not finding any anywhere, he returned home sad and discouraged.

Scarcely had he crossed the threshold, than his hungry little ones ran to tell him that the bird had laid two eggs, and one of his children suggested that he should take them to market and sell them and then buy some bread. The father smiled at this idea, but said with a sigh :

"Poor children! What could I get for such little eggs as those?"

But they persisted: "You will get much, very much for them."

Then he did go to the market to sell the eggs, and, on coming to the city gate, he met a strange man who hastened towards him as soon as he saw the eggs, and asked him how much he wanted for them.

"As much as you will give me," answered the poor man, "so that I can buy bread for me and mine."

The stranger handed him a gold sequin, saying: "Here is one sequin, and you shall have another if you will tell me where you got those eggs."

Hereupon he told him all, and the stranger asked if he were willing to sell him the bird.

"Yes," he replied, "if you pay me well for it."

So they went back to the house together, and when they came into the house and the stranger saw the bird, he said: "Here are a hundred sequins," and the poor man gave him the bird.

The stranger took the bird, and first he tore its little head off and then took out its heart, and said:

"Roast me this little head and this heart, that I may eat them."

So the poor people put them both on a spit and set one of the children to turn it.

Now whilst the stranger amused himself by talking to the people of the house, the children gathered round the spit to see if the roast would soon be ready, and at last two of them, hungry as they were, ate, one the head and the other the heart, and ran away.

Soon afterwards the merchant came to the fire to see if the dish were ready, and when he saw what had happened, he beat his brow with his hand and fell to lamenting loudly—not for the hundred gold pieces which he had paid for the bird, but because he had been so deceived, and now had lost happiness in this world and the next—and so he went away, bewailing himself miserably.

Next morning, when those two children awoke, there lay under the head of him who had eaten the heart, a hundred shining sequins, whilst the boy, who had devoured the head, began to tell his father and mother what things were taking place all over the world and what kings were thinking about.

And so it went on every morning. The one always found a hundred sequins under his head, whilst the other always knew what was being done and thought throughout the world. And in this way the two brothers became rich, so that at last they called many people together and requested that one of them should be elected king, and the choice fell on him who had eaten the heart.

But now the one who had eaten the head of the bird and had thereby become the wisest of men, was full of envy and began to hate his brother, planning how he should get rid of him and reign in his stead. And one evening whilst the brother was asleep, he killed him, slit open his body, found the bird's heart inside and swallowed it, then sewed up the body again.

Next day the news spread among the people.

"The king is dead! Whom shall we choose to succeed him?"

And after choosing here, there, first one and then another, from the highest to the lowest, at last they came to the king's brother and stopped at him; so he became king.

And every morning after he had become king, he found under his head a hundred gold pieces, and he wooed the Emperor's daughter. The Emperor gave her to him, and they were married, according to the faith.

Now when the young Queen saw on the first and second mornings a hundred gold pieces lying under her husband's head, she was astonished, and on the third morning she stole fifty from him, leaving the other fifty there; but when the husband awoke and found the hundred not complete, he attacked her as if he would kill her, and took the gold pieces from her. But in his great anger he grew faint and began to vomit, and brought up the heart. At that moment a hand appeared, white as snow upon the mountains, and seized the heart, whilst a voice was heard saying: "That was mine, but you shall be forgiven." That voice was his brother's spirit and that hand his shade. Soon afterwards the King revived, and when he learned all that had happened he repented of his sins, gave alms to the poor, and did penance to the end of his days.

## A Member's Diary

May 20th, 1922.

THE POLITICAL SITUATION IN INDIA—A CURIOUS DIET—THE LAND OF PROMISE—EGYPT, ANCIENT AND MODERN—THE FRAUD OF INOCULATION—BABY WEEK—RELATIVITY AND THE "MOVIES"—THE "DOMAINE DE L'ETOILE."

A CORRESPONDENT writes to me: "The political situation in India seems to have quieted down very much since the arrest of Mr. Gandhi, and there has been a considerable cessation of non-co-operation activities. A meeting was recently held in Bombay of the piece-goods Merchants' Association to consider a resolution brought in by a member to prohibit the import of Lancashire manufactures by any member of the Association as a protest against the Mahatma's conviction. The resolution was dropped because there was no one to second it. Mr. Islak's followers have never been very warm supporters of Mr. Gandhi, and very recently the publication of his not very complimentary remarks about Mr. Islak have

further estranged them. The Central Provinces Congress Committee recently passed a resolution saying that since Mr. Gandhi is in prison and his creed has failed, there is need for a revision of the entire programme. Pandit Malaviya has a scheme for Swaraj, which he wishes adopted by all political parties in India, with a view to submitting it to Parliament. He evidently does not realise that Parliament has had enough of Indian reform schemes for some time to come, and is now watching to see what use India is making of the reforms already granted. A still more impractical suggestion of Pandit Malaviya's is his Gandhi Khaddar Fund, a crore of rupees to be collected in order to provide charkhas (spinning wheels) all round. The

Congress Committee, however, does not look favourably on either of these schemes."

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"PANDIT MALAVIYA is making desperate efforts to lead the movement. He tried it in Bombay until inconvenient letters began to appear in the *Chronicle* asking him if he really meant business, and whether he believed sincerely in all the items of the non-co-operation programme. As he is one of the most orthodox people alive, for him the removal of untouchability would be a very hard thing! He has, therefore, prudently left Bombay, and is trying by means of vehement speeches to gain control of the Congress movement in the United Provinces. His object clearly is to show that he is more non-co-operating than the non-co-operators in his hostility to the Government, but at the same time hoping to effect a change in method. He will not succeed, because it is impossible, no matter who tries it, to reconcile the two methods of work. Last week they held a meeting in Hyderabad (Sind), at which the Honourable Mr. Bhurgri presided. He is a member of the Council of State. The significance of the meeting is that Hyderabad is one of the most powerful centres of non-co-operation, and it was a representative gathering of all parties. He suggested that since non-co-operation aimed at a meaningless promotion of race and Government hatred and led to nothing, and at the same time the division amongst politicians in India was an obstacle to all progress, there should be a re-union of all parties under a common flag. His resolution was passed practically unanimously, only two leading non-co-operators remaining neutral."

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THE most practical effort in the way of constructive political reform has been the formation of a National Party in the Legislative Assembly, with the following programme :

#### I. AIMS AND OBJECTS.

1. The attainment by constitutional methods of full Responsible Government in India as an integral part of the British Empire.
2. The organisation of the defensive forces of the Indian Empire on a national basis: (a) by training the people for service in all arms of defence; (b) by the formation of a Royal Indian navy and a Royal Indian air force; and (c) by the formation of adequate territorial and auxiliary forces.
3. The development of the resources of the country and its industries and commerce.
4. Economy in every branch of the public administration without impairing efficiency.
5. The improvement of the status of Indians abroad.
6. The cultivation of a spirit of co-operation and harmony between the British and Indians and between all classes of His Majesty's subjects.
7. The all-round progress of the country in every department of national welfare.
8. The extension of the party organisation outside the legislature and throughout the country and the carrying on of propaganda work.

#### II. METHODS.

The above ends are to be attained by peaceful, orderly and constitutional methods and without recourse to any methods likely to result in violence. The party is opposed to the policy of producing convulsions in the internal administration of the country for the purpose of securing any of its objects.

#### III. AMPLIFICATION OF OBJECTS.

1. The immediate objective of the party is full autonomy in the Provinces and the transfer to the Legislature in the Central Government of the control of all subjects other than defence, political and foreign affairs and ecclesiastical matters, subject to adequate safeguards for the protection of the vested rights of persons already in the service of the Crown and the fulfilment of the country's obligations.

2. The policy of the party is to Indianise the Army by training Indians for service in all branches of the defensive force and for entering the commissioned ranks thereof, so that the Indian Army may be eventually officered by Indians. The party will press: (a) for the establishment of the necessary colleges and schools for affording military, naval and air force training in India; (b) for the organisation and training of a large and adequate territorial force; and (c) for the steady replacement of British by Indian troops with due regard to the safety of the country.

3. In the Civil Services the policy of Indianisation should be vigorously carried out. The party will work for the rapid curtailment of recruitment in England for all services other than purely technical. The maintenance of a high standard of efficiency and integrity in all branches of the administration will be kept in view.

*Explanation*—The term "Indianisation" used above indicates no hostility to non-Indian elements. It implies the closing of the English door for recruitment and keeping an open door in this country, not merely to Indians by birth, but to all those who are domiciled or have any permanent interests in this country.

4. The development of the resources of the country and its industries and commerce should proceed on the most suitable lines suggested by the experience of progressive countries which have, in recent times, started on the path of industrial development. The party welcomes the co-operation of British capital, British business knowledge and technical skill as essential to the rapid progress of the country. The party is not pledged to free trade, and is in favour of a judicious system of protective tariffs to the extent to which they may be absolutely necessary for the purpose of starting or establishing industries which have a prospect of success or are essential to the vital interests of the country. Care will be taken to see that the interests of the consumer are not neglected.

5. Amelioration of the conditions of labour and the improvement of the efficiency and the well-being of the labourer and the prevention of conflicts between labour and capital and of direct action by labour in the political sphere will engage the attention of the party.

6. The promotion of the well-being of the backward classes and the protection of the interests of minorities will be kept in view.

7. The party will work for the improvement of the status of Indians in the Colonies and Possessions of the British Empire, and the attainment of full rights of citizenship and equality of rights with white immigrants thereto. The immediate objective of the party will be to secure such rights for those already settled in these parts of the British Empire and the families of such settlers.

8. The party will endeavour to acquire and extend its influence in the country by a widely ramified organisation and by educating the electorate, and will devise suitable methods for carrying out such propaganda work.

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WHO will say that magic has passed away from the East! Recently a wonderful exhibition of the control of mind over matter was given at the National University at Adyar by an Indian who chewed up and swallowed china, glass, razor blades, small pebbles and

nails. He started his performance by swallowing a lump of mercury, a sort of "hors d'œuvres" to the rest of this surprising meal! But most wonderful of all, he was provided from the College with nitric acid; this he poured over a copper coin, producing thereby a bluish smoke, and the copper was quickly eaten by the acid. He then poured some into the palm of his hand and sipped it up, with no harmful results to hand or throat. He then swallowed a cupful of molten lead, and concluded his tasty meal by taking a live poisonous snake from a bottle and biting off its head! He declared himself to be seventy-five years of age and to have been practising this terrible form of nourishment for ten years. To judge by his appearance it seemed to agree with him marvellously, as he looked most healthy. He maintained that his power was due to some family secret which he had inherited.

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MRS. HILDA M. POWELL writes to me: "I have recently returned from a visit to America, where I travelled right across the States, lecturing in about 40 places. I found the prospects for the reception of new ideas, and especially those relating to the coming civilisation, very encouraging. There is present in America a people looking forward to the future, and a great desire to improve existing conditions. Contrary to the expectations I had formed before going, I found over there much idealism and a vision and imagination that seemed to me to contain great promise.

"Of all the lectures I gave, the one most sought for and appreciatively received was on the subject of 'Co-operation: the Method of the Future.'

"The American people are not content with things as they are; they are out to *improve* conditions both in themselves and in their environment: it is this looking forward and seeking for something better that at first strikes the stranger as a mark of instability. But it seems to me there is something much deeper behind it: it is the law of their growth.

"Another promising feature of their civilisation is the greater friendliness and kindness of every one as contrasted with human relationships this side of the Atlantic. There is a readiness to help and a warm-heartedness that makes travel across the country very pleasant: many small kindnesses are extended to the visitor which are rendered possible by the presence of less reserve and less conventionality.

"The class barriers that militate against brotherhood over here are far less apparent, and there is a tendency to take each person for what he is worth and not consider him in reference to some past credentials derived from his ancestors. Altogether I felt that a new type and probably the new sub-race is forming, and that the work of preparation for the new order is going forward in that land with extraordinary rapidity.

"I spoke frequently for the Order in the various cities visited, and sometimes took Star meetings, and they seemed grateful for the new suggestions and ideas I brought them and for news of Mr. Krishnamurti.

"I think much help could be rendered by the establishing of correspondence between individual Star members in U.S.A. and in England, and I should be glad to help with such a scheme if the idea meets with the approval of members."

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MRS. DUCKWORTH, who has been spending the winter in Egypt, sends me the following notes: "To a member of the Order of the Star in the East, a visit to Egypt comes with exceptional illumination. As members of the Order, we stand as heralds, not only of the coming of a new civilisation, but also of a new religion, which shall give to future generations the key-note of the civilisation which they will have to build and make manifest. Nevertheless, we members of the Order are ourselves part of, indeed largely the product of, the civilisation which is now passing through its death throes. We are still swathed about in the grave-clothes and wrappings of dead issues, still cumbered with the habits and with certain dominant ideals of our very individualistic (and so-called) Christian era, which, having become to a considerable extent the working polity and general outlook of the world, have naturally lost their inspirational value as ideals for the cycle of evolution now commencing to unfold. The visitor to Egypt contacts there, as nowhere else, a vast assemblage of marvellous antiquities, of stupendous monuments, bearing amazing witness to an origin lost in the very night of time. The marvellous temples and tombs, crowded into the comparatively small length and breadth of Egypt, depict an astonishing civilisation, which, not only inspired by a profound religion—itsself an exact science in spiritual things—was intended to be and at its best was a reproduction of the religion itself expressed in and by the functions and processes of national and individual life. Now, the mere tourist at once perceives that the outward splendour of Egyptian religio-civilisation was still functioning, still wonderfully impressive as recently as the early centuries of our era. But the student of spiritual things, having some knowledge of comparative religion, also perceives that this outward splendour was itself but the great funeral rites of a once living embodiment of the fundamental unity of religion and the processes of human life, in their collective manifestation as a national civilisation. A few short years, hardly centuries, and all the mighty temples, except the pyramids with their cosmic significance, are buried in the soft silent sand. A few centuries, and all the deep scientific knowledge of spiritual things is also lost to the world, apparently buried in the sands of oblivion: yet the great inscrutable

sphinx watches always. . . . But it seems the day of resurrection is at hand, many of the ancient temples and their hieroglyphs are being rapidly uncovered, many more will be uncovered as funds permit. Though the old forms and the old clothing of the fundamental truths embodied in ancient religions are inevitably unsuited to a new era, nevertheless the old living truths will come forth from the tomb of oblivion and the Master's voice will be heard saying as He did to Lazarus :

'Loose him and let him go.'

Then perhaps we shall discover, not only that civilisation is a pendant from true religion by which man is taught to know God, but that true civilisation is religion, and destined to become the crowning glory of divine manifestation."

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THOSE among our members, and they are many, who dislike the idea of inoculation, will be greatly interested in a remarkable article by Dr. Walter Hadwen, M.D., which appeared in *Truth* for April 5th. It is entitled "The Fraud of Inoculation." The author makes the statement that "the history of medicine is largely the history of changing medical fashions," and that inoculation is only "the latest medical craze." He brings some remarkable statistics to corroborate that theory :

"Never was this better exemplified than in the case of anti-typhoid inoculation, of which millions of doses were supplied during the late war to all the British and Continental armies at a fabulous cost in salaries and outfit. So long as troops were supplied with good water or were located in such positions as the Army Service water-carts could reach and the sanitary and hygienic conditions could be maintained, there was no typhoid fever; but when Flanders became flooded, or the men were cut off from the good water supply and were compelled to drink polluted water which they found around them, typhoid fever claimed its victims, and the fetish of inoculation proved unavailing. As the bulk of the English Army on the French front was well cared for from a sanitary and hygienic point of view, inoculation obtained the credit of prevention which should have been accorded to the sanitary service. . . .

"Among the English troops in France during the war as long as ever inoculation could depend upon the aid of the sanitarian it could claim its triumphs, but directly the sanitarian failed in his work inoculation failed also.

"In the French Army, on the same front, where the sanitary arrangements were much inferior to our own, in spite of the fact that inoculation was made compulsory in March, 1914—five months before war broke out—the typhoid fever toll was tragic. Up to October, 1916, there were no fewer than 113,465 cases of typhoid fever, with 12,380 deaths, and there are two years of statistics yet to come; that is, if they ever see the light.

"When our troops went to Gallipoli scarcely a man escaped inoculation, but the sanitary engineer stood no chance. We were then in a position to realise on a large scale the powerlessness of inoculation when deprived of the support of the sanitarian. Our troops had to drink any water they could find during that terrible ill-starred adventure, and they were drafted away as fever cases in shiploads to Malta and Egypt; numbers on the way were buried at sea. We have never had the full statistics yet, and are never likely to receive them, although an army of statisticians accompanied the troops. But we are told that there were at least 96,000 cases of intestinal disease. Gallipoli is officially credited with 27,891.

"Many of these cases were called dysentery (one of the symptoms of typhoid fever), but Fleet-Surgeon Bassett Smith told the Royal Society of Medicine, on November

23rd, 1915, "that he had come to the conclusion that all cases from the Near East labelled as dysentery should be regarded as probably examples of typhoid fever. . . ."

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"According to a statement made by the Secretary of State for War in the House of Commons on April 7th, 1921, a sum of no less than £4,000,000 per annum was being paid in pensions to soldiers for heart disease. At the present time 100,000 men are receiving pensions as compensation for heart troubles contracted during the war. Sir Thomas H. Goodwin, Director-General, Army Medical Service, declares that some 50 per cent. had these symptoms present when they joined the Army. This constitutes a charge of ignorance or grave negligence against the medical men who originally passed them, and some to whom I have spoken warmly repudiate the implied aspersion. Were this proved to be true, there would be no just ground for the bestowal of pensions. Every endeavour has been made to excuse this state of things, but from my own experience I have come to the conclusion that the majority of these cases of functional and organic heart trouble are due wholly and solely to the inoculations forced upon the men—mainly by persecution. They were put for lengthened periods upon duties usually performed by defaulters, such as cleaning up lavatories. All kinds of fatigue duties, refusal of leave, and many other punishments were resorted to in order to break the will of some of the most intelligent men who entered the British Army.

"The scandal of the *Empress of Britain* in 1917 gives a good instance of what inoculation meant. Seventy-five of the men were so ill and presented such inflamed arms that the second inoculation had to be abandoned. One man had to have his arm amputated; others had to have theirs strapped to their sides when lowered into the boat for landing, and at least ten are officially acknowledged to have died.

"The statistics which have been manufactured in official quarters to cover up disasters are a disgrace to the military authorities. The cases of typhoid fever and the deaths from it have been reduced to infinitesimal proportions by the simple process of adopting other names for the disease. Thus it may be entered under the title of one of its symptoms, such as diarrhoea or dysentery; or it may be called P.U.O. (pyrexia—which means fever—of unknown origin); or by the name of germs found in the excreta—e.g., paratyphoid A or paratyphoid B—although the symptoms of the so-called 'paratyphoid fever' are precisely the same as those of typhoid.

"Two medical officers (Upjohn and Martin), writing in the medical press in 1917, admitted that 325 cases clinically diagnosed and treated as typhoid were submitted to them for bacteriological tests. They said :

'When a case came before us from an inoculated man, we viewed it with suspicion.'

And they contrived to reduce the whole 325 cases of typhoid down to 25!

"No official statistics of any disease associated with inoculation processes are trustworthy. The endeavour to save the face of the inoculation fetish at all costs—and at the same time the face of the men whose reputations (and even incomes) depend upon its 'success'—brushes every scientific consideration aside. The whole system of inoculation is built up upon imagination and false and superstitious theories; and it is steeped from foundation to summit in commercial interests.

"A concrete instance of the uselessness of anti-typhoid inoculation was seen in the experience of Mrs. St. Clair Stobart, detailed in her book 'The Flaming Sword' (Hodder & Stoughton). She took out a hospital unit to Serbia in 1915. Typhoid broke out among her staff, and she writes :

'This was disappointing enough, because every member of the unit, before leaving England, only two months before, had been inoculated against typhoid. At first, therefore, we hoped that we should only have one or two accidental cases, and that the attacks would be slight. One after the other, seventeen women members of the unit were laid low, and three, including Mrs. Deamer, died.'

This meant the high fatality of nearly 19 per cent. Who, after this, can say that inoculation 'protects'?

¶ "I view the whole inoculation system—no matter to what disease it is applied—as a scientific error of the grossest description; so blind and wilful an error that it constitutes an imposition upon the public. The efficacy of inoculation has never been proved. Its unscientific nature, its uselessness, and its danger have been established beyond dispute. If health is to be maintained, the constitution must be safeguarded by sound sanitary and hygienic conditions; but to suppose that disease can be prevented by inoculating the system with the products of disease is as sensible as to invoke the power of Satan to cast out sin."

\* \* \*

NEWS from Russia is coming in from time to time—good news about the work of the Order, which is going on steadily in the face of all difficulties. Weekly meetings are held in Moscow, regularly attended by not less than 50 members (out of about 60). Groups are formed studying social problems, chiefly on educational and artistic lines. Several artists—painters and actors—have joined the Star, and are working out the artistic problems of the future; they are forming the nucleus of a Mystery Theatre. The local Organising Secretary (now in charge of the Order in Russia) is herself an actress and has played lately the rôle of Mary Magdalene. "This work is simply a Godsend for me," she writes. "To understand, study and express the state of a soul, which has recognised Him—that makes me participate innerly in the events which are ever present in our minds." In Petrograd a group of Star musicians and doctors are trying in collaboration and under the guidance of Prof. Behtereff, a famous physician, to apply colour-sounds and artistic handiwork to the healing of nervous diseases. The hardships of life are such as can scarcely be realised over here. The local Secretary writes: "We are working for the Star, and you cannot imagine how brave and cheerful our children (the Star members) are. They are working in perfect harmony; not a shadow of dissension between them. Did you ever happen to hear a chord on an old, *but not discordant* piano. Well, we are like the keyboard of such a piano, quite worn out, but trying to give out the music that should sound in this terrible darkness, where the stars must shine their brightest. Every one of us has been ill or is ill now, but as yet only one has died."

Is not that a pathetic phrase—as yet only one has died? How many will follow, I wonder. I know of three of them who are dying of tuberculosis in Petrograd and Moscow. What of the other towns, in the south, where famine is raging? The Theosophical Order of Service has started an *International Russian Emergency Fund* to help our theosophical and Star members. Food is being sent through Hoover's American Relief Administration, which delivers for the sum of 10 dollars, 150lbs. of food-stuff (flour, sugar, rice, fat, etc.). If, in the course of three months, the addressee is not located, the money is refunded to the sender. Money is coming in rather slowly; the need for immediate help is pressing; it is a matter of life or death for them—no doubt about that.

Mme. Poushkiine, as National Representative of the Order for Russia and as Secretary of the Emergency Fund, turns to her colleagues, the National Representatives of other countries, with the prayer to bring home to their members the urgency of the case, for if our 100,000 Star brothers over the world only knew and realised the hunger, cold and other hardships which the faithful little band of 350 to 400 Star members in Russia are suffering, they would certainly give freely and generously.

Donations are to be addressed to the Treasurer of the Russian Emergency Fund, 3, Upper Woburn Place, London, W.C. 1.

\* \* \*

DR. ALICE KERR, who was present as representing the Order at a meeting of the National Baby Week Council on May 9th, writes to me as follows: "The Chairman, Dr. Eric Pritchard, announced the following proposals as the programme for the Council's work during the ensuing year: Atmospheric pollution as affecting the health of children; the notification (as a means of cure) of ophthalmia of the new-born; breast feeding with antenatal preparation; housing, with landlords' objection to children as tenants; the economic value of different phases of welfare work, pointing out that economy in the prospects for children is the worst economy of all.

"Dr. Pritchard appealed to the affiliated societies to recognise Baby Week, July 1st to 7th, during which there will be conferences, lectures, conducted tours to places of interest, and various competitions. Speakers are wanted for Baby Week, and volunteers for a street collection on May 26th.

"Sir Arthur Newsholme, late Principal Medical Officer to the Local Government Board, gave statistics as to the birth rate and infant mortality. The birth rate has been declining since 1876, but the mortality remained stationary till 1900, since when it has declined in proportion to the amount and distribution of health teaching. Referring to alcohol as one of the poisons which kill the weak and weaken the strong, Sir Arthur mentioned that whilst the amount spent on public health is only 5s. 3d. per head per annum, the drink bill is 3s. 3d. per head for one week.

"Dr. Jane Lane-Clayton, Dean, King's College for Women (Household and Social Science Department), spoke about milk. Under ten months the only proper food is the breast, and for older children milk is convenient, but not absolutely essential. It should not be given raw, but should be heated once only, not twice. Pasteurising destroys tuberculosis germs, and there is no evidence that it diminishes the vitamins, of which milk contains more in summer, when cows are fed on fresh grass. The tuberculin test for cows is not infallible.

"A resolution that women sanitary inspectors should be paid an adequate salary was carried *nem. con.*"

IF numerical strength is any indication of the vital worth and effectiveness of an organisation, it would appear that we have good reason to hope for big things from the return of Lady Emily Lutyens—brimming over as she is with the fresh inspiration and enthusiasm she has gained in India. For I have never seen a larger gathering of Star members than welcomed our National Leader in the Mortimer Hall on May 6th, and if only we can allow ourselves to be tuned up a little nearer to a realisation of the real significance and urgency of our work by one who has that realisation perhaps more than most of us, and who is prepared to give us a time lead, then we may hope for a return of the inspiration that characterised the early years of our life as an Order in England.

Lady Emily's bounden admiration for the Indian work of our Protector formed perhaps the most interesting aspect of her talk, and one felt more strongly than ever the reality and the importance of all Mrs. Besant had done to lead India to a realisation of her great destiny in the Empire. We had delightful glimpses of the private life of that wonderful woman, and most welcome news of our Head and his brother, who have done much to strengthen and inspire the work and the life at Adyar. Vivid intimate pictures of Indian life and country came most invitingly from a mind filled with recent impressions, and one felt that quite half of Lady Emily's big heart had remained in the Far East with her "big family," as she expressed it, out there. It was an "international" talk, calculated to give us all a desire to travel amongst our brothers abroad and break down every petty national feeling and prejudice.

WHAT game the "Movies" make of our old Father Time! First they cut him up into small pieces, and then they string the pieces together again for our entertainment. Usually he is put together so as to be recognisably his familiar self; sometimes, however, the bits are joined in such queer ways that he becomes more fascinating than ever as a subject for contemplation, delighting the imagination with the vistas of possibilities—nay, of actualities—contained within his intriguing personality.

Consider, for example, a film showing the growth of a flowering plant, speeded up so that the formation of buds, the display of blossoms, and the opening and closing of the latter at morning and evening, are depicted during a few minutes of screen-play. What grace and charm of gentle, living movement are thus shown; grace and charm which normally escape us owing to our time-sense being too slow for their appreciation.

Conversely, the slow-motion picture, as of birds alighting or taking wing, or of beautiful dancing girls, reveal delicacies of movement of wing, of limb, of drapery or of flowing hair, entirely lost to our normal vision owing to our

time-sense being too rapid to observe all that takes place during such minute time-intervals.

These simple feats of the film-camera can be extended a great deal further by the imagination, a whole range of entirely new worlds opening up before us, astonishing us in new ways at the craftsmanship of nature.

On the other hand, we see vistas of geological processes speeded up so to bring within the ken of our limited vision the rise and fall of continents and oceans, the gentle, rhythmic swaying of the earth on its axis, the growth of tiny brooklets into mighty rivers, and of rivers back to brooks again, the appearance of forests, their decay and transformation into seams of coal, and the tides of the sea rising and falling as fast, shall we say, as ripples on the surface of a pool.

On the other hand, if we check the pace of nature's lesser world a few thousands or tens of thousands of times, then the ritual and dance of atoms and ions are thrown on our screen, so that we can follow each little movement with our eyes. We see the waves—or are they particles?—of light chasing each other across the miles of space, bounding back from obstacles and again from other obstacles; we see one set of chemical molecules meeting another set, dissolving one series of partnerships and with precise and orderly ritual forming new associations and going off again in other dances with their new mates.

Such pictures are endless; we can dream all day and conjure up image after image, in infinite diversity and dazzling beauty of movement and of rhythm. The imagination reels in an ecstasy of enjoyment in contemplation of being able to visualise the passage of an electric current, the growth of pressure from zero to many volts, the building of the surrounding magnetic field, through thousands of feet of wire, or miles if we please, first one way and then back again, hundreds or thousands of times during the passage of what we, in our terms, call a second of time.

The relativity of our time and space is thus brought home to us, and we see how we contact our familiar world in but one of many possible ways. With sense of time and space of another degree, we should contact the same world so differently that it would appear a totally different world. Centuries might become our seconds, and our seconds become centuries. Great distances may be traversed so speedily that points widely separated seem close together; or a millionth of an inch may be crossed so slowly that it seems a journey from one star to another. All is relative, and depends on our consciousness and the kind of machinery we use.

For long—or is it for a fraction of an instant?—Father Time has made fun of us and we have taken his jests seriously; but now, with the aid of the Camera-Man—the drollery of it!—we are beginning to turn the tables on him, and Father Time has to dance to our tunes: for we have found him out: we have seen his

jest : and so we can make him hurry, or dawdle : we can even make him seem to go backwards, or stand still. A mechanical toy thus helps to bring to an end the reign of matter : consciousness comes into its own, and Time and Space become its playthings.

**I**F you travelled in Switzerland, in the neighbourhood of the Lake of Geneva, you may have happened to pass by an old house standing among trees and meadows. Having seen it you could not but look at it a second time, you could not but remember it, for it is not merely a lovely place, it is one consecrated to the Star, the "Domaine de l'Etoile," where sincere workers for the Star are trying to live up to an ideal.

As this community only began its existence some months ago, the vast plan traced by its founders is, of course, still far from its realisation, but the idea which inspired it is a most interesting one.

The Domain is a beginning of a new life which, considering spirituality as the one really important factor, will group people not by class or nationality, but by spiritual affinities ; it is based on co-operation, the advantages of which the members of the community will learn to appreciate ; they will realise, too, that a true joy can be found in work, that, indeed, a rational and appropriate work is necessary to the happiness of any well-organised life.

The Domain is open not only to members of the Star and Theosophists, but to all who are sympathetic to spiritual ideas. Just now it only consists of a home which has proved a successful nucleus of a Star community, but the scheme is much more complete, for the community will support itself and many people will earn their livelihood there.

**C**ULTIVATION will be carried out according to modern methods. There will be several workshops in which peace and fraternity will reign. In a school children will not only be taught by theory but will learn to live. Artistic entertainments, lectures on philosophical and religious subjects will collect when work is over such of the members of the community who would wish to attend them, while sport will occupy an important place in the community. Pretty cottages, built for families, will be scattered in the park, while those who are alone will find shelter in the central habitation, the home which exists now.

**P**ERHAPS this seems a vast programme, but those who had the happiness of sharing the life of the little community at its beginning feel that the scheme is not too ambitious a one. Harmony, fraternity, peace and joy are the characteristics which give their quality to the atmosphere of the home. A lonely spot has been chosen, and in that fresh and quiet country, on

these grounds where sun and wind play freely among the ancient oaks and the big fir trees, one feels closer to the peace of Nature ; and the interior of the quaint creeper-clad house is in harmony with the surrounding beauty ; there is no luxury, everything is simple. Art, in its various forms, holds a large place in the life of the community. Those who live there are like members of one great family. In this atmosphere work gives joy and happiness.

Those who have been forced to leave the community for a while for work in the world, keep a loving memory of and a deep longing for their home, realising how much can be done in the future by those who are prompted by a deep love, an ardent devotion for the Star.

**F**URTHER, the Community must establish suitable homes for children whose parents are unable to care for them properly. The child has a right to a home, and real homes are, unfortunately, unprocurable where parents are missing or unqualified, but, at any rate, the Community has in such cases the responsibility for the proper care of the children and must provide them with the best it can give, *i.e.*, see to it that they are not left in the hands of ignorant or unprincipled people.

State and Municipality must not encroach on the education of the children. Parents and teachers must have the right to decide upon the way and means of education. The most far-reaching liberty in this respect is not too much. Then, perhaps, may we hope to assist the children in becoming real men and women instead of merely subjects of State.

Young people leaving school must have free and unimpeded access to further technical and scientific education, and, later on, opportunity to take up any branch of industry. This goal will be reached when the means of production belong to the Community and everyone capable to handle them has a right to their free use. At the present time young people do not possess this right. It has to be created. Citizens who understand the importance of this thing must do what lies in their power to establish such colleges as are required for the purpose of enabling young people to acquire both the theoretical and practical proficiency for making themselves "independent" when they so want. This implies that older and more experienced folk are willing to assist the younger ones trying to enter a course instead of placing obstacles in their way as is the practice of our present system of competition.

Another point falling under the domain of our Humanitarian League is the abolishment of the barbarous administration of justice prevalent, representing one of the most serious hindrances in the path of humanising the communities. Realising this, we are working for the transformation of prisons into Reformatories and Homes, and try to make people understand that we ought to regard "criminals" with sympathy instead of with loathing.

PERIX.

## Personal and of Interest

STAR work in France is making great strides under the inspiring guidance of Mme. Zelma Blech, the National Representative, and Mdlle. Isabelle Mallet, the Organising Secretary for Paris. We are glad to learn that Mme. Blech is stronger in health than she was in the summer, though alas! the contrary is the case as regards her sister, Mdlle. Aimée, who has been suffering very much during the past winter.

\* \* \*

Members all over the world will be glad to learn that Mrs. Besant, or Dr. Besant, as she likes now to be called, was able to leave Adyar on May 22nd to join our Head and his brother in Australia. We understand she will be back at her Indian post again on June 18th. Adyar must be very much deserted with so many of her workers absent, and our sympathy goes out to those who so bravely carry on under all circumstances and in all weathers.

\* \* \*

Our congratulations to Mrs. Sivakram, one of our young Indian members and sister to Mrs. George Arundale, on having successfully passed her final medical examination after five years of strenuous work in Bombay. She is now entitled to place the magic letters M.D. after her name. The need of medical women in India is so great that it is good to know that one of our members has entered upon a career which is likely to prove of such benefit to her fellow countrywomen.

\* \* \*

The Head of our Order has frequently written in his Editorial Notes of the desirability of each Section making practical effort to start some communal centre.

It is not fitting that the English Section should be behindhand in giving these ideas practical application, and it is with considerable appreciation that we are able publicly to acknowledge a most generous gift to the Order from one of our members—Mrs. W. D. van G. Gildemeester—of an acre of most suitable building land, with another acre (attached) for garden or recreative purposes.

\* \* \*

The land is delightfully situated at Wokingham Berks (one-and-a-half hours from London),

and although only half-an-hour's comfortable walk from the railway station, and with excellent facilities for delivery and postal service, is nevertheless a most peaceful and quiet spot.

It now rests with other members of the English Section to follow the idea to a practical issue. The land is fenced, but otherwise has no improvements. Any ideas and practical assistance of members are freely invited by the Star Headquarters at 314, Regent Street, W. 1, and although we may not be able immediately to inaugurate a permanent residential community centre there, we should at least regard it as a focussing centre, and meanwhile might be able to utilise its peaceful atmosphere as a rest centre for many of our workers or friends.

\* \* \*

It is eminently a sign of the times to note how fast the practice of Medicine is widening beyond its former intense conservatism, and now welcoming every method of affording relief to sufferers. The regularly qualified Osteopaths have already fully justified their claims to recognition amongst reliable therapeutists, and it is now interesting to note the keen attention which eminent members of the medical profession are paying to the restoration of mental, nervous and physical needs, by means of various methods of Rhythmic movements, graduated as to obtain a harmonious blending of mental and physical states.

\* \* \*

The systems may differ, of course, in the methods applied, but the underlying principles agree in that they teach the recognition of a natural power which is rhythmic, harmonious and co-ordinated in its operation, and which endeavours to bring all parts of the body into a harmonious whole. It is delightfully fascinating to watch the application of that simple and graceful yet thoroughly scientific system of rhythmic breathing evolved by Miss Ethel Bret Harte, and so ably demonstrated by Mr. E. J. Burton—the results of which are proving to an almost astonishing degree the value of this recent contribution to natural and simple methods of curing—particularly in cases of nervous ailments which are an alarming feature of our modern civilised society.

No less eminent an authority than Dr. T. B. Hyslop also endorses very freely the claims of another system known as "created rhythm," instituted by Miss Anne Walton, A.R.C.M., who quite rightly advocates that there are certain

physical and nervous ailments which respond readily to rhythmic exercises, even when other methods fail.

\* \* \*

The idea of ladies spinning their own wool and weaving their own dresses is meeting with fast increasing support and interest. Amongst the numerous pupils of that able pioneer of the hand-weaving industry—Mrs. Alston—may be noted such names as Lady Hamilton Russel and Lady Wilson, the latter having now introduced the craft with success to the Women's Institute.

Mrs. Alston was also responsible for introducing the principles of this useful art to war widows in Paris, and also, under the patronage of the Baroness Edward de Rothschild, she personally instructed the villagers of the domain to carry on the industry to quite a successful issue.

\* \* \*

A very welcome visitor to the English Section at the present time is Mrs. Menie Gowland, from Buenos Aires in the Argentine Republic. Mrs. Gowland has been more particularly active in

the Theosophical Society of Buenos Aires, and by her tact and keen organising ability, has in two years been mainly responsible for building up an exceptionally strong Theosophical centre in the Beacon Lodge—the first and only English-speaking lodge in Argentine.

By her visit to England she is now taking the opportunity of interchanging valuable and practical ideas with a view to applying them to the Star activities amongst the English Section in Buenos Aires. Just as she has most admirably united the forces of the English and Spanish-speaking Theosophists, so do we look forward to her co-operation with the National Representative of our own Order—Srta. Blanca Taillefer—in making the English Section of the Order of the Star in the East in Buenos Aires an equally potent centre for the practical application of our ideals.

\* \* \*

On March 16th a new Star baby came happily into our midst, Elizabeth Leembruggen, a wee dark-haired sister to golden-haired little Francis. This, with Mr. Leembruggen's slow recovery from a dangerous illness, lifts a great weight of anxiety from all of us.

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# THE Herald *of the* Star

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# Editorial Notes

**W**E left beautiful Adyar for Australia on March 18th with Mr. and Mrs. Jinarajadasa, Mr. Fritz Kuntz, Miss Poutz and Miss Bell, the Organising Secretary of the Star in India who, after her five years of strenuous work, is in need of complete rest. Dr. Annie Besant, with whom we were to have gone to Australia was, at the last moment, most unfortunately detained in India on account of Mr. Gandhi's arrest. She was afraid that this might lead to riots and bloodshed, and she did not wish to leave India at such a critical moment. Naturally on a steamer we have very little news, but we are glad to hear that there has been so far no trouble. I cannot but express my thought that it would have been a more happy voyage had Mrs. Besant been able to come with us; but she assured us before we left that she would follow as soon as conditions permitted her. We are seeing Mr. Leadbeater for the first time after ten years, and indeed it would have been pleasant if Mrs. Besant had been able to be there when we came together again. To these two, my brother and I owe everything.

We caught the steamer bound for Australia at Colombo, and I am writing these Editorial Notes on board. We had twelve long and very boring days as far as Fremantle, and here the monotony of eating, reading and sleeping came to an end. We were all delighted with the change of atmosphere and to see grass and trees again and fresh faces if only for a day. Perth, capital of Western Australia, lies about twelve miles away from Fremantle; we were driven there by a very hospitable member. It was certainly one of the most beautiful drives I have ever had; we climbed a few steep gradients, and before us, on the

blue waters of a river, lay, in the far distance, Perth. We drove along this river till we branched off in order to drive through the Park, which is truly beautiful and full of luxuriant vegetation, which was most welcome after India and after twelve days of nothing but water. We at last reached our destination. After a meal, we had a meeting, at which we were welcomed, etc., to which Mr. Jinarajadasa and I replied. In the evening there was a general meeting composed of Theosophists and Star members; there is no pleasure in speaking when one is obliged to. We sailed that very same night for Adelaide, where I hope to post these Editorial Notes. We are crossing the famous and formidable Bight, but it has treated us with great kindness and partiality, and we are most grateful.

\* \* \*

On a calm day, when there was not a ripple to be seen on the deep blue waters, a notice was put up giving us news of the political and racing world. My attention was attracted by the heading, "The Near East Question." I now forget what was the precise news. Bear with me for a few minutes without using that expression which, naturally, comes to your mind—"Heavens, he is going to talk about the eternal subject—politics." In these particular Editorial Notes, I have no intention of writing anything which might give cause for controversy; yet, I would like at the same time to point out that we cannot for ever, however much we may be inclined to, ignore this side of life which is as important as the religious side, and which is for the moment influencing and changing the whole world. So far, whenever temporal and spiritual power have been united, it has always been used for

the aggrandisement either of a particular caste or of a particular religious sect, and the world as a whole has consequently suffered through the misuse of these two great and powerful forces. I am convinced that a time will and must come again when we shall no longer be able to keep religion and politics in their respective water-tight compartments, thus causing detriment to both. The union of these two forces is inevitable and in this, in my opinion, lies the only solution. In the Theosophical Society and in the Order of the Star in the East, there are members who accept the idea of the brotherhood of man and who possess to a certain extent the international spirit towards religions, and we may safely say that there are many who will readily welcome and work for the spiritualisation of politics, *i.e.*, that one should be guided in politics by the same tolerance and the desire for international welfare which is uppermost in our attitude towards religions. It seems to me that if one truly had the spirit of brotherhood at heart, it is a logical impossibility to restrict this feeling only towards religions, and when we are faced with political problems that we should narrow down our point of view to nationalism and to national welfare, though we have acknowledged that national welfare can only be co-existent with international welfare. This inconsistency is nevertheless amazingly prevalent all over the world, and it is astonishing to see that even Theosophists and Star members should lapse into this illogical thought. As I have already said, we may be considered as Bolsheviks in religion, yet many of us are Jingoists in politics. This is naturally a crude way of expressing the differences, for both the terms have acquired an atmosphere of prejudice and antagonism. Yet in spite of these differences Star members are agreed that politics have to be spiritualised, and most Theosophists are agreed that politics should be theosophised. This is where we stand agreed; we may differ as to some particular means employed by various people who try to achieve this end, we may consider

that they go either too fast or not fast enough, but all divergent parties within these two movements are agreed that our ideas should permeate the narrow and short-sighted political world. The main difficulty of forming any political group within the Theosophical Society and the Order lies in the fact that they have attracted members of varying temperaments holding diametrically opposite views almost in all subjects, Theosophy and the belief in the coming of a World-Teacher being the only ideas in common. And again they differ in the mode they interpret Theosophy and the ideals of the Star. The Socialist as well as the Conservative find support for their beliefs in these two movements. Consequently it is an impossibility to draw up a definite political programme to which we can all subscribe. Therefore individuals and groups can draw up for themselves a theosophical policy in politics, logically consistent with their outlook. Obviously this will produce, within these two bodies, Star Conservative Associations, the Theosophical Socialist Movement, and other similar organisations which eventually may attempt to put forward and support their own political candidates. The evils of this are quite obvious, but I hope a Theosophical and a Star Conservative or a Socialist is a more tolerant type of politician than the majority, and the evils of mistrust and suspicion of motive ought entirely to be eradicated. From letters I have received, there is no doubt whatsoever that there are, at least within the Order, sincere Communists and equally sincere Conservatives who will, I am sure, wish to express their political tendencies in an active form, therefore we cannot tie the Order to any one particular tendency, yet, I am strongly of the opinion that the National Representative should restrain their own personal opinions, and encourage tactfully all shades of sincere opinion, however opposed they may be, so that at least within the Order we may try to arrive at a friendly solution for all these difficult problems. We, who are members of the Order, should, unlike the world, unite on essentials and not wrangle over the petty trivialities

which are generally the cause of all disruption. Therefore, then, all differing parties can converge upon the goal which is our aim, even though we may differ as to the path that has to be taken. If we

have the interest of humanity truly at heart, which is the fundamental goal of all spiritual movements, is it really impossible for us to find a *via media*?

J. KRISHNAMURTI.

## Government and Democracy

By B. N. LANGDON-DAVIES

**D**EMOCRACY is very generally assumed in this country to be a good thing. It is my purpose in this article to show that, whether it be good or bad, it does not exist and never has existed. Committees, groups of men and women, do not and do not want to govern themselves. Sometimes the government of the mass by a few is more obvious and sometimes it is less obvious. Sometimes criticism of the governors is more free and sometimes it is less free. Sometimes the governors are or seem to be so numerous as to constitute an appreciable fraction of the population; sometimes power seems to rest with one man. Never does the mass govern itself.

"Self-government," say the politicians of a liberal type of mind, "is better than good government." What do they mean? Simply that men prefer people of their own race to people of an alien race as their governors. The politicians do not for the most part think they mean this, and they never imagine their hearers think so. But the words, men and women being what they are, can bear in reality no other meaning.

"Government depends on the consent of the governed," is another saying. That statement is only made true by a considerable elasticity of meaning of the word "consent." If people are ignorant, frightened or indifferent, and in consequence acquiesce, that is construed as

consent. But even so it is not self-government.

To govern it is not only necessary to be able to control the lives of others. It is also necessary to accept the responsibility of doing so. Many people have or think they have the ability. The great majority are always ready to criticise those who govern. Most of them even declare themselves ready to replace them. Very few indeed will accept the responsibility when it is offered them. Nay, more, very few will accept the responsibility for the control of their own lives. Before any decision nearly all people are ready with their views; at the time of it nearly all of them hesitate and try to get someone else to decide; after the event only one in a million will shoulder the responsibility of failure. That one in a million is responsible for the fewest failures and is by nature the governor.

But it is not enough to be a natural governor. It is also necessary to be accepted as such by the community. For this it is not enough to declare willingness to accept the responsibility for a possible failure. The community does not give its confidence to people who even contemplate failure, and its confidence or at least acquiescence is what is essential.

To obtain this many devices have been adopted. One is the declaration that by some dispensation of providence the natural ruler has been marked out from his fellow men by the circumstances of

his birth. These circumstances may be connected with his ancestry, as is the case with hereditary rulers, or with convulsions of nature or breaches of natural law such as were asserted to have accompanied the birth of Julius Cæsar and others. This is probably as effective a method as any and it certainly continues from the earliest days of man right down to our own times. Its weakness lies in the fact that the ruler, as his life advances, often forfeits confidence or even provokes rebellion by falling short of the promise conveyed at his birth. Where this happens, he inevitably has recourse to one or other of the two methods in common use where birth does not determine the matter. Indeed, this decadence of hereditary rulers is so common that this device, like others which depend upon the miraculous, can probably be included in the regular two methods. Those two consist in the use of force and fraud. They are often combined; neither is ever entirely absent; one or both are absolutely necessary if there is to be government at all.

The reason for this is simple. Combined with our unwillingness to take the responsibility of governing ourselves or others, we nearly all of us dislike anyone else governing us. Whatever governors may do for the improvement of our lot, they are bound to annoy us in the process. The longer they continue as governors and the more active they are, the more people they are bound to annoy. Put in a simple form, the anger we feel when we have to pay rates is not in any way mitigated by the fact that our streets are paved or our persons and property protected. In order, therefore, to obtain our support or acquiescence a governor must either deceive us or terrify us. Now, men and women of high character, who happen also to be by nature governors, object as a rule to deception or terrorism. In general, therefore, they do not become governors, unless they are able somehow to deceive or terrify themselves as well as their fellow men and women. In this they are assisted, not only by the infinite power of the human mind to rationalise, that is to say, to argue itself into a completely

irrational view, but also by the reaction upon their own minds of the credence others place in them. The net result is that those who govern are people of great ability, but for the most part of poor character, save where they are capable of self-deception. There are very many examples of this, if any be required. Candidates for positions of power never declare what they really mean to do when they attain to power, but always dwell on what evil things those who have been in power have done, and then claim as their intention just precisely what the people for the moment want to be done. The real governors at any given moment frequently prefer to work through puppets and themselves to remain apparently in some other employment or in complete retirement; this has for long been admittedly the case in America and is in great measure the case here. Every aspirant for government is bound to declare his willingness and ability to solve any and every difficulty of human society. These are random examples of the patent necessity for deceit, if the position of governor is to be attained. For the power of self-deception one need not look far. That prison does not elevate the human character, that killing and torturing are not consistent with Christianity, that usury is not beneficial to society, that destitution existing side by side with wealth is easily preventable, these and many other facts which any unprejudiced mind must accept are rejected by every man of high character who takes and keeps the position of governor.

I feel that it is necessary here, at the risk of repetition, to emphasise the fact that this fraud or force is not a vice on the part of the governors. It is the condition of their ruling and forms part of the heavy responsibility which they, and usually no others, are willing to undertake. Nor are they in general even conscious of the fact that their tenure of power depends on force or fraud. When the Homeric Kings assembled in council they really thought that they and they alone were descended from the gods and that, when they took the sceptre in hand, their words

became divine utterances. Saul and David really thought that they were the chosen instruments of Jehovah. Kings have always believed in their divine right until aristocracies supplanted them by Great Charters and Bills of Rights. And the aristocrats have always held the same view of themselves until they too were supplanted by commoners with doubtless sincere but none the less foolish phrases such as *vox populi vox dei*. Perhaps all these things may be true, and the king, aristocrat, commoner or people may be divine when governing. If so, divinity produces curious results. For my own part I continue to think that up to the present period of man's history the successful governor must deceive or terrorise with success and that to deceive with success he must also deceive himself.

I propose now to take it as agreed that the mass does not and will not govern itself, that it is always governed by a few people, and that those few people win and keep their positions by fraud or violence or by both.

Two questions then arise. Is there, granting these facts, less or more democracy under one existing form of constitution than another, and is it possible that society should in future advance towards democracy? The form of constitution matters very little if the vast majority of mankind are unwilling to govern, and let me repeat that I mean by this are unwilling to accept the responsibility of making decisions. It is true that an absolute monarch relying on Janissaries or a Pretorian Guard offers less chance for the emergence of the democratic spirit. It is also true that the elimination of such autocrats and the continual assertions by those seeking positions of power that they believe in democracy, is strong evidence that the world desires vaguely to move in that direction. But there is not much evidence in any country that the people really desire more than the right to criticise and to get rid of those who fail. Wherever an individual or a group attains power and exercises it with vigour and a very moderate degree of success, the peoples acquiesce even more to-day than

they did a decade or two ago. Lenin and Trotzky remain governors in Russia, even though they have in many particulars reversed their policy; the Lloyd George Government during the war took from the people most of the liberty of criticism it possessed and have refrained from restoring a large part of it; the British Parliament to-day rarely or never discusses a matter of first-rate importance until the decision on what is actually to be done has been made; the Trade Union leaders remain in office and are supported in ballots though their leadership has been signalled recently by continuous defeat; the press by judicious suppression and exaggeration gives an even falsier impression of the facts than it did and the people continue to trust it. There is little to show that we are advancing towards democracy, or that it is not as easy to deceive or terrorise the people under one form of constitution as under another. There has been a great popular revolution in one country, there have been minor revolutions in others, but they have not led to democracy. The Russian Revolution, the unrest in India, the self-government of Ireland, the industrial upheavals, the approach of Labour to political power are all changes, all revolts against something in the old order, but there are few signs of their leading or being calculated to lead to democracy. General education has made it necessary to use other weapons for the deception of the masses, but on the whole their deception is even easier to accomplish and more complete. There are those who declare that economic freedom must precede political freedom, and that until industrial serfdom is gone political freedom is impossible. But economic power is but one phase of the governing of mankind, and is obtained and retained by the same qualities and the same devices as political power. The reason why there are very few Lord Leverhulmes is that there are very few people who have both his ability to decide on economic questions and his readiness to accept the responsibility for the results of his decisions. The reason why workers' control lags behind

is that the majority do not possess both those qualities and turn for guidance after short experience to the few who do.

My reply to the questions is, therefore, that there is no more democracy under one constitution than under another, though there may be greater facilities for criticism and the removal of failures. The latter is probably easier in less civilised and more autocratic communities, while the former depends chiefly on the wit of the critics. Further, the only evidence of society advancing towards democracy is the general assertion that it is present. This is just as good evidence of its absence since the assertion would obviously be a feature of the fraud used by candidates for the position of governors.

Transcending all these questions of whether democracy is absent or present, possible at this moment or impossible, probable or improbable, is the question of whether it is desirable. Whenever this question is discussed, which can only happen in secret because the governed think they have got it, and the governors do not want them to know they have not, it is always assumed that it means the control of the affairs of the community by that large majority which has never shown the slightest ability to control anything. In point of fact those are not the people who would ever constitute a democracy, since they have no desire to do so. If by force of circumstances they were at any time to seize power they would at once resign it, even if they ever were the people who grasped it, into the hands of a new set of governors. That is why no popular revolution has ever resulted in a democracy. But since it is always assumed that they would govern, it is usually admitted in these secret conversations that democracy would be eminently undesirable. The truth is, however, that just precisely in so far as it is undesirable it is also impossible, which is a very comforting reflection. There remains the possibility that with a population of a different mind, of a mind that was both able and willing to govern, democracy might become at the same time both desirable and possible.

After all it would indicate a loftier standard of civilisation if all the members of a community were able and willing to control their own individual affairs, to share in communal control over communal affairs and to accept the full responsibility for failure in doing these things. It is of little use, however, to devise machinery which will leave people to look after themselves, as the individualist does, or machinery which enables them to look after their fellows, as the socialist or communist does, unless and until the people have arrived at that loftier standard of civilisation. And by the time they have arrived at that standard there will be no difficulty about machinery. The question, therefore, resolves itself into that of how they may progress towards that standard. To be precise on this is not easy, but it may at least be said that certain qualities now conspicuously absent from the general run of men and women must be present in the first generation of mankind to realise democracy.

Judgment, including a sense of proportion and of relative values, is the kind of omnibus quality that is required. Toleration is contained in it, as is also freedom from the domination of the phrase, the symbol, the convention, the tradition. With these qualities must go and would, I think, inevitably go the desire to contribute the fullest meed of service to the common need. This involves, not so much the desire to busy oneself with correcting other people's mistakes or supplying their deficiencies, as the desire to know one's own job thoroughly and to work hard at it. There are some who realise that these qualities are required for other purposes than merely for the attainment of democracy. They attempt, therefore, to persuade men and women to evolve them out of the characters which they possess. They also for the most part urge the evolution of these qualities as a moral duty. I have the gravest doubts as to whether men and women are inspired to desire these qualities on such exhortation or, even if they are, if they have the power to do so.

What is required is an education which permits these qualities to be evolved. They do not really require to be taught; they are the natural development of ordinary human character. The absence of them is due to a veto, an inhibition, a constraint of some kind. I do not say that a human being left from childhood in barbaric surroundings would develop judgment, toleration and the rest. Nor do I say that in the best possible surroundings all would develop the qualities

to the same degree. Men are neither born equal nor do they tend towards equality. But if the restrictions, rules and dogmatics of which education principally consists for ninety-nine per cent. of our population are replaced by a system giving light and air and food for the natural growth of brain and character, the desired qualities will emerge. Then and not till then will democracy become something more than one of those very instruments of fraud in the hands of the governors.

## The Inner Life

# The Avatars

By PAUL RICHARD

With an Introduction by I. DE MANZIARLY

### INTRODUCTION.

*One of the great dangers for our movement is to forget that many other movements, many other individuals, live in the same hope, in the same expectation as we and our Order. The belief in the coming of a great World-Teacher is not our monopoly, it is spread all over the world. Many of us know that and still, meeting people of other creeds and beliefs, we cannot help feeling that they are wrong and we are right.*

*If we can correct this feeling and broaden ourselves, then it is all right, but sometimes we cannot and then we give to outside people the impression of narrow minds and limited conceptions and the right to criticise us severely. If one has the great opportunity of finding a similar belief in others presented in another form one must not let it pass without seizing it and trying to verify by it to what extent we are tolerant and sympathetic, to what extent narrow and non-understanding.*

*So it is very fortunate to have met Monsieur Paul Richard, the wanderer who, dedicated as he is to the new hope, has his own expression and his own conception of it. His whole life is given to the new coming and to the preparation of things still ungiven,*

*unsaid and unexpressed. In his wanderings he came across many great individuals, many a movement, and he, belonging to none, is, may be, able to see better their limitations and what is more, their mutual exclusiveness. The only remedy appears to him in the unification and co-operation of the different centres, and he does his best to help in this way.*

*The exceedingly interesting document which he permits us to publish in the HERALD speaks for itself. It is addressed to the follower of one who gives himself out as an Avatara. Many passages of it could be applied to ourselves and therefore it would be useful to ponder over them.*

*Without any pride we may aim to become broader and more tolerant and more universal to avoid narrowness and sectarianism, and to be able to appreciate valuable hints. Our Head gives us this example; is there anything he dislikes more than exclusiveness and contempt? The work of Monsieur Paul Richard—wandering here and there, belonging to no organisation, following nobody but being a friend of so many great souls, is a special one. Caustic and critical and benevolent at the same time he helps people to think deeper, to understand and*

*analyse better their own ideal even if they cannot always agree with him.*

*His words are often inspiring, often burning, sometimes ironical, sometimes violent, but they are helpful and therefore valuable.*

MY DEAR X.—Thank you very much for your long and beautiful letter. I was moved by the expression of your love for the man who represents, in your belief, the Supreme Lord. Certainly this poor world needs Avatars—not only one but as many as possible. No one can, in his human limitations, exhaust the Infinity; and the infinite God incarnates Himself—without prejudice or partiality—in every one who is ready to renounce his own self and fit to express the boundless self. Unfortunately, as soon as one becomes, in some measure, a conscious expression of this Supreme God, he generally begins to believe himself as His only and exclusive manifestation; as soon as one identifies to some extent his being with the Supreme Being, he is tempted to mistake his own human person for the person of the Supreme. Alas! What a mistake! . . .

Having been, for these last fifteen years, all over the world, in search of divine men for the Divine Work, I have met several of those Avatars, all of them equally sincere and honest and trustworthy and surrounded by disciples earnestly and faithfully believing in them. I met some in Europe, one in North Africa, the others in Asia—in Persia, in Japan, in India. Most of them are conscious of being the incarnation of some great personality of the past. And even when they are several of them claiming to incarnate the same one, it is perfectly possible to understand the apparent contrariety of their claim and admit its perfect truthfulness, for one who knows that a great personality is multiple in his oneness, and that a divine spirit can incorporate himself or parts of himself in several personalities, and usually does

so. Nothing therefore need prevent the Great One to be impersonated by many. I know in this way two or three Christs, several Buddhas and some Krishnas as well as other divine beings and Avatars. The most successful among them until now is my revered friend, Abdul Baha,\* a great Power of Love, who has now two million disciples, mostly in Persia, but also in Europe and specially in America, where two temples have already been built for him, in New York and Chicago. He is great enough to exempt himself from identification with any past personality. But of course his Christian followers acknowledge him as the Christ. Here in India, the spiritual yogin Aurobindo Ghose is also looked upon by many as Krishna Himself and I think he deserves the title you use in your letter—"the greatest of all great thinkers"—but even of that who can judge?

Unfortunately, most of the Avatars are so exclusively centred in their own formations, that they become absolutely unaware of others, unable and unwilling to recognise any one as their equal and possible brother. I tried without success until now to associate them in a collective divine body—of which each one accepts to become a part, provided only that be not as its head.

I hope your master is not so much limited in his self-belief as to be blindly exclusive of other possible manifestations, but this hope needs confirmation, your letter remaining silent on this point.

Of course, this illusion of the Avatars' uniqueness carries with it a great power of concentration and construction, which can be useful and is often used as a creative maya for the starting of fresh religious movements. For there are always in this world many seeds of human gods and of possible great religions—many seeds waiting or struggling for their election to the pregnancy of the future, for their birth into the light of centuries to come. Most of them do not go beyond this state of seed and embryo—the rare elect become the centre of one of these generalised and exclusive creeds bringing

\* After I wrote these lines, I was grieved to learn that this great Prophet and Saint is no more among us.

forth on this earth new illumination and also darkness, and as many evils—superstitions, divisions and wars—as blessings.

For the most successful of these seeds is scarcely even the most divine one. It is the fittest which is chosen, the best adapted to the needs of the moment and the mediocre possibilities of mankind. Often it is the play of God to be recognised in the less perfect of His forms and to remain ignored in the purest one. . . .

But, after all, these are only things of the past—What is the present? What will be the future?

For the present, many aspirant gods are still in line—some with a certain amount of success. There are fresh religions in the making—Bahaimism, for instance. But that is only the old working of nature following the path of routine. Her true finality is not there. Moreover, mankind is already too far advanced to be satisfied with such crude dispensations. She has now reached the last stage before her ascension to possible supermanhood.

And this last stage is not that of exclusion, competition, singleness, simplicity, but of synthesis, harmony, unity—in religion first. The religious mind is realising more and more the essential and fundamental unity of all creeds, Bibles and Revelations. And just as the different cults now tend to become one in the cult of the Infinity, in the same way the different prophets and teachers have henceforth to become one if they will be recognised in the future, as the representatives of the Infinite God. No Christ, no Buddha, no Krishna will be accepted by the world, if he presents himself alone, apart from others—unless all appear together, no one will be any more acknowledged. All or no one!—Such is the new watch-word, the new alternative imposed by the Will above, by the Spirit of the Future—such is the car of Juggernath which you speak of in your letter. "And who opposes? Human vanity, human egoism?"—in the human gods?"—Behold they are trampled to death under the chariot of the Lord"—That of the Future!

Now, as for yourself and your movement; are you going to labour along the old lines, to stand on the holy crest of the past or willing to follow this new spirit of the Future? Let me speak to you heart to heart as a brother.

You are now trying to make your master known and accepted as the unique or at least as the greatest present incarnation of the Lord Supreme—in competition with all those who rise with the same claim, mistaking themselves for the greatest One, who is in them all. In that attempt you cannot, you will not succeed. Why? First, simply because if your master were in reality the Greatest One, he would have no chance to be recognised in this world of unrealities; and secondly, because, the ways and means you use—propaganda, advertisement, wide correspondence, and scheme of world-federation—are of the last rate and are amongst the most unsuccessful for the carrying out of the divine purpose.

You are good people—too good for this world—you are godly and god-like people. When the good gods descend on this earth, they are so ignorant, so candid, so artless! Believe a friend who does not care to please or displease, to be agreeable or otherwise, who has no preference and no concern—but for the truth—and who says to you: If you will succeed, you and your master, renounce the old error of the unique Avatara. Do not try to usher him as the only Lord of this World. There is no place for solitary gods in this world—nay, even God is not unique: the One without a second is not single but manifold. The Infinite is an Infinitude. Associate yourselves with all those who manifest Him. No one can manifest alone His numberless powers. The endless future through numberless incarnations only can do so.

This Association of Avatars—this manifestation of the Supreme in a collective body—in a spiritual family of human gods—that is the new thing which has been until now impossible, but which should now become possible and will be tried. And this new thing is but the beginning of greater ones. For this Union of Divine Men, this unity of divine thoughts is the first step towards the unity of

man—a step more decisive and efficient than covenants of presidents and kings of this earth. And how can the rulers of the nations unite, if even divine men, human gods, cannot do so!

Are you, you and your master, ready for this step, this first step, for a synthetic manifestation of God in a collective body, the greatest achievement of the past, its highest wave rolling towards the shore of the future?

After that, we shall speak of this future itself—a future not of gods and men, but transcending them. Something which was never before in these and which comes

unknown, unexpected from the infinite—something which has until now no name and no form—a new Power, a new Virtue, which will create new name and new form—a new Being—a Being as much superior to man as man was superior to monkey—a new Earth and a new Heaven.

. . . A League of Asia—a new civilisation of Asia, as the cradle of this superman—an international *ashram*, for the chosen ones of all races and religions, as the centre of this New Asia—these are but minor points of this Grand Realisation. We shall speak of it more, when I will be with you.

# The Spirit of Perfect Play

By DR. H. B. WALLACE

“One of the mystery teachings of the past is that the universe is at play while it is at work.”—C. JINARAJADASA.

**I**N these few words lies the key to one of the world's greatest needs. Too often we have separated the ideas of work and play into thought-tight compartments, forgetting that one man's play is another's tedium, and that play is nothing but the work we love. He who has found salvation in either work or play, knows that for him the two are one; and, reflecting the universal law within himself, he, too, will be “at play while he is at work.”

We have felt that there is in “work” a virtue which “play” does not suggest—perhaps because we admire so much the grit that overcomes the hateful task. And yet the world would be a happier place for all of us if we could eliminate its thirst for selfish toil, and cultivate a high respect for selfless play. Here, as with all else, we must begin with ourselves.

Often when we are feverishly eager to work for some high cause (along lines dictated by our own natural talents) we find ourselves so placed that all such work is out of reach, and our days seem

lost in trivial but unavoidable activities. The arrangement seems to us so wasteful that we cannot suppress complaint. To be idle in His name, waiting and enduring patiently, is yet beyond our powers; and whilst this remains so, it is clear that we have much to learn before we can become reliable and consistently useful workers.

A bright motto, plucked from an obscure corner of an old number of *The Messenger*, runs: “If I can't work one way I can work in another way—and sometimes *another* way turns out best.” One of these other ways which many of us need to discover is the way of true play. Not to abandon our work, but to imbue it (whatever it is) with a new soul, refuse to let it tyrannise us into hustle, or sternness, or boredom, and put into it that spirit of pure fun and joy which makes life a game worth playing at all. None need then urge us to be strenuous; we cannot help being so when we love the game. The fun of life is not what we get out of it, but what we are able to put into it.

It is not merely by our toil and struggle that we make our brothers happier. Though suffering and even martyrdom may sometimes come our way, we need never go aside to seek these things. If we are really longing to brighten the sad faces around us, then there is nothing more helpful to us in our task than that we should make ourselves radiant with the spirit of true play. One would assert that a sorrowing man prefers a cheerful sinner to a long-faced saint, if it were not that cheerfulness itself is saintly, and long-facedness is sin.

The spirit of true play is selfless, whether it be revealed in art or in games. One feels its pure sunshine alike in the dreams of a Mozart, and in the play of the young Gautama when he

“ Would ofttimes yield ”

His half won race because the labouring steeds  
Fetched painful breath ; or if his princely mates  
Saddened to lose.”

The simple, instinctive beginnings of play may best be discovered by watching the doings of children. It is the little ones who can teach us how to extract the utmost fun from life ; to them even the mud of the streets yields up its plastic possibilities.

A child's play is of two kinds : Firstly, it is a striving after perfection in some act of skill, be it only marbles or walking on his hands. Secondly, it is an imitative activity which is impromptu and creative. He is simultaneously playwright and actor. From the glorious bear-games in the nursery to the sailing of the pirate-king in a bath-tub, it is a grand series of “ make-believe ” that varies wonderfully with his nation, family and ideals.

From these two simple roots of action arise the great institutional entertainments of our cities, in forms ranging from the cup-tie to the drama. They have lost *en route* much of their pure spirit by the taint of greed and ambition. Moreover, we have become more and more spectators, less and less actors and players. It is the *playing* of the game that keeps us young and happy, not the rushing with hollow-chested thousands to a cup-tie ; it is the fun of *acting* a part in life that we

forget as we crowd into pit and gallery to watch the efforts of professionals.

To be, then, perfect players in the game of life and extract from it the greatest happiness, we need first to be active participants in the game, and then to unite, as far as we can, the two essential factors in the joy of all play ; the struggle for perfection in some chosen field of action, and the creative spontaneous joy of playing a part. Where is there a game that blends all these, and can be played by all ?

There is a game that answers our demand, that can be played by anyone, no matter where ; a supreme game, which can bring nothing but joy to the player and his companions, and in which the veriest mud of sordid circumstance will prove plastic. It is that earliest, most instinctive game of all, the game of “ make believe ” played with a will, a conviction and a high ideal.

If we are still child enough to love to act a part, to imitate our hero as once we played the pirate-king, then for us the supreme game lies waiting, the chance of turning the play spirit to the noblest account. The greatest souls that ever trod the world's stage gave us our parts in the lives they lived, and bade us leave the trivialities of fame to take up, as they did, the *rôle* of saviour and servant of men.

In the deliberate acting of *any* part, there is a peculiar joy and a sense of freedom that seems to lie in the detachment of the actor from his circumstances. However much he may “ live through ” his part, he is splendidly free in so doing, since he has deliberately laid aside his own personality and adopted another at will. Even though his stage emotions seem to himself for the moment real, he can lay them aside when the curtain falls and realise his mastery over them. Nor does he step aside from his own part into some unexpected reaction of passion, but knows beforehand what he will do. He can act utter patience or utter fortitude in the face of the fiercest injustice, because he is entirely self-recollected in the part he has to play. Self-control, understanding of many temperaments, and a deep compassion, these must be the inevitable

lessons of the great game of masks assumed.

But what could more swiftly develop these powers within us than the earnest endeavour to act among our fellows the part of the Supreme Master? For the first essential of understanding that part is to become aware that each one of our fellow men, as we know him, *is a persona*, a mask, a mere part played by a great player in order to learn of life from a certain angle. If we can feel this, and feel it deeply, we can no longer quarrel with a mask, but can look patiently on its angry passions, aware always of the part we are playing ourselves, determined never to step outside the character of supreme love and patience, never to be betrayed by those impulses of resentment which belonged to our normal personality.

Our *normal* personality? And why should our old every day self be so regarded, but that we have ourselves foolishly accepted it as such, confusing our own mask with our own reality? It is no longer our normal personality when we have once outgrown it and laid it aside for the nobler part in the greater drama.

It must be a very great joy and privilege to play upon the stage the "Servant in the House," the visitor of the "Third Floor Back," or the "Wandering Jew," of that last great act. The player who is permitted such a task can hardly fail to grow in the light of his own part, and learn to regard his smaller self in its true proportions. Yet the part of the Servant, of him who is greatest among us, needs no stage for its acting, no borrowed scenery or effects of lighting. It can be played anywhere, at any time, so long as the "self-recollectedness" is there, the consciousness of the part, and the will never to step aside into the habits of one's smaller self.

It is a *rôle* that calls for ceaseless study, and untiring rehearsal; it must be entered upon in no spirit of self-righteousness, lest the acting grow stiff and hypocritical. If for a moment it deviate from the path of love, sacrifice and service; if

for a moment it forget that every other actor is as great as itself, whatever the part of villain or fool, sage or saint, he is at the moment assuming, for that moment it fails truly to interpret the spirit of the Supreme Dramatist's creation.

The enlightened one bows alike before king and beggar, in reverence to the divinity that wears their masks and their apparel. For "one man in his time plays many parts." "Before you can attain knowledge you must have passed through all places foul and clean alike. Therefore, remember that the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. . . . The self-righteous man makes for himself a bed of mire."\* So must the actor learn sympathy for all; and the principal of the cast, playing the great lead, must have been in apprenticeship through all the smaller *rôles*, understanding his own to the full only because he has learnt to interpret all, to see through the eyes of all, to grasp the place of all in the great drama of human life.

To some it may seem a presumption, if not a sacrilege, to regard as a game so sacred a matter as this, to "play at" being the Christ. To some it may seem hypocrisy that we should pretend to be greater than "in reality" we are. If so, then every effort at self-improvement must be hypocritical, since it is always a conscious effort to rise above our usual selves. But the nearer we approach to understanding the part, the humbler will be our attitude, since only upon its perfect attainment do we realise the complete humility that is compelled to disclaim all the credit of greatness and admit that, "It is not I who do these things but my Father which is in Heaven."

So, if we endeavour sincerely to play this part, will it be played in the end, not by ourselves, but by the Great One whom we would portray; and the game will end with the cessation of all pretending, in a reality, for the player, splendid and joyous beyond words.

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\* Light on the Path.

## Books of the Month

### A Friend of India—"The Army"—European Problems

By S. L. BENSUSAN

**T**HE Indian problem may become even as the Irish one, if it be not handled with knowledge and sympathy.

The trouble in this country would seem to be that the knowledge is very largely in the possession of people who are not sympathetic, who cannot for the life of them look upon the Indian as anything other than a subject race, or upon Hindoo civilisation as anything but an inferior substitute for our own. While these views prevail, it is certain that the Indian is likely to receive less than justice and that the high ideals of India as one of a Commonwealth of nations comprising the British Empire will remain unrealised. It follows then that any book which aims at explaining India to the Englishman is valuable, just so far as the aim is realised, and in "India and the English," by Barbara Wingfield-Stratford (Jonathan Cape, Gower Street, London), much is achieved. Mr. Srinavasa Sastri contributes an introduction in which he praises the author's quality of sympathy and declares that her book has problems for the wise and lessons for the ignorant, a very fair statement of the case.

"India and the English" consists of twenty-five rambling chapters. They discuss the physical features of the country and the seasons, they compare life in India with life at home, they tell us something of the Anglo-Indian, his achievements and his limitations, of the Indian peasant and the Indian woman. Even the Taj Mahal demands a chapter, though one might have believed and hoped that the last word about that much discussed tomb had been said, and whether in discussing the bazaar or caste, or giving a picture of war-time India, the author aims truly and honestly, if not always

discreetly, at the goal of a better understanding. She tells us that the conventions as we understand them in the West are prone to be neglected in India, rather to the scandal of the natives, and that throughout the Anglo-Indian community there is an utter absence of intellectual life. Nobody reads; the larger problems of life are ignored, men work and women play. We learn that the attitude of the Englishman to the Indian is one of condescension rather than of courtesy. "Why," she asks, "should we conclude that our souls are upon a higher plane, our lives more valuable than those whose skins happen to be of a slightly darker shade, and handicap from the beginning by a patronising and supercilious habit of mind our intercourse with the race who are so very ready to meet us more than half way if they are only treated as intelligent fellow human beings." The heart-felt protest behind this passage may atone for what it lacks in style.

Some of us will be glad to read that in India boys take no pleasure in catching butterflies or robbing birds' nests, throwing stones at frogs or chasing cats, and we learn, too, that Indians are generous to beggars and invariably kind to little children. These may be minor virtues, but we should not despise them on that account, the world in which they are not practised is a sad place.

It would be unfair to suggest that Mrs. Wingfield-Stratford overlooks the many merits of the Indian Civil Administrator, even while declaring that his outlook is ever narrow and his prejudices are often great. She bears witness to his unfailing honesty, to his endeavour to do justice to all who come under his jurisdiction, but she tells us that the soldiers have more real sympathy than the Civil Administrator

with the Indian because they have shared dangers with him and learned his worth. The chapter on the Indian peasant is admirable, and I cannot resist the temptation of quoting one sentence: "Weak, famished, almost naked to the bitter cold of winter or the scorching heat of summer, fever ridden and comfortless, he can endure with humble uncomplaining philosophy, and in the days of prosperity he thanks his gods with grateful inarticulate faith in the all-goodness of providence and remembers the poor and the fatherless and the begging bowl of the holy wanderer."

In her comments upon Buddhism the author seems to go astray because she insists that as a faith it is quite dead. She declares that the "new religion" being decadent and not having within itself the life-giving force of the old (Brahmanism) withered before the troubles of the first Mohammedan invasion, and she adds that to-day Buddhism is almost non-existent in India. Of the Indian woman and the *Purdah* system she has much to say in terms of praise, but her general argument would appear to be that the women like the life because it is good for them. A little more evidence than this would be needed to convince the average western reader who does not know India.

Special attention may be directed to the chapter upon the Mohammedan in India, and the author's theory that between him and the Hindu there is no insuperable barrier. The chapter on Caste is of equal importance because it throws a light upon a question about which in this country all too little is known. One could have perhaps dispensed with the description of Mussorie—a hill station—in wartime, the picture it presents is anything but attractive or edifying.

The author concludes her book with a discussion of the problem of England and India. She reminds us that we have given India an English education, have inoculated her with our own ideas of liberty and independence, freedom of thought and self-sufficiency, and that now we are exceedingly annoyed to find that

India, having mastered the theory, wishes to put it into practice. There is an apposite quotation from a speech by Lord Macaulay in which he said that when India demanded European institutions it would be the proudest day in English history. Apparently this is not the view of Anglo-Indians. As the author reminds us, Indians owe England a solid debt of gratitude for her gifts of organisation, cohesion and English education, and she declares that Indians wish to remain the friend, the partner and the loyal ally of England. She thinks that the men and women who go to India in the future should be of a race untouched by the "cant and prejudice of ancient Anglo-India," should go determined to approach the people of the country in friendly spirit and well aware that in India over-bearing manners are a political crime. She stresses the disastrous effects of Amritsar, effects not to be lessened by the praise that some of our Die-Hards gave to an incident which, even if it could be justified, must remain repellent.

This, then, is the brief summary of a really creditable effort to improve Anglo-Indian relations, and it is quite clear that the author has endeavoured to handle her problem justly and fearlessly. Friends of India and all who believe in the country's great future should help to make this book more widely known, even if they do not find themselves in complete agreement with some of the opinions set out. We cannot know too much about India, and it is to the views of the observer who has no prepossession that we must look for knowledge.

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The work of the Salvation Army must always have an attraction for thinking men and women. None can deny the good that is done. Criticisms, and there are plenty of them, always leave me cold, because the work accomplished is obviously so much greater than the errors associated with its accomplishment. A book called "Practical Visionaries," issued from the Salvation Army headquarters and written by Humphrey Wallis with a foreword by General Booth, gives a series

of interesting pen sketches of "salvation" in the working at home and abroad.

The Army is to be found in more than seventy countries and colonies; it has over seven hundred day schools and employs some seventy-five local officers who give their spare time for nothing. Nearly thirteen hundred Institutions and Branches are supported, and in the course of a single year upwards of seventeen million meals were supplied to the needy. Such facts and figures have an eloquence of their own, and the studies that go to the making of the book are decidedly superior to the average writing of the same kind. The only criticism that appears to be called for is aroused by the frequent contemptuous references to socialism, and one who is not a socialist is free to deprecate a mental attitude that treats socialism as if it were an unclean thing. The writing suggests at times that an attack upon socialism was part of the purpose of the book.

Most of us must be convinced by now that the work of the Salvation Army, valuable though it is, does nothing to strike, whatever the claims of its supporters, at the cause of poverty, suffering and vice. That it brings contentment to very many, that it feeds starved minds with the food best suited to them is beyond all question, but if the Salvation Army were still more powerful than it is, if the influence it exercises could be multiplied tenfold, we should be no nearer to real social reform, indeed we might be farther off. We have to realise the truth that industrialism and individualism combined have made life horrible for millions of our fellow creatures. The ardent and devoted worker may be invaluable in the slums, but if we are honest with ourselves we must admit that the slums themselves should not be there, the workers should not be necessary. We praise the individual while hoping that the occasion for such service will pass. The drunkard may be reformed most satisfactorily when he reaches what is known as the penitent form, but the drunkard has been made by the lure of the public house, and the public house exists for the profit of the brewer and the distiller who sit

all too often in the House of Lords. It is satisfactory to learn that hundreds of girls are taken off the streets by the Salvation Army and are trained to lead healthy useful lives, but we know, if we will take the trouble to enquire, that our social conditions are largely responsible for the downfall of so many women. A certain number of them actually sell themselves in order that they may live, and while we may be grateful for the work that is done to help these helpless ones, the conditions that create them must not be overlooked. In short, it seems to me that the Salvation Army acts as an ointment on our social sores which it does not and cannot attempt to heal. To write this is not to belittle the great work that is carried on. Most of us will agree that it is better to improve a condition than to leave evils alone merely because we cannot cure them. To the full extent that it does help the helpless the Salvation Army is entitled not only to thanks but to a large measure of public support. At the same time one would like to see rather wider views than those that are expressed in this volume to which the head of the Salvation Army contributes a foreword.

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Mr. A. E. Zimmern, author of "Nationality and Government" and, I think, a fairly regular contributor to the "Round Table" has written a book called "Europe in Convalescence" (Mills & Boon, Ltd.). The volume cannot be overlooked because Mr. Zimmern is a really close thinker as well as a keen student of affairs, and he wields a ready pen. Another point in his favour is that he is in touch with educated progressive opinion at home and abroad. He divides his book into three parts: the first dealing with the upheaval, politic and economic consequent upon the war; the second with the settlement and the Peace Conference, and the third with the outlook. There is a short appendix containing six or seven notes from speeches, for the most part by people who matter. Mr. Zimmern proclaims in the first lines of his preface that his book is a concession by the scholar that is in him to the citizen,

and in this statement one can find an explanation of the weakness as well as the strength of his work. His outlook is singularly clear and the chapters dealing with the changes in politics, economics and ideas are extremely able. On the other hand when he comes to speak of the press, the Universities and the Churches, he stands a little too aloof from modern tendencies. He does not appear to realise that the press is a purely commercial undertaking, that the Universities have only a little courage and that the Church has less. There is ample matter for regret that things should be as they are, but if we are to understand world happenings we must begin by getting a fairly accurate estimate of the world forces that stand behind events. It should be obvious to Mr. Zimmern that if the Church had been all powerful in Europe, if the democracy had possessed the necessary ideals, and if the press of Europe had been entirely honest, there could have been no war. He should not have been deceived by that lip-service to ideals which is the modern substitute for idealism and can never stand up before a threat to its prestige or its pocket.

When we come to the question of the Peace Treaty, Mr. Zimmern errs, I think very badly, in ascribing something like villainy or at best a lack of decent principles to the Prime Minister. Undoubtedly the Germans were badly treated, undoubtedly the ideals that had inspired our leaders in the beginning had failed to survive the strain of more than four years' war, but to suggest that Mr. Lloyd George was the chief offender or that he "assassinated" Mr. Wilson is merely absurd. The term sounds odd, but here is the passage that justifies it. "Next day the same group of Foreign Office workers stood on a balcony and watched him (Mr. Wilson) enter No. 10, Downing Street to confer with the British Cabinet. As he stood on the threshold, with the Premier awaiting him within, he turned round to the moving picture men and smiled as they revolved their handles. The man behind him, had he only known it, had already stabbed him

in the back." Which, as Euclid says, is absurd. That there were vast mistakes made by the victorious Powers must be admitted sorrowfully, that revenge usurped the throne of pacification must be granted, that the khaki election in this country was a tragic concession to the worst side of our national character is also true. But one fails to find in this interesting book any tribute to the great effort made by the Prime Minister to rectify mistakes for which he bears only a part of the responsibility, and until this effort is recognised there can be no adequate review of the political situation. He endeavoured to follow statesman-like lines at Versailles, but had to choose between concessions and a break up of the Conference. His splendid effort at Genoa is fresh in the memory of his countrymen, fresh and fragrant. In the present state of Europe who will dare to say he has not acted for the best? With the history of the great struggle of Genoa before him, it is impossible to avoid the thought that Mr. Zimmern would be glad to withdraw or at least to recast some of his statements.

Yet, of course, it is quite true that the victors in the greatest of all world wars have shown no improvement on the methods of the victors who came before them, and until wars end in conciliation and fair play the war that is to end wars remains to be fought. Mr. Zimmern's impulses are always generous, his outlook is consistently sane, and consequently his book is worth reading, but there is in every chapter matter for criticism, and the quality of the work is affected by the writer's inability to realise the depth of the passions that four years of the most unscrupulous warfare on record roused on both sides. Perhaps because he is not a man of affairs he thinks it is a simple thing to maintain ideals in the face of dangerous and unscrupulous opposition. It may be suggested that the war feeling is only beginning now to die down, and that if all the questions that called for consideration in 1919 had been postponed for discussion until now, they would have been handled in saner and happier fashion.

# Salvation Songs

By JOHN BATEMAN

**I**N the late General William Booth's truculent but honest preface to the "Salvation Song Book," he says: "Let others if they please heap together pretty poetry, and sing it to what is called refined music. Let us persevere in the singing of the simple old truths in the simple old hearty way, that God has already blessed so widely in the salvation of souls, and the making and training of red-hot soldiers." The ordinary church hymns he utterly despises, at least for his purpose. They are too slow, too stilted, too careful, too poetic; and the music is not the natural music of the bottom dog. "Don't let the Devil have all the good things of life" he once said; and so he compiled his Salvation Songs, which his soldiers could sing at the top of their voices, spontaneously and without restraint, out of the fulness of their hearts.

Some he sets to popular tunes like "The Bay of Biscay," "Ye Banks and Braes" and "Poor Old Joe," and this wonderful man actually suggested that they should be sung at birthday parties, and other family functions. The incredible thing is that this is done.

Should you go to one of the Salvation Shelters, you will find it full of destitutes singing these songs—and enjoying them. William Booth's psychology was true. The love of music is universal, and singing is the most prominent and the most popular feature of their services. Here is shrewd tactics—religion is intimately associated in people's minds with joy.

It has been a legitimate criticism of most churches that they are chiefly if not solely concerned with saving the righteous; General Booth went out of his way to seek, to serve and to save the lost. Where other churches elevated their Levitical noses and passed by on the other side, the New

Crusaders rushed to the rescue. They welcome everyone. They sing—

Come, come, come away to Jesus.  
Drunkards, swearers, gamblers, unbelievers.  
No matter what kind of a sinner,  
Deep-dyed or just a beginner,  
Get washed in the Blood of the Lamb.

William Booth had no compunction about calling them hard names.

When he began his campaign in the East End, over fifty years ago, he came very close to the life of the poorest and the most wretched. He had a big heart, and his sympathy gave him an understanding that cleverer men have lacked. He found out exactly what would touch them. These sacred songs are the result. Here were people of little or no education, the submerged tenth, always tottering on the verge of starvation, poor wretches whose greatest happiness was to forget life, generally in debauchery. They knew little of happy song, of comfort, of rest with contentment. "Pretty poetry," "refined music" meant nothing to these. Culture? Few of them had heard the word. So in the Salvation Songs we find a rough uncouth laughter, a cheap and obvious melody, and what strikes the refined or even normal intelligence as an almost blasphemous, unconscious humour. But if we can realise the persons for whom they were intended, we shall also find a not ignoble courage, a robust vitality, a cheerful, a desperately cheerful idealism, and above all, a poignant pathos where once we could see but a humour that shocked us.

Here are people living in hovels singing of a home in the sky, a mansion of gold, happy music, and of an eternal rest from labour.

Each saint has a mansion prepared and all furnished  
Ere from this small house he is summoned to move.  
Its gates and its towers with glory are burnished.

## A Heaven where—

The saints in raiment white will stand  
With harps of gold at God's right hand.

It is a crude and materialistic Heaven that will not appeal to all. But it is a very real and an attractive Heaven to those from whose ranks the Salvationist is recruited.

Another song says that in Heaven—

Congregations ne'er break up ;  
And Sabbaths never end.

What an eloquent testimony to the joy they find in the simple services in their citadels. What a dread of the recurrent Monday morning is implied !

And the Salvationist does not shrink from describing the torments of the lost in Hell. One important section of their Song Book is entitled " Hell." Here is the song beginning " There is a land of endless woe." Another runs—

Oh millions cry in hell to-day  
" All is lost."

Amid eternal flames they say  
" All is lost."

The summer's o'er, the harvest's past.  
The die, the dreadful die is cast.

And threatened woe is come at last.  
All is lost.

They wring their hands and tear their hair.  
All is lost.

Their souls are filled with blank despair.  
All is lost.

Like smoke their endless torments rise.  
They feel the worm that never dies.

While unavailing are their cries.  
All is lost.

And in the section called " Sinners Warned " is a verse—

In that land before you all rest is unknown.  
In blackness and darkness forever they groan.

What writhing, what tossing, what weeping  
and pain.

The soul cries in woe " I'm tormented in  
flame ! "

Death and the Judgment Day are to the Salvationist the same that filled Samuel Johnson with fear and trembling, and for years darkened his days. Death presents a terrible alternative to the human soul.

Now on a narrow neck of land  
'Twixt two unbounded seas I stand,  
Yet how insensible !  
A point of time, a moment's space  
Removes me to that Heavenly place,  
Or shuts me up in Hell.

There is no symbolism here, no mystery, no poetic suggestion. These things are believed *literally*. The saints will actually play harps, wear textile fabrics, live in mansions of magnificent architecture. They know the physical geography and climatic conditions of their Heaven and their Hell. Real brimstone fumes will assail for ever the nostrils of the lost, real thirst will for ever torture their tongues. Infernal thermometers will actually register incredible degrees of physical heat.

And the Devil is no abstraction of evil, but a very real " Prince of abominable fiends," now a tenant that works his evil in the human heart.

I once had a tenant who lived in my heart,  
A wretch of a tenant proved he.  
A plausible, smooth voiced fellow enough,  
But such a great trouble to me. . . .

Another song speaks of the convert's joy and the Devil's anger when the latter was evicted—

The Devil and me, we can't agree.

Glory Hallelujah !

I hate him and he hates me.

Glory Hallelujah !

He had me once, but he let me go.

Glory Hallelujah !

He wants me again, but I will not go.

Glory Hallelujah !

The Devil is mad and I am glad.

Glory Hallelujah !

He lost a lad he thought he had.

Glory Hallelujah !

The last verse is naive and brutally frank—

My old companions fare you well.

Glory Hallelujah !

I will not go with you to Hell.

Glory Hallelujah !

It is easy to see that the Salvation Army roused much persecution. But this is what stimulates any cause in which its adherents sincerely believe. It was this opposition that gave the note of triumphant defiance to many of their songs, as in the following—

We are marching on to war,  
We are, we are, we are,  
We care not what the people think,  
Or what they say we are.

The same note is struck again—

I am a Christian soldier, one of the noisy crew,

I shout when I am happy, and that I mean to do.

Some say I am too noisy. I know the reason why.

And if they felt the glory, they'd shout as well as I.

But when people realised that the "noisy crew" were willing to help them practically as well as spiritually, peculiarities were pardoned. The unparalleled social work has brought their cause infinite sympathy and encouragement. In the most dangerous and desperate quarters, a lonely Salvation lassie can go with impunity and her efforts are received with gratitude.

Our lassies they are busy in attic and in slum,  
These haunts of sin now echo with "All to Jesus come,"

Sometimes they wash the baby, fetch father from the pub;

And when the house is dirty, then the floor they scrub.

The "All to Jesus come" is tolerated under such circumstances.

The Salvation Army does not attract the æsthete or the man of culture and refinement, but it was not intended to do so. A fine fastidiousness is not the strong point of those who fight under the banner of "Blood and Fire." But it does appeal to those whom it sought to save; and perhaps the most promising feature about the Army is that it is the recruit of to-day who rescues his comrade of yesterday. The Salvationist slummer is not a bejewelled society lady, but a reformed child of the gutter herself.

If one were asked to account for the success of General Booth, one could not do better than point to the Salvation Songs. They may excite ridicule, holy indignation and riotous laughter in many; but to thousands of unfortunates, living hard, hopeless, and colourless lives, they have been a fount of solace, of joy, of strength, and the most natural and spontaneous expression of the faith that is in them.

## Practical Idealism

# Louis Kuhne and his New Science of Healing

By Y. SRINIVASARAO

**I**N what follows has been put together such information as I could gather from Louis Kuhne's published books in English and what I remember to have read about him in periodicals some long time ago. It is very meagre, but is enough to introduce what will follow regarding the New Science of Healing without medicine or operation itself. I am writing to the Louis Kuhne International Establishment at Leipsic for further information, which, if received, will be well worth publication.

Louis Kuhne was born about the year 1840. The exact date is not available. He

came of a sickly family. His father died of cancer of the stomach. His mother was ailing for several years, attributed all her suffering to the doctors, and again and again warned her children against them. His brother also died of cancer of the stomach. At the age of twenty young Louis Kuhne found his body "refusing to work." In a few years he found himself suffering from cancer of the stomach and shooting pains through the lungs, which had been partially destroyed already. The nerves of the head were so irritable that he found relief only in the open air. Quiet sleep or work was impossible. In

the course of his suffering he consulted the orthodox doctors and those that practised what was then known as nature-cure. In the early stage the prescription by the latter of compresses gave relief, but was not able to check the course of disease and much less to cure.

Louis Kuhne was a lover of nature and spent much time in observing life in field and forest. He observed the conditions under which their denizens prospered and the natural laws they obeyed. It was the wisdom thus gathered that enabled him to evolve a system of cure of his own. After some experience in its practice and much thought, he discovered a new mode of taking sitz baths. He constructed his own apparatus for the necessary baths. By the application of this system he improved day by day till his health was restored. He also discovered a new method of diagnosis and prognosis, which proved very successful in practice, and which he called the science of facial expression.

Having found his system of treatment so successful he naturally tried to spread its knowledge among friends and practitioners, specially, of nature-cure. His views were generally met with "incredulous astonishment, apathetic indifference or scornful rejection." It was natural that the practitioners of the drug system should reject them, but what surprised him was, that the nature-curers did the same and refused or failed to give a practical trial to the apparatus with which he had supplied them.

Thus he found that it was not enough to have discovered a true system of curing diseases based on the nature of the human body itself, but if he wanted it to spread and become popular, the only course left to him was that he should appeal to the general public and effect cures in a large number of striking cases. This step he could not take because it meant that he must give the whole of his time to this work, giving up a factory that had been worked successfully for twenty-four years. The choice thus lay between the factory that brought him sure profit and the opening of an establishment

where his system could be applied to cure diseases, and from which he expected loss and obliquity at least in the early years. But of its ultimate success he was certain. The struggle was long and doubtful. It was a conflict between personal comfort and a higher call, between reason and conscience. At last conscience won and the choice was made.

In 1883 L. Kuhne opened at Leipsic the "Louis Kuhne International Establishment for the science of healing without medicine or operation." What was expected happened. No one came for a long time. Then a few began to come only to take baths. Gradually, as cures were effected, every one who had been benefited became a voluntary advertiser and recommended the Institute to his friends and acquaintances. Thus patients began to come in, specially from neighbouring towns, where prejudice was less. It took some years before the Institution became popular. He not only took up cases for treatment, but also gave instruction to such as desired, in the theory and practice of his system.

More than a decade ago a charge was brought against him of injuring public health by the application of his discoveries. He defended himself in a protracted trial and won it, but the effort in doing so was more than he could stand. A blood vessel in the brain gave way, from the effects of which he died at the age of sixty-six. Thus he met the usual fate of prophets, but in a modern way.

"The New Science of healing without medicine or operation," by Louis Kuhne, has been translated into twenty-three languages. The German edition has passed through one hundred editions, and the English one through twenty-one. The languages into which it has been translated include Malay, Urdu, Telagu, Gujerati, Hindustani and Marhati. His pamphlet, "Am I well or sick?" has been translated into Kannada. And there is no country in the world in which there are not at least a few people who read his works and practise his system and voluntarily spread its usefulness—a result merited by

the excellence of the system and the labours of its discoverer.

The International Establishment at Leipsic is now carried on by his grandson. The condition of Germany at present is such that the International Establishment admits few patients and none for training. Even the works of Louis Kuhne were not available till last year. During the war an edition of these works was issued in America. They are badly printed, the illustrations are not faithfully reproduced, and therefore ill serve their purpose. They are priced high. Suggestions were

not wanting to issue an edition in India. Better counsels prevailed, and it was not attempted. A prosperous Germany would be a blessing to a great number of sufferers who are, it is no exaggeration to say, without much hope. Their condition can only be realised by those who have suffered and who come in daily contact with them. A prosperous Germany must emerge sooner or later. May it come sooner is, or must be, the prayer of all who are under obligations to the teachings of Louis Kuhne.

(To be continued.)

## In Shadow-Land

By O. C. GRIFFITH

*"May all that hath Life be delivered from suffering."*—HINDU PRAYER.

**I** HATE Zoos," said a small boy, writing an essay. "I hate them because they keep animals caged up. I suppose they keep them caged up to prevent them eating human beings. Why don't they keep human beings caged up to prevent them eating animals?"

Whether or no our opinion coincides with that of the small boy, it is our business to see that our beasts receive the British fair-play, the British humaneness of which we are so proud.

A grievous thing to be dumb! To be unable to demand amelioration of our sad lot or plead for the sympathy which would so swiftly be extended. Yet this is still the plight of the patient beasts whose death is thought so necessary to our life. For them are no "improved conditions," they still must die by barbarous and archaic methods.

What a tragedy is that of the speechless kine!

The little leaping lambs of God's green meadows, the sleek soft-eyed cattle, the gentle calves, often our treasured friends of farm and field; yet should they be

chosen to serve us still by dreadful end, we avert our eyes and minds from that fate to which we ourselves by our silence condemn them. Could the dumb speak, would not their pleading arouse instant pity in our hearts?

So long as twenty-five years ago an ingenious invention was placed upon the market in the effort to introduce swift and painless slaughter for food. But the public did not wish to think about so sad a subject, and small effort was made by councils and other bodies towards its adoption. As to the butchers, their trade is notably unprogressive; if the public does not care, why should the butcher? he is sensitive, too, about his profession, to reform his methods is to admit that they are wrong; the pole-axe and knife of his father and grandfather are good enough for him. So may the chimney-sweeps have argued when an indignant public insisted upon the cessation of their use of small boys!

The first important step towards reform in our country was made in 1904, when a Government Commission was formed—Lord Fareham as chairman—to enquire

into the whole subject of slaughtering for food. This committee was composed of experts, scientists, and practical men, who examined all known methods of slaughter at home and abroad, and received evidence from every class of worker connected with the trade. Their final report counselled drastic revision of methods, and especially recommended the universal use of the "Humane Killer." When we are informed, as frequently happens, that Humane Killers are "not a success," it is well to remember that, having issued their report, the Admiralty immediately adopted the appliances in all its own departments, where they have ever since been used with unvarying success; that the Board of Agriculture strongly advises their use, adopting them on all cattle-carrying boats, and imposing their use upon all butchers in their employment, and that the Local Government Board recommends the killers for use on large and small animals. Having spent large sums of money in making the enquiries of the Commission thorough and conclusive, we then, with true British conservatism, proceeded to ignore their verdict!

In September, 1920, a circular was sent by the Ministry of Agriculture to all local authorities throughout the United Kingdom, begging them to enforce the use of the Humane Killers in all slaughter-houses within their jurisdiction. From this we quote the following:

The widest publicity is sought for these principles of humane treatment of animals, so long neglected in this country from a variety of causes, and it is to be hoped that people who find themselves in agreement with the view taken by the Ministry that animals must be spared all unnecessary suffering, will themselves become propagandists on behalf of dumb creation, and will appeal to the butchers who supply them to take steps to come into line with those whose practice is humane. It is only by the united action of all . . . that improvement in the bad existing conditions can be brought about.\*

In a further report, dated March 5th, 1921, the Ministry notes with satisfaction that a considerable measure of success has followed its appeal, and mentions that the use of Humane Killers has been made compulsory in the following boroughs,

among many others: Darlington, Deal, Hereford, Warwick, Wycombe, Reading, Folkestone, Taunton, Fareham, Middlesbrough, Tunbridge Wells, and Portsmouth. We learn from this report that "recently, when a bull was dropped by a single effort of this weapon, a skilled slaughterer who saw the operation for the first time said that it might have required as many as ten strokes of the pole-axe to bring such an animal down"; also that the Ministry hopes "that the time is near at hand when the conscience of every recalcitrant authority will be moved, and a condition of things for which there is today *no possible excuse* will become no more than an ugly memory." In the face of such conviction we may well ask ourselves why it is that Government does not once and for all make humane slaughter compulsory? for it is surely the business of the Law to suppress unnecessary suffering. Abroad the practice has been established by legislation; so should it be in Great Britain, and would be, but for strenuous and organised opposition of the trade, which objects to "interference." A natural objection perhaps, but one which must not be allowed more than its due weight.

There are many butchers, on the other hand, who voluntarily adopt Humane Killers and speak highly of them. Such as the Devon slaughterman who says, "I am of the opinion that it is the finest thing I have ever seen in my life"; and the master butcher who writes, "it is satisfactory in every way, *the advantages to the men alone make it worth having.*" Indeed, the first-hand evidence and testimonials in favour of the modern appliance are overwhelming, and only public ignorance and apathy stand between the animals and an amelioration of their cruel fate.

For the enlightenment of those who touch this sad subject for the first time, it may be said that the Humane Killer is a mechanical instrument of pistol-like shape, which is placed upon the forehead of an animal, causing instantaneous and painless unconsciousness. There is no danger of accident, for only when the muzzle is placed against the head can the gun be

\* From the General Service of the Ministry of Agriculture, September 18th, 1920.

fired. The R.S.P.C.A. Killer, with long stock or handle, is used for killing bulls and large beasts; there is also the "Greener," first placed upon the market twenty-five years ago, the small "Safeti-Greener," for use with sheep and pigs, and the "Swedish," also a reliable appliance. Yet in spite of the high state of perfection to which these instruments have been brought, and the fact that they are being used upon hundreds of animals weekly, such is the toll taken of animal life that only 1 per cent. of beasts killed receive this merciful and painless death.

In 1915 the Local Government Board framed certain "model bye-laws," which especially recommend the use of the Humane Killer, and care for and protect animals awaiting slaughter in various ways. These bye-laws may be adopted by councils on application to the Ministry of Health, and have been so adopted by about forty local authorities, for it should not be overlooked that "the prevention of cruelty in slaughter-houses by means of bye-laws is one of the specific duties which has been imposed upon local authorities by the Legislature."<sup>\*</sup>

From Southampton, the Medical Officer of Health, Dr. Lauder, writes: "The bye-law in force in this borough for Humane slaughtering of animals has been in operation for the past four years with satisfactory results. With the mechanical instruments now in use, suffering has been reduced to a minimum, with no detrimental effect to the meat." In these bye-laws is a clause based upon the emphatic recommendation of the Admiralty Committee, Clause 9B, which forbids the slaughter of ANY animal except after it has been effectually stunned by a *mechanically operated instrument*. While the Local Government Board encourages the adoption of Clause 9B, the bye-laws admit an alternative in Clause 9A, which permits the use of any instrument for stunning, and *excludes sheep*, the stunning of sheep by instrument other than the Humane

Killer being unsatisfactory. We are glad to say, however, that the majority of councils adopting the bye-laws enforce Clause 9B, thus abolishing entirely the use of those archaic instruments of torture, the pole-axe and knife (relics of mediævalism which should have been scrapped with pillory and stocks), and proving the complete success of the modern method.

It is fully admitted that the pole-axe causes immediate unconsciousness if well wielded, but in the hands of many it is uncertain, owing to lack of proficiency, and physical causes. Let me quote from a letter written by a sanitary inspector a pioneer, who overcame the opposition of butchers in his district, by himself teaching the use and advantages of the modern appliance: "There are many butchers who can knock a bullock down just as speedily and with just as little pain as the Humane Killer would do, but then they are only human, and not always in good form. 'Not up to the mark'; 'hand not so steady this morning.' Then, again, the knocking down is left to youths who are learning the business, and whilst they are arriving at a state of perfection . . . . some very grave cases of cruelty occur." And what of the sheep and pigs, in the slaughter of which, we are told, cruelty seems to have much increased? The smaller animals make up about four-fifths of all animals killed, yet they are "stuck" while in full consciousness, and no amount of skill can avoid the infliction of terrible agony. It is appalling to contemplate the millions of animals who die annually (30,000 and 40,000 are killed daily) bearing this totally unnecessary suffering, and the fact that Germany and other foreign countries have long since discarded these elementary methods does not add to our national credit.

"Humane slaughter" is almost universal on the Continent. In 1893 the Government of Switzerland passed an Act forbidding butchers to kill without previous stunning. Germany followed

<sup>\*</sup> Ministry of Health Model Bye-laws. Reprint, 1920.

A case has lately been heard at Reading: Corporation *versus* two butchers, summoned for non-compliance to bye-laws. The magistrates (two only) gave a verdict for the butchers, apparently largely on account of unequal enforcement of bye-laws, Jewish slaughter being, at present, protected by Government. This case is likely to be carried to a higher court. It seems probable that, as the public desire for reform of slaughtering methods increases, the Government will make the use of Humane Killers compulsory for all.

this example, and since then, Denmark, Holland and Scandinavia also. In 1909, there were in Germany over seven hundred municipal slaughter-houses where animals were shot, and with interest we read that about this date the Utrecht Abattoir was opened, when the inhabitants themselves insisted that *the whole of the animals* should be "humanely" killed. The municipal abattoirs, of which we have very few in Great Britain, are exceedingly numerous abroad; indeed all other European nations of any standing have condemned and discarded the system of private slaughter-houses. With France lies the honour of first introducing the public abattoir, but her example was swiftly followed by other countries. In Paris are two of the finest municipal abattoirs in the world; in Germany, abattoir management has become a special science, the buildings being almost invariably controlled by veterinary surgeons, upon whom rests the final decision regarding fitness of meat for human consumption. In Great Britain the municipal abattoir at Weston-super-Mare is acknowledged to be the finest in the country; here only Humane Killers are used, and we are told that "thousands of animals are so killed, and we have never had one accident." There are Public abattoirs at Hereford, Edinburgh, Belfast, Carlisle, but with the exception of one or two of the most modern erections not a single abattoir in Great Britain can stand comparison with those in France, Holland, Switzerland or Germany. As has been rightly said, "we have abattoirs, but not the abattoir system," yet here lies our protection against diseased and unwholesome meat, for not only is thorough inspection thus made a possibility, but in the light of such publicity and probable scathing criticism, it can be well understood that beasts in poor condition would be conspicuous by their absence. The public abattoir, properly managed, is a business proposition as well as a humane one—but this question must be put aside until the savage breast of the irate British tax-payer be somewhat soothed, enabling him to view fresh schemes of public utility with some show of equanimity!

To return to a reform which adds nothing to the rates and but an infinitesimal amount to the expenses of the butcher.

Old-fashioned butchers sometimes declare that the meat of animals killed by humane appliances has not the keeping properties of that killed by the pole-axe; but this suggestion may be emphatically set aside. Exhaustive enquiries were made on this point by the Admiralty Committee, when the reverse was found to be the case. Indeed the testimony of butchers themselves is freely offered upon this point. "An efficient appliance which does not in any way injure the meat," is the unanimous verdict of those who use no other instruments, while if further proof were necessary, that of Mr. Christopher Cash, of Coventry, would be conclusive, for, in an effort to remove deep-rooted prejudice against all changes, he has had some thousands of animals killed by humane methods, and, although compensation was in all cases offered to the butchers to whom the beasts belonged, not a single claim has ever yet been made.

The case for humane slaughtering is unanswerable; no one will deny that there is much quite needless suffering involved in our present method. To be killed by having a bullet fired into the brain, causing instantaneous unconsciousness is one thing; to die by having a knife driven into one's throat, and being left to bleed to death is quite another.

It has been said that the biggest room in the world is the room for improvement.

Women, with their new-born civic conscience are taking a great interest in this question, and are standing out as champions of the weak and helpless, defenders of those who cannot defend themselves. A tale is told of parents who would make their boy a butcher, "because of his fondness for animals!" In such spirit does Miss Violet Wood go out to slay large animals and small with humane appliances. Secretary of the Council of Justice to Animals, this brave woman, anxious to promote humane methods, is herself demonstrating the use of the "Killer" in various towns with considerable success;

her work is truly a noble one, and her reward is that she frequently finds the butchers she visits favourably impressed by an instrument to which they had hitherto been prejudiced. Another brave champion is Mrs. M. F. Holmes, an Irish woman, who went "In Quest of Truth" to several English towns where model bye-laws are in force and only Humane Killers used. Mrs. Holmes visited butchers' shops, and private and public slaughter-houses. In Southampton she was told that the "Safety" Greener Killer was being used on hundreds of sheep weekly, without failure or mishap; at Plymouth, where the large and small "Greeners" are in use, they were pronounced quite satisfactory. She herself saw oxen, cows, and sheep killed, and says: "The sheep were not fettered in any way, just laid on the stool and shot; the cattle being killed so quickly as to make roping almost unnecessary." In Hereford the verdict was that there was "no comparison between the old and new method."

Among counties, Hampshire forges ahead with humane methods, and an interesting experiment was made by a small band of pioneers, who, unwilling to wait for lengthy deliberations by authorities, introduced into certain Hampshire villages the Humane Cattle Killers, procuring the instruments, which they proceeded to lend to those who would use them. It was found that while old-fashioned butchers objected to the new method, the younger men were speedily convinced "that the instrument was a great saver of both time and labour." In Hampshire also, an order has been issued by the Chief Constable, which supplies every police station in the county with "Safety" Killers for use upon lost and diseased dogs, hitherto poisoned. Cheshire appears to be following this fine lead, for in Chester the women citizens have demanded the adoption of the "1915 Bye-laws," with Clause 9B, while neighbouring butchers have in some cases announced their decision to adopt voluntarily the humane appliances. This brings us to the question of advertisement by butchers of humane slaughter, thus

giving the public an opportunity of practical support. In Tonbridge, for instance, the butcher who is favoured with the coveted signboard "By appointment to Tonbridge School," displays also the notice, "In my business the Humane Killer only is used." In other parts of the country up-to-date butchers have followed the same plan, and found that their action brought satisfactory results from every point of view.

The reform of actual slaughter does not obviate the terrible sufferings of overseas traffic, described by Sir Sydney Olivier, as "hell for thousands of horned cattle," and it is sad to think that the Canadian cattle trade, closed for the past twenty-five years, may possibly be reopened, bringing fresh misery and unspeakable suffering for the animals. Whether or no we agree with Sir Henry Thompson that "it is a vulgar error to regard meat in any form as necessary to life," whether or no we share the growing conviction that some of our swiftly increasing diseases, if not actually due to flesh-eating, are greatly aggravated by it—at least we, the all-powerful public, should not rest until the dumb animals who cannot defend themselves perish with a minimum of fear and pain.

Are we satisfied that the methods we countenance are the most merciful and the best?

If not, let us make personal appeals to our butchers, they will alter their methods when public opinion demands it strongly. Let us approach our councils and awaken their interest, begging for the adoption of the 1915 Model Bye-laws. Let us organise petitions, and appeal to our Members of Parliament to support any measure for improvement of methods of slaughter. Let us require and secure such legislation as shall ensure to the beasts that serve us a merciful and painless end.

Have we forgotten that the Christ's first companions were the humble beasts of the stable?

It may be that the protection of these silent ones is an heritage left to us by Him.

Perchance we ARE our brother's keeper.

# Four Serbian Folk Stories

From the Collection translated by GILBERT DETHICK

*"We Serbians have every reason to be pleased that now the only collection considered as the classical one is translated, and so ably translated, into English."*

CHEDO MIYATOVICH,  
*Former Serbian Minister to the Court of St. James's.*

## IV.—THE SON OF THE BEAR

ONCE upon a time the women of a village went to the forest to pick wild madder, and, as they wandered about in the wood it chanced that one of them lost her way and came suddenly upon a cave, out of which came a bear who seized her and dragged her inside.

After she had lived some time with the bear, she had a son. Now, when the child was no longer an infant, the woman contrived to escape and return to her village, but the bear took care of the boy, brought him food and looked after him, as his mother had done.

When the lad became a youth he longed to leave the cave and go out into the world. But the bear tried to dissuade him, saying: "You are still young and weak, and out in the world there are wicked creatures called Men, who will kill you." And thus he stilled the boy's longing for a time, so that he stayed on in the cave. After a while, however, the longing to go out into the world came upon him again, and as the bear could no longer make him put it out of his mind, he led him out of the cave, under a beech-tree, and said:

"If you can tear this beech out of the ground, I will let you go into the world. If not, then you must still stay here with me."

The youth seized the tree, pulled this way and that, but in vain; he could not uproot it, so he went back to the cave with his father.

After some time had passed and the longing for the world again took possession of the lad, the bear led him once more out of the cave and bade him try again to pull up the tree. This time he seized the tree with all his might and tore it from the ground. Then the bear told him to strip off all the branches, take the trunk on his shoulders as a club and go forth into the world. The boy followed his father's advice, and as he journeyed about the world he came to a plain, where men were ploughing their masters' fields with many hundreds of ploughs. On coming to the labourers, he asked if they could give him something to eat.

They replied that he must have patience awhile, dinner would soon be brought to them, and where there was food for so many, there would surely be enough for him. Even as they spoke, the waggons, horses, mules and donkeys, all laden with the noon-day meal came into sight. But when the food was served, Bear's son said, "All this I shall eat myself!" at which the labourers marvelled, thinking it scarcely possible that one man could eat up the food prepared for so many hundreds! But Bear's son stuck to it and laid a wager with them that if he did not eat up everything he would give them his club, but if he left nothing, then they should give him all the iron in their ploughshares.

On this the meal was served, and Bear's son fell to, ate everything clean up!

And if there had been more he could have eaten it! Then the labourers gathered together all the iron from their plough-shares in a heap, whilst Bear's son twisted some birch trees together, bound the iron with them in a big bundle and stuck it on the end of his club. Swinging it over his shoulder, he went straightway to a smith, whom he told to make all the iron into a head for his club. The smith undertook the work, but thinking there was far too much iron, he hid away nearly half of it and made a light badly-wrought club with the remainder. Bear's son, at first sight of the club-head, thought it looked small, considering the amount of iron he had provided, and moreover, not of such good workmanship as it should have been. So, whilst trying it on his club he flung it high up to the clouds and stooping quickly, caught it on his shoulders as it fell, to test if it were worth anything.

The head broke to pieces, costing the smith dearly, for Bear's son, now furious, seized his club and struck him dead.

Thereupon he went into the smithy, sought about and found his iron, which the smith had kept back, and carried it together with the fragments of the broken club-head to another smith.

"I advise you to play me no tricks, but honestly use all the iron that I bring you, unless you wish to fare as did that other smith, who forged the first club-head for me." The smith, who had already heard of the other's fate, called his men, welded all the iron together and made as good a club as you shall find anywhere.

When Bear's son fixed the head on the club, he flung it up again to the clouds and caught it on his shoulders, this time the head did not break, but rebounded again intact.

"The club is good now," said he, and, putting it on his shoulder, went on his way.

And as he wandered along, he met a man in a field, who had yoked two oxen to a plough and was ploughing; and when he came up to him he asked if he had anything to give him to eat. The man answered, "My daughter is bringing me my dinner soon, and I will share with you what God sends me." Then Bear's son began to

relate how he had eaten up everything intended for several hundred people—"What will there be for me and you in one single meal?"

As he spoke the girl came, carrying the food, and whilst she was yet busy setting it before them, Bear's son made as if to seize it with both hands, but the man checked him, saying, "Not so! First make the sign of the cross as I do." Bear's son, although hungry, crossed himself, as needs he must; then only did they begin, and both ate their fill, yet there was still food to spare. And now for the first time Bear's son looked at the girl who had brought the meal, and saw that she was strong, healthy and beautiful. She pleased him, so he said to her father, "Will you give me your daughter to wife?" "Gladly," said the man, "if I had not already promised her to Brko." Whereupon Bear's son answered "Ha! What do I care for Brko? I will soon settle him with my club." "Ay," said the man, "but Brko is a champion too, as you will see directly." And all at once there was a tremendous noise and crash from the mountains, and in the direction whence it came there emerged the one half of a moustache, on which were three hundred and sixty-five birds' nests. After a while the other half appeared, and there stood the mighty Brko. He strode towards them, stretched himself out full length on the grass on his stomach and laid his head in the maiden's lap, telling her to rub it, which indeed she began to do.

Thereupon Bear's son rose softly and gave Brko a blow on the head with his club; but Brko only pointed to the spot with his finger and said to the girl: "Something is biting me here." Then Bear's son swung his club and struck him again on another spot, but Brko just pointed again to it, saying, "Look! it itches here as well." But when Bear's son struck him a third time, Brko was furious, and put his hand on the beaten place, shouting, "Are you blind then? Something does bite me here!" Then the girl said, "Ah! nothing at all is biting you, but see! that man is hitting you!" On hearing this Brko shook himself and

sprang up from the ground, but Bear's son had already thrown away his club, and was fleeing quietly over the field, and Brko after him. Bear's son was the fleeter and soon was in front, but Brko followed on his heels and would not give up the chase. And running farther and farther Bear's son came to a river, near which men were threshing wheat in a barn, and to them he called, "Brothers! help me for God's sake! Moustache is pursuing me! What shall I do? How shall I get across the river?"

Then one of the men held out a scoop and said, "Sit on my scoop and I will fling you across." Quickly Bear's son got on the scoop, the man swung it and flung him over to the other side of the river, and on he hurried. Soon Brko comes running and asks the men, "Has not a man of such and such an appearance passed this way?" And they answer "Yes."

"But how did he get over the river?" asks Brko further. "He jumped over," the men reply. Thereupon Brko took a run and a mighty jump and there he is on the other bank chasing Bear's son. But Bear's son, fleeing farther, was running up a mountain when he suddenly began to feel tired, and reaching the top, he met a man in a newly ploughed field, with a bag hanging round his neck, from which by turns he sowed a handful of seed and put a handful in his mouth and ate. "Brother," called Bear's son to this man, "Help me for God's sake! What am I to do? Brko is after me, and is already on my heels! Oh! hide me somewhere!" And the man answered, "Brother, you can play no jokes with Brko; and if you will not creep into my bag among the seed, I don't know where else to hide you!" With these words he thrust him into his bag, and when in a little while Brko came up and asked after Bear's son, the man told him that he had passed that way some while ago, and must already be a long way off. On this Brko left off following after him and went back.

But the man went on with his sowing, and, forgetting all about Bear's son in his bag, suddenly seized him with a handful of wheat and put him into his mouth. Frightened and fearing to be ground

between his teeth, Bear's son ran hither and thither in the man's mouth until he had the good fortune to find a hollow tooth, into which he slipped in a great hurry, and kept quite still. When the sower went home in the evening he called to his daughters-in-law, "Children, bring me my tooth pick, something is hurting me in my bad tooth!" The daughters-in-law fetched two big iron skewers, and after the sower had opened his mouth they pushed these into the hollow of his tooth on both sides, until Bear's son jumped out. The sower, who had meantime forgotten all about him, now said, "I hid you very badly! I very nearly swallowed you!" Thereupon they supped together, and after they had spoken of many things, Bear's son asked his host what had happened to that tooth that it was so bad whilst all the others were sound. Then his host related as follows: "Once ten of us went with thirty horses to Ragusa for salt. On the road we met a shepherdess with her sheep, who asked where we were going. We told her, to Ragusa for salt, on which she said, "Why should you trouble to go so far? I have some salt here in my bag, the remains of what I gave my sheep to lick, and I think that will be enough for you all." After we had agreed with her about the price, she took her bag from her arm; we dismounted and took our sacks and set to work measuring the salt and filling the sacks until the sacks of all thirty horses were quite full.

It was in autumn and the weather was fairly good. But one day as the sun went down and we found ourselves on the top of Techemerno, it clouded over suddenly and thick snow fell, whilst a raw north wind threatened to blow us away. To our still greater misfortune it became pitch dark and we wandered miserably here and there, till at last one of us discovered a cave and exclaimed, "Here, brothers, here it is dry!" Then all ten of us went into the cave with our horses, unloaded them and lit a fire, in short, we made ourselves as comfortable as if in a house and spent the night there. But when morning dawned you would have seen a sight! We found ourselves in a man's skull, which

was lying among the vineyards. While we were still full of astonishment and loading our horses, the keeper of that vineyard came that way in an unlucky moment, seized the skull in which we still were, put it in his sling and swinging it a few times with great force round his head, he flung it far away over the vineyards to scare a flock of starlings, and as the skull fell down on a mountain I

injured this tooth. And this lie I have told in honour of you!"

[Owing to the manner in which these stories have been received, the Editor wishes to continue the series so long as it proves popular. Indeed, he never doubted but that such a truly remarkable translation of such very fascinating folk-tales would meet with the immediate approval of readers.]

## A Member's Diary

June 20th, 1922.

PRINCIPLES OF THE ORDER SPREADING—WORK IN IRELAND—INTERNATIONAL PEACE CONFERENCE—CO-EDUCATION—INDIAN PLAYERS—THEOSOPHICAL SOCIETY'S CONVENTION—HOUSEHOLD MAXIMS.

IT is good to know that the central belief of the Order is being spread quite apart from our own organisation. A member writes from Bossington in Somerset: "Last night I was much surprised to hear a clever preacher in the tiny village church here give a really beautiful "Star" sermon. It was quite simple, of course, but absolutely in the right spirit, and he ended up by saying that he was *sure* it would not be very long before the Christ was with us again and visible to all those who loved Him, and tried to live as He wished pure and good lives. He concluded: 'Think of Christ as coming, ask Him to come soon, and you will find that even if you have a wrong thought the words will not come to your lips. I know of nothing that will make one strive to be 'perfect as the Father in heaven is perfect' as the thought that Christ may return to us, now, or at any minute of the day or night. Believe the Coming to be true and not a fable, and you will see what a difference it will make to all your life.'"

WORK in Ireland is carried on under difficulties owing to the disturbed political conditions of that country, especially in the north. The Rev. John Barron, the Organising Secretary for Co. Down, writes: "It is no unusual thing in Belfast, while the meetings are being held, to hear shots being fired outside, and it is a wonder that so many come. Some of the members have had to pass in the tram through crowds where shooting was going on, some passengers lying down on the floor for safety."

WE take this strange story of fate from the *Manchester Guardian*:

A Welshpool correspondent sends a remarkable story of a mother's premonition of her boy's death and her unavailing safeguard.

On Monday night Mrs. Charles Humphreys, of St. Mary's Place, Welshpool, dreamed that her nine-year-old son was drowned while bathing in the River Severn. On the following day she prohibited the boy from going to bathe and sent him to play in Powis Park. A fallen tree rolled over and killed him.

The mother was relating her dream to a neighbour when news of the accident reached her.

THE International Peace Congress to be held in London at the end of July will begin on Tuesday, the 25th, and end on Saturday, the 29th, and will be open to delegates and members. Individuals may become members of the Congress on payment of a fee of 5s., and thereby become entitled to attend all its gatherings. At the opening session, which will take place at 10.30 a.m. on the 25th, the Lord Mayor will welcome the delegates to the Mansion House, and an address will be given by the President of the Congress, Senator H. La Fontaine. On Wednesday at noon, there will be a service at St. Paul's Cathedral, with a sermon by the Very Rev. Dean Inge. On Thursday the first session will open at 10.30 a.m., when the subject for discussion will be "The Economic Restoration of Europe." The Rt. Hon. Lord Parmoor will preside, and Sir George Paish will be the principal speaker. The afternoon session on the "League of Nations," opens at 2.30 p.m., with the Rt. Hon. J. R. Clynes in the chair. The speakers announced are Senator La Fontaine and Lord Robert Cecil. At 8 p.m. there will be a public meeting on "Disarmament," over which Lady Rhondda will preside. This meeting will be open to the general public. The subject for discussion at the third session, which will open at 10.30 on Friday, is "The Control of Foreign Affairs through Parliament." The Chairman will be Sir Donald Maclean, M.P., and the speakers Mr. Charles Trevelyan and M. Le Foyer. The fourth session will open at 2.30

on Friday, and is on "Actualités," or urgent current questions. Dr. Quidde will be the principal speaker.

In addition to the four sessions of the Congress and the public meeting on "Disarmament," all of which will be held in the Central Hall, Westminster, there will be the appointment and subsequent sittings of the four Commissions and a reception and garden party by Sir Arthur and Lady Crosfield.

All societies in sympathy with the objects of the Congress are invited to make an effort to send delegates and members, and should send names and addresses, with the fee, 5s. for each delegate or member, as soon as possible to the Secretary, International Peace Congress, 19, Buckingham Street, London, W.C. 2, from whom all further particulars can be obtained. Membership is also open to individuals as well as to representatives of societies.

A sum of £500 is needed to enable delegates from countries which would otherwise have no representation to attend the Congress, and a further sum of £300 to meet the expenses which must necessarily be incurred in carrying out the arrangements, and contributions, small as well as large, will be gratefully received.

On Saturday, July 29th, a "No More War Demonstration" will be held in Hyde Park, preceded by a procession consisting of four contingents. For particulars please apply to Mr. John Beckett, the London Secretary, Norway House, Norway Place, E. 14.

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**A**T a recent meeting of the Australian Section of the Theosophical Society in the King's Hall, Sydney, our Head spoke on the question of a Universal Language, and as to which language would be the most suitable for universal use. He was of the opinion that English was by far the most widely known, being spoken over fully two-thirds of the civilised globe. Also, he added, most of the better-class Indians could speak English fluently, whilst Esperanto, for example, was little known. "I managed to learn English," he said, "but I do not like the idea of learning another language."

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**T**HE remarkable progress in England of the Co-Educational movement, under the auspices of the Theosophical Educational Trust, adds interest to the following pen picture of the Morven Co-Educational School in Sydney (Australia), and for which we are indebted to Mr. Gerald A. B. Brown, an ex-pupil of the school now in England.

The Morven School was started more as a trial, and has already proved a great success under the able management of Misses Arnold and McDonald. The school itself comprises three separate buildings—the main house occupied by the girls, principals and servants, and in which is also accommodated the general dining room. There is also the boys' house,

which accommodates the kindergarten section and sleeping arrangements for the boys and masters. Finally, there is the main schoolroom where senior boys and girls co-operate in learning.

The whole school is surrounded by beautiful grounds with the usual complement of fives and tennis courts. A large sports ground is also in process of construction to provide for cricket, hockey, football, etc. The view is superb, and on clear days a large portion of the beautiful Sydney harbour is visible beyond the trees with which the school is surrounded. Further away in the distance one can glimpse the city of Sydney.

Most of the pupils wear sandals, and dispense with shoes and stockings, the consequence being that a medical attendant at Morven is a rare sight. Food is of the very best, and a large quantity of vegetables is grown in the school grounds. Equally satisfactory is the educational side—all the teachers being the best obtainable—the curriculum comparing most favourably with the best schools in England.

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**W**E are always keen to learn what methods are adopted in the different sections with a view to increasing their list of subscribers to the HERALD OF THE STAR. Exchange of ideas on the subject are always helpful, and to this end we have noted some of the remarks of our National Herald Organiser in England, who says: "Successful personal effort at increasing the sale of our magazine—just as of selling any other article—depends upon a psychological understanding of the position. The real workers—those who have the inner conviction of what is behind our movement—need no inducement to subscribe regularly. To them it is a pleasure and a first instinctive duty to receive the monthly message of the Head of the Order they represent, and to keep up to date with its activities. There is no thought of 'can I afford it,' but rather 'how shall I manage my affairs to give the HERALD preference?'"

How different this attitude from the huge number who answer the query, "I really cannot afford more than I am doing. There are so many outlets for one's money, you know!" How do I answer them? Well, again it is a question of temperament. In some cases very little persuasion is needed to convince them that what amounts to almost an obligation to membership, can be met by abstaining from one cigarette a day (out of how many?). Others merely need to be reminded that charity begins at home, and that a penny given to a beggar in doubtful need, during their daily travels, would more than cover a subscription for themselves *and a friend*, and thus fill a definite need and work for the Order they profess to appreciate.

The psychology of the financial excuse seems to be (with extremely few exceptions) *not* actual lack of funds, but the inability to put aside definite small amounts daily or weekly which

will otherwise be expended thoughtlessly. Occasionally the more commercially minded members tell me they do not consider the magazine value for the money. We might strain a point and excuse non-members, but it is no credit to any member of the Order to speak in this way. What, indeed, constitutes "value" from a member's point of view? How can the only direct link with the Head and heart interests of the Order be assessed in monetary value? What a strange and distorted perspective must a member have, to feel like that.

I am always inclined to ask such members the pertinent question: "What does membership in the Order really mean to you?" Do you judge your official magazine merely by the items which appeal to you individually, or by its appeal to the temperaments of its thousands of other readers. Is it possible for every item to please every individual; and even when you read any item or article which does not appeal to you, do you always reason to yourself why? and do you give the Order the help which it is a member's obligation to do, by tolerantly submitting your suggestions to the Editor, or do you merely leave your ideas with fellow members of your local group in thought forms of dissatisfaction?

Another familiar cry that I am often faced with is: "The price of the magazine is too high." Quite true, and no one knows it better than the publishers, who have much more difficulty in selling a shilling article than a sixpenny one. But who is responsible? If only one half of the English-speaking members alone would put their halfpennies a day into a subscription to their official magazine, the cost could be immediately reduced to sixpence per copy, and still leave a surplus with which to spread our message and ideals in the many directions where they are badly needed. But so long as any member follows the line of least resistance and thinks that his or her individual effort will not be missed, one can only foresee a failing in their obligation as a member, and added difficulties to those loyal members whose watchword is "service."

Personally I have found less than one per cent. of the members of the English Section with whom I have spoken can really and conscientiously excuse themselves for the half-penny a day to support their own magazine. Verbally, they do so excuse themselves—whether they do so morally can only be a question for their own conscience.

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ONE of the easiest meeting grounds for East and West is undoubtedly the drama, and the performances of Indian plays, given from time to time in London by such Societies as East and West, bring to English eyes something of the rich beauty of Indian colour, and to English ears an echo of the ancient wisdom of the East.

At the Duke of York's Theatre in London last month a new experiment has been made by

a company of students calling themselves "The Indian Players," who gave at two matinees a "play of modern India," by Niranjan Pal, entitled "The Goddess." The theme of the play is a daring one, being no less than an exposure of priestcraft, the principal action taking place in a Temple of the Goddess Kali, whose priests, in a time of drought and famine, contrive by exploiting the favour of the Goddess to secure for themselves the scanty food which is available. A young Brahman (Ram Das), the pupil and favourite of the High Priest, who loves a beggar girl in the village, cunningly contrives to supplant his Superior by spreading a rumour that this girl—Maya—is the Goddess incarnate.

Maya, who deeply loves Ram Das, at first refuses to deceive the people, but when they turn upon her lover, in defence of him consents to appear once as the goddess, and thereafter kills herself for her deception. In her death, however, she is comforted with the knowledge that Ram Das loves her, and that she has earned the right in some future life to enjoy his love.

The main action of the play is preceded and followed by two short scenes in a European's bungalow, where a Brahmin priest expounds the law of karmic retribution in repeated lives, and points his moral by proclaiming two of the characters to be the re-incarnated Maya and Ram Das.

The clear logic of the Indian mind is well illustrated in a conversation between the High Priest and his pupil, whom he seeks to convict of duplicity, but who eludes him at every turn, and the rather sombre story is enlivened by the introduction of an amusing figure in the person of a money-lender, who, in the drought, prays for its continuance because "people come not to me when they are prosperous," and who when questioned as to the reality of his belief in prayer replies—that at any rate it can do no harm, and it may do good.

The production by Mr. Guy F. Bragdon, an American, was worthy of high praise, as was the acting of most of the characters, notably the young Brahmin (Mr. Himansunath Rai), Shambhu, the money-lender (Mr. Mohun Dutt), and an English girl, Miss Rene Waller, who played Maya with much grace and feeling.

This new company are to be congratulated on their first attempt to bring a modern Indian play before an English audience.

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THE Queen's Hall was crowded on Friday, May 26th, on the occasion of a public meeting called to celebrate the centenary of the passing of Martin's Act, the first legislative recognition of the rights of animals. The chair was taken by Mr. H. Baillie-Weaver.

Miss A. M. F. Cole recalled that last year a great crowd at the Albert Hall had called on the Government to stop the worn out horse traffic by imposing a tax, but they had refused. They had merely tightened up inspection on this side.

thus causing trickery and added cruelty in the traffic; 200 horses a week were still being exported under the same conditions as before. Miss Cole drew a vivid picture of the sufferings of the horses in transport to Belgium; rough weather meant practically a massacre. Hungry, thirsty, dropping with fatigue, they were kept standing for hours before they were brutally slaughtered. In Ghent horses were blindfolded and struck five or six times on the head with a blunt hammer; in Antwerp they were stabbed and left to bleed to death. Some of these worn out creatures with open wounds under their collars were forced to work in the mines, others were used for vivisection.

Mr. H. N. Brailsford, speaking in place of Mr. Edward Carpenter, who was unable to fulfil his engagement, related the circumstances of the passing of Martin's Act. So grotesque was it deemed that the Attorney General moved its rejection without even troubling to make a speech, and there was only just a sufficient attendance to save the effort from a count out. But what was such a trivial incident in the House of Commons had a larger echo outside, and this pioneer of legislation for animals had been followed by countless others who had at least invaded almost every region of cruelty. When we remembered that Martin had to contend not only with indifference, greed and commercialism, but with that darkest of superstitions which presupposed a gulf between the lower animals and man, our feeling should be one of shame at our own supineness during the last hundred years as well as of gratitude. The idea of evolution had bridged that gulf, and we could no longer be confronted with the argument that an animal had no soul. The speaker urged the increase of humanitarian effort, the encouragement not merely of respect for the lives of creatures but appreciation of their beauty and meaning.

Anyone who denied the rights of animals, declared Dr. Walter Hadwen, was not to be trusted in regard to the rights of men. He urged the passing of an Act of Parliament to the effect that no vivisector should hold any medical or surgical appointment in any public hospital. Martin's Act ought to be carried to its logical conclusion and inflict punishment on the scientist as well as the costermonger. A century ago there was not a single state or nation that had the slightest regard for the rights of animals, but enactments for liberty, not only for animals but for humans, had followed on the great and glorious event when Richard Martin stood in the House of Commons and pleaded for the speechless brute. He met with the same opposition as Lord Erskine in the House of Lords from those educated classes which had always cried out against originality, against the faddist, the crank and the fanatic. We looked to the masses to think for themselves.

"You see before you a performing animal," said Mr. Bernard Shaw, "and I am also the cause why other animals perform!" There

was sometimes a great deal of cruelty, he said, in the performances he helped to organise, when the performers lived in the provinces and had to spend their Sundays in travelling; but travelling was immensely harder for performing dogs and seals, who could not secure first class carriages nor amuse themselves with newspapers and conversation, and whose professional lodging was under the stage. The human performing animal was perfectly willing to live a life of great poverty and trial in order to be allowed to go on in that fantastic way, uttering speeches which no human being would ever think of uttering, but the animal performers had no chance of making any choice in the matter. The House of Commons enquiry had shown the methods employed to amuse and entertain; he advised his hearers to receive animal tricks in dead silence and so help to put a stop to the whole business. Mr. Shaw spoke of the part played by the so-called educated classes in cruelty to animals. Our present governing classes filled a great deal of their spare time in killing animals; the public school encouraged it, the life of a country house was centred round that tradition. "I come here to-night," said the speaker, "to declare myself altogether on the side of you sentimental humanitarians. There is only one sort of sentimentality which is a brainless instinct, and that particular sort is cruelty." The man who would carry out cruel and stupid and brutal experiments in pursuit of what he called knowledge had no mind to deal with it: he was not only a scoundrel but a fool. One way in which civilisation progressed was by barring all the cruel and selfish paths; thus men's faces were turned to the upper paths, and there were plenty of them to be pursued.

THE following interesting account of the work that has been done by the Star group in Paris is sent us by Mdlle. Isabelle Mallet, the Organising Secretary:

"Wishing to strike an international note in the work of the Order, we have organised this year a series of lectures, which we have called lectures on 'International Friendship.' That is to say that each month we invite a lecturer belonging to some particular nationality to come and speak to us about the history, the spirit, the tendencies and the art of his or her nation.

"We think that there can be no better work for members of the Star, than to try to establish a little more understanding and harmony between nations. For we are expecting the Coming of a World-Teacher, who will come to all peoples, and His Gospel could scarcely be appreciated were we to continue hating and tearing each other to pieces, as we are now doing. We believe that a great deal of the existing disharmony is due to the ignorance in which different nations live in regard to one another. Each nation has kept its own narrow mentality, not seeing further than its shadow, and being totally ignorant as to the existence of others. Our prejudices and most of our misunderstandings are due to ignorance. To love and to understand another, it is necessary to know him—you cannot love that which you ignore. It is, therefore, some of this ignorance, which is at the root of all bias and prejudice, that we are seeking to destroy. The lectures on 'International Friendship' will also give members of the Order a good opportunity of practising Brotherhood and Hospitality by receiving each month, in turn, the

lecturer and some of his fellow countrymen, for we never fail to invite several of these, as well as various members of the Embassy belonging to his country. Lectures are invariably accompanied by an artistic programme, generally musical, as music expresses better than words the soul of a people.

"When introducing the lecturer we always explain the 'wherefore' of our lectures on 'International Friendship,' thus easily bringing before the public the Message of the Order. Pamphlets describing the ideals for which we stand are also distributed at the meetings, as this is obviously an easy way of doing excellent propaganda work.

"We shall have had altogether seven lectures on 'International Friendship' this season, in the following order: *Poland*, by Countess Urlinann-Grabouska. *Finland*, by Mme. Pilkaneu, with 'Kantele' recital, Finnish instrument. *Yugoslavia*, by Professors Arnautowic and Vezic, with lantern slides and choir recital by the Yugoslavia students in Paris. *Czechoslovakia*, by Professor Siblik, editor of two of the biggest papers of Prague, with lantern slides and recital of Tcheques songs by the students' choir and Mlle. Bensova, the celebrated singer of Prague. *China*, by Doctor Li, Secretary of the Chinese Students' Y.M.C.A. in France, with lantern slides, and recital with old Chinese instruments (one of which dates as far back as 3000 B.C.). *Persia*, by Fauzi Tabrizi Effendi, with lantern slides and Persian songs, accompanied by Blair Fairchild and sung by Mme. Spornza Calo. *Rumania*, by the well-known composer, Stan Galestan, with concert by the following artists: Mme. Madeleine Lagarde, singer; M. Panzera, tenor; and R. Le Roy, flautist.

"The series will end in June by a lecture on Japan, delivered by an eminent Professor of Tokyo. There will be Japanese songs, and we also hope to have a recital with the 'Koto,' and an exhibition of Japanese pictures.

"The lectures on 'International Friendship' are attracting the attention of an ever-increasing number of people, and we have received further offers to come and lecture to us."

**D**URING the Whitsuntide holiday the Theosophical Society in England and Wales held its 32nd Annual Convention in London. This is the last Convention with which Wales will be incorporated in the English Section, as the Welsh Lodges have decided to form themselves into a National Society.

In spite of the holiday season and the exceptionally warm weather, the Mortimer Hall was packed at every meeting. Nine different National Societies were represented by delegates, including India, Argentina, the United States and Egypt.

**T**HE first session on Saturday morning was given up to a useful discussion on the three objects of the Theosophical Society. The afternoon was devoted to the reception of foreign delegates, and a Musical At Home in the evening gave a pleasant opportunity to members from the provinces and from abroad to meet with London members. Sunday was left free that members might attend meetings arranged by other organisations. On Monday Mr. Baillie-Weaver opened the session on "Theosophy and the Problems of the Day," dealing specially with international relations. He gave a most deeply thoughtful and interesting resumé of the present state of international affairs in Europe. He stated his belief that the principal stumbling block of reconstruction of Europe and the amelioration of international relationships in the Western world to-day was the want of accord

between France and England, and he appealed to his hearers to do all that lay in their power to prevent a complete open split between the two countries, which would mean a fresh disaster for the world. He outlined very ably the causes that had led to the weakening of the "entente," and pointed out that to understand the foreign policy of most countries to-day—but particularly of France—it is necessary to grasp the fact that the mass of the people in the country hope and expect to be paid by the foreigner.

Ever since the end of the war, they have been led to expect that they would be paid the whole of the expenses of it, and it is only by being paid them that they can see some chance of avoiding financial ruin—or at least a form of taxation applied universally and drastically which they perfectly abhor. He further explained the fact that it was specially difficult in France, because the French peasantry and lower middle class have a perfect horror of direct taxation in the form of income tax, and the limit of indirect taxation has long been reached and passed. Those in high places in France who really appreciate the situation know that the bill will not be paid by Germany, but no one has yet got the courage to tell the truth to the French people or take the responsibility of action based upon that truth.

But the principal difficulty between France and England, Mr. Baillie-Weaver pointed out, is the insistence by France upon security; upon being guaranteed against another German invasion, and anyone who has seen the devastated areas in France cannot fail to have a deep sympathy with that fear. But the harrowing thought is that at present they still think that the only remedy is more force and still more force. They do not realise that they are ensuring that very invasion they fear, and a possible repetition of the devastation they are trying to make good, by piling up German hatred against themselves as assuredly they are doing.

Apart from the special circumstances of the present moment created by the war, and the treaty which was supposed to end it, it is always difficult for the English and French to understand each other.

England buys from the outside a very great part—three-quarters, perhaps—of the food she eats to live, and of the raw materials which she requires for her mills and workshops. She pays for the food and these raw materials with visible exports like coal and the goods she manufactures, and also with invisible exports (as they are called), such as the freight or fees which her commercial fleets earn by their transport services, or as the interest which her investments of capital abroad cause to be paid to her from outside countries. In a word, England relies on a national system, a collective life which depends to a very large extent on countries outside itself. As a community she earns largely, spends freely and saves comparatively little. She indulges still in families composed of several

children. She is lavish with her national resources, leaving, for instance, a considerable part of her land uncultivated, given over to game preserving, or to be held as parks surrounding beautiful mansions. She looks on commerce as she looks on other things—war in a certain sense, as a game—a sport, concerned rather to create new opportunities to earn more, than to preserve with care the profit already acquired, or to make the utmost use of existing opportunities.

With a business and professional class which allows itself many holiday week-ends and so forth, contrast that position with the French one. France is not primarily an industrial community at all, although she manufactures such desirable and beautiful things, she does not live by a trade, which in order to find new outlets has invaded the universe. Their destiny, as an eminent Frenchman once put it, with some exaggeration, is not "to manufacture goods to sell them to negroes." France is a compact unit which is nearly self-sufficing. She relies on small holdings cultivated by the people who own them, and the country is largely divided up into such—on small businesses conducted by husband and wife—on strictly limited families consisting at most of two children and frequently of only one child—on dowries to daughters, amassed pound on pound with so much toil and hoarded absolutely with passion—on a practice of strict economy—on the immense importance attached to the family inheritance. In a word, the French have never acquired the mind of the adventurer. They are on the whole a small scale society, foreign to the big business methods of Britain, Germany or America. The whole structure of their unique social system tends to make them tenacious and implacable in the matter of foreign debt. Hence the difficulty of collecting an ordinary business debt in France, a collector has often to be sent round, and the horror of direct taxation involving returns as to income, etc. It is these differences of national temperament, social customs which so often create conditions which lead to war.

Mr. Baillie-Weaver pointed out in conclusion that an inspiring example was needed of unselfish idealism, and that Great Britain might well give that example, by saying to France—"Unconditionally and without waiting for America or anyone else, we surrender our claim on the payment of reparations of any kind from Germany, so that you may get more from her and get it quickly, and we forgive you the debt you owe us."

**F**OLLOWING this interesting speech of Mr. Baillie-Weaver, Major A. E. Powell spoke on the problem of unemployment, and suggested that the cure would be found when the nation realised that it was as much its

business to provide work for every one of its citizens as to provide sanitary conditions, etc.

In the afternoon the hall was packed to overflowing to listen to a discussion on "Modern Psychological Healing." Dr. Chella Hankin led the way by a very lucid exposition of psycho-analysis, especially advocating the methods practised at the Institute of Jung at Zurich.

The system of auto-suggestion, as practised by M. Emile Coué, was next explained by Mrs. Ensor, and great excitement was aroused by the unexpected appearance on the platform of M. Coué himself, who, in his genial, simple and charming way, just explained the simplicity of his now well-known formula. It is interesting to notice how this simple sentence is becoming incorporated in the thought of the English people. Not long ago, I saw an advertisement of a motor bicycle, and underneath ran the legend, "Every day and in every way I go faster and faster." The discussion which followed showed the deep interest which is being felt to-day in the subject of new methods of healing.

Tea and an entertainment by the Guild of the Citizens of To-morrow then took place, which was followed by a meeting of the Order of the Star in the East.

The closing meeting, at 8 p.m., was addressed by Mrs. Sharpe, Mr. Wood and Lady Emily Lutyens, and the General Secretary, Major Graham-Pole, summed up the results of the convention in a very happy and inspiring speech.

On Tuesday, two large brakes conveyed many friends down to Letchworth, where they had ample opportunity of inspecting the admirable work being done there by the Theosophical Educational Trust in the three schools. A delightful open-air entertainment was given by the children of Brackenhill School—a pastoral play—in the glowing sunshine under the trees, which made a beautiful setting for these little people.

**D**URING one of the hottest afternoons of last month, compelled to sit endlessly at the end of an unresponsive telephone, a few household maxims came into my head, which I jotted down at the time, and now offer to readers for what they are worth!

- Be good and you will be awfully lonely.
- Be truthful and you will be awfully boring.
- Be natural and you will be awfully ugly.
- Be brotherly and you will be awfully poor.
- Be unselfish and everyone will exploit you.
- Be punctual and you will always be kept waiting.

PERIX.

## Personal and of Interest

**I**N the Correspondence columns this month, Madame Adalbjorg Sigurdardottir Nielsen, representative of the Order in Iceland, writes an interesting letter to the Editor. Not only does she describe some of her own varied



ADALBJORG SIGURDARDOTTIR NIELSEN.

activities, but gives also an amusing picture of that remarkable country's outstanding characteristics. A striking percentage of the inhabitants are members of the Order of the Star in the East.

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A cable has been received from our Protector, Mrs. Besant, announcing her safe arrival in

Sydney. Letters by the Australian mail received this week speak of the great preparations being made for her arrival. Dr. Mary Rocke and Senator Reid met her at Perth.

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It is good to hear of Bishop Leadbeater being once more in robust health, and working as strenuously as ever, indeed a correspondent expresses it "far too hard for a man of his age." Rumours have been recently spread about that Dr. Annie Besant and Bishop Leadbeater are both in their dotage. It is the kind of "dotage" the young might well emulate!

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We regret to say the account of Mr. J. Nityananda's health is not so good as it might be. The heat of India, and the long and tiring journey to Australia has tried his strength too far. The last mail brought news that he had been ordered up to Katoomba in the Blue Mountain, among the eucalyptus groves. A later cable says that he and Mr. Krishnamurti are sailing this month for California, so we trust his stay among the mountains has proved beneficial.

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Dr. Armstrong Smith, so much beloved by many of our Star children who have come under his inspiring influence, is back in England, enjoying a few days of well-deserved rest. He has been travelling over Europe on behalf of the Save the Children Fund, and has some harrowing tales to tell. Especially in Russian Armenia are the conditions terrible beyond all description. In one town alone there were 5,000 girl orphans, and in another 3,000 boy orphans. Dr. Armstrong Smith had one pleasant incident to relate. At Kazachi Camp, Alexandropol, there were 200 Armenian Boy Scouts guarding a camp of 5,000 girl orphans, and not a single case had occurred of want of chivalry on the part of the boys.

# Correspondence

## CHILD ADVENTURE.

To the Editor of the HERALD OF THE STAR.

SIR,—Any person who has worked at clinics, children's welfare centres, or taught in schools in poor districts, and knows the conditions of life in the slums of our cities and towns will, I think, agree that many children have little or no chance of knowing what a decent moral life is, and a far less chance of living it, being as they are continually surrounded by poverty, dirt, disease, immorality, drunkenness, foul language and all lack of self-restraint.

From such surroundings children should be taken away, especially when habitually neglected and their parents are known to be immoral, and they should be sent to schools or homes in the country provided for them, where they can be surrounded by wise and sympathetic care and learn to *live*.

They should live out of doors as much as possible and learn of Nature and her wonderful ways; lessons should be made interesting by illustrations from Nature.

To work with hands and mind should be the aim, and to help themselves. Handicraft of various kinds should be taught, also agriculture and gardening.

The children should stay until the age of sixteen years, when they would be old enough to choose their way in the world, and suitable situations found for them. This applies equally to boys and girls, but in the girls' schools it should be arranged for slightly different occupations to be taught.

To have these children grow up bright, healthy and useful citizens would surely be a great advantage to the nation and justify any trouble or expense entailed.

For all children should have a chance to benefit by their incarnation, and the early years of a child's life are of the greatest importance, for then the vehicles are being formed and built and the child is very impressionable.

Every opportunity should be given to enable them to have a healthy mind in a healthy body, and then, having learnt to use their hands and minds, and so become useful men and women, knowing right and wrong and having a knowledge of the purpose of life, they could make a real step forward in evolution.

Many Egos are not evolved sufficiently to know and reason, and when the time comes for them to incarnate they are so immature as to be drawn into the vortices caused by the passion union of people who are immoral, thoughtless,

selfish and brutal, and who may not even wish for children. The poor child so born, unless taken away from its surroundings, has little or no opportunity to develop any higher qualities and it would take an Ego or Soul of a strong individuality well set towards right to stand firm against such influences and not take a step backward in evolution, instead of forward, and that means more pain and misery than there is need for, both in this life and many more, for themselves and for others.

God sends forth His Souls intending them to come into fair, clean, bright circumstances, but men make and allow slums, cesspools of vice and iniquity, and encourage perverted passions. Any Soul born in such circumstances, however sweet and fair, could not help being spoilt and hurt for all Eternity, unless it was taken away and taught better.

And then men blame God that there are vicious characters, and men curse God because of their vile circumstances!

It should be the joy and privilege of all who can to help clear the Earth of such misery, and then shall the King of Beautiful Spiritual Joy and Health be among us.

When the Ego or child has been given an opportunity to grow and evolve, being properly cared for until it can choose its way, and taught all the things that are necessary—if it then fails, they who help and guide our evolution will be better able to deal with it. But let us be sure that the opportunity for progress be given.

Yours, etc.,

ELENEAR BROOK.

9, The Meadow Way,  
Weald Village,  
Harrow, near London.

## FULHAM ROAD, RUSSIA!

To the Editor of the HERALD OF THE STAR.

SIR,—Would you kindly add to my address on the cover of the HERALD the word "London, S.W. 6," as I have got four letters addressed *Russia, 2, Fulham Park Road*.

They have reached me by some miracle, but others may have been lost!

Yours, etc.,

B. POUCHKINE.

(The Editor fancies the above letter worthy of publication, inasmuch as it suggests that members of the Order are so internationally minded that they are ready to ignore all geographical and political boundaries!)

## ANIMAL PROTECTION.

To the Editor of the HERALD OF THE STAR.

SIR,—In the May issue Mrs. Adelina B. Holmes pointed out that it would be interesting to know how many of our members have joined the International Group for the Protection of Animals, or what practical result it has had in awakening a sense of responsibility in them. I shall be glad to give all information about the group in Holland; if the organisers of the groups in other countries would be so kind to do the same in these pages, we should have a useful survey about this movement and of the number of Star members who joined this work of compassion.

In November, 1921, I began the organising of the group in Holland and, in order to enable every Star member to share in this work, it was divided into two sections—*A* and *B*. Those who wanted to join sub *A* had to take on them the obligation to work with one of the points of the working programme, while those who became members of sub *B* could help us by their sympathy, and at the same time further the aim of Animal Protection by being willing to join one (or more) of the societies for protection which already exist. The first practical result of this has been that in a few months 25 subscriptions were added to those societies. Moreover, we got very many new members for the Jack London movement.

The group consists now of 32 members; fifteen members working sub *A* while eighteen members joined sub *B* (one member wanted to join both sections).

We have now workers for every point of the programme, and by their help we are able to send to Mrs. Maugham, the Head of the International Group, the information she requires, which perhaps may be of use to other countries.

So the group can become a centre of useful information, but in my opinion it will achieve most by being a source of enthusiastic propaganda for the already existing societies for Protection of Animals.

For many, many years those societies did noble and useful work, but to become still more efficient they need more members and also more money for propaganda.

If every member of the International Group would use the enthusiasm and the inspiration which can be his as a member of the Star in the East to arouse the sympathy of the outer world for those societies, the International Group would prove a real and great help to them. Moreover, we tried to get the co-operation of the young ones, and so a letter was circulated by all the Servants of the Star in Holland, till now, I am sorry to say, without much success. Only one young girl, who is enthusiastic about the ideal of the group, joined it, and she was asked to try and get other girls working with her for propaganda. How often Star members ponder what *they* can do for the World-Teacher!

Well, here is a work for *each* one of them, a very humble work indeed, but a labour on which one feels sure that the Blessing of the Great Lord of compassion may rest. And yet perhaps is this task not so humble as it seems, for one who is trying to arouse compassion and a feeling of chivalrous protection in the hearts of human beings towards their "dumb, younger brethren," is working at the same time for the uplifting of humanity.

There is such a terrible amount of suffering inflicted on the animal world, and there are 70,000 Star members; oh, may many of them make up their minds to do what they can so that for the animal world also there will dawn a brighter era!

Yours, etc.,

C. KROESSE-HVAN GOEUS.

## A QUERY.

To the Editor of the HERALD OF THE STAR.

SIR,—In the number for May, 1922, there is an article by Helen Fitzgerald, entitled, "American Indians Await the Great Teacher." I hate to destroy illusions, but in the interests of truth it is only fair to call to your attention the statement made in the last paragraph that the Indians are increasing in numbers.

I do not know from what source Miss Fitzgerald gets her information, but the ultimate authority on the North American Indians, that is, the Bureau of American Ethnology, at Washington, D.C., in its handbook of the American Indians, under the article on population, distinctly says that they are not only decreasing in numbers, but in purity of blood, so that as a matter of fact they are rapidly vanishing. Very careful estimates made by scientists who were anxious only to serve the truth, show that the Indians numbered approximately 1,150,000 when the white men arrived in the country while now, they number only about 403,000. Also, these survivors are mostly mongrels.

I am aware that there is a glamour about the North American Indians in the minds of a good many people, who read into their history a great deal that is not actually there. Whoever or whatever they may have been in the past, there is no question that now they are decidedly a degenerate and disappearing race.

Yours, etc.,

KATE P. GURLEY.

## RE-INCARNATION.

(An answer to Mr. W. F. Hall.)

To the Editor of THE HERALD OF THE STAR.

SIR,—For many years I have noticed with increasing surprise the propagation of a serious error of fact with regard to the doctrine of Re-incarnation, and have done what I could to correct it. I allude to the idea which appears

in the first paragraph of Mr. F. W. Hall's article in your June issue, namely :

"Re-incarnation—re-birth in human form, as distinguished from Metempsychosis, or re-birth in the form of an animal, etc."  
For the sake of brevity I will state the historical facts with the minimum of argument.

1. The Indian word *Saṃsāra*, in both Sanskrit and Pali, means literally "wandering," but technically, in philosophy, the process of re-birth taught in the Upanishads and all subsequent religious literature. Though it was used by both Brahmins and Buddhists, it covered theories which were radically different : for the former taught the re-birth of the Atman, or the self, and the latter the re-birth of the Khandhas, or five aspects of existence, in which a "self" was not included. The word *Saṃsāra* thus covered the whole process from beginning in the ancient past to the end—whenever that might be—in *Mōksha* or *Nirvāna*.

There was a great variety of opinion among Brahmins and Buddhists as to the degrees of progress and retrogression. Re-birth might take place on any of the numerous planes of earth, heaven or hell—according to the deeds. The Jataka tales of the 500 former lives of the Buddha includes birth as monkeys, elephants, birds, devas and men—all leading up to the Bodhisattva, or he who was to become the Buddha.

*The Compendium of Philosophy*, an authoritative Buddhist work by Anuruddha, has the following explicit statement :

"The four planes of life are the plane of misery ; the plane of fortunate sense-experience ; the plane of *Rūpaloka* ; the plane of *Arūpaloka*. Among these, again, the first is also four-fold, to wit, purgatory, the animal kingdom re-birth among unhappy ghosts, the host of the Asura-demons."

2. *Metempsychosis* is a Greek compound word from *μετά ἐν ψυχῇ* and means precisely the passing of a soul from one body to another. As used by the early Greek philosophers, it implied the progressive advance through the animal kingdom to the human, and so on (Pythagoras remembered having been a bird, we are told). In the dialogues of Plato it is distinctly suggested, though I believe ironically, that in the case of men of evil disposition, it is possible to *return* to the animal kingdom. Mr. Hall's mistake is in supposing that the word means such a return ; it does not ; it means exactly the same as the Indian *Saṃsāra*. Both may or may not include the possibility of return to animal form.

3. *Transmigration* is the anglicised form of the Latin *transmigratio*, which is the exact equivalent of the Greek *metempsychosis* and the Indian *Saṃsāra*. Re-birth in animal form was considered possible by some who used it, but not by others. The Roman philosophers at first followed Plato, and later on affirmed that the reversion to animals must be understood as to their *nature* and not their *form*. The later Neoplatonists, as I showed in my recent articles on the subject of Neoplatonism, debated

the thing with energy, gradually rejecting the animal form.

4. *Re-incarnation* is an English word derived from Latin roots, and contains in it no decision for or against animal re-birth. Literally, it means coming back into the flesh (*caro*). The word itself might include the return to animal form just as *metempsychosis* or *Saṃsāra*. But the fact is that Theosophists have, as a general rule, rejected the animal return.

Truth travels slowly, and I do not venture to hope that in this matter it will overtake error in less than a century ; but when I return to earth again, I shall certainly be very much annoyed if the *HERALD OF THE STAR* of 2022 A.D. has not rid itself of this mistake.

Yours, etc.,

WILLIAM LOFTUS HARE.

## A WORD FROM ICELAND.

To the Editor of the *HERALD OF THE STAR*.

SIR,—In accordance with your wish, I am sending you a photograph of myself in an Icelandic national dress. We have in fact three national dresses, each of a different style, but this one I used mostly last summer in England.

Concerning our daily life here in Iceland, for instance, in Reykjavik, it is I expect in most respects very much like that in other places in Europe. We are in touch with other countries, both by telegraph and steamships, which run regularly between Iceland and other countries. By these means we are in touch with civilisation, although everything of course is on a very small scale with us, as the inhabitants of the whole country number barely 100,000.

We are not an armed nation ; we have prohibition, and women have got the vote. Crimes are very rare ; we have a few prisons, but they are generally empty. The nation is greatly interested in religious and spiritual matters. Both spiritism and Theosophy have an enormous vogue considering the number of inhabitants. The spirit of sacrifice is also a good deal in evidence, but alas, Icelanders are as a rule poor, and most of them have to earn their living, so we have only two men who are so placed that they can work entirely for Theosophy and the Order of the Star in the East. One of them is the General Secretary of the Icelandic Theosophical Section, who is giving all his time to the Section. I myself have a large home to look after, but the time I have to spare I use to work for Theosophy and the Order of the Star in the East. This winter we have done a lot of varied work for these societies. For their benefit we have had to spend almost every evening and a good many Sundays. Before I married I was a teacher, and still the educational questions are my greatest interests. I always read and try to keep in touch with those questions, and last summer I brought home with me from England the Montessori apparatus. I gave a lecture here in Reykjavik about the Montessori system, and started a little school with the apparatus. But

alas, I was not strong enough to keep on with it alongside other things I had to do, so I had to give up the attempt. But in every way I can I will keep on working for this cause. Besides educational questions, I am very interested in social reforms, and like to read books about these subjects. Only I have too little time to read as much as I should like, as the various work I have to attend to has to come first.

Yours, etc.,

ADALBJORG SIGURDARDOTTIR NIELSEN.  
Reykjavik, Iceland.

### HOME MAKING.

To the Editor of the HERALD OF THE STAR.

SIR,—I have been a teacher and student of Domestic Science in all its branches for some years, and naturally I have accumulated much information useful to a home maker. It seemed to me for years that I should have a wider field of labour than the schoolroom afforded; and, too, I could see so many women who needed help in the problems of the home, the care and feeding of children, as well as the proper food for the whole family. Economical clothing of the family and care of the sick were also vital needs. I was more than anxious to devote my life to the work; but how to serve people and not charge for the service and still make a living for myself was a problem I could not seem to solve.

One day the problem was solved for me. I received a letter from a Government official offering me a salary to go out into all parts of the State and teach Home Making to the women of the State, my salary to be paid by the U.S. Agricultural Department, the State of Nevada co-operating. I accepted at once. My instruction was to be without money or price to the women. Then and there I realised that dreams do come true, if you just keep on dreaming.

It seemed impossible for the women to realise that, in this age of commercialism, someone was willing and anxious to work with them and for them without compensation from them. I was met with suspicion and unkind attitudes from many. It seemed to them that I must have an axe to grind, or was crazy to come to them without money or price.

In a little desert town, whose glory and wealth had departed (as they often do in our mining towns of quick growth), I met my first rebuff. I was sent to this place to give lessons in cooking. The women absolutely refused to have anything to do with me. After I had told some of the leading women my mission, I was told they wanted nothing of the kind, and that I had better return to the place I came from, etc. I was not, however, discouraged, for I was sure I was doing the work of the Master. After going to my room and telling my Father about it—I said, "Father, this is Your work, conduct it as You like"—I lay down and went to sleep. After a few hours, a woman came to my room

and said several of the women had met together and would let me talk to them a few moments.

I said, "what is your problem? I've come to help you with anything in which you need help." They told me their problem was to provide a cool, shady place in which their children could play during the hot weather. There was no shade in this desert town, but during the boom days a large gymnasium had been built, and the town offered it to the women if they would pay for the up-keep and an attendant to supervise the play. How to raise funds for this was their problem. I told them that I had been sent to give instructions in cooking, and as everybody must eat, why not give cooked food sales and thus kill two birds with one stone. A few of the women decided to do as I requested. I gave them the cooking lessons, and sold the food they cooked. We also furnished refreshments for some dances for departing soldiers. Before I left we had made all the money they needed for their enterprise. This was my first and last hard problem.

We now have the different communities formed into Home Makers' Clubs, and these clubs are in all the counties of the State. It is my business to visit these clubs and help with the problems of each community. Two counties of the State have permanent helpers, but in the rest of the State I make regular trips to the clubs. The State of Nevada is as large (less only a few miles) as the British Isles. It takes a great deal of travelling to cover it.

I teach cooking, sewing, sanitation, millinery, child feeding, dietetics, in fact anything that pertains to the home life. Many of the clubs have taken up school lunches, furnishing hot lunches for the children at noon; also the establishing of public libraries, civic improvement, public playgrounds; and one club has added good roads to its programme, accomplishing wonderful things in this line.

Recently a man said to me: "Mrs. Smith, just what is your work, anyway?" I told him that I was putting the divorce courts out of commission by teaching the women the beauties of Home Making.

We are trying to take the University into the home by giving the women the advantages of scientific Home Making and allied subjects. Many women tell me "You have come in answer to prayer." I never refuse help to anyone who wants it. I work long hours and travel in all kinds of weather and under all conditions, but always I meet with love and appreciation. Often a heart has a burden too heavy to bear; and then the Father tells me what to do and say.

I never knew what real happiness was until I devoted all my time and talents to the Master's Work. And if in my weak way I am of even a little service to Him, I am satisfied.

Yours, etc.,

KATHERINE SMITH.  
Domestic Science Specialist,  
University of Nevada,  
Reno Nevada.





CHARLES BUCKMAN GORING, M.D.  
(1870-1919.)

PIONEER OF SCIENTIFIC CRIMINOLOGY.

*“The work of a man is his soul, and on earth his work shall not perish.”—K. P.*

# THE Herald of the Star

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# Notes of an Address

given in Sydney

By J. KRISHNAMURTI

**F**RIENDS,—There are many in the world to whom the materialistic side of life does no longer appeal in any way, and there are those on whom some great sorrow has fallen which forces them to realise the narrow lives they lead, with its petty trivialities and with its endless little sorrows and miseries. These are generally the types that throw themselves into various movements which have as their platform great spiritual principles, thus hoping to satisfy their silent, yet persistent, discontentment both mentally and morally. They desire to find that enlightenment which will bring within its fold the perfect and lasting contentment and happiness. Such people we have within the Order of the Star, but, unfortunately, there are also those who are drawn to us by mere curiosity, thinking we may be cranks who possess ideas. But I do not intend this speech for them, nor do I intend this address to be for those who are indifferent. I am addressing those who take seriously the whole question of the Order, who take its principles and try to live them, and those who desire the spiritual reconstruction and regeneration of the world.

We, as an Order, exist pre-eminently, in my opinion, to help and to understand the World-Teacher when He comes. He will naturally deal with the questions which affect the whole of humanity, and solve the problems from an entirely spiritual point of view.

Now what is this humanity which we talk so much about, and which we want to help? We need not go a very great distance to find out who and what is humanity. We must not take a superior attitude, as so many of us are apt to do, and thus create, unnecessarily, a barrier

between ourselves and that humanity which we want to help. We think that humanity is something exterior to ourselves, that we have to walk out of that door in order to find it.

Now, in my opinion, humanity is nothing but ourselves—you and I. I do not mean this in any selfish way, nor do I wish that you should interpret it in such a manner when I say that we must study ourselves. I intend to convey that we, who are desirous of helping others to a greater and a happier position spiritually and physically, must to a certain extent be great ourselves. I will explain that as we go on. I do not mean that we should do nothing towards the helping of humanity till we are perfect. On the contrary; but my contention is that we can help more, that we can become a greater source of happiness, if we grasp the real meaning of life with all its sorrowful complications.

I find that throughout the world where the Order exists, its members do not consciously realise that before they can work in the outer world they must really understand themselves and develop their inner side. Thus only, it seems to me, can we be of any great use to the world or to the World-Teacher. He wants, not half-grown children, but men and women who can perceive great ideas, who have grasped the simple truths of life, who have studied human nature, and who can, to some extent, distinguish the essential from the non-essential. To most of us who have read Theosophical and religious books, it is quite clear what are the realities and what are the unrealities in life. We know what are the essentials, and we know what are the non-essentials. But we do not in any way put that knowledge into our daily practice. Consequently I maintain that

the humanity, which we want to help, is ourselves. I do not mean that in any selfish manner, but rather that by consciously becoming great ourselves we can lift the entire world to a higher level of thought and understanding. If you want to help anybody in the world, you can only help them from a superior and a more spiritual plane. I do not believe that we can raise from below, from the ground; we must descend from the top; we must be exalted before we can exalt others.

When the World-Teacher is with us, nobody is going to tell us definitely that He is here among us. I want to make that point quite clear. We have an idea that either Mrs. Besant or Bishop Leadbeater or myself are going to tell people when, and at what time precisely, the Lord will appear. If any of you have that idea, it is just as well that from the beginning you should put it out of your minds; because it is you who have to find it out, because it is you who have to understand and to realise the Master when He is here, otherwise no amount of exterior authority is going to convince you. It is we who must divine the truth for ourselves. We can do this only by training ourselves now to a considerable extent to appreciate the fulness of His teachings and the great ideals He will uphold. It is of no great value, therefore, either to ourselves or to humanity at large, if we are only capable of merely recognising the World-Teacher. Mere recognition is of no value whatsoever, and I want you to bear that in mind too. It is only when we can, with deliberate purpose, carry out His teachings that we are useful to Him; and to carry out His teaching means that we must understand it. As I said before, you must yourself be great to understand greatness. Unless you are yourself a musician, it is very difficult to understand the great composers such as Beethoven, Bach or Wagner, or to appreciate fully a magnificent symphony. Constant training is required before one can understand or grasp the meaning of great music. It is the same with Shakespeare, and his plays. Only careful reading shows the depth of his understanding of human nature.

So do not let us be under the false impression that, since we belong to the Order, we shall of necessity recognise the Teacher or grasp to its full extent the meaning of His teaching. The mere reading of innumerable books on psychology or spirituality gives us only a superficial knowledge. I do not say this is of no value; it is certainly a very great help, but what I dwell on so persistently is that we must understand the complicated mental and moral conditions of individuals, and, above all, the inconsistent nature of ourselves.

It is only through the careful training of oneself that one can truly become a real sympathiser and a great helper of mankind. Now what does this training consist of? Unfortunately, I can only take one or two vital points which seem to me most important, and which I consider as essential for the welfare of the Order if it is to help the world.

There is within each one of us, it does not matter the degree of our devotion, a power which should act as a guide, philosopher and friend. We constantly misuse it, because we do not realise the strength of this particular quality. I cannot give a clearer word to describe it than "quality." We sometimes call it introspection or self-examination. I am so insistent upon this introspection, because even though every one of us has it to some extent, we neglect it very often. This is seen in almost every case; we all admit that we have this quality of introspection. The savage, the saint, has it; but it is the saint, it is the great man who practises it, who dwells constantly on the dual personality which controls, which guides him. It is the savage, the barbarian, the uncivilised, who neglects it.

Now, this introspection should be the driving force to greater things, but with the majority of us it is a mere slave at the command of our petty passions and feelings. We do not carry that introspection to a logical end. If we did, it would mean that we must control definitely, and with great deliberation, our feelings. Now feelings are nice things; we like to wallow in our feelings, but when we turn

introspective and examine them we must suffer. And we are not willing to suffer—not many of us, at least. And in that I think lies the pity of it, that even though we have the will to a certain extent half developed, we yet lack the driving force, the conviction, that spirituality can only be gained through introspection, through sorrow and suffering.

Now this introspection should come to each one of us ; because we all have this dual personality. Our true self is stable, impersonal, calculating, and entirely unruffled under all conditions whatever ; it generally, if highly developed, should be wise and impartial in all questions whether they affect the personality or not.

It should be the handmaid of conscience. The other, the personality, is our ordinary impulsive, thoughtless, self.

Why should introspection be the handmaid of conscience ? Now, in most cases, conscience is a divine gift. Conscience is developed to a great extent in an educated man, but he gives it a sop or drug, or lulls it to sleep by the unrealities which surround him. He cannot distinguish what is real and what is false. Now conscience, which decides what is right and what is wrong, is in reality the accumulated experience from the past. I have no doubt that most of you believe in the theory of reincarnation. I do myself. It is the philosophy of Hinduism, and I have been brought up on that philosophy. Conscience, then, is the awakening, the unfolding of God, or the Ego through the series of past lives. When conscience has decided, then introspection comes into action. Then the great man, the great soul, the developed man, follows the dictates of his conscience, letting the thoughtless and selfish personality retire into the background, and he allows the hard, cold, and almost cruel, introspective individuality to dominate entirely. It is then that man shows himself divine. It is then only that conscious evolution and the attainment of creative energy begins. It is only, then, when introspection is really at the command of conscience, that conscious and deliberate evolution in each one of us begins.

I take it, then, that the Star member, or any man who wants spirituality—but I am saying this especially to the Star members on account of their belief in the coming of a World-Teacher—has made up his mind to evolve consciously and deliberately. The majority of us, both in the outer world and in spiritual movements, drift where the current of life takes us. It is the definite struggle against the current, against the unrealities that surround us, that can develop the real spirituality within us. Let us settle down, then, if we have definitely made up our minds, systematically, and with deliberation, to find out where our weakness lies. Of course, it is absolutely impossible for me, or for anyone, to explain the weakness of each. It is for you yourselves to find out. It is for a lecturer to note the general facts, the general ideas. You must find the application out for yourself. No amount of outer authority, as I said before, can discover for you your weak points. You can find them out through introspection, and having done this let conscience be obeyed unhesitatingly.

Now, friends, I do not want all I have said to be taken as mere words. It is very difficult to express definitely or very clearly what I am driving at. Therefore, I want you not only to take the words, but to find out for yourselves the attitude which I am eager that you should have. Do not let us talk about lower or higher natures, but let us decide what is right and what is wrong. When once you have made up your mind, when once you have decided what is right and what is wrong, then you can distinguish what is essential from what is non-essential. When you have persistently and constantly decided these things, then the real spirituality springs into being.

Those of you who have read Buddhist books will remember how it is said that when the Lord Buddha died and reached Nirvana, He took with Him thousands upon thousands of Arhats who were His disciples. Tradition says that Shri Krishna did this also, and that Christ did the same ; He had His twelve disciples. Are you going to be such disciples ?

# THE PRISON System and Capital Punishment in relation to a LARGER HUMANISM

*Public interest not only in this country but all over the world has recently been concentrated on the much discussed question of Capital Punishment and the present system of imprisonment generally.*

*Not long ago an English youth still in his teens paid the supreme penalty for a murder which was as brutal as it was apparently without motive of any kind. A certain amount of public protest indeed there was—nothing, however, to the general consternation when, a few weeks later, the sentence of another degenerate was mitigated on the ground of insanity.*

*In publishing the following articles from the pens of many well-known British writers, the Editor would draw the attention of all readers to the questions: When is the criminal not insane? In an enlightened age should not an universal sympathy prevail rather than a very commonplace vindictiveness? Truly there are those who maintain that the mentally sick are incurable and a menace to the community at large. There are others who insist that, man willing, God will provide the cure.*

*The following articles, very different in many respects, will, it is hoped, provide at any rate food for much thought on a problem, the solution of which has remained too long unconsidered.—Ed.*

---

## The Abolition of Capital Punishment

By H. C. O'NEILL

**I**T is a strange and humiliating thing that we should at times be swept by such gusts of vindictive passion that reason and humanity no longer make any appeal to us. It is still stranger that in most of us there should

continuously dwell some taint of vindictiveness. It is strangest of all and most humiliating that we should allow to remain established by law and enshrined in custom an activity of the State that is purely vindictive—capital punishment.

For it is obvious that the infliction of the death penalty can have no reformatory value ; and though it is not so clear that the deterrent effect is also lacking, a little consideration is sufficient to show that this is certainly the case.

Indeed, it is extremely doubtful if the deterrent effect of the whole of our penal system is anything more than a figment of the imagination. Theoretically, it is true that the infliction of heavy penalties for the infraction of rules is effective to some extent with minds that are rudimentary and wills that are volatile. But, apart from the fact that the very handicaps of people of this class weaken the effects of the threat of punishment, unless it is ever immediately present to their minds and imaginations, the effect is dissipated in exact proportion to the uncertainty of discovery. The chances of evasion are much greater than is commonly appreciated, though the undiscovered murderers are frequently the theme of newspaper discussion.

But if we are to admit that the deterrent effect of all punishment is slight, we must agree that this is eminently the case with capital punishment. Technically, the penalty of execution may follow convictions for high treason, piracy with violence, destruction of public arsenals and dockyards and murder. In Scotland the throwing of corrosive liquids, like vitriol, is another capital crime.

The list resolves itself, in actual practice, into the one count of murder. But it cannot even be said that murder inevitably leads to the gallows. Women are almost invariably reprieved ; and the tendency which finds expression in this custom has been equally active with regard to males who have been guilty of homicide. The verdict of manslaughter is frequently returned where the crime does not appear to have the full gravity of murder. The offender may also escape capital punishment through the exercise of the prerogative of mercy which is generally exercised when the murder is not of the "highest degree," in favour of youth, and in cases of circumstantial evidence when this is not conclusive. There is also

a further escape on the ground of insanity.

Another consideration bearing upon the same point is that, except when, instinctively or by press campaign, swayed by vindictive passion, juries tend more and more to refuse to convict if the evidence is not wholly convincing. The shadow of the gallows hangs over their deliberations and tends to bias their judgments. Frequently they and the public at large are convinced that a man has acted so criminally that the probabilities are he has committed murder. If there were some alternative to capital punishment, they would almost certainly convict. Under the shadow of death, the evidence tends to become vague and obscure ; and a clever advocate can frequently so profit by this state of things that evidence upon which the jury would found a conclusion in a most important business transaction will not induce them to convict.

Once more, there are murders for which no one is apprehended, and there are murders which pass as suicides or natural deaths. Many poisons that are easily procurable produce symptoms that counterfeited the effects of ordinary diseases. Several cases, still in the memory of everyone, show by how slight a chance the unnatural character of a death has been discovered.

It is, therefore, obvious that the one crime for which capital punishment is reserved offers a unique chance of evading discovery. Even if this chance fails, the accused has the chance of escaping conviction simply because of the character of the penalty. And in the last resort, if convicted, there is the small risk of incurring the penalty of capital punishment.

In view of these facts, what becomes of its deterrent effect ? But even if all murderers were certain to be discovered and convicted, and equally certain to be hung, how far would this be a deterrent ? Death is so great a novelty, that until it is certainly imminent, very few people have any distinct reaction to the notion of it. Even if imminent, many people would choose it in preference to a life-long experience of the horrors of prison.

In the final reckoning, I find it difficult to attach any importance to the deterrent value of capital punishment that would not be equally met by the threat of perpetual loss of liberty.

If this be granted, we are driven to enquire whether murder is so horrible a crime that it alone should be visited with a purely vindictive penalty. On this point, there can be relatively little disagreement among thoughtful people. Many murders represent a more essential justice than the executions which penalise them. There is a host of crimes from which normal people start back with horror, the fiendish cruelty sometimes applied to children, the degradation of soul and body which some men force upon women to keep them in idle luxury, for example. And there are other activities, which are not even punished, that stir the reflective to their depths. Such are the battenings upon the poor and the credulous which many City men, kindly at home and careful of their own families, practise without any sort of penalty. It is a cleaner and better thing to kill one's enemy than to sap, little by little, the life and light of thousands of people. Many flourishing people exist simply like vampires, and their victims suffer unnumbered torments.

But if capital punishment does not aim at reform, fails to produce a deterrent effect because of the complete uncertainty that it will be applied, and is applied to cases which neither produce the greatest evil nor stir us morally most deeply, what is the justification for its retention? Let me admit at once that among the primitive instincts of man is the thirst for justice which tends to be outraged at the sight of evil passing unchecked, which even calls for the punishment of crime. But there are several objections to this argument as the prop of capital punishment. In the first place, we cannot satisfy this instinct for justice by outraging it, and this must certainly be the case when the greatest punishment is not reserved for the greatest offences. In the second place, justice does not exact punishment for offences, but for *guilt*. We do not rest happily after smashing to atoms the revolver that has wounded

us, because we realise that it has no responsibility and, therefore, no guilt. Now it must be quite evident that, in the vast majority of murders, responsibility is in abeyance. Through some short-circuiting in the conscious or subconscious powers, either the action does not appear wrong, or it lures all the more intensely for that very reason. Knowledge does not imply control. On the contrary, knowledge of a thing as forbidden is frequently, with certain minds of incomplete or asymmetrical development, an overpowering inducement to do it.

If we assume that we can apprehend some murderers who are clearly and fully responsible for their action, it is still impossible to justify capital punishment in satisfaction of justice. The "tariff" of punishments will not bear a moment's examination from the point of view of ideal justice. Nor can we feel justice satisfied by inflicting exemplary punishment upon one criminal of many. We have already seen that the infliction of capital punishment has become almost a symbolical act, and I therefore suggest that it be swept away entirely.

A sufficiently good reason for this suggestion would be one that has already been indicated. If we cannot rationalise the incidence of capital punishment by applying this last and greatest penalty to deeds which are a graver offence to society and a greater outrage on all our instincts of justice, then, in the name of justice, let us sweep it away. For it cannot be denied that, beneath and beyond every instinctive demand for retributive justice, there is the repugnance to taking the life of a fellow man. We see this in the remorse of murderers. We see it in the behaviour of our Courts and our juries which, having practically restricted capital punishment to the case of murder, refuse to convict of this crime if there is any escape, and, if convicting, attempt to inhibit the carrying out of the last penalty by recommendations to mercy, or suggestions of insanity and so on. It lies entrenched beyond all argument. It is so universally experienced that numerous countries have already abolished the

infliction of capital punishment. Such a strangely assorted group of countries as Holland, Italy, Norway, Portugal and Rumania, in taking this action, must argue some deep and imperative instinct at work.

What are the arguments against its abolition? It cannot be denied that there are people who are a danger to the community, whether they are morally responsible or not; and practical politics urge us to deal with them. Life is short. The financial resources of every State are strictly limited. Capital punishment is a swift and clean way of dealing with such people. But we must remember that among their number we should have to include many lunatics, and thousands of people suffering from diseases which are beyond cure and are a source of infection. Why, if we are to kill a few murderers, should we not make a clean sweep of all the people who are an intolerable burden to the State; criminals convicted of violence, habitual criminals, incurably diseased where the disease is infectious, or even where it is not if it immobilises others to keep them alive, and the insane? The solution is too easy to be safe.

The sense of the community realises, in the case of the insane and the diseased, that nothing more is necessary than segregation. But if we are to adopt this prescription for incurables whose lives are not only a trouble to themselves, but to many others who are made slaves to them, what exempts us from contenting ourselves with a similar régime for criminals? The bearings of the late Charles Goring's work are not yet realised. It was the first application of scientific method to criminology, and, in proving that the criminal is not specifically distinct from the rest of mankind, he established the fact that modern methods of psychotherapy, applicable to mental abnormalities which are not criminal are equally applicable to the criminal. But once this is realised, a wide vista opens before the student of criminology. It can hardly be doubted, indeed, that the whole of our modern penal treatment must be remodelled in the light of the new methods at our disposal.

The idea of punishment must go. It is too expensive a luxury for any State to indulge in any longer. Its arbitrariness is an outrage on the instinct for the justice it seeks to satisfy. It affords no greater security for life and property than a mere restriction on the liberty of the offender. Indeed, by undeniably injuring the subjects it seeks to reform, it actually effects a constant reinforcement of the enemies of law and order. Curative methods would almost certainly check this terrible evil of the habitual offender; and there is no reason whatever why the criminal population, part of it even under constant supervision perhaps, should not be turned into a productive factor of society, instead of the costly burden it is at present.

But if there is much to be said in favour of the application of curative treatment for the ordinary criminal, there is infinitely more in the case of the murderer. Men do not make a hobby of killing people unless they are mad, whereas the excitement of the life of the petty thief has an undoubted appeal to a certain type of mind. There has rarely been a murderer whose humanity has not appealed to his custodians. The warders' evidence on this point is very striking, and we are impelled to conclude that the offender has given way to some sudden impulse, that has swept away his normal control. What possible justification can there be for killing such a man? Even in the cases of coldly deliberate murder the criminal is frequently a man with many admirable qualities. A modern student of psychotherapy has a veritable battery of weapons to deal with such cases. Even if incurable, there are numerous alternatives to putting such a man to death. By common consent this expedient demoralises all who take part in it.

The survival of so barbarous a punishment is a reproach to the modern State. It has no deterrent value which is not equally attached to the removal of liberty. It is arbitrary and capricious in its incidence. It is applied to a class of criminals who are certainly not the greatest enemies of the good of society. Its

survival rests upon the apparently incurable inertia of the community who never act until action is forced upon

them. Is it not time it was abolished? But let us be careful to abolish with it the penal element in our criminal system.

## Prisons and Prisoners

*Being the recapitulation, with the kind permission of the Author, of George Bernard Shaw's preface to the book, "English Prisons under Local Government,"  
by Sidney and Beatrice Webb.*

**M**ODERN imprisonment: that is, imprisonment practised as a punishment as well as a means of detention, is extremely cruel and mischievous, and therefore extremely wicked. The word extremely is used because our system was pushed to a degree at which prison mortality and prison insanity forced it back to the point at which it is barely endurable, which point may therefore be regarded as the practicable extreme.

Although public vindictiveness and public dread are largely responsible for this wickedness, some of the most cruel features of the prison system are not understood by the public, and have not been deliberately invented and contrived for the purpose of increasing the prisoner's torment. The worst of them are (a) unsuccessful attempts at reform, (b) successful attempts to make the working of the prison cheaper for the State and easier for the officials, or (c) accidents of the evolution of the old privately owned detention prison into the new punitive State prison.

The prison authorities profess three objects: (a) Retribution (a euphemism for vengeance), (b) Deterrence (a euphemism for Terrorism), and (c) Reform of the prisoner. They achieve the first atrociously. They fail in the second through lack of the necessary certainty of detection and prosecution, partly because their methods are too cruel and mischievous to secure the co-operation of the public,

partly because the prosecutor is put to such inconvenience and loss of time that he feels that he is throwing good money after bad, partly because most people desire to avoid an unquestionable family disgrace much more than to secure a very questionable justice, and partly because the proportion of avowedly undetected crimes is high enough to hold out reasonable hopes to the criminal that he will never be called to account. The third is irreconcilable with the first; and the figures of recidivism, and the discovery that the so-called Criminal Type is really a prison type, prove that the process is one of quite uncompensated deterioration.

The cardinal vice of the system is the anti-Christian vice of vengeance, or the intentional duplication of malicious injuries in compliance with the expiatory superstition that two blacks make a white. The criminal accepts this, but claims that punishment absolves him if the injuries seem fairly equivalent; and so, when absolution is necessarily denied him, and he is forced back into crime by the refusal to employ him, he feels that he is entitled to revenge this injustice by becoming an enemy of society. No beneficial reform of our treatment of criminals is possible unless and until this essentially sentimental vice of vengeance is unconditionally eradicated.

Society claims a right of self-defence, extending to the destruction or restraint of lawbreakers. This right is separable from the right to revenge or punish: it

need have no more to do with punishment or revenge than the caging or shooting of a man-eating tiger. It arises from the occurrence of (A) intolerably mischievous human beings, and (B) persons defective in the self-control needed for free life in modern society, but well behaved and contented under tutelage and discipline. Class A can be painlessly killed or permanently restrained. The requisite tutelage and discipline can be provided for Class B without rancor or insult. The rest can be treated not as criminals but as civil defendants, and made to pay for their depredations in the same manner. At present many persons guilty of conduct much viler than that for which poor men are sent to prison suffer nothing worse than civil actions for damages.

The principle to be kept before the minds of the citizens is that as civilised society is a very costly arrangement necessary to their subsistence and security they must justify their existence in it by contributing their share to the cost, and giving no more than their share of trouble, subject to every possible provision by insurance against innocent disability; and that this is a condition precedent to freedom, and might on extreme provocation be enforced to the full extent of removing cases of incurable noxious disability by simply putting an end to their existence.

An unconquerable repugnance to resort to killing having led to the abolition of capital punishment in several countries, and to its reservation for specially dangerous or abhorrent crimes in all the others, it is possible that the right to kill may be renounced by all civilised States. This repugnance may be intensified by the removal of the distinction between sin and infirmity, or, in prison language, between crime and disease, because it leads to the extirpation of the incurable invalid as well as to that of the incurable criminal.

On the other hand, the opposite temperament, which is not squeamish about making short work of hard cases, may be reinforced by the abandonment of ethical pretentiousness, vengeance, malice, and all uncharitableness in the matter, and may

become less scrupulous than at present in advocating euthanasia for incurables.

Whichever party may prevail, capital punishment as such is likely to disappear, and with it the ear-marking of certain offences as calling for specially deterrent severities. But it does not follow that lethal treatment of extreme cases will be barred. On the contrary, it may be extended to criminals of all sorts. All that can be said at present is that if it be absolutely barred, sufficient restraint must be effected, not as a punishment but as a necessity for public safety. But there will be no excuse for making it more unpleasant than it need be.

In all cases where detention and restraint are called for, the criminal's right to contact with all the spiritual influences of his day should be respected. Conversation, access to books and pictures and music, unfettered scientific, philosophic, and religious activity, change of scene and occupation, the free formation of friendships and acquaintances, marriage and parentage: in short, all the normal methods of creation and recreation, must be available for criminals as for other persons, partly because deprivation of these things is severely punitive, and partly because it is destructive to the victim, and produces what we call the criminal type, making a cure impossible. Any specific liberty which the criminal's specific defects lead him to abuse will, no doubt, be taken from him; but his right to live must be accepted in the fullest sense, and not, as at present, as merely a right to breathe and circulate his blood. In short, a criminal must be treated, not as a man who has forfeited all normal rights and liberties by the breaking of a single law, but as one who, through some specific weakness or weaknesses is incapable of exercising some specific liberty or liberties.

The main difficulty in applying this concept of individual freedom to the criminal arises from the fact that the concept itself is as yet unformed. We do not apply it to children, at home or at school, nor to employees, nor to persons of any class or age who are in the power of

other persons. Like Queen Victoria, we conceive Man as being either in authority or as being subject to authority, each person doing only what he is expressly permitted to do, or what the example of the rest of his class encourages him to consider as permitted. The concept of the free man, who does everything he likes and everything he can unless there are express prohibitions to which he is politically a consenting party, is still

unusual, and consequently terrifying, in spite of all the individualist pamphlets of the eighteenth and nineteenth centuries. It will be found that those who are most scandalised by the liberties I am claiming for the convict, would be equally scandalised if I claimed them for their own sons.

The conclusion is that imprisonment cannot be fully understood by those who do not understand freedom.

## The English Prison

By S. L. BENSUSAN

WHEN, in years before the war, women of education and refinement were sent to prison as a penalty for the intemperate expression of their views about the vote, they discovered to their infinite discomfort a series of conditions that were little short of disgusting. So long as the women who fill our prisons were recruited from the ranks of the very poor or from the criminal classes, nobody outside the Howard Association had cared very much whether conditions of decency were present or absent. But when women with a definite social standing were forced to make the acquaintance of the prison cell, and began to discover the conditions associated with it, certain overdue reforms, which it is unnecessary or indeed impossible to specify here, were promptly forthcoming. Then came the turn of the conscientious objector, who lived in prison or died in prison for the faith or, perhaps, in some few cases, the cowardice that was in him. It would be unreasonable to suggest that every conscientious objector was an honest and scrupulous man; it would be equally absurd to believe that there were no men among them cast in heroic mould. Though I hold no brief for

the conscientious objector, I cannot help feeling that a larger courage was required to fly in the face of public opinion than was needed to undergo the terrors of a campaign, since whatever the suffering involved, one fought side by side with friends to the accompaniment of the plaudits of the world. At the same time let us remember that, had the world possessed courage conscientiously to object to a barbarous and uncivilised method of settling disputes, Europe would possess today an additional twenty million men in the prime of life who are now functioning on another plane, while the armies of the halt and the maim and the out-of-work would not be with us. Europe would be solvent and well fed. Russia would still boast her granaries. It may be that progress would be working along lines of social improvement, and that the aim and object of science would not include the most effective means of destroying humanity.

Objectors may be said to have paid the full price for the possession of a spiced conscience and for taking *ad literam* the Christian doctrine of turning the other cheek. But out of evil comes good, and by giving the men who revolted against

war a taste of the full penalties associated with prison life, we have now a notable revelation of the faults and follies of our penal system. It is called "English Prisons To-day," and is the report of a Prison System Enquiry Committee. The publisher is Longmans, and the price is 25s. The committee of investigation was formed in 1919, and has been at work for three years. Sir Sidney Olivier, who was for some time Governor of Jamaica, and was afterwards permanent secretary to the old Board of Agriculture, acted as chairman, and among others who joined the committee are the Earl of Sandwich, the Honourable Bertrand Russell, the Right Honourable J. H. Clynnes, Mr. and Mrs. Sydney Webb, Rev. Dr. Morrison, Miss Margery Fry, and Mr. Bernard Shaw. Most of the actual writing and editing has been done by Mr. Stephen Hobhouse and Mr. Fenner Brockway, both of whom were conscientious objectors and paid for the faith that was in them the full penalties demanded. Perhaps the most significant side of the enquiry is the reticence of the Home Office. Official information was refused, prison staffs were forbidden to give evidence, fortunately too late, and it is significant that, since the book has been published, some of our leading papers have handed it for review to avowed supporters of the old régime. It is not, for instance, to Sir Herbert Stephen or to Sir Basil Thompson that one would look for sympathy with the layman's view of our penal system. The only class that can be expected to deal sympathetically with the whole question is the class that recognises the divinity of humanity and that brotherhood which is equally independent of geographical boundaries, religious belief, social circumstances, and right or wrong action. There is no suggestion here that we are to regard wrong-doing with indifference or even with toleration, but we should at least understand that the God-given spark which we call soul or spirit, generally without any attempt to differentiate between the two, is common to the criminal and to the philanthropist. One is already high up in the evolutionary scale, the other is toiling painfully through

morasses of sin and self-indulgence, but, if our faith be justified, will ultimately, and in the course of many lives, win his way to better conditions. If we look at life in this light—and while the number of those who do is increasing year by year, the assurances are becoming stronger and more definite—then we cannot be concerned so much with the infliction of penalties as with the improvement of character, and to those who say that this is mere sentimentality of the worst description, we can only reply, "Turn to the United States." There they are as far ahead of us in dealing with criminals as we are ahead of the prison system that obtained, say, in Constantinople or Morocco under the old rule of the Sultans.

The United States authorities have set out to restore the criminal to society. They have experimented very broadly and with extraordinary success—that is to say with success that must be regarded as extraordinary by those who believe that there is a fundamental difference between criminals and other folk. For instance, in the State Prison at Charlestown in Massachusetts, there is a correspondence school to which about 40 per cent. of the prisoners belong. Thirty different subjects are studied. At Illinois they have a library of nearly twenty thousand volumes. At Elmira the news of the day is circulated to the prisoners, and convict winners at the prison sports have a special dinner. At the Sherbourne Women's Reformatory games are played, and there is plenty of music. In Jackson Prison, Michigan, every officer is required to take two meals a week and on different days with the prisoners, so that they may know for themselves whether the food is good or not. The dress in many American prisons is not hideously distinctive, and prisoners have their own marked underclothing and are not asked to take just what is given out indiscriminately, as they are here.

In the women's prison at Indiana there are no cells, but rooms that are described as "comfortable and pleasant." In some parts of the States the convicts are allowed to work on the farms. There is a prison farm of fifteen thousand acres in Florida,

while the Mississippi Penitentiary has employed as many as twelve thousand men on sixteen thousand acres. The Colorado State Penitentiary employs men on road work, in camps, which are sometimes a hundred miles from the prison, and there is nothing save the word of honour of these men to prevent them from making their escape. The influence of sane, kindly Governors, who are not bound by any oppressive precedents, has made for a wonderful improvement in the prison system, and experiments are still going on in the States. Yet nobody will say that the average American prison Governor or warden suffers from excess of sentimentality.

When we turn to the consideration of our own system, we find that it has the gravest possible defects. Prisoners sentenced to hard labour spend the first month in cells measuring thirteen feet by seven feet, and are kept in them for twenty-three out of the twenty-four hours. Habitual convicts have a similar experience, but in their case it is of three months' duration. In ordinary circumstances a prisoner spends from seventeen to eighteen hours out of the twenty-four in his cell, while on Saturday and Sunday the time is from nineteen to twenty hours. The effect of this upon both mentality and morality is indescribably bad, so bad, indeed, that a very little imagination renders detailed comments unnecessary.

Then, again, we have the rule of silence, a rule that is responsible for more crime than any other, because when a man is not allowed to speak, he broods over the revenge that society has taken upon him until he becomes a confirmed enemy of law and order. Apart from this we find that some men, as a result of their efforts to obey the silence rule, go out of their minds, and it is an extraordinarily disquieting fact, and one that emphasises the need for change in our existing methods, that the insanity in prisons is ten times as great as that among the ordinary population. It may be urged that some prisoners are not really sound in their mind when under sentence, but

even when allowance has been made for this we find that the rate is five times greater in prison than out of it, and that insanity increases with the length of the sentence served. The question as to whether people of unbalanced mind ought to be sent to prison or hospital will doubtless arise in many minds. The proportion of prisoners certified insane after three-and-a-half years of imprisonment is nearly three times as high as the proportion certified in the first month. In prison, too, suicide, in spite of the utmost precaution, is three times greater than it is outside, where any man who wishes to do so can take his own life; and the statistics of prison suicide show that it is of most frequent occurrence among the young.

The authors and compilers of this report bring other serious charges against our prison system. Many of our prisons have been built in such a fashion that, while they appal by their gloom, they are so constructed that the great majority of the cells receive little or no sun light. The labour demanded of prisoners is badly chosen, and does nothing to stimulate intelligent activity. Meals are served to prisoners just as they are served to wild animals in zoological gardens—a trap is opened and the food is thrust in. The sanitary arrangements cannot be discussed without giving offence. The authors say that they are "degrading and filthy," and these terms are certainly not immoderate. By a refined cruelty, letters may not be written or received until the first two months of the sentence have been served. The medical service, so far as can be gathered from a careful study of the report, is bad.

It has been said—and not unreasonably—that whereas under the old system of punishment, the object was to inflict as much physical pain as a prisoner could endure, the modern tendency is to substitute mental pain, to spare the body and torment the mind. Certainly this claim is supported by the evidence given in the book, and although no stress is laid upon it, it is reasonable to suggest that the conditions under which our penal system is administered, multiply men in authority

who are entirely lacking in imagination. Such men follow the rules with the severe self-detachment that we associate with the Civil Service, they regard prisoners not as individuals, but as things with numbers, things to be repressed and ground down to a dead level of unintelligent obedience.

Undoubtedly we have among us many a Caliban "whom stripes may move not kindness," but it is equally certain that while we continue to deal with prisoners on the lines that rule to-day, we shall manufacture Calibans in ever increasing numbers. It is a curious fact that while the public conscience revolts against flogging a man save in extreme cases, it remains quite unmoved by conditions that inflict far more lasting wounds than stripes are likely to do. We are so eager to avoid the obvious, so intent upon doing nothing to stand between us and our own complacency, that there was an indignant outcry in Parliament lately when it was found that a man was going about in chains because he had endeavoured to break prison. The temper of the House of Commons grew ugly at once. Here was a penalty that could not be tolerated, and the Home Secretary bowed before the storm. On the other hand, to bind a man's brains in fetters for a long term, to torture him by withholding all intercourse with the world he has left behind, to forbid him the use of the divine gift of speech, to sentence him to brood in solitude for the greater part of the day and the night, these inflictions awake no thrills. Perhaps the real reason is that the average man can imagine the effect of stripes and the effect of chains, and being kind at heart he will not suffer either, save in extreme circumstances, and even then reluctantly. But he cannot visualize the life of solitude and silence in a world from which all news of the home circle is shut out; he cannot see that the reflex of this repression can only be revolt against society, and that while there are savage penalties there will only be savage revenge.

What is really needed is a comprehensive and significant study of American

reforms, by practical students and administrators of our penal system, a study associated with the definite intention of assimilating what is best in the teaching, and applying it boldly and without fear of the consequences. We know quite well that in the old days, when theft of goods of the value of two pounds was met by the death penalty, when sheep-stealers and highwaymen hung in chains from gibbets on so many of the heaths and cross roads of England, the hangman was kept busy all the time. The infliction of these severe penalties did nothing to stop the offences. To-day, when sheep stealing is an offence that would incur but a trifling penalty, sheep are not stolen. To-day we recognise the severity and brutality of the old-time practices, but doubtless when reform was first mooted there were plenty of hard-shell gentlemen, the forebears of the Die-Hards of to-day, who stood up in Parliament or on the public platform to denounce the crime of tolerance and to predict that the end of our national supremacy was at hand when people were ready to grant what was tantamount to immunity to dangerous felons.

The spring time of change comes slowly up our English way, and every reform must be fought for. But perhaps this is as well, because the result of a hard struggle is to make the victory secure, and if reforms were to be had for the asking, it is at least unlikely that they would be permanent. "English Prisons To-day" is a book that must make its mark, even though there be some who feel, not altogether without cause, that those who offend against the law must be prepared to pay a penalty, and that this study is so concerned with the excess of punishment that it seems at times to forget that a certain measure of punishment is necessary. The world demands discipline, and those who offend against the established moral code must do so at their peril. The one thing that our present system overlooks is that the sinners are brothers. There but for God's mercy might anyone of us have gone, and none can say how deeply those who sit to-day

in the high places of judgment have erred in an unremembered past. While restraint and penalty are just and seemly, every effort should be made to preserve the finer part even of the criminal. He should be encouraged to reform, and he should be set to reasonable labour under decent conditions; he should be allowed a limited right of speech from the first, and this limit should be extended as he shows signs of improvement. He should receive decent food in a seemly fashion, together with adequate medical attendance, and the tests that Governors of Prisons must undergo should be so far extended that no man who is a martinet, and nothing more should be eligible for the position. Rightly considered a prison Governor should be an apostle of humanity, he should be a saviour of souls, he should be inspired with the thought

that if he can turn one man back on the lines of honest living and reform, he has done a great and enduring work. That this spirit will ultimately be seen in being in our prisons I have no doubt, that its advent will be hastened by such a book as that which is before me I am equally sure. Although the authors may have gone to the extreme limit of condemnation, and may have dealt too severely with certain types of penalty and restraint, yet they have in many instances presented an indictment that seems unanswerable. At the same time the laboured reticence of the Home Office, its determined endeavour to avoid discussion and its uncompromising attitude towards those it controls, must be read as signs that people in authority know there is both ample room and urgent need for a very large measure of reform.

## Capital Punishment in the Light of Psychology

By DR. CHELLA HANKIN, M.B., B.S.

**H**AS modern psychology any light to throw upon the problem of the desirability of capital punishment? Yes, indeed it has; for it introduces us to that realm of consciousness which is called the unconscious, in which can be found the hidden motive springs of conduct which otherwise might appear inexplicable.

The unconscious is that region of consciousness which is co-existent with the waking consciousness, and yet detached from it, but which, nevertheless, profoundly influences our every thought, word and act. Our unconscious is compensatory

and complementary to our waking consciousness, and in it can be found many unexpressed potentialities for good, in personalities whose environment and upbringing have prevented their full expression in the waking consciousness; in it also can be found potentialities for evil, in personalities whose environment has made the expression of the evil difficult. The evil is there unfaced, but a lack of temptation has resulted in hypocrisy. John Wesley's saying is felt to be very true in the light of such thoughts; as he saw a criminal being led off to execution, he declared: "There, but for the grace of God, goes John Wesley." The new

psychology tends to bring us to that humble understanding which causes us to place ourselves beside our sinning brother man, instead of from a self-righteous pinnacle condemning him.

Into the unconscious can also be repressed those conflicts which the personality has been unable to solve, but which, nevertheless, are not got rid of by such repression. The effect, or emotional tone coming up, as it were, through the back door of consciousness, detached from its original mental setting, continues to exact its maleficent influence. Such a repression may be brought about by a cruel or ignorant treatment of a child, and may remain in its unconscious until in adult life it finds its expression in some deed of crime. The responsibility for such a crime can, to some extent, be said to belong to the parents, but the parents are the product of our social order, and so our social order may, to some extent, be said to be responsible for the crime. Truly! "each is his brother's keeper," and we all have some part in the sins of the society to which we belong. As is taught by a school of modern psychology, Man is one, in his link in the collective unconscious.

Very roughly we might divide criminals who commit deeds of violence into two classes :

I. Those who have reached, and, indeed, in some cases may be slightly ahead of the civilisation to which they belong.

II. Those who have not reached this standard, but from a biological standpoint may be said to be still at the level of a primitive man or savage.

Let us glance at one of the chief reasons which turn those belonging to the first class into criminals. Often, as I have already stated, the cause can be traced back to early childhood: The child is cruelly and ignorantly treated and, identifying himself with the brutality of the adults around him, he builds a complex, a tyranny and cruelty in his unconscious, which will either be turned against himself in a senseless aceticism, or it will, as is more often the case, be turned upon others,

and a desire for domination and to ruling by force will possess him. This mechanism of consciousness, produced not only by individuals, but also by imperfections in the social order, linked on to a repressed sense of injustice, and longing for the justly demanded freedom which has been withheld from him, breeds the fanatical leader of social revolutions who preaches bloodshed and murder as part of his propaganda for reform. Let us be fair to such people, and realise that criminal though they undoubtedly be, amongst their ranks can be found personalities of more than average development. People who have within them the possibilities of being willing to sacrifice themselves for a high ideal, but whose spiritual potentialities have only a distorted and cramped mechanism of consciousness through which to work. Thus does the social order, through its imperfections, turn into criminals those who might, under other conditions, have been her leaders in civilisation.

But all criminals do not belong to this first class; the second class is also a very large one. A large number of people are born who are practically moral imbeciles. They are not so much *immoral* as *unmoral*. They are irresponsible creatures, and child-like in the bad sense of being largely ruled by their desire nature. If they want a thing they simply reach out their hand to take it, not taking into consideration the rights of anybody who may obstruct the path to the fulfilment of their wishes. Let us take a practical example from real life. The present writer well remembers a certain patient in an institution for the insane where she was medical officer. "Tilly" was an epileptic, and a "high grade imbecile," that is, although she had not reached the standard of development of the society in which she was born, still she was fairly intelligent, usually bright and cheerful, with a great capacity for enjoying herself in life, and also an excellent and useful worker in the simple occupations in which she was employed. She also had a capacity for an extraordinary dog-like devotion to anyone of whom she was fond, and by an appeal to this devotion she could the most readily be influenced. One

day an accident occurred of which Tilly was one of the chief observers, and at an inquest which resulted Tilly was called to be one of the witnesses. This meant a ride in a carriage and much pleasurable excitement, and she apparently immediately started to plan how she could once more have the whole thing repeated. She came to the conclusion that the easiest way that this could be effected would be to murder one of her fellow patients, and pretend it was a suicide. So she lured a totally demented inoffensive woman to a quiet place, and attempted to strangle her by winding a long lace tightly round her neck. She luckily gave the alarm in time for her unfortunate victim to be resuscitated, whilst the ingenuous would-be-murderer was relegated to closer supervision. The point of this story is that this potential criminal, when in the grip of her desire for enjoyment, did not realise in the least that she was doing wrong, and, indeed, to such as she, it would require a lifetime of patient instruction before the elementary germs of a social conscience could be implanted. She was frankly egotistic and anti-social, and it would be futile to appeal to such mortals by ordinary moral standards. The only way to reach such baby souls is by an appeal to their own ego-centric values. Nature's law, "Be good and you'll be happy, be bad and you'll suffer," taught through a system of simple punishments and rewards, would gradually bring about the beginnings of the birth of a higher adaptation to society.

A further thought which this story brings before us is the realisation that had "Tilly" belonged to a higher social station, and been in possession of sufficient wealth to make her interdependent, she would probably have remained at large, and, after a life-time spent in the indulgence and enjoyment of her desire nature to its fullest, might have ingenuously committed a murder to further some desire.

The conclusions which we reach by the above considerations are that the criminal murderer is often not altogether responsible, and often is altogether irresponsible for his crime, and that, this being the case, any idea of punishment for the same is absurd.

A community that executed all its physically unfit would be considered monstrous and barbarous in the light of the more altruistic standards which evolution has reached; indeed, it is equally illogical and against higher ethical values, to execute the psychologically unfit. If the race is to live in conformity with its highest ethical ideals, it must treat its psychologically unfit as it tries to treat its physically unfit, by an attempt to understand the causes of the departure from the normal, and then by an application of remedial measures to effect a cure.

This article is no attempt to undervalue the importance of individual responsibility, for the writer fully recognises the enormous importance of developing and insisting upon individual responsibility, but it is an appeal for those sick souls who have been robbed, to some degree, of that individual responsibility, or, maybe, have never developed it, for a perfectly healthy psyche will never want to commit a murder. Again, this article is not written to appeal to a foolish or unreasoning sentiment, which, in the guise of love, only lets loose licence, and tends to regression, but it is an appeal to link the truly altruistic or love values on to an understanding which brings Wisdom. If people would only realise it, it is chiefly understanding which is required to bring about reform, whether that reform belongs to a single personal unit, or to the larger social unit. Then is the human effort working in conformity with the Divine Effort, which is called the law of evolution, and progress is rapid and sure.

# Some Thoughts on Capital Punishment

By THE REV. DR. GEIKIE-COBB

*Church of St. Ethelburga the Virgin, within Bishopsgate, London, E.C.*

THE thirteen united States of America declared on July 4th, 1776 that "all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness." We are concerned here only with the first of these three rights, that of Life. The declaration of the Rights of Man of 1789 spoke only of the natural and imprescriptible rights of man as being to liberty, property, security and resistance of oppression. These, of course, imply a right to life.

What is not clear about these declarations is whether the right to life referred to is of a legal, moral or natural order. If it is legal only, little difficulty can be felt. We have but to ascertain what the existing law of a country lays down, and whether it recognises an absolute right to life, or a right under certain conditions only. British law to-day respects the right to life for all its subjects except (practically) for the convicted murderer. If this exception is to be abolished the ground of right appealed to can be nothing but a supposed moral, or a supposed natural right.

Anybody who condemns capital punishment on the ground that every citizen has a moral right to live whatever his overt acts may be, might be invited to tell us whether the State has not also a moral right to define the kind of citizen it will tolerate. And if a State held that it was within its moral right in executing a murderer, any individual, or any group of individuals who should contest this

moral right could do so on the ground alone that the appeal lay to a higher morality than that accepted by the State. We should then be committed to a controversy between the moral standard accepted by the State (which in a democratic country is the moral standard accepted by the majority) and the moral standard of the individual or a minority of individuals. And such a controversy could be nothing but a war of words in the form of contrary affirmations unless some higher authority than that of the State exists as a court of appeal. Does any such higher authority exist?

Three such higher authorities have been appealed to, *viz.*, Authority proper, Nature and Utility, and it might seem that no fourth can be found. By Authority proper is meant any power which is external to the mind or will of the individual such as the Bible or the Church. If the Bible condemn capital punishment in clear and set terms the Protestant who regards the *littera scripta* of his divine oracles as infallible and authoritative has no difficulty in the matter. But does the Bible speak clearly against capital punishment. On the contrary, the Old Testament suggests repeatedly the propriety of execution for murder, and the New Testament reminds us that the magistrate bears not the sword in vain. Similarly, the Church might be regarded by the devout Roman as an authority superior to the State, but it cannot be said that it has condemned in theory or practice the right of the State to execute its citizens when convicted of murder.

But, it will be urged, those who oppose capital punishment do not rest their opposition on authority but on their own moral feeling that to take life is to deny a fundamental natural right which assures us that the taking of life is wrong in all circumstances, and does not become right when even the State is the agent.

But the difficulties of this position are enormous, if not indeed insuperable. For, in the first place, what is meant by Nature, when we speak of rights which spring from Nature, or of a law or laws of Nature? We may mean, of course, to say that the law of Nature is that whole moral system rooted in Reality of which all human laws and institutions are an image, and that in so far as these approximate to, that they manifest a relative goodness. But how are we to determine what this fundamental morality of nature is, except so far as we find it embodied in concrete institutions? And, if we are tempted to criticise these are we not led to become critics by a comparison between what is and what has been, or between our own jurisprudence and the jurisprudence of other nations? And in that case is it by the light of nature that we are being led or by considerations of utility?

In the next place, it does not seem possible to rest content with such a maxim as that of Cicero (*Tusc. i.*, 13 § 30) which says that "in every matter the consent of all peoples is to be considered as the law of nature." For, in the first place, no unbroken consent on any one topic can be discovered anywhere. Slavery, marriage, religious beliefs and practices, criminal codes and all other subjects of law vary from age to age and from country to country. And also this appeal to Common Sense is just that appeal which philosophers of all schools are agreed in regarding as temerarious and misleading.

We seem, therefore, to be driven back for our line of defence on Reason as the power which lays down for us in the last resource what Utility has discovered to be best. Our appeal, then, may be to something which is complex and difficult to grasp or to get into compact form, but, at all events, it is to something which is definite,

because it has been formulated, and practised, and tested. What in human law is imperfect and temporary; what in natural law is vague and elusive, becomes in time, and as subject to the purpose working in the evolutionary process, more and more clear. For in law, as in all other things, we learn by experience, and experience has been justly defined as the becoming expert by experiment. Our hope of better things, therefore, lies much more in the growth of the spirit of Reason through a more penetrating knowledge of the truths taught by history and by the comparative study of criminal law.

A glance at the history of capital punishment in our own country should give the reformer hope. From the thirteenth century to the eighteenth, the death penalty was attached to all the more serious forms of crime. And the reign of Henry VIII saw 72,000 hanged. After the formation of the English settlements in America and elsewhere, a felon sentenced to death might, by his own consent, be transported under bond of service. After 1778 the courts were empowered to sentence felons to transportation, and this they did till 1840 when New South Wales rose in revolt against being made the recipient of our criminal sewage, and though for six years longer Van Diemen's Land was so utilised, finally transportation came to an end. We should remember, however, that in 1800 two hundred crimes were capital, that in 1831, 1,601 death sentences for all crimes were passed including 14 for murder, though of these only 52 were executed for all crimes and 12 for murder.

What we have learned is that the severity of the punishment is less deterrent than its certainty; that the murderer, speaking generally, is not of the criminal class proper; that retribution is the least important of the grounds for the infliction of that form of pain we call punishment; that punishment, being more largely deterrent than retributive, must depend on the general level of public opinion; that is to say, when murder is generally execrated it is the less likely to happen, and the less calls for the extreme penalty;

and lastly, that more should be done to emphasise the reformatory element in all punishment. When this is done, the conviction will grow in strength that as hanging a man is the one sure way to prevent his reformation in this life, the execution of the death sentence should be restricted within the smallest area possible. Progress is still called for, but

progress to be beneficial must be slow, cautious and patient. If by hanging one man we save a dozen from being murdered, we are justified in hanging him, unless, indeed, we are dogmatists or sentimentalists. But let us make sure whether the maintenance of capital punishment does make for justice all round, to society at large and to the criminal himself as well.

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## The Criminal Reformer

By FRANCES ADNEY (*California*)

**T**HE world will reform its criminals only after it shall have reformed itself.

The world will not even begin to reform itself until it shall have acquired the courage to look itself squarely in the face. Looking into its own ugly face, it must acknowledge that often it is more criminal when it does not break some law written by man's hand into legal codes than when it unwittingly or carelessly or passionately infringes some social regulation.

The world will reform its criminals only when it understands them. It will understand them only after looking deep into its own heart and recognising therein the same springs of conduct which animate the convict. The world will understand its convicts, and realise its responsibility toward them only when it impartially gazes on the crowd of uncaught criminals which cumpers the earth. Those men who, in America, let tons of fruit and vegetables decay in warehouses, when women and children were crying for such products, who let food rot rather than throw it on the open market because, in that event, the price would decline—those persons have not yet contaminated the precincts of an ordinary penitentiary. They still "own" their great warehouses. They still have the "right" to buy great quantities

of the nation's necessities and manipulate prices. Men who have combined to uphold the price of lumber still have the power, if not the legal right, to prevent the construction of homes. The world will understand its convicts, and recognise the injustice of "punishing" one and not another, when it realises that, not in big industry only, but in myriads of petty retail shops, the habitual thief flourishes unchecked. Of this last class, one merchant in Ogden, Utah, U.S.A., will serve as a sufficient example. His like is ubiquitous. A dentist, who is also a small orchardist, took beautiful cherries to this person, who paid him six cents a pound therefor. The dentist walked to his office in the adjoining block, and had his office girl call the grocer and ask the price of cherries. "Fifteen cents a pound." Prompted by her employer, the girl inquired, "Why do you charge so much for cherries?" and a suave voice rejoined, "We have to! The farmer, the orchardist, holds us up." A fifteen year old girl on the West Coast of America stole an automobile and was arrested after driving forty miles. She was sentenced to ten years in the penitentiary. Any youth who commits a felony under the surge of mere, sportive animal spirits, may be sent to a public institution to be certainly contaminated by more hardened associates, while the regular

thief who operates a grocery, or a lumber combine, or a food warehouse, may go about as he lists, contaminating others by his false standards and filthy emanations. And many such a one wags his head sagely over efforts at amelioration of prison conditions, and predicts that no good can come from a convict.

A poetic soul, imprisoned in Sing Sing, recently wrote a letter to the weekly newspaper of Carmel (California, U.S.A.), the gist of which was: Perhaps you do not believe in that Hindu philosophy which asserts that one may leave his body and go wheresoever he will; yet I do that thing. My body is here in prison, but my soul wanders about the beautiful forests and hillsides of Carmel, and lingers along the lovely ocean cliffs. About the time the above was written, two automobiles, one very expensive, brought some very respectable people to those same cliffs. They ruthlessly tore mussels and abalones from the rocks, leaving the most of them, upon their departure, to decay along with the entrails of the fish they had devoured. They contaminated the place and left a stench which it is hoped didn't reach the sub-consciousness of the gentle imprisoned one. Regardless of human rights, they defiled the cliffs; ignorant of the sanctity of life, they interfered with other lines of evolution running parallel with the human. When the Christ turns his loving eyes upon them, which will to Him appear criminal?

The old Hermetic philosophy taught, "The vice of the soul is ignorance." One would fain add, And smugness. Will the World-Teacher look at a man's prison record, or at his aura? Will the aura of a smug, smooth, self-satisfied grafter compare favourably with those of convicts who, ardently working on the Honour System, are actually refining to some degree their dens of incarceration.

America's prison reformers, conforming to the separative instincts of the Age, are dividing into two main divisions, the one insisting upon educating the delinquent as a perverse, over-grown child, the other asserting that the criminal is a

diseased person and the honour system a folly, as much out of place in a prison as in a hospital. One does not say to a patient, "This fever is all wrong; I want you to promise me that hereafter your temperature will not exceed 98 degrees." Both divisions are right, their mistake being in arguing so heatedly for one only line of treatment. Many criminals are diseased, insane or closely allied to the insane. Hospital treatment (if the hospitals too were "reformed") would be the logical thing for them. But many criminals are just as you and I—careless, or depressed or temporarily overcome with an influx of mere animal jollity. The line of demarcation is not a plumb line. What a wavering, fluctuating, illusive, delusive thing it is can be best appreciated by one who has watched a friend or relative slip, through untruth, greed or other weakness, into insanity or obsession. Comparison of those processes, be they swift or gradual, with what goes on within one's own heart when the Soul is off guard, emphasises the occult teaching that the Forces which make for cosmic manifestation are one, and turned downward irresponsibly they produce the criminal, or the criminally insane, or the ordinary grafter; whereas polarized steadfastly upward, they produce the saint, the statesman, the artist. Looking with clear eyes over the entire field, knowing that

"There is no great nor small  
To the One that maketh all,"

one realises that while all are criminals, not all are reformers. All reformers, however, who have steadily faced and analysed the depths within themselves, will recognise the prison as an anachronism and prison reform as mere "tinkering."

We tinker an institution which we should be able to abolish. This old wicked system, repressive, punitive, depressing, vitiating, cannot be immediately exterminated. But a few daring innovators in America are preparing data (some of them quite unwittingly) on which an ultimate abolition may be based. The vicious old rules of total silence and constant

hard labour with atrocious punishments for infractions thereof, are gradually vanishing. Homer, at Great Meadow, New York, has administered a new State Prison without walls, developing a wonderful honour system. Tynan of Colorado has successfully trusted scores of convicts many miles away from the prison, working at road building. And the prison farms which now total about 200,000 acres in U.S.A. show what may be done when convicts live a normal life in the open air. There is no such thing as a *physical criminal type*, as Thomas Mott Osborne conclusively shows, exhibiting in proof thereof the measurements made by an English physician, Dr. Charles Goring. Those measurements, carefully recorded by the doctor, show that there is physically a wider divergence between the average Oxford University graduate and the average Cambridge University graduate than between the criminal and either of them! But our criminal, unnatural methods have produced a *prison type*, and from our penal institutions there issues, year after year, a stream of white-faced, husky-voiced men, with shifty eyes and the timidity of a whipped dog or the concealed ferocity of a baulked wild animal. Coming from an atmosphere surcharged with poisonous destructive thought, the freed man is often greeted with mirthless, sneering smiles suggesting that he will soon again be within the walls. Occasionally a brutal guard will ask a discharged man when he will be back. A young man is not normal when he first steps from the fetid air of a prison; and, with society openly or covertly against him, he often falls immediately into old sins. If he steals, back he goes to the moral pest house for a longer term than he originally served.

With commonsense, medical treatment, the indeterminate sentence, the honour system, and out-door employments, we are modifying somewhat the vicious effect of that "organised lunacy" the State Prison. Here the vice of smugness is apt to touch the reformers, who imagine that prison reform is exclusively a modern movement, due to their own sympathetic

efficiency. Few realise that some of our prison atrocities are merely degenerate forms of the reforms instituted by the Quakers in 1776 and 1790. Heroes of the modern movement, such as Thomas Mott Osborne, had prototypes. One, Amos Pillsbury, administering a prison in 1827 was told that a recently committed convict had sworn to kill him, and had even sharpened his razor with that intent. Without hesitancy Pillsbury called the prisoner, and seating himself, said, "I want you to shave me. There is the apparatus." The man pleaded lack of skill but he was overruled. With trembling hands he performed the required duty. Asked the next day by Pillsbury why he had not cut his throat while shaving him, the prisoner answered: "May God forgive me, I did intend to kill you . . . but now my hatred is broken down." As early as 1864, a sympathetic warden daringly took things in his own hands at the Massachusetts State Prison, where the inhuman system of total silence had been constantly enforced. His touching account of the dramatic way in which the men were given an hour's unexpected liberty, is worth quoting. They had assembled for chapel services, after which they were marched into the yard, forming a hollow square, with the warden, Gideon Hayes, in the centre. He told them briefly that they were to have an hour's liberty to enjoy themselves in any proper way, with the single restriction that they refrain from entering the workshops or passing beyond the line of buildings:

"Up to this moment no one on the premises, save the deputy warden, knew my intention. For a moment all was silent. The shout that then burst from four hundred throats, the delirium of delight into which they were immediately plunged, at once relieved me of all fear as to the result. They shook hands, embraced one another, laughed, shouted, danced and cried; one of them caught up my little boy, rushed into the crowd, and I saw no more of him till the bell called to order. . . At the first stroke of the bell, every voice was hushed; silently, quietly, they fell

into line in their respective divisions, and, save the flush of excitement and the animated expression that flashed from the eyes of all, giving them more the appearance of men God created in his own image than I have ever seen in that place before, they, in their usual good order, passed into their cells."

Whether a sick man, a young soul lacking development or, more dangerous, an old soul of lop-sided development, the criminal is our brother. He must be studied as a personality, not lumped into a sharply demarcated class, to be treated *en masse*. Aside from the inevitable social and economic interdependence of the human race.

"There is no soul  
But it's unlike all others in the world,  
Nor one but lifts a strangeness to God's love,  
Till that's grown infinite; and therefore none  
Whose loss was less than irremediable  
Although it were the wickedest in the world."

In Whitman's hauntingly melodious hymn, "The Singer in the Prison," it is Death, the Heavenly Pardoner who says—

*Convict no more—nor shame, nor dole!  
Depart! a God-enfranchised Soul.*

When Life, the Inspirer, the Upholder, the World-Teacher comes, will He not certainly show us how to permanently abolish our big penal institutions, as well as enable us to transcend the bars of that ordinary, unlovely, everyday prison of the physical body which we inhabit?

## The Inner Life

# The Christ Within

*The following sermon was delivered by DR. BESANT in the Church of St. Alban, Sydney, on Sunday, May 14th, 1922.*

**B**RETHREN,—In the Sermon on the Mount, which may be said to be an epitome of all the great teachings of the Christ, there occurs a verse which hardly seems to be taken in our modern days in its true and full meaning. You have said in your Confession that God created man to be immortal, and made him to be an image of His own eternity, and it is written in the Hebrew Scriptures that God made man in His own image. That sublime thought you find in all the great religions founded by those sent out from the heavenly places to mark out the road to God, in various times and with various customs, to different sub-races of mankind. And it was said by one of the greatest of those Messengers, One who appeared in the East—the first manifestation after the Lord Buddha

had reached illumination—and came to His Hindu people with the message from the great Lodge, it was said by Him: "On whatsoever road a man approaches me, on that road do I welcome him, for all roads are Mine." And in His next great appearance, in the words to which I alluded from the Sermon on the Mount, we find the thought to which I would fain direct your attention this morning. It was said by the Christ Himself: "Be ye therefore perfect as your Father in heaven is perfect." A tremendous commandment that seems, and yet coming from the lips of Him Who is the Truth, none who name themselves by His Name should shrink from its uttermost application.

"Perfect as your Father in heaven is perfect." That is the command laid upon you by Him Whose Name you use,

Whose cross you revere. And it may not be ill, perhaps, in this first address that I am giving in your temple, it may not be amiss if I ask you to think of the meaning of those words, a meaning never shrunk from by those who were nearest to His feet, which has been repeated over and over again in the long course of the centuries which have followed. However much we may recognise our own weakness, however much we may realise our own imperfections, yet remember that in union with the Spirit Eternal, made in the likeness of the Eternal, albeit encased in matter with the imperfections that inhere in all forms of limitations, still all we need is time; time gradually to master the matter which is hereafter to be our instrument in the helping of many worlds; time so to control our emotions that they may all turn upwards and not downwards, seeking the Will of God and not the will of the flesh; time that our restless mind (which has been well described as hard to curb as the wind) time that that restless mind may be led into the peace of the Spirit, and know its true office in the constitution of man—not to lead him but to be led, not to master him but to be his subject, for like fire the mind is a great servant, but a destroying master; and the hardest perhaps of the tasks we have to accomplish is to rein in that plunging mind in obedience to the will of the Spirit.

And inasmuch as the task is so great, time enough has been given for the work; for every one of you, however weak you may think yourself, however unready you may know yourself, there remains but one destiny for the Spirit which is Divine—to reflect the glory of the Spirit Eternal, and to be master of all that is not of himself.

I ask you for a moment to think what is implied in these wondrous words, "Be ye therefore perfect." It would seem well-nigh hopeless, were it not that before us there are those who have triumphed, who have fulfilled their Lord's command, who shine out in the heavenly places as lights to light us on our way. And hence St. Paul the great Apostle, he who is

called the Apostle of the Gentiles, because his message was world-wide and world-compelling, had one great prayer that he offered for his converts. Taking the simile of the struggle and the pain that precedes the mere human birth from the womb of the mother, he said to them: "My little children, of whom I travail in birth again until Christ be formed in *you*." So splendid a possibility, so mighty in its implications, so overwhelming in the vast avenue of advancement that opens before us, that human kind might well shrink almost from the splendour of an achievement that seems so impossible. And yet there is no worse blasphemy against God, there is no worse denial of the Godhead, than that of the man who says "I cannot," when God says "Thou shalt."

And if you can open your eyes enough to realise the opportunity before you in that prayer of the great Apostle—an Apostle, remember, who began his apostolate in a strange fashion, aiding in the murder of the first martyr of the Christ—if you are willing that his prayer may prove true, then surely it behoves you to see that within each of you the Christ is born. And then looking onwards again to the still grander possibility, a possibility to which each one of you must in time attain, the unfoldment within you of the full stature of the Christ. If you think of yourselves unwisely as beginning in sin and not in deity, then indeed you might well quail before what would be so impossible a fulfilment, but if you realise that as Sunday after Sunday you use to Him Who is Truth, those words that He has made you in the image of His own eternity, then surely there is no reason, there can be no reason, why the seed of God within you should not grow into the stature of the Christ.

It is a seed as yet, not an unfoldment; but in the seed is the life of the plant, and that marks out for it its inevitable destiny. And as surely as the acorn dropping into fertile soil, nourished by sunshine and by rain, by seasons of drought and by seasons of flood, as surely as that can develop only into the oak, the mighty oak that spreads out great

branches to shelter the weary, so surely before every one of you there lies the inevitable destiny which you can delay but you cannot frustrate, that that seed of divinity, which was sown in your human body ages and ages ago in the measureless past, shall be nourished by joy and sorrow, shall be strengthened by trial and by happiness, until after many seasons the growth steadily begins, and presently above the ground there comes the sprout of the infant sappling. And through many seasons which we call many lives—lives led in this physical world and in the intermediate state, and in the heavenly regions where all aspirations and hopes are turned into faculties and powers—so surely will it unfold and unfold, into the likeness of that Eternal from Whom it came.

And the time to each of you shall also come in which that stage of the unfoldment that is called the Christ shall be born in you; and that unfoldment shall proceed life after life, and century after century,

until the unfolding becomes manifest, and in the heavenly places you are recognised for that which you always are, since that Spirit entered into the mortal frame of man, as the Son Eternal, the Son of the Eternal Father, a Saviour, a Redeemer to your younger brethren, and a shining light on the road which leads to ever higher and higher knowledge, ever deeper and deeper love, ever more and more faith which is changed into the vitality of things unseen, until you who seemed once so weak have become mighty as a great Archangel, and then you shall see the path, the long path along which you have travelled, and you shall know that which first you dimly sensed, that which later you began more clearly to intuit, and you shall know yourself among those who, because they are divine, have unfolded the will which is one with the Will of God, and then you shall know that mightiest joy—the service which is perfect freedom.

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## To Friends Everywhere

*(Being the Epistle of London Yearly Meeting of the Religious Society of Friends, held in London from the 24th to the 31st of Fifth Month, 1922).*

**D**EAR FRIENDS, — Man's boasted civilisation will destroy him, unless he takes the way of life in time. If, while mastering the forces of Nature, he makes personal advantage the end, and his brother men the means to it, he oppresses them, frustrating God's will for peace. If, fearing to lose his goods, he turns his inventive skill to perfecting guns and poison gases, he will assuredly perish.

Two ways lie before us: that which looks first to self, and that which seeks to become one with all men. The selfish life may seem the way of development and safety, but its fruits are fear and war. It contains within itself the seed of its own destruction. The life that seeks the good

of all often seems rash and unwise, but it is the one hope for the world.

This we see in the life and death of Jesus Christ. The carpenter of Nazareth so threw himself into the life of his fellows, that what hurt them hurt him more, what raised them up rejoiced him beyond measure. The powers of bigotry and selfishness nailed him to the cross, but they could not destroy his love.

The life and death of Jesus Christ throb with the message that, as He felt and loved, so God feels and loves. He showed us a Father, who shares to the full the suffering of His children, so that with them He may achieve victory and joy. Each pang in the agony of the starving Russian child the Father feels as His own. Christ our Lord is nailed to

the cross afresh whenever a man or a woman is crushed or marred by war, by unemployment, by vice, by despair; he is pierced with grief as we hug our comforts, fearing to follow Him in loving unto death.

Grievously as we have failed, we believe that God, as Christ reveals him, enters so completely into the daily life of all of us, that all can become one family in Him. We find Him indeed in our own hearts, but we find Him there far more as we unite in quietness with one another, seeking to forget ourselves and to discover His will.

This realised oneness with God and man is the greatest of all forces: it is the Kingdom of God in germ, the beginning of a world of untold beauty and joy, where sin, oppression and squalor shall be no more.

God has no human body now upon the earth but ours, yet He calls the bodies of men His own.

“Christ’s spirit taketh breath again  
Within the lives of holy men.  
Each changing age beholds afresh  
Its word of God in human flesh.”

Do we indeed come to His aid as we see Him starving or unemployed? Are we not driven with shame to confess that again and again we pass Him by? Should we not strive to find God as Jesus found Him in every man, whether we call Him British, Russian, Chinese, German,

Frenchman, Orangeman or Sinn Feiner, Communist or Capitalist: above all to find God in those with whom we live and work, even if they annoy or slight us?

If men fail to do God’s will, how can His will on earth be done? “I would fain,” said one of old, “be to the Eternal Goodness what His own hand is to a man.” Are we prepared to be the hands and feet of God? If so, we must hold nothing back, but, whether in our homes, in industry or in international relations, we must follow in whatever paths He may lead us. Are we willing, should need arise, for the sake of this great quest, to face suffering and even death; or, what may be still harder, to accept whatever new ideals God may show to us?

We dare set no limit to what God can do through us if we are faithful. Let us, however unworthy our past, go forth together to the work, joyfully believing that God can, in very deed, create through men the new world in which all are made one in Him.

There are two ways only before mankind—the way of death and the way of life. Are we to shirk the issue, to let fear rule and humanity perish, or dare we, individually and together, surrender ourselves utterly to the God who wills this supreme glory for men?

*Signed in and on behalf of London  
Yearly Meeting,*

ROGER CLARK,  
*Clerk.*

## Books Worth Reading

MAZZINI'S LETTERS TO AN ENGLISH FAMILY.

Edited by E. F. RICHARDS. Vols. ii., iii. (John Lane. 16s. net each.)

Intimate letters which throw fresh light upon the character and outlook of an idealist who accomplished more than many practical men, of a visionary whose

vision was at the same time so wide and so acute that it embraced the largest conceptions and the smallest needs. The man whose mission was the freeing of a people could spend a night in the freeing of a caged owl, and while working indefatigably for national ends he was never too busy to assist individuals. The personality of Mazzini comes out very strongly in these letters.

**THE LIFE OF ARCHPRIEST J. J. THERRY.**

By Rev. ERIS O'BRIEN. (Sydney : Angus & Robertson. 25s.)

Father Therry founded Catholicism in Australia, a Catholicism marked by his own individuality, permeated by the spirit of mercy and compassion. He was a pioneer in penal reform, the friend of convicts, the foe of tyranny, and in his struggle against the harshness, narrowness and despotism which prevailed in Tasmania and Botany Bay against the horrible conditions in which convicts worked and slept, he suffered much hardship, injustice and persecution. The life story of a very ardent and human reformer.

**THE MEANING OF MASONRY.**

By W. L. WILMSHURST. (Percy Lund Humphries. 10s. 6d.)

A series of papers dealing with the elucidation of the symbolism of Masonry. Some new interpretations are suggested. Possibly too erudite for the beginner, but interesting and suggestive to the student.

**COLD LIGHT ON SPIRITUALISTIC PHENOMENA.**

By HARRY PRICE. (Kegan Paul, Trench Trubner & Co. 6d.)

A pamphlet reprinted from the Journal of the Society for Psychical Research. An exposure of the fraudulent methods of an alleged spirit photographer.

**PSYCHIC PHENOMENA IN THE OLD TESTAMENT.**

By SARAH A. TOOLEY. (A. M. Philpot, Ltd., Great Russell Street. 2s. 6d. net.)

A grouping together of scenes and occurrences from the Old Testament concerned with the communion of living persons with the unseen, with materialisations, dreams and visions. The interest in psychic phenomena is shown to be not

merely a "modern craze," but to be associated with a belief in such phenomena firmly held by the kings, prophets and wise men of old. An interesting collection of Old Testament incidents graphically narrated.

**THE SECRET DOCTRINE AND MODERN SCIENCE.**

By BERTRAM A. TOMES. (Theosophical Publishing House, Ltd. 1s.)

The Blavatsky Lecture for 1922. An able and lucid treatise, most valuable to students and to thinkers. The author has gathered together the pearls of knowledge in the Secret Doctrine, so difficult for the ordinary reader to find and correlate, and strung them as it were upon a string in illuminating sequence. Occult truths are shown to underlie the latest scientific theories, and the way in which the truths bear upon the theories and the theories upon the truths is so clearly set forth as to lead to the better understanding of both.

**THE CALL OF THE WILD FLOWER.**

By HENRY S. SALT. (Allen and Unwin. 6s. net.)

A guide to English wild flowers and their places and habits of growth. It is not meant for the scientific botanist, but for those to whom the beauty of wild flowers, as well as information as to species and genera, makes appeal.

**THE LAND OF THE INCARNATION.**

By GERTRUDE HOLLIS. (Wells Gardner. 5s.)

A short history of Palestine, with a brief survey of the geography, natural history, popular customs, and much other information about the Holy Land, in which the author makes use of the latest researches of archæologists, and the most recent achievements of soldiers and statesmen. A clear and interesting account extending over the last four thousand years.

## Lines on the Vicarious Murder of \* \* \*

### by His Majesty's Hangman

Our fathers joyed in frank and honest ways.  
 Alas ! They lived in unenlightened days.  
 They loved the spurting of the caitiff's blood,  
 Murdered him merrily for the common good,  
 And found grim humour in the hangman's blow ;  
 They cheered each detail of the headsman's show,  
 And out of horror made a holiday.  
 But now we are more kindly far than they  
 (Or squeamish ?). No longer can we bear  
 Man's blood to spill within the public square.  
 No more is headsman's axe a pleasing sight,  
 Nor does the hangman's noose afford delight :  
 Murder is nasty, though necessitous  
 (We have soft hearts, we are fastidious).

Now have we found man's equal brotherhood,  
 We slay, but know we shed a brother's blood ;  
 Therefore, lest pity move our hearts to tears  
 We close our loving eyes, compassionate ears :  
 Like Pilate, all responsibility  
 Disown, before this great discovery.

*We* do no murder, we have learned the ruse  
 Of paying the tax that pays the hangman's dues.  
 We do not see our brother's pallid cheek,  
 Nor weep to watch his faltering footsteps weak :  
 Nor can we hear the culprit's dying calls  
 Behind the shameful secret of high walls.

JOHN BATEMAN.

### Practical Idealism

## Louis Kuhne and his New Science of Healing

By Y. SRINIVASA RAO

### II.

*When the diversity which is threaded together by the law into a unity which makes up and governs the organic condition of a Jiva's sheath or organism (be it an atomic animalcule or a solar system) for the time being becomes over-accentuated and dominant, then there is the appearance of disease. The restoration of the balance, the re-establishment of the supremacy of the unity, is the remedy (physically or mentally). Such is the basic aphorism of the science of medicine.—RSHI GARGYAYANA IN PRONAVAVADA.*

**I**T is significant that we know more about diseases than about either disease or health. A friend of mine once showed me a list of one hundred kinds of fevers that he had collected from Indian medical books. He did not know English at all, and was of what we in our glory call the old school. Imagine what must be the variety of other diseases and the total number on the whole and the extent of literature referring to them. In the modern

system of medicine, I should perhaps say science of medicine, the catalogue of diseases runs close upon three thousand. I have never counted them, but have been told the number to be about that figure. How many of these are known, and their names repeated by people every day, it is easy to find out by starting a conversation on diseases in a company and observe what follows ; or observe ordinary conversation as it goes on around one. One will soon hear of such

names as catarrh of the intestines, consumption of the spinal column, cancer of the stomach, hemi-crania, phthisis, progressive paralysis of insanity, and so on. In fact, one will be astonished at the number of diseases people are suffering from. These names have been discovered by the patients themselves, or have been given by their medical advisers. This list of diseases is by no means complete. Fresh names are being added to it almost every year, and thus it swells. The literature is so vast that one would despair of knowing all that has been investigated or said about a disease if frequent summaries are not given by specialists. As an illustration may be given the following extract from an article on "Experimental Tripanosomiasis; its chemotherapeutic investigation," by two authors in the journal of experimental medicine. "The experimental procedure employed by different investigators has been of the most diverse character, yet little has come out of these years of experience. . . . The available information, such as it is, is so diffusely scattered through the literature, that it is well nigh an impossible task for one not thoroughly conversant with facts to assemble it or discriminate among the bewildering mass of statistics, reports, inferences, and statements, with which he is at once confronted." Hence the need for summarising. The fact to be noted is that diseases are many, and a large number of them is known to the public by name, and often by their prominent symptoms.

Almost every other person one meets has always something the matter with him. Says one, he is all right, only constipation troubles him; another, he is in excellent health, but would like to be free of such frequent colds which seem to persist against all his efforts to get rid of it. Still another says that he is enjoying very good health, but only when cold weather comes round he suffers from rheumatic pains. But for my heredity from parents given to drink, I would be in A1 health, says the next. But the most extraordinary account I ever heard was from an official in one of the Indian

States. He was an acquaintance of my school days, and we met after long years of separation. He told me that he had good appetite, ate well; bowels gave him no trouble. He slept soundly, and was as well as a man of 45 could be expected to be. But the one thing that troubled him was that he had no strength; he could not walk even a short distance or carry out his official duties. A listener to these narrations of woe is led to believe that being ill is the lot of men, and they must be doing something or other to keep the body going.

Again, one cannot help observing how people greet each other. How do you do? is the first question asked. There is this practice in one form or another among almost every people. You might have seen your friend only the previous evening, yet the question is put to him the next morning. Where it is not conventional pure and simple, a genuine regard for the friend's health underlies the question. "Life and health are so uncertain you see," is the usual explanation, when an explanation is asked, for so extraordinary a behaviour. My official superior was in camp, and the post had to be brought from a long distance by special messenger. There was a delay of a few hours in its arrival. The gentleman got quite excited and began to complain. I explained to him that it would arrive later, with a hint that it may not. "That will never do," he said, "my assistant may be dead, or anything may have happened. I must have the post every day." It was barely forty-eight hours since he had left headquarters. This kind of anxiety becomes specially troublesome when news does not arrive of persons who are away, and in whom we are permanently and really interested. From all that one observes it would appear that the theory of uncertainty of health is applicable to everyone, and that no one has any reason to expect another to be free from its influence even for a short time. Add to this the variety of diseases, which will provide by name and symptom to fit every case, and this is largely helped by advertisements and books written for laymen.

Thus comes about a general, if not a universal, anxiety as regards maintenance of health.

The result of such condition of the general mind is search for means to remedy the evil that affects everyone. Doctors come to be in demand and increase in number. Remedies grow by leaps and bounds. Special drugs are assigned for application to special cases. Treatises are written for the practitioners, students, and the general reader, detailing description of diseases, and how they are to be treated by the doctor or by layman till the doctor arrives. To a certain extent the procedure becomes mechanical. This is unavoidable when such a mass of material—referring to diseases and drugs—has to be dealt with. Often it becomes wholly so. A medical man, whose official duty it was to attend on me, plaintively said, "What am I to do, Sir, I do not know the name of your disease?" This is very suggestive. One has only to find out the name of the disease somehow, the rest is easy. Locate it in a "Practice of Medicine," and the rest follows. I have tried it more than once, and am surprised that I am still alive.

In the state of things described, specialisation becomes unavoidable. Only some doctors could treat some kinds of diseases. One has only to mention those who treat eyes, ears, throat, children, and so forth. Certain medicines or pure ones could be had only from special dealers in them. I came into communication with a firm of American doctors. Their idea seemed to be that all men suffer from catarrh in one form or another. Cure is not effected because the medicines supplied are not pure, and they offered to treat and put me right because only they could supply pure medicines. By that time I was tired of swallowing drugs, and therefore declined their services with thanks. Thus there is specialisation not only in the study and practice of medicine, but also in the sale of drugs. A professor once defined specialisation as knowing more and more about less and less.

While drugs are used on a large scale, another remedy has been discovered, and

is of late coming into vogue. It is the serum treatment. Its progress has been rapid. It rests on the fact that in large numbers of cases particular kinds of germs are found in bodies affected by particular diseases. The object of the drug is to suppress (or intensify as in homœopathy) the symptoms; the object of the serum treatment is to kill the germs. This is attempted by frequent injections into the blood, subcutaneously, of the serum special to each disease. Generally the germs are obtained from the patient or otherwise. They are then cultivated in a suitable medium—generally an infusion of beef. When the culture has advanced sufficiently, all the germs are killed by heat, and the fluid thus obtained—the serum—is preserved and injected into the blood. There are special institutes where facilities are provided for the manufacture of the serum. The underlying idea seems to be that the serum injected so affects the blood as to make the life of the pathogenic germ impossible in it. Not only the sick will be benefited by this treatment, but also those that are not sick. An injection will protect them from the inroads of the particular germ of a particular disease. If they should accidentally enter, the blood secretes some substance or gives rise to some germ that will kill or swallow the intruders. This is said to confer on the person immunity. But immunity is in no case permanent, so that the injection has to be repeated. It produces, or is said to produce, only temporary inconvenience. It never seems to occur to the practitioners of this serum treatment, that if people followed their advice—for everyone has to be protected—at least during epidemics, hardly a whole person will be left. If a person has to "protect" himself against all pathogenic germs, he will require a philosopher's stone and all his time. The nature of the inferences to which their theories lead does not in the least trouble them. Though they recognise what they call natural immunity, it never occurs to them that the greatest immunity is conferred by good and healthy blood. They seem to have no faith at all in healthy blood. In fact, one doctor told

me in the course of conversation, "the purer the blood the merrier it will be for the germs (pathogenic)." So far have we travelled, shall I say, from nature. We can only keep alive by frequent emptying into our blood, the cemeteries and septic tanks, and what not, of the pathogenic germ colonies.

These practitioners are responsible for a lot of suffering. They seem to deserve all the opprobrium heaped upon them by those who have suffered at their hands, and practitioners of other systems, like Dr. Trall. Yet I cannot join hands with

them, although I am still suffering from their misdoings, for several reasons. In the present condition of things they are a necessity—a necessary evil—if anyone likes to call it so. A grateful public pays and honours them. Their zeal, sincerity and self-sacrifice lie on the surface and cannot escape observation. Lastly, they are, in spite of their mistaken theories and inconvenient practices, actually leading us to the true theory and sound practice. That is the tendency of modern medicine, and that will form the subject of the next paper.

(To be continued).

## Life and Letters

# Some Thoughts on Indian Art and its Revival

By ASIT KUMAR HALDAR

[Mr. Haldar is one of the foremost artists of the Neo-Bengal school of painting, which arose a quarter of a century ago and has revived the ancient art of India with a modern touch and universal significance. The leaders of the movement are the two nephews of Rabindranath Tagore. Mr. Haldar belongs to the second generation, so to speak, of the school. He is a pupil of the master Abanindranath Tagore, but has developed an exquisite delicacy and sensitive beauty and suggestiveness all his own. The following article, though short, contains, like the pictures from the same hand, much material for reflection.]

IT is difficult for an artist to give an analytical explanation of an art-movement which is still in a state of development. The Neo-Bengal school of painting is still growing. Its growth has not been exuberant, still there are those who think it has justified itself. Its pioneers were an Englishman, Mr. E. B. Havell, and a Bengali, Babu Abanindranath Tagore, and, remembering their early struggles to make even Indians understand Indian art, it is gratifying to find that the movement is now highly

appreciated in many countries outside India. Whatever may have been the original and personal intention of the pioneers, they have certainly cleared the way for the art tradition of India to be restored. The blossom shows the life in the tree, and gives promise of fruitfulness. Art is the blossom of the national life which gives assurance of fruitful life and vigour.

The object of the early Indian artists, as we can see from their extant works, was not to represent Nature in her outward

aspects, but to discover the law of her inner rhythm and to create external expressions of it. They felt the rhythm of the dance of creation, and they tried to display it in works of art. But the wave of western art which broke on India in the Victorian era set the Indian artist imitating the external form of Nature. It is painfully true that this influence has not yet died out, and makes it difficult to explain, even to Indians, the real significance and beauty of art, which can only be conceived within and not expressed by argument.

The charge has been made against the Bengal painters that they do not truly represent Nature. But the Indian artist, when he begins to create his picture, is not thinking of making a reproduction of Nature. His idea is not to get near Nature, but out of the materials supplied by Nature to create something nearer to his own heart. He does not go to Nature merely to copy her forms and colours, but to find the rhythm of life that plays through her, and to give it form in his art. He detects that rhythm in its subtlest variations by his intuition, not by external observation and analysis.

This charge of unnaturalness is particularly levelled against the so-called distortion of human anatomy in the Bengal paintings. What I have said above applies here also. The Indian artist takes suggestions from Nature for the expression of something in his intuition. He tries to discover the coherence of Nature in her rhythm and evolution. Without this discovery he cannot infuse art into his work. An Indian potter is not satisfied with making a mere pot. He must associate it with some form of Nature such as a lotus. But his pot is not a reproduction of a lotus. Just such is the connection between the idea and total effect of the Indian artist's picture, and the external forms and colours drawn (not copied) from Nature and the human figure through which he gives his intuitive conception expression in his art. Even if it has so-called anatomical defects, these should be overlooked in face of the sincerity

and truth of the touch of his brush. One should look for spacing, balance, rhythm, tone, sincerity, in the work, not for mere external accuracy. The training of the art-sense can only be developed through an appreciative lookout for the inner (not the external) connections of Art and Nature.

Man is a creator, an artist. This should be the pride of his existence. He can appreciate the divine energy and purpose in the external world, and give it a turn of expression all his own. There is very little difference between the poet and the painter. The painter gives expression to his idea through his line, colour, space, proportion and rhythm, as the poet does in his metre, sound, harmony and rhythm. Their works may not be true to external Nature, but their creative invention may move our feelings. This is their justification. The Taj Mahal does not represent some natural object. We do not admire it because of its close resemblance to something outside itself, but because it fills the heart with its grace of proportion and form which are complete in themselves.

True art has nothing superfluous in it. It is complete in itself, as a flower is complete. A picture should be looked at for its own completeness, not for similarity between its details and the outer surface of Nature. The artist also should be complete in himself, without reference to external opinion.

The restoration of the ancient art-tradition of India is a matter of great importance both for India and the world at large. The special features of the old Indian art—grace in form, flow, proportion, balance in setting—awaken the æsthetic sense in man. Indian art is dynamic and fluidic because it has kept faithful to the eternal and universal rhythm of the inner life. When an Indian artist paints a flower he tries to immortalise the rhythm of its beauty of line, colour and form, ignoring the static details which appear important to the eye of the moment but are actually effaced by time. This tradition of Indian art is still living, though its expression in arts and crafts

has been approaching the point of death for a century and a half. This is sometimes blamed on so-called western training. This is not the only cause of the deterioration. The social customs of the people are gradually bending towards the West in taste for dress and furniture. Utility has become the chief object in life. Still, there are some who treasure the ancient tradition, and whose work gives hope of revival and continuance.

Bengal has revived the art of painting. Other provinces will find other branches of the fine arts to develop in accordance with their own genius and environment, not merely imitating the Bengal style, but taking its inspiration to inspire themselves to their own form of expression. In this way they may help India to reveal again to the world the universal aspect of Art which it has been her special privilege to apprehend and respond to.

## Serbian Folk Stories

From the Collection translated by GILBERT DETHICK

*"We Serbians have every reason to be pleased that now the only collection considered as the classical one is translated, and so ably translated, into English."*

CHEDO MIYATOVICH,  
Former Serbian Minister to the Court of St. James's.

### V.—THE WAGER AND THE LIE

**A**FATHER sent his son to the mill to grind corn, telling him not to grind in any mill in which he should find a beardless<sup>1</sup> man.

The lad came to a mill, but there sat a beardless man.

"God bless you, beardless one!"

"God bless you, my son!"

"Can I grind here?"

"Ay, surely, why not? I shall have finished my corn directly, and then you can grind as much as you please."

But the boy, remembering what his father had said, went up along the river to another mill.<sup>2</sup> The beardless one,

however, took some corn and ran quickly by another path, and arriving at the other mill before the boy, put out some of his corn to grind in that mill, too.

Thus, on reaching the second mill, the boy again found a beardless man, and so went on to the third, but the beardless one, again taking some corn, ran by another road before the lad to the third mill, and was again ready with his corn to grind, and so again at the fourth.

The boy, growing very weary of this, thought to himself: very likely there is a beardless man in every mill—and, taking his sack from his back, he stayed there to grind.

1. In Serbia, where everyone wears either a beard or moustache, the man without either is very remarkable. The Serbians swear: "As real as my beard!"; "By this, my beard!"; "He lets his beard grow so that you shall believe him when he lies," is a Serbian Proverb. The beardless one is used to denote a person of great cunning.

2. The miller's trade is but little known in Serbia. Each village, containing on an average from thirty to forty houses, has some mills which are kept up at the cost of the community. They are most simply built, quite close together, on the nearest river. They are not inhabited, but stand empty, so that anyone who wishes can go in and shake out his corn, and when his corn is ground he stops the mill-wheel so that the water can pass freely, and goes his way. So it is quite easy to explain how the beardless one, well up in lying and deceit, can go on and grind, unhindered, in a second and third mill.

When the beardless man had ground his corn and the boy had put his out ready, the beardless one said, "Little son, let us make a loaf of your flour."<sup>3</sup>

Now the boy bore continually in mind how his father had said that he should not grind in any mill with a beardless man, yet he now thought: "one must submit to what is,"—so he said, "Very well, then."

The beardless man took the lad's flour, made a hole in it, and told him to fetch water in the hollow of his hands. So the boy fetched water, the beardless man mixed, and thus they went on until all the corn was ground, and he had stirred in all the flour; and they made a big loaf, then, raking the embers of the fire apart, they laid the loaf on the hot hearthstone, covering it with hot ashes to bake.

When the loaf was baked and they had taken it from the ashes and leaned it against the wall, the beardless man said, "Little son, what say you? If we divide the loaf I shall have nothing and you will have nothing. Let us make a wager and see who can tell the biggest lie, and he who can out-lie the other shall have the loaf."

The boy seeing no way out of it, said, "Good; you begin."

On this the beardless one began to tell all manner of lies one after another, and when he was tired out, the lad said, "Why, beardless one, is that all you can do? Wait, and I will tell you a really true story.

"When in my youth, I was an old man; we had many bee-hives, and I counted them every morning. It was easy enough to count the bees, but I never could manage to count the hives. One morning when I counted the bees, the best bee was missing, so I saddled a cock in haste, and rode forth to look for the bee. When

I had followed his track to the sea, I found he had crossed the sea, so I followed. On reaching the other side I found that a man had yoked my bee to a plough and was preparing the land for millet seed.

"That is my bee,' I cried; 'where did you get my bee?'

"If he belongs to you, brother, take him,' answered the man, and he gave me the bee and a sack of millet as well, because he had used my bee.

"On this I took the sack on my back, put the cock's saddle on the bee and mounted him, leading the cock by my side on a string, to let him rest. As we were crossing the sea, one of the shoulder knots by which I was carrying the sack broke, so that all the millet seed fell into the sea. When I had crossed over again to the other side, night fell, so I dismounted from my bee and let him graze, but the cock I tethered near me, and, tossing him some straw, lay down to sleep. When I awoke next morning, what did I see? Wolves had come during the night and had devoured my bee! And the honey filled the valley up to one's ankles, whilst on the heights it reached to one's knees. Then I began to consider in what I could gather the honey, and I remembered a little hatchet which I had brought with me, so, taking it, I went into the forest to kill some animal or other to make a leather bottle from its skin. On entering the forest I saw two deer hopping about on one foot between them, so I struck off the foot with my hatchet, caught them and made three leather bottles from their skins, and filled them with honey, then loaded my cock with them and took them home. When I got home, my father was just born, and I was sent to Heaven to fetch some Holy Water.<sup>4</sup> Now I began to wonder how I

3. Bread is mostly made of Indian corn and is not leavened. It is not baked in an oven but on a hearthstone, or in the open air.

4. Holy water is a necessity in every Serbian home, to make clean what has been made unclean. For example, when a child is born, every member of the family fasts until the midwife has poured Holy Water on her hands and sprinkled the room with it. Then the woman and the house are both clean. If there should be none in the house, someone would go even to the ninth village to fetch it from the priest's house, and it would be quite possible for a whole family to have no food for twenty-four hours, until the messenger returned. But as the priest generally visits every house in his parish three or four times in the year, and leaves Holy Water, of which great care is taken, in each, it is probable that if one household should run short that the next would still have some and be willing to share. Holy Water is also used to purify the vegetable barrel if a rat or mouse should fall into it.

should get up to Heaven, until I thought of my millet which I had spilt in the sea. On reaching the spot, I found that it had fallen on fruitful soil and had grown right up to the sky, so I climbed up it and so into Heaven. And there I found that my millet was already ripe, and God had cut it and baked a loaf of it, which He was just dipping in warm milk and eating. 'God help you!' I called to Him, and He replied, 'God bless you,' and gave me the Holy Water. Unfortunately, just as I was returning, such heavy rain fell that the sea overflowed, flooding my millet and carrying me away with it. Now, I was greatly troubled as to how I should come down to earth again. But suddenly I bethought me of my long hair—it reaches to the ground when I stand, to my ears when I am seated—so I took a knife and cut off one hair after another, then tied them end to end. When darkness fell, I made a knot in them and sat upon it to spend the night. But what was I to do without a fire? True, I had a tinder-box with me, but no wood, until suddenly I remembered that I had a needle in my great coat. So I split the needle and made a fire with it, warmed myself well, and lay down by the fire to sleep.

"Unfortunately, whilst I was asleep, a spark flew out and burnt the hair; down I fell head over heels to earth, and sank in it up to my belt. I turned this way and that, trying to work myself out somehow, but when I saw that it was impossible

I ran home, fetched a hoe and dug myself out, and then carried the Holy Water home.

"When I reached home the reapers were at work in the field, and, ye Powers! it was so terribly hot that they were near fainting. I called to them, 'Why do you not fetch out our mare to give you shade? She is two days long and half-a-day wide, and pastures grow on her shoulders.'

"My father quickly ran and fetched the mare, so that the reapers worked splendidly in the shade, whilst I took a wooden can and went for water. But I found everything frozen hard, so I took off my head, broke the ice with it and got water. On taking the water to the reapers, however, they cried: 'Where is your head?' I put up my hands to feel for it, but it was not there, in fact, I had forgotten it by the water. Quickly I hastened back, but on reaching the spot I found that a fox had come in the meantime and was eating the brain. Stealing softly behind him, I gave him a kick which frightened him terribly, so that he gave up a document which I unfolded and read as follows:

"'The loaf belongs to me and the beardless one gets nothing.'"

With these words the lad rose to his feet, took the loaf and went home, whilst the beardless one stayed behind and watched him.

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An old munshi was once discussing religion with a British officer in India and said: "Colonel Sahib, why is it that your people send missionaries to try and convert us to Christianity? We do not try and convert you. In our country we have a proverb which says, 'All roads lead to Delhi'; if I go by the north road and you go by the south road we both reach Delhi, and who is to say which is the right road? The roads are right for each of us, and to my eyes it is the same with religion."

# A Member's Diary

July 20th, 1922.

DR. CHARLES GORING—MR. SIVORI LEVEY—MYSTERIES OF NUMERALOGY—  
SWITZERLAND'S INTERNATIONAL SUMMER SCHOOL FOR F.T.S. AND STAR MEMBERS  
—WORN-OUT HORSE TRAFFIC—A CURE FOR RICKETS—A HUMORIST AND  
A HUMANIST.

**D**R. CHARLES BUCKMAN GORING was a distinguished student of University College, London, and afterwards a Fellow of that College. During his career his studies were far from confined to medicine; he was much interested in literature and philosophy, being awarded the John Stuart Mill Studentship in Philosophy of Mind and Logic, in 1893, probably the only occasion on which that studentship has fallen to a medical exhibitioner. In 1914 he was awarded the Weldon Medal and premium by the University of Oxford.

Although Dr. Goring cannot be identified in any manner with Theosophy, and, as far as is known, expressed no views on Capital Punishment, his work, "The English Convict," in which he proves that there is no criminal type, and that the criminal is not specifically distinct from the rest of mankind, is of vital importance to-day.

Goring lived with his criminals, and studied them in and out of prison as the naturalist studies life in the field, and as the humanist studies mankind in its thronged resorts.

Ask Goring what a convict's mind was like, and he replied unhesitatingly, "Like yours and mine."

\* \* \*

"**T**HE same delicate spirit of sympathy that went out to his friends in both the joy and the sorrow of life, drew the criminal to him, and the link often grew so close that the prison medical officer became the father confessor; the psychology of the criminal mind was laid bare, and thus Goring's insight into criminality, its source and its motives, grew deeper and more and more coordinated as the years of service increased. Yet he never hesitated to exhibit the same tender sympathy alike to each new sojourner and to each oft returning old prison inmate, while his own nature widened and strengthened under an environment which appears to dull the mentality of so many men in the prison service.

I have drawn the above quotations from "Appreciations of Charles Goring," published after his death, by a number of his friends.

**I**T was my pleasure to hear Mr. Sivori Levey lecture on "Masks." He was extremely amusing, there was not a dull moment. His programme was mainly from Shakespeare. Reading his Shakespeare's Wonderful Women, I find he has a theory that the palm of the hand is the Field of Mars, where planetary influences fight out their battles—in conjunction with, or in opposition to, each other.

He publishes "Ivory Leaves," a medium of expression for the new Intensive study of Shakespeare, from The Pilgrimage, 12, St. John's Road, Putney, London, S.W. 15.

\* \* \*

**H**E has an interesting paper on The Merchant of Venice, finding the name *Antoni* in the title. He reads it as a Mystery Play. One is not obliged to agree with Mr. Sivori Levey, but one cannot fail to be interested, and his theories make for thought.

\* \* \*

**T**HOSE of our readers who endeavour to unravel the mysteries of Numerology (and there are many) will be interested in some correspondences which occur in the application of the familiar Pythagorean system, to our own Order. Its foundation date of 11/1/11, gives us the 5-pointed star, of which each point is a number 1—the Father of all numbers, and expressive of Universal Religion and a force which is never daunted.

January 11th gives the unit value of 3, as also does the year 1911, and it is surely no coincidence that the astral correspondences (according to Lillie's table) of both the day and the year each also vibrate to the power of 3, which is an occult number of expression and Universal Breath.

Strangely enough, the letter values of "The Star in the East" result in the unit value of 3, and even the initials alone give unit value of the same number. The fulfilment of the power of 3 is in No. 9, which is regarded as a strongly occult number and expressive of the highest essence of Universal Love. As if in fulfilment of this expression we find the letter value of our Order, "The Order of the Star in the East,"

is exactly 9, and more interesting still is the fact that the same system applied to the name of our Head, "J. Krishnamurti," results in a unit value of 9, which does not even alter in the more intimate name applied only by his most intimate friends in "Krishnaji." Another interesting correspondence is that the name of "C. W. Leadbeater" vibrates to the unit value of 9 also. One might mention another name which answers to the unit value of 9, viz.: our National Representative for England, Lady "Emily Lutyens."

In the case of the three former, it is also interesting to note the entire absence of any 7 vibration, which usually is associated with physical difficulties and hindrances. As the 7 vibrations do occur in the name of Lady Emily Lutyens, it is probable she will need to pay more than a passing attention to health and physical ties.

The name of our General Secretary, "J. Nityananda," gives us a more directly mental unit value of 5, as also does the name of the Protector of the Order, "Annie Besant," and one would almost expect to find some correspondence in the world-wide nature of their mental activities. Is it then strange that the letter values of the 5 continents—Europe (8), Asia (3), Africa (2), America (5), and Australasia (5), result in a total unit value of 5. Moreover, to obtain the exact correspondence, the all embracing term "Australasia" needs to be used, and not merely "Australia."

According to Lillie's table, again, the astral vibrations of the unit values of the 5 continents similarly result in a total of 5. Perhaps some of our members with more experience and time at their disposal, will extend and find many more interesting correspondences.

\* \* \*

**W**E learn that several of our well-known International Theosophical Society and Star workers have signified their intention of attending the Switzerland International Summer School for F.T.S. and Star members, which opens on September 5th, near Interlaken. Mrs. E. van Rees has already gone to Switzerland to make the way easy for those desiring accommodation, and is arranging hotel or pension according to the individual wishes of those desiring to attend. Our energetic N. American visitor—Mr. Knudsen—will be going there directly after the Hamburg Theosophical Society Convention, and has promised a series of interesting lectures and addresses. Miss M. van Rees intends to be there, and should have interesting news of the International Esperanto Congress in Finland, which she is attending this month.

\* \* \*

**L**ORD LAMBOURNE has introduced into the House of Lords a Bill to restrict the exportation of aged worn-out horses by making the fee payable to the Veterinary Inspector for the Examination of the Horse £20.

**T**HE medical correspondent to *The Times* announces that a group of investigators, working in Vienna under Dr. Chick have discovered that children receiving fresh milk from stall-fed cows, to which milk sugar has been added, developed rickets during winter and spring, but not in summer. Rickets did not develop at any time when cod liver oil was added to the diet, and more milk and less sugar given.

The disease is curable by cod liver oil and exposure to sunlight, or to the radiation of the mercury vapour quartz lamp.

\* \* \*

**O**UR hearty good wishes go to the section of England, Wales and Ireland upon their initiative to try and raise the funds for a new headquarters all their own. The idea follows immediately upon the definite notice to quit the present premises, at 314, Regent Street, London, which are to be demolished at the end of the year to make place for new and modern premises more in keeping with the locality.

It will be no light task in these days of trade depression and exorbitant taxes, and the whole-hearted co-operation of every member will be necessary. We nevertheless fully agree that the end will justify all the effort, and make for considerable economy, both in the saving of rent, and the opportunity of making revenue by sub-letting.

Many of our members in different countries will miss the familiar and homely landmark of the Star Shop at Regent Street, and will follow with considerable interest the result of the appeal for funds, upon which will depend somewhat the nature and locality of the new headquarters. Wherever it may eventuate, we know that it will always radiate the welcome and congenial atmosphere of service which has always been an outstanding feature of the English Star Headquarters.

\* \* \*

**D**R. SERGE VORONOFF, according to a foreign paper, is using portions of the bodies of chimpanzees in his old age cure, and it is reported that he is using up chimpanzees faster than they can be procured. If this be true, is it not hard on the chimpanzee?

\* \* \*

**A**HUMORIST—or is he rather totally devoid of any sense of humour?—sends me in the form of a letter, the following, which I quote in full:

"Our friend, 'Perix,' in his 'Member's Diary' in this month's number, which I have just received, seems to me to have written one verse of six lines which, while really 'awfully clever'—yet is really *awfully false*—and likely to be *harmful* to some young minds. I trust,

therefore, that you will be good enough to publish another version—as a corrective—as follows (*if possible in the August No.*):

- “ Be good, and you will be awfully happy.  
 Be good and truthful, and you will be loved, and respected.  
 Be natural, and you will be really awfully nice.  
 Be brotherly, and you will know what true wealth is.  
 Be unselfish, and you will have the joy of service.  
 Be punctual, and you set an example of strength.

Be one of a *similar group*, and you will enjoy  
 ‘ *A sevenfold measure* ’—of *Wisdom, Love, Power, and Joy!* ”

\* \* \*

I PREFER the following, from another correspondent—and oh, isn't it refreshing! It runs like this:

“ Oh, don't the days seem awfully long,  
 When all goes right and nothing goes wrong?  
 And doesn't your life seem awfully flat  
 When there's nothing whatever to grumble at? ”

PERIX.

## Correspondence

### THE PRICE OF CONVICTION.

To the Editor of THE HERALD OF THE STAR.

SIR,—I am writing at the unanimous request of the members of the Stockport Centre of the Order of the Star in the East, at a meeting held at the Masonic Hall, Stockport, on Tuesday, July 4th, with reference to a statement made in the Member's Diary in the July number of the HERALD OF THE STAR, about subscriptions and donations, as follows: “ The psychology of the financial excuse seems to be (with extremely few exceptions) *not* actual lack of funds, but the inability to put aside definite small amounts daily and weekly which will otherwise be expended thoughtlessly.”

I feel that a protest ought to be made against this statement, being sure that many, if not the majority, of the members are doing all that they can financially in these difficult times.

I should like to point out that many members of the Order are also members of the Theosophical Society. To take my own case—quite a typical one. I am a member—

- (a) of the Theosophical Society.
- (b) of the Order of the Star in the East,
- (c) of the Theosophical Fraternity in Education.
- (d) I subscribe to the HERALD OF THE STAR, and have done so since its beginning as a fourpenny quarterly,
- (e) I subscribe to the New Era.

In addition to the regular subscriptions and donations to the above, most of them are asking for *extra* help.

The Theosophical Society is asking for an annual extra donation of from a penny a week upwards.

The Order of the Star is asking its members to raise £5,000 by Christmas.

The Theosophical Educational Trust is asking members each to subscribe sixpence a week to the Bursary Fund.

The HERALD is asking for an extra donation annually.

Brackenhill Home School is in urgent need of help.

Now, a penny a week, sixpence a week, a halfpenny a day, sound small sums, but they amount to over 4s., £1 6s. and over 15s. a year respectively; and if these sums and others besides (such as aid for Brackenhill) are to be added to the *regular* subscriptions and donations (which themselves are not such small amounts), and if one also includes the various demands required by one's own Lodge—sinking fund, hospitality fund, propaganda fund, special charities, such as books for the blind, aid for Russia, etc., then the total will not be far short of ten pounds a year, not to speak of subscriptions to outside activities in one's own district, which one cannot always refuse.

Now, suppose, a not uncommon case—that a member has only about £50 or £60 a year for all personal expenses—doctor, dentist, holidays, all travelling expenses, all subscriptions, stationery and postage, books, recreation and dress—I submit that ten pounds a year is too great a strain. For one who has £500 or so a year for the above expenses, a fifth of that

amount may not be too much to allocate for subscriptions.

It ought to be understood that it is in itself a nervous strain for the willing but impecunious member to receive these constant appeals for money, and to have to decide which can be responded to and which must be reluctantly refused. If one is to be told into the bargain that the reason one is not helping is not because he cannot afford it, but because he has not the cause truly at heart, and has "the inability to put aside definite small amounts daily and weekly," then I feel this is an unfair imputation, and that a protest ought to be recorded.

A member is personally known to me who neither smokes nor drinks, rarely buys sweets or goes to theatres and concerts, and has almost given up buying books. It is difficult to see what else could be done without. Holidays, perhaps, but these are a health-necessity for the worker.

Is it not time that there was some unification of activities, so that all this scattering of energy could be avoided?

On behalf of the Stockport Centre of the Order of the Star in the East,

I am,  
Yours faithfully,  
SARAH REYNOLDS.

38, Woodfield Road,  
Cheadle Hulme,  
Cheshire.

We should be glad if you will accept this letter for publication in the *HERALD*.

[If Star centres all over the world only possessed something of the Stockport spirit, there would never have arisen the need to "go round with the hat" at all.—Ed.]

## THE FACT OF RE-INCARNATION.

*To the Editor of the HERALD OF THE STAR.*

SIR,—After reading Mr. Bensusan's article in your May number, criticising Dr. Willis's book on "Re-incarnation," one cannot help marvelling as to what it is that constitutes the canon of probability in most men's minds, in the light of which they scrutinise, accept or reject new ideas. This is not the first time I have met with people who are quite ready to listen to re-incarnation as an abstract theory, but who are shocked or moved to ridicule when it is presented in set terms as an every-day fact.

This reminds me of a conversation I once had with a Hindu gentleman of world-wide repute as a philosopher, and a very advanced Theosophist to boot. I was arguing with him as to the possibility of men being able to transcend the time and space conditions of our globe, and to consciously visit distant worlds such as Mars, and bring back descriptions of the life there. He admitted that this was theoretically possible,

but contended that there was a strong improbability against any of one's acquaintance, such as Mr. Leadbeater, for instance, being able to do so! In the same way I have met with numerous people who find no difficulty at all in believing that Christ came to the world 2,000 years ago, but who look upon His coming in the world of to-day as, *a priori*, most unlikely.

Is there, then, such an enormous *hiatus* between the worlds of ideas, of philosophy, of religion, and of scientific fact, that the truths gleaned or guessed at in the former are never to be reproduced in the prosy daylight of the latter? Why should a philosophical principle become unlikely the moment it is reduced to particular and concrete terms? This divorcement of philosophy from life is untrue, and against the teachings of history.

The fact is that the human mind is very like a muscle, and easily gets tired when used in an unaccustomed way. Personally, I cannot for the life of me see why, if re-incarnation be true, it cannot be true of Charlie Chaplin just as much as in the case of Pythagoras. It is most amazing to me that anyone should find a difficulty in believing that Charlie Chaplin should have an *ego* which re-incarnates, just because Charlie Chaplin happens to be such a familiar and prosaic personage! If this is reasoning, then what is Reason? Is there such a thing?

Yours, etc.,  
H. L. S. WILKINSON, F.T.S.

Babrampur,  
India.

## NO MORE WAR.

*To the Editor of the HERALD OF THE STAR.*

SIR,—On Saturday, July 29th, 1922, there will be a procession in connection with the "No More War" demonstration to be held in Hyde Park. It seems to me this is essentially an activity calling for our support, and it is therefore our intention to form an Order of the Star in the East section of the procession, and I appeal to every available member of the Order to co-operate in making our section the unqualified success which the cause deserves.

To this end I ask all those who can possibly take part to send their names (and addresses) direct to the Organising Secretary (Miss K. Beswick), Star Headquarters (English Section), 314, Regent Street, London, W. 1.

Yours, etc.,  
EMILY LUTYENS.

## AN APPRECIATION.

*To the Editor of the HERALD OF THE STAR.*

SIR,—I want to thank you for the great pleasure Mr. Dethick's Serbian Folk Stories have given me—and others to whom I have

shown them. I am fairly familiar with the field of European Folk Literature, and can soon recognise the coin which has been so often melted down and re-issued. Mr. Dethick seems to have discovered an unworked mine; and his material is as exceptional as are his evident qualifications for dealing with it.

A folk story at the same time new and genuine is a rare find. A really *artistic* translation is almost as rare. A thousand little touches show that Mr. Dethick must have kept close to his original; and yet, so perfectly does the style fit the matter, that all sense that it is a translation is lost. It is to be hoped that he may be persuaded to extend the series beyond the four already promised.

Setting aside the novelty and artistic excellence of these stories, I am glad to see them in the Magazine. It has long been my belief—many times practically confirmed—that the student of occultism cannot afford to neglect the folk-lore in which popular traditions and superstitions (doubtless older than we realise) are enshrined. Clues to important knowledge are to be found in unexpected places by those who are willing to seek for them and able to recognise them when found. Hence the pleasure with which one welcomes the promise of a newly discovered treasure.

Yours, etc.,

N. F. F. KING.

15, Upper Park Road,  
London, N.W. 3.

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### PROFESSOR NADLER.

*To the Editor of the HERALD OF THE STAR.*

SIR,—Frequently there comes to our knowledge accounts of pathetically noble devotion to our cause, but few, I think, can equal an appeal which reaches us from Budapest.

Professor R. Nadler—a most devoted Star and Theosophical Society worker there—suffering the privations common to thousands of others, has nevertheless persisted in fulfilling a crying need of his countrymen, by publishing an edition of “At the Feet of the Master” in their own language. By small sums given mainly by the loyal efforts of a very poor Star worker in England, the estimated cost was raised and

remitted, but the fluctuating exchange has resulted in leaving the destitute Professor in debt to the extent of 6,500 krone (approximately 30s.), which our poor worker here—now also in financial difficulties—is unable to supply.

There must be many such instances of noble service “in His Name” which never come to our knowledge—true service which comes from the heart, and which is obscured from the light of public recognition by the very aura of its sincerity. But when such a case as this is brought to our notice, I think the least we can do is to appeal for the required amount of 30s. in order that we may bring the particular phase of noble effort to its successful issue.

I shall be very pleased to undertake the collection and remittance of the sum needed. It is a small amount which will be no serious tax upon our members here, but the need for so small an appeal only illustrates more clearly the utter devotion of some of our very poor members. If the amount should be over-subscribed, I would like to apply any balance to the cost of a subscription of the HERALD OF THE STAR to Professor Nadler, and to the continuation of a subscription to the “Theosophist” which is at present being kindly presented to Professor Nadler until September only.

Yours, etc.,

THE SECRETARY,

*Star Headquarters,*

314, Regent Street,

London, W. 1.

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*To the Editor of the HERALD OF THE STAR.*

SIR,—I have remarked the absence of China and Japan from the list of countries having National Representatives and Secretaries printed on the cover of the HERALD OF THE STAR. I should be much interested if you would kindly explain the reason for this seeming neglect. The Japanese are travelling so much and are learning English very readily, and the Chinese are men of more deep feeling than we have been led to suppose.

I enclose my card,

Yours, L.P.

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

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

# Lecture

delivered at Benares on December 28th, 1921

By J. KRISHNAMURTI

*[It is with much regret that we have received a cable from Mr. Krishnamurti stating that he finds it impossible to send his usual Editorial Notes in time for this issue. When it is realised that Mr. Krishnamurti has been travelling almost incessantly since last November, first to India, then to Australia, and from Australia to America, where he now is, our readers will, I am sure, understand how difficult it has been for him to keep pace with all his obligations. We are fortunate, however, in being able to publish a lecture delivered by Mr. Krishnamurti at Benares in December last, and next month we may look forward to the continuation of the Editorial Notes.]*

**A**S it is December 28th, you are all probably expecting something miraculous, and I am afraid you will be rather disappointed, because I am a very matter-of-fact person, and I want to present you with a common-sense point of view. I want you, when you leave this meeting to-day, to go away with a perfect understanding of what a World-Teacher is.

As you will notice in the principles of the Order of the Star in the East, we specially declare that a World-Teacher is coming, not a particular Teacher. We want to be universal, and not sectarian; we want to be international, not national; we want to embrace all nationalities—it does not matter what our colour, religion or evolution may be. What does matter is that we should have a common goal, a common ideal for which to work, and a common inspiration to give us energy, creative force, without which we as an Order can do nothing in the world.

I am not going to say anything this morning which will give mere happiness, mere satisfaction to the suffering soul, because no individual, it does not matter who he is—a Buddha, a Christ, a Krishna—can give that happiness from the outside. What He can do—and does do—is to awaken the Divinity which abides in each one of us, a Divinity which shows the path to true Enlightenment, to true happiness.

Now, it is of no avail to read books, as we Brahmans are apt to do, and to practise meditation, which lulls our conscience to sleep; what is wanted, and what we must do, if we are going to do anything in the world as an active body to make the world better is to dig deep down into ourselves first: we must make ourselves perfect before we can make the world perfect. What I mean by that is that we must think out for ourselves, in the light of the knowledge that we already possess, the various problems that exist in the world nowadays. Any problem, of whatever dimensions it may be, will dwindle down to this: Do we regard it personally or impersonally? If we take it personally, I think we are not acting as true Star members. We must study all our questions impersonally.

Each one of us has that Divinity within which shows us the path to Enlightenment. Why is it that Divinity is more often asleep than awake? Because we are children, not men who can suffer. We do not like to face suffering; not one of us is capable of real suffering. We hold up a coloured glass before the sun because we dare not look the sun in the face. We like to hide the truth which cleanses, which purifies, which makes us big, which makes us supreme and happy; we like to cover up our Divinity with trivialities. We like to busy ourselves the whole day long with the little things of life, little things that

are of no consequence—little angers, little worries, little happinesses that we shall be ashamed of in a few years' time. We like to pacify the waking consciousness with false ideas and false conceptions of greatness. How many of us are earnestly longing for true enlightenment? Very few. We think we are longing for it, but the moment suffering comes we shrink back. We prefer to be of the multitude which goes on slowly, century after century.

You may smile and nod your heads in agreement with what I say, but the stage of passive acquiescence has passed; it has lasted for the past ten years. What is wanted to-day is action. A sword must be put into us. This is the truest compassion. Compassion must hurt if it is to rouse the Divinity within. You cannot kindle a fire by covering it with damp wood and dirt, and, metaphorically, this is what we have been doing; we have quenched the Divinity within us by covering it with all kinds of impurities, with little smallnesses, with little pleasures which we call happiness. We have been children, content to play with toys. Do not let us be children any longer, but with powerful effort set ourselves seriously to climb the mountain without looking back. At present we are always looking back to the things of the world, because we do not understand the things of another world. All the books have taught us that perfection is to be reached by looking within ourselves, yet is our gaze ever turned outwards.

Now, we have all joined the Order of the Star in the East, and the Theosophical Society, because we are looking for happiness. We do not want the happiness of this world, and yet, when the other happiness looms for a moment in front of us, we are incapable of seizing it. We are afraid because we are not quite sure that it is really happiness, and because we like to cling to something that is near and that we know.

Every member of the Order of the Star in the East should develop a special attitude towards life. He should look at all things, pleasant or unpleasant, through impersonal eyes. Most of us are inclined

to take a personal view about people and questions we do not like, and yet to pride ourselves about our impersonal attitude towards what pleases us. This is the first attitude to develop—to be impersonal towards all questions of life, and I should like us to exercise it every moment of life; for that is where the test comes. The great opportunities are rare. It is in training ourselves in daily life that we can compass the great things. We cannot be great suddenly; through slow and painful processes only can we become great.

Now, the second point is that we all realise that the World-Teacher is the personification of Compassion and Wisdom. We know it instinctively; and, consequently, if we are to imitate that Supreme Being, we must develop the qualities which He has. First let us take the quality of pity. We must develop that peculiar kind of pity, the pity that changes what needs changing. We all pity people from a distance. We pity the poor, and we pity the suffering; but what are we doing for them? We get up on platforms, and we read books; but what are we really *doing* to abolish this abomination of starvation which exists all around us? What do we do as a body, as the Order of the Star in the East?

What we want, and what we must have, is a body of people able to go to the root of the evil. It is not sufficient just to give food—you must also bring inspiration to the man who is at present starving—mentally, as well as physically. We have so to change social conditions that this same man may not only be fed, but may have leisure to think and to develop himself. This brings us back, as always, to education. We as a body must proclaim this principle, that education is the right of every person born into the world, and we must work to realise it.

If you do not deal with the root, how can you kill a poisonous thing? Therefore I hope the National Secretaries will occupy themselves with this question; and you must help them, not by merely subscribing to the principle, but by doing, in your little places, where you are, great things;

by being active, not passive. "Passive as the Indian"—that must cease. We must be active—like the Americans are, like the Western people are. They are far more Theosophical than we are, for they are trying to erase this suffering of the poor. What are we doing in this country? As you go down the streets of Benares you see some awful and painful sights, and we Star members have existed years in this country, yet that sight of pain has not been stopped. It *will* be stopped, because compassion and pity will conquer everything in some far-off future. But do not leave the suffering man to the far-off future. He does not want his suffering to last so long; and it is our duty, who are a little happy, to share our happiness with "the man in the street."

The main thing that we want to develop is the pity that understands, that is dominated by tolerance—a tolerance that is full of imagination. We all are tolerant towards those with whom we agree. That is easy. It is because we have no imagination that we lose tolerance. We Indians boast that we have imagination, but I am sorry to say that the majority of Indians are intolerant people. We are all about the same—English and Indians, East and West. We must evolve together. We must train this imagination along particular lines, the line that makes us realise another person's feelings, look at questions from another's point of view—not through our own eyes. We have been too long accustomed to that habit.

We must train ourselves to look from an English point of view from time to time. The moment has come when there is surging a wave of international feeling throughout the world. We must show to people that there is a greater ideal than nationalism. That is our duty—to show to the world that the goal of internationalism is eventually the goal for humanity. India must, naturally, pass through nationalism, but let that nationalism be clean, be devoid of bloodshed.

Then I want to deal with politics here for a moment, if you will allow me. We must be able to co-operate with the Co-operator and with the Non-Co-operator.

I myself am a Co-operator, but I respect the man who non-co-operates, because that is his point of view; I respect him because he has grit enough to think for himself. I do not want you to think that, because I am a Co-operator, the Order is expected to adopt that point of view. It cannot; it is an international body, and I, who am for the moment at the head of the Order, cannot, and will not, make the Order either one or the other, and you will not force me, I am sure, to put myself in a very awkward position.

There are people in the Order of many nationalities: English, French, German, etc.; and if we make the Order either one or the other through our little foolishnesses, the Order will crumble: it will cease to be the fountain of inspiration to so many, as it is now. So I beg you to be careful. Do not make the Order sectarian, either Co-operator or Non-Co-operator. Let each individual choose for himself; and leave the other, respect the other who thinks differently from him. This is what I mean by tolerance. He is as big as you are; do not make him as little as you are. And from those who are Non-Co-operators I would ask the same. What we want in the Order is Co-operation with all the world. We cannot stand alone. If we stand alone, we shall fall. We cannot evolve without guidance from all people. Consequently I beg you to be very careful about this. Do not rush to conclusions with unnecessary precipitation. Think carefully over what you should do and what you should not do; and if you decide one thing or the other, respect the man who thinks the contrary, and treat him like a gentleman, and not like an inferior being, but as your equal. Treat him as you would treat a God; respect him as you would respect yourself.

Next, I find in the Order throughout the world—it does not matter where—a lack of common sense. People think that they can leave common sense outside when they join the Order. When we are dealing with spiritual force, you must have all the common sense which you can, and more. You must be positive and not negative. And if you want to be spiritual

—and each one of us must be spiritual—we must have common sense, for without common sense we are apt to be credulous, to believe anything that comes along. And if the Order is to be a body of great spiritual force—which I hope it will be—it must possess more common sense than the ordinary business man of the world possesses. If we had more common sense, we should laugh at ourselves from time to time. At present we take ourselves too seriously. We do not laugh at our ideas. I laugh at my own ideas very often. It does sometimes help to laugh at one's self. It brings us down to realities and makes us face the truth. Sentimentality and grave faces do not imply spirituality; but common sense we must have, or we shall fall, and fall heavily.

The other day a French Star member told me that the coming Teacher would certainly be a white man, probably a Frenchman. I smiled and passed it off as a joke; but I want to ask you a question. Would you receive the World-Teacher if He was in a white skin, if He put on trousers instead of a dhoti and kurtha? Think it out. Would you? We are full of little prejudices that stand in our way. What does it matter of what nationality He is, of what colour, as long as He is great and shows us the Path? But unfortunately we are so carried away by our little emotions that we forget all these things when the moment of trial comes—like a friend of mine, who is a great Theosophist, when a friend of his died—a very dear friend—he was so overwhelmed with sorrow that he forgot Theosophy and all its teaching, and crumpled up like a flower in the sun. That is where we must be careful. When the moment of trial comes, we must stand up like Theosophists and Star members, and not like the snow that disappears with the ray of sunshine.

Therefore, I would ask you: Would you receive the Christ, the World-Teacher, if He were in a Chinese body? People may laugh, I know; but I want you to think it over, to examine yourselves, and think it out. What will be your attitude? I do not know what He is going to be. He

may be a woman; and I can see men smile, especially Indians, who treat women—well, I will not go into it, because it is a painful subject. What will they think? So be prepared; that is what we want. Be prepared to look at everything from an impersonal point of view.

There is a vague idea throughout the Order that it is sufficient to put on a star, and to believe vaguely in the Coming of a World-Teacher. I tell you it is not enough. Symbols are outside things. Do not put them on and look sentimental. That is not enough. What we want is that we should have the Star impressed on the heart, where it can bleed and make us suffer, and make us realise that there is a World-Teacher Who looks at us every moment of the day, from the far-off mountain top, Who watches every moment of the day our daily life. Imagine that He is standing beside you every moment—as, indeed, I am sure He does. And with that point of view, with that idea in your mind, behave as though He were standing by you, as though His blessing, His compassion, were always with you. Do not put Him on the top of the mountain and merely look at Him from time to time. Treat Him as your friend, treat Him as a Man. Do not always put your head down and look at His big toe. That will not help you. Ask Him, as a man should ask a man, to give you strength, to give compassion. We have not lived enough: our soul is little, and we must be great to understand greatness.

Treat the World-Teacher as an example to be followed, not as an image to be looked at. He is the Leader, and you must show that you are His followers, but not the blind followers that we are at present. We shall in our turn be leaders, great leaders; and to be His followers, to be His real friends, we must be great ourselves, not small. We must be an example to others who do not see the World-Teacher. We must be for them leaders; we must be a lighthouse on a dark and perilous shore; we must give light to others. Then only shall we be worthy of really being a member of the Star.

# The Initiations of the Christ

*The following sermon (which is one of a series) was delivered by Dr. BESANT in the Church of St. Alban, Sydney, on Sunday, May 21st, 1922.*

**I**T has been recognised in all the great religions of the world that the human life, the life of the evolving man, passes upward in the course of what you may call ordinary and natural evolution, but that the man in time reaches a stage in which that seed of the Christ within, of which I spoke last Sunday, begins—having unfolded to a certain stage—a special part and kind of evolution. The aim of this evolution is union with God; the method of it is called by different names in different religions, but they all mean the same. You have in the East, among the ancient Eastern religions, the word *yoga*; you have in the West, in the Catholic Church under the obedience of Rome, stress laid especially upon that word which I have used, union.

I am going to speak to you this morning about the stages of this more rapid evolution, and first I would remind you that in the early Church there were certain ceremonies and forms and methods included under the name of the Mysteries of Jesus. And you will find in the writings of St. Clement of Alexandria, the form in which people were invited to take part in those Mysteries. He defined them as the teachings given by Jesus in secret to His disciples, or using the phrase that you find in the Gospels, recorded by the ancient Fathers of the Church as mystical rather than literal, the things which He spoke to His disciples "in the house." You will remember in reading the Gospel story that the Christ spoke in parables to the people, giving simple and graphic similes by which the ordinary and unlearned man might catch some glimpse at least of the great truths which perhaps he had not unfolded sufficiently to grasp

if put to him directly. And then it is said on several occasions that after the crowd had gone He spoke to His disciples "in the house," and while He spoke not to the people without parable, He explained the inner meanings to those who had given up all to follow Him.

Now, in those words that I just alluded to of St. Clement of Alexandria the phrase was used that those might come "who for a long time had been conscious of no transgression," and those words cover what is called in the Roman Catholic Church the Path of Purification. It is called among those of us who are Theosophists the Probationary Path. And along that path of preparation there are certain virtues which have to be developed, certain powers of the inner life which have to be unfolded, the general idea being that according to the special temperament of the man, emotional and mental, he would advance along this Path of Purification, and take up on the way certain special virtues, we may call them, of life, and the unfolding of some of the powers of the mind and the emotions. It is essentially a path of preparation.

Then you have the next stage called by different names, divided off in the East and amongst those who accept Theosophical teachings, into four great stages, each of them marked by a particular type of unfolding. That ends in what we call the fifth of the great Initiations, which makes the Liberated Spirit, called in the East the *Jivanmukta*. That is the stage of those who are spoken of as Masters, because They take pupils. But as there are many Who do not take pupils, and as there are stages even beyond that great achievement among

Those who now are Supermen, it is better, I think, to use the word, the Liberated Spirit. It means free from the power of death, no more to be compulsorily re-incarnated, no more necessarily taking a fresh body, but living many of them in close contact with our world. That path in the Roman Catholic Church is called the Path of Illumination. I do not know whether in its secret teachings it is again divided, but the whole of that, in one Roman Catholic book I read with great interest, because of its identity of teaching with regard to these stages of advance, spoke of the process by which illumination is gained as *interior prayer*. That is the name of the book, written by an important officer of the Church and sanctioned by the highest authority. I mention that, because the way in which it is put is more familiar to you than many of the Eastern teachings would be, although identical in meaning.

And then there comes the final stage of this superhuman evolution, that which is called the Path of Union. As I said, that word *yoga* covers the whole of this, and there is one word which I will just mention here in order to show you the unity of essence, that which makes all Mystics agree in essence, while they may differ very much in the outward forms in which they express their thought. I find in that book, as the triumph of that final stage of union, the word *deification*. Man becomes deified, that is, becomes God.

I am just mentioning these likenesses and identities that you may not think that in speaking to you here I am putting anything which is really new at all to the great Christian faith. This is common ground, ground on which all religions agree, and the more that is realised, the more that is recognised, the more hope there is for that union of religions, in which each religion shall add its own particular colour, gained by passing through the prism of humanity, from the one great Light of all. Each shall add its own particular colour, so that the light may again be reunited from the colours, and all may be able to advance together to that mighty stage of becoming divine.

Now, when I used the word Christ in my last talk, I used it of that fragment of Deity which is the Spirit in everyone of us, alluded to by St. Paul when He said: "Know ye not that your body is the temple of God, and the Spirit of God dwelleth in you?" Half the blunders and misery and despair of the world grow out of the mistaken idea that man is not essentially the child of God. And this great teaching that the Spirit in man emanates from God Himself, in that lies the hope of the world. In that which you speak of here as the Confession, you have the indication of man's true nature, the image of God's own Eternity.

But, now, I want you to think this morning of the growth of that divine seed in man, and I have used the word Initiations, not as Initiations of the great Christ Himself. He stands far, far up in that glorious place in which He is the World Teacher, the Helper of the world, but of the Christ in man, of the Christ in everyone of you, the Christ of Whom St. Paul said, as I quoted last Sunday, that he travailed for his pupils that the Christ might be "born in them."

Now, speaking for the moment technically, let us look at certain stages of human development which precede this. For I think perhaps it may make the position a little more clear. There is a great Eastern philosopher named Pantanjali, who traced out in the character of the ordinary human being the stages through which his evolution passed. And he compared them to childhood and youth, and then the man under two heads. And he said of the child stage that it was like a butterfly, flitting from flower to flower and attracted by every outside colour and fragrance, just as the butterfly flits restlessly and unsettled. That, he said, is the child stage of the intelligent man. He is not fit for *yoga*. Then he went on to the stage of youth, youth which is headlong and passionate, carried away by great waves of emotion, unstable, but yet recognising various aims in life and following them, and often again casting them aside, and becoming

confused, puzzled and bewildered. That youth, he said, is not fit for *yoga*. Then he came to a stage beyond, where man has an ideal, where man is possessed by some great idea. It is in that stage of evolution of man that you find those who are spoken of often as martyrs and heroes, possessed by some great ideal to which they will sacrifice everything else. You cannot argue with them, you cannot reason with them, for all the usual arguments and reasonings of man fall down helpless before this overmastering seizure by an ideal, as it were, stronger than themselves, and none of the ordinary attractions or allurements of the world can turn them aside from following and sacrificing to that ideal all that man holds dear in life, even life itself. That man, he said, is near to *yoga*. And then he came to the fourth stage in which he said that the man possessed that great truth. He was no longer held by it; he was its master. No longer was he carried away by it, but dominated it, strong enough to hold himself in wisdom and in peace, holding to his ideal, but its master, not its servant. That man, he said, is fit for *yoga*.

Now, I know that some people in reading these things, whether it be in an Eastern form or in a Western form, feel a little jarred and hurt by it. But they should not be. All nature is a process of growth. You do not expect from the child the same kind of powers as you find in the youth or the man. You do not demand from the youth the maturity of manhood, the steady judgment, the strength, the determined will. And you know that in the end all will arrive, and that youth and age are only questions which belong to time, and time itself is only a great thought-form, as it were, imposed on His system by the great Creator of that system, its Sustainer. And so you want to get rid in religious matters of these ideas that everything in religion is equally fitted to everybody. Origen spoke on that very wisely and very strongly. It seemed that in his day people made some challenge of the idea that everything was not to be known to every-

body, and they spoke of Christ as the great Physician, and the Church as being His work. And Origen's answer was the Church has medicine for every sinner, but that you cannot make a Church entirely out of sinners; you need the Knowers, the Gnostics—that is, those who were acquainted with the inner Gnosis or the wisdom of God. They, he said, made its pillars and its walls. That has been a little forgotten perhaps in the later years of Christianity, where everything was sought to be brought down to the knowledge of the least instructed, which meant that a great part of the magnificent heritage of Christianity was practically unknown to the people at large, even its existence being unknown. And hence Christianity became weaker as against the growing knowledge of the outer world.

I cannot dwell longer on that. I want to put it to you, because it would be well, if you have that feeling at all, to get rid of it if you can, because there would be no evolution in the world unless there were some elders who had been longer in the school of the world and had learnt their lesson. And it is of those lessons that I am speaking, under the name of the Initiations of the Christ, the human Christ, one who is striving to make himself fit that the Christ might be born in him, and in him reach the full stature of the Christ. That, I think, does not mean at that stage equality with the great World-Christ, the World-Teacher, but that He has passed beyond the lessons of this world and will climb by service to the world, or service to some other world, to reach stages closer and closer to the Father. And so it is that in the lives (or, I will say, the life of the Christ, for that is the one that you know best) that in that life you will find there are certain stages marked out in His human life—His life as man, for it was said that He came to give an example that men might follow in His steps. And all His life is practically a superhuman life after the Baptism, and even before that, in His early years, in that body which was prepared for His use, much

of the wisdom of the future Christ appeared.

And we find in the different religions that at this stage, this beginning of the Path of Holiness, it is said that the Initiate is born. In the Hindu scriptures, for instance, the teachers will say, using the words of the Upanishad: "In the heart of man there is a cave, and in that cave is something which should be enquired into; yea, verily, it is worthy of enquiry." And so you will find in some of the older records, not recognised as canonical (I will not say older, but not recognised as canonical by the Church as the Gospels), instead of it being said that the Babe was born in a stable they say He was born in a cave. It is merely a matter of words. A cave may indeed be used as a stable, but in the stable you are losing the touch of connection which you should have had, if the word had been translated cave, which is the word common to all faiths. And that is to be sought in the heart, the Christ that changes you into His likeness, transforms you into the image of Himself. That transformation certainly is enormously aided by the great Christ without, but its chief work is the unfolding and the transformation by the Christ within. And it is the Christ in the heart, the Christ that, however dimly realised, is there, who gradually changes the whole human life to the superhuman, which has in it the promise of the splendours of the divine. And that birth of the Christ, spoken of in the Gospels, is regarded in the mystical sense. We often say "the Mystic Christ," to distinguish Him from the great World-Teacher.

In that birth of the Christ we see the symbol of the first of the great Initiations of the human Spirit, in which is marked that first stage of the special evolution through which man passes on his way to God. And because it is the beginning of a special stage, because as yet the Babe, as symbolised by the very word, is in many respects feeble, he may remain in that stage for many lives. The term is not exactly fixed, but it is said usually to be about seven. It really depends upon

the stage the man had reached when for some purpose the gateway of the first great Portal was thrown open before him; for men are chosen for this first passing in for many different qualities, and one great quality which is wanted just now, in this day of transition, is the power of serving large numbers of people, the power of being made a channel for the divine force to reach masses of the people, in order that they may be prepared for the coming of the great World-Teacher Himself. And sometimes a man may be chosen because he has a special quality, while other qualities may as yet be undeveloped, and many lives may have to be passed through before he can take the next great step.

But there are three things which he must get rid of during those lives. One of those is the sense of being separate from other people, the recognition of the One Life, the one God in all. That feeling is sometimes called the great heresy of separateness, and it is not a bad phrase. And in order that a man may do that, he must try to realise that he is one with all his fellow-men. We all know how easy it is to try to identify ourselves with the higher, the superhuman Men who are helping the evolution of the world; we are all eager for a touch of Them, all anxious to claim Them as the Elder Brothers of mankind. But the sign of the Christ aspect being born in the Spirit within is the recognition of all as brethren, the lowest as well as the highest. Unless to some extent you realise that, you have to go on until you do recognise that the lowest criminal is one with you, as you hope to be one with God.

God does not think His life is sullied by dwelling in the lowest of His children, and we have to learn that all the sin of the world is our sin, and that we cannot separate ourselves from any and say, "I am holier than thou," for there is no I and no thou in the spiritual life—there is One, and that One Divine. And that is a necessary thing in the unfolding of life. It is needed at a later stage, for the great work of the Christ triumphant is the helping of mankind, of every child

of man, and putting it in a kind of image one might say that all human Spirits are open above and shut in below by the enclosing walls, so that the Christ can pour down into every one of them His love and His help, and that is why He, in His triumph, is called the Saviour of the world. None are alien to Him, all are brethren, and we may measure perhaps our progress on the Path by finding we are where there is no sense of condescension in standing beside the very lowest child of man. And that goes on for a life, for lives, we cannot say how long, until the man has grown perfect in that respect.

Then he has to get rid of what is called doubt. Now, doubt does not mean that you should not challenge an intellectual belief. The intellect grows by its challenges; it means rather the power of coming to a decision on your own basis, by your own strength, and it is said that "neither in this world nor in any other is there happiness for the doubting soul," one who is always questioning, puzzling, in difficulties, never coming to a decision. Such a one is always unhappy, and can never make any progress; and it is said also that the great truths of which man must pass beyond doubt are the truths of the unity of mankind, of reincarnation, and of the great law of causation, of what the Eastern calls *karma*.

And he must also get rid, in this early stage, of superstition. Now, superstition is talked of in many ways. I do not know how any of you look upon it. Some people say that everything they do not believe in religious matters is a superstition. That is not so; superstition fundamentally means taking the non-essential for the essential—in dealing with great truths fixing your attention on something which is not essential to that truth. The clinging to the non-essential and the taking of that for the real, that is superstition. And those three things have to be got rid of in this first stage, however long it lasts.

And then the second great stage is marked in the Gospel story by what is called the Baptism of the Christ, when

it is said the Spirit of God came down upon Him and abode with Him, and the great mark of that in the Second Initiation, which is typified by it, is what is sometimes called the descent of the Monad. That is the Spirit, that divine Spirit of yours, who in a very real sense never leaves, he cannot leave, God Himself. And yet with our human language, which expresses great truths so badly, we do speak of descent and ascent, all these changes in space which are indeed as meaningless really as time. And so it is that when that great Spirit who is our Self comes, as it were, into his vehicles, which he had been overshadowing, that is typified in the Baptism of the Christ. It is said that from that time forth He went out to preach, to teach what He had learnt, while before, save for one appearance in the Temple, He had shown Himself little to man.

And then swiftly going onwards, there is the great Mystery of the Transfiguration, in which the opened eyes of the disciples saw the glory, which to others was invisible. That is the third of the great Initiations, in which much progress must be made, and all attractions of the senses must vanish. The man must be attracted by the inner and not by the outer, and pride and anger must be thrown entirely aside.

The fourth is called the Passion of the Christ. Passing from the Mount of glory and the Transfiguration to the Garden of Gethsemane and the Mount of Calvary, where He passed through that uttermost agony of abandonment by God, who was Himself. The sense of utter loneliness which comes occasionally right through that fourth stage, between the fourth and the fifth, the prominent characteristic, in which the human Spirit is left to find his own strength, to know his own divinity, and he cannot know it till the God without for the moment seems to be withdrawn. And that is typified in the words that burst from the lips of the Christ in agony, "My God, my God, why hast *Thou* forsaken me?" The disciples might forsake, friends might betray, the trusted apostle might deny

Him in the hands of His enemies, but through it all there was the feeling of the Father, the feeling of the support which comes from God Himself. But in the last agony even that was withdrawn, otherwise how should He know Himself divine? And so it is in that last stage, before the stage of victory, that there comes the suffering, the passion, the

agony, the scourging, the crowning with thorns. These were only the outer sufferings, but the inner desolation had to follow, that which is the inevitable prelude to the death, which is then only the passage to a greater life, the last enemy which had to be destroyed, and destroyed by the power of the Christ, knowing Himself divine.

## India's Part in the Great Plan

By DR. S. SUBRAMANYA IYER, LL.D.

THE most outstanding fact in the political history of the world for about half a millennium has been the dominance of the Western, or white, races over the coloured races of the East. One cannot help putting oneself the question at the present juncture in the world's affairs, What is the true cause of this outstanding phenomenon? Startling as my answer to this question may be to, at least, a section of my readers, coming as it does from an Oriental like myself, exceedingly proud of my own race and religion, I feel it but right not to hesitate to give expression to it, as containing the deliberate conclusion arrived at after the most careful consideration of this matter of exceptional interest. That conclusion is, the predominance in question has to be traced entirely to the peculiar spiritual advantages which the white races have enjoyed for, indeed, a long period, under the magnificent scheme of religious sacraments and worship carried on by their ordained clergy in the innumerable churches in Christendom. It is hardly necessary to inform the readers of THE HERALD that the said scheme of sacraments and worship rests upon and follows the glorious teachings of the present mighty Occupant of the office of the World-Teacher (*Loka Guru*, as my Hindu countrymen in India would express it) given in Palestine by Him as Christ.

In support of my answer as above, I rely, of course, upon the contents of the recent work from the pen of the Right Reverend Bishop Leadbeater, entitled the "Science of the Sacraments," the value whereof to students of religion in general and Christianity in particular cannot, if I may say so, be overrated. I feel sure that my answer, in question, will commend itself as unassailable to those students who approach the study of the said work with a mind free from sectarian prejudices and with a knowledge of the complicated character of the human organism, as explained in, among others, the Hindu sacred books themselves under the title of the five *kosas*, or sheaths; coupled with a recognition of the existence of the inner vision, well known as possessed by Eastern *yogis* and spoken of in the West as clairvoyance. Such students will find that what has enabled the Christian peoples of the West to acquire and maintain their ascendancy in the East, are the Vitality and the Virility, derived by them from the divine forces, which have been playing upon them for centuries, as the necessary result of the public ceremonial worship and sacraments, so exhaustively explained by the Right Reverend Bishop.

Now, in the first place, it will be seen from his vivid descriptions that each and every celebration of the great Eucharist ceremony has the inevitable effect of leaving an influence for good upon

the various vestures of every member of the congregation present, as well as of the people in general in the neighbourhood of the church wherein the ceremonial has taken place.

Turning now to the sacraments of baptism and confirmation, which most children and youths throughout Christendom have been receiving all these centuries, it will be seen from the chapter on these sacraments that they provide the children and youths concerned with very efficacious means of starving out whatever seeds of evil on the one hand, and of stimulating whatever seeds of good on the other, each and every one of them has brought from his past into this new-birth; and further, with that invaluable aid in the shape of the artificial elemental which remains with the child baptised as a factor on the side of good which Catholics speak of as the guardian angel. It is impossible to gainsay that every Christian youth, who starts with the defences and strength derived from such forceful and helpful sacraments, is infinitely better equipped for the battle of life than the majority of Orientals, whom their religions have left unprovided with similar highly serviceable aids and facilities for self-development. Added to this individual equipment of Christian children and youths, there has been the general spiritual upheaval caused by the celebration of the Eucharist ritual, in the innumerable churches in the Christian countries, as already stated. With such uplifting processes going on for many a century, it is no wonder that the races who have had the good fortune of having their inherent powers unfolded and stimulated thereby, have evinced a force of character, self-reliance, a capacity for combination and enterprise, which have made them irresistible by those who have lacked similar advantages. It is scarcely necessary to say that all this great benefit derived by the white races from the system of sacraments and the unique congregational worship established under the Christian dispensation of the World-Teacher was, of course, intended to endure ultimately for the good of all

humanity. It has been pointed out by those who are entitled to speak with authority on the subject, that the intention of the Hierarchy, who guide and shape the destinies of nations, was, among other things, to unlock in the said races the eminently necessary powers of alertness for service and the characteristic of individuality, in order, of course, that the other races also may, in due course, develop in themselves the same traits of character by the example and with the help of the former. That these powers have been developed to a high degree by a large majority of those who were thus selected as pioneers for the purpose none can doubt. But the question naturally arises whether those powers have been used by them in accord with what must necessarily have been in the contemplation of the Hierarchy, with reference to the races in whom similar developments had to follow. Put more clearly, have the powers been used, if not for the manifest advantage of, at least without detriment to, the interests of the latter? The answer to this pertinent question cannot but be in the negative, for the obvious reason that, in the relations between these two sections of humanity, wherever such relations have come into existence on a large scale, whether in Asia, Africa or elsewhere, the white races have, sad to say, systematically used all their highly developed powers in relentlessly exploiting their coloured brethren. Without dwelling further on this unpleasant fact in modern history, suffice it to say that this spirit of selfish enterprise, even at the cruel sacrifice of the interests of others, has not only committed havoc among the unfortunate coloured races who have suffered by it, but has also been the cause of those jealousies and rivalries among the white peoples themselves which have set one nation against another and culminated in the late war in Europe and the devastation following it. It is manifest, therefore, that the time has come for the world to be safeguarded against the many ills to which she stands unhappily exposed, including the latest of them arising from the white races

utilising, for the attainment of their own sordid ends, the talents entrusted to them for the purpose of making them capable pioneer workers in inaugurating a new and great civilisation. Hence the universal hope and expectation of the early reappearance of the World-Teacher, with a new dispensation which will pave the way for a better state of things. Hence also the belief that what He will do when He comes will bring about a federation of all the civilised peoples of both the West and the East and conduce to truly harmonious relations among them. And signs are not wanting, as careful observers will see, which go to show that those peoples, taking them as a whole, are preparing themselves, though slowly and reluctantly, for such a consummation.

Now, in these circumstances, the question in so far as India is concerned is whether the link between Britain and her should be cut asunder, as some amongst her own sons seem strongly to demand. But there can be no doubt that the would-be separatists overlook several fatal objections to their demand. One of them, a few words about which would not be out of place here, is specially such as to make it, in the eyes of all true lovers of their Motherland, the most decisive of such objections, for the reason that the suggested severance would hinder the Motherland from making the contribution towards the forthcoming civilisation of the world which all seem to agree she is destined to make, and which no other part of the world would have the privilege of making. What is this contribution to be? Nowhere has this question been answered with profounder insight and greater felicity of expression and illustration than in the lecture delivered in December last by Mr. Jinarajadasa, under the title of "India's Gift to the World." Stated in a sentence, the contribution under consideration will, in essence, be the noble and grand ideal, underlying and necessarily held out by every true Indian attaining and unflinchingly adhering to the saintly attitude of life, born of his perfect assimilation of the five truths,

taught respectively by the five great religions which are, more or less, still living forces in the land of his birth. These truths, priceless and supreme, indeed, are, as all know: (1) The immanence of God in every human heart; (2) Man is God's soldier fighting for purity in all things; (3) Everyone has in himself the power to overcome that ignorance, which is the root of all evil, and the power to ensure his emancipation from the wheel of births and deaths; (4) There is but one God; (5) Harmlessness is the eternal and highest law.

Let us take it that, within the least period needed for so high a development of national character, the above saintly attitude becomes the recognised hallmark of every true Indian, and that the Motherland is thus ready to fulfil her destiny of being a spiritual teacher to the nations of the world in the forthcoming great era. Would such readiness be of any avail to those nations if she stands completely isolated from them, as she would be, by the disruption of the link between her and Britain? *Not at all*, must be the answer, if the experience of all ages as to the absolute necessity for the existence of the utmost friendliness and mutual love between the teacher and the taught is to be any guide in replying to the above question. A different view can be taken only by those who have apparently lost the power of arriving at a calm judgment upon it, by reason of their just indignation at the policy of remorseless sacrifice of the interests of the ruled in order to promote those of the rulers, which has been the prominent feature of the government by Britain of the brightest jewel in her crown. Doubtless none can condemn such indignation when one considers that that policy has never been more conspicuous than even at this hour of great political changes, as attested, for example, by the single item of the crushing exaction of 60 crores out of a total of 120 crores for the most wasteful of all national purposes—that of military expenditure, incurred at the bidding of an outside authority, utterly irresponsible to the

impoverished millions, who have to find the wherewithal to meet such an exaction.

Nevertheless, those who still retain the power of judging the matter calmly without being upset by the great provocation engendered by the ways of the government, and of taking a wide view of the whole situation, can see that, with the constitutional door now left open to them, it is yet possible for them to ameliorate their condition by united action and strenuous and truly patriotic efforts. All such persons surely should rally round and prevent, at all hazards, the threatened disruption of their Motherland's connection with the Empire; for, by such a course, they could save that Motherland from losing the rare and

golden opportunity of being the centre, where from spiritual influence will radiate all round in an Association of Nations, the greatest the world has yet seen.

The whole trend of events, both in the East and the West, seems conclusively to point to the view that it is part of the plan of the high Gods that the impending appearance of the World-Teacher shall usher in, at least, the beginnings of that vast Federation of Humanity on which They have set Their hearts in the fulness of Their wisdom and mercy. May the day come soon that will witness the happy event of the consummation of the whole of Their plan and thus witness also that, so far, Their will is done as to the salvation of the suffering and sorrowing world!

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## The Inner Life

# Count Hermann Keyserling's "School of Wisdom"

By AXEL VON FIELITZ-CONIAR

**I**N the Editorial Notes of the December number of THE HERALD Mr. Krishnamurti quotes from Count Keyserling's "Reisetagebuch eines Philosophen" a few sentences referring to the Order of the Star in the East. Whoever lets these words re-echo in his soul will come thereby to a clear understanding of Count Keyserling's personality, even if he has never been permitted to feel the direct influence of that personality upon his own.

"What fascinated me most at Adyar was the expectation of a World-Teacher. . . . For some days I adopted this belief in order to enter fully into its meaning, and I confess I was loth to give it up again; for it gives joy to live

under such a supposition. . . . No teacher can give what is not latent in us; he can only awaken that which sleeps in us." These few words reveal the whole depth and breadth of Count Keyserling's personality. To gain any conception of the great spiritual force that has chosen this man as its channel, one must have met and observed him at the great evening receptions during the sessions of the *Gesellschaft für freie Philosophie*.\* He was always the centre of a great circle of people; for on these occasions he was at the service of all members, and sought to know them personally. From the expression of his face one could always judge the manner of question that had been put to him. If it were entirely personal, relating to

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\* Society for free (liberal, independent) Philosophy.

interests or problems of a purely subjective kind, he would reply briefly in his kindly, gentlemanly way, without further entering into the matter. If, on the other hand, a question gave rise to some universally interesting problem of a spiritual, ethical or political kind, his tall figure would straighten up, his eyes would flash, and he would untiringly pursue the uttermost details of the question. He would put himself in the position of the enquirer, and so strive to lead him from his own question to his own solution that the questioner had always the feeling of having discovered the answer himself.

It is no mere literary phrase when Count Keyserling says of the belief in the early coming of a World-Teacher, "For some days I adopted this belief in order to enter fully into its meaning." This ability to detach himself from his personality and enter into other minds and other men is the outcome of severe mental training and strong powers of intuition. That he should be able only "for some days" to accept a belief which for members of the Order has become an ever-present necessity of life is perhaps, from their standpoint, a short-coming. But divine wisdom pours through many channels and takes form and colour from those who proclaim it. The important fact is not that this or that person believes in the coming of a World-Teacher, but that this belief is itself a thing so pure, so rapturous, that it can fascinate for a time so notable a man as Count Keyserling, and *be a source of joy to him*. By this attitude he has brought himself into the stream of light that comes forth from the World-Teacher, and is himself spreading that light, even if he cannot again experience the belief as he experienced it at Adyar.

Those who have intimate acquaintances amongst the members of the School of Wisdom will best be able to judge how profound and how full of blessing is its influence upon them. Count Keyserling is never weary of emphasising the fact that it is not

objects or persons that matter in life, but our attitude towards them. "The essence of a man's character lies not in what he does, but in the spirit and the manner of his deeds" (*Der Weg zur Vollendung*,\* Vol. I., 1920, page 51, Otto Reichl, Darmstadt). Every student must be led to discover and unfold his own Self, and therefore it does not matter in the least to what environment he belongs; there is no distinction of class or party. All are welcome who seriously strive to become real men; and those who show themselves by nature fitted to become leaders of men are selected for special training.

Since the work lies entirely in the awakening and strengthening of the inner life, every student must have complete faith in the guidance of his teacher. "He must, as long as he remains a pupil in Darmstadt, maintain towards his teacher that attitude which exists between an Indian chela and his Guru. He must accept each hint without reserve, be utterly open-minded, and welcome the frankest expressions of opinion" (*ibid.*, page 19). He who is accustomed to increasing his knowledge and power by intellectual discussions should not come to Darmstadt: for here we are concerned with far weightier matters than the sharpening of the intellect. The latter is but a part of our nature. In the School of Wisdom the student is striving to weld all human faculties, from the highest intuition to the complex of emotions, into a single harmonious personality.

The school has already established itself as a living organism. It was founded on November 23rd, 1920, in the Rococo Hall of the court buildings which Grand Duke Ernst Ludwig of Hesse placed at Count Keyserling's disposal for the School of Wisdom in Darmstadt (Paradeplatz 2). This foundation was preceded by the creation of the *Gesellschaft für freie Philosophie*, which exists for the sole purpose of making the school financially possible. The general sessions, which have hitherto been held in the spring

\* "The Path to Perfection."

and autumn, but which will henceforth be held in autumn only, have had the object of acquainting the members of the *Gesellschaft für freie Philosophie* with Count Keyserling's ideals for the School of Wisdom, and of gaining the interest of the general public. In this they have been successful beyond all expectation. Already it has been found necessary to divide the school into three sections.

The condition of acceptance is membership of the *Gesellschaft*. If the student is then, after a preliminary interview or correspondence, accepted by the Director of Studies (*Wissenschaftlicher Leiter*) Dr. Erwin Rousselle, he may now enter upon a course of individual training under Count Keyserling. The experiences of the first year have shown that the student must possess considerable powers of concentration in order to make the best of his opportunities; hence courses of *Übungen*\* and *Exerzitien*\* have been introduced, which are conducted by Dr. Rousselle and Count Keyserling.

The *übungen* afford training in concentration, thought-control (*kontention*) and meditation. They are open to all members of the *Gesellschaft für freie Philosophie*, and are intended to facilitate their progress when, at a later stage, greater demands are made upon their powers. To the *Exerzitien* only those members are admitted who have been personally accepted by Dr. Rousselle. "To these exercises, which make a great call upon the inner forces of the teachers, we admit, on principle, only those students whose further training is distinctly worth while from the standpoint of general welfare, that is to say, the born leaders amongst men" (*Der Weg zur Vollendung*, Vol. III., 1922, page 10).

The *Exerzitien* are held quarterly. Of these Count Keyserling says: "Our exercises have nothing occult about them, and are not intended to lead to occult training. Their purpose is simply to develop the spiritual nature of man, and to bring about a normal strengthening and energising of the soul. We make

use of all our experience of oriental *yoga* and western æsthetics, but we go our own way to our own goal" (*ibid.*, page 12).

The resultant division of the work into stages is as follows:

First stage.—Membership of the *Gesellschaft für freie Philosophie*.

Second stage.—Participation in the general *übungen*, which are open to all members.

Third stage.—Participation in the *Exerzitien*, which depends upon acceptance by Dr. Rousselle.

Fourth stage.—Individual training from Count Keyserling.

The last is the culminating point of the course. "The essential feature of the School of Wisdom lies in the development of the individual, in lifting the student to a higher plane of being, a plane of self-determination, of truer vision, of greater spiritual ascendancy. Its originality consists solely in the fact that it advocates and points the way to a loftier vantage-ground, and to correspondingly higher sentiments and convictions—the only method, in my opinion, of accomplishing any real progress" (*ibid.*, page 13).

It is a special characteristic of the school that no effort is made to foster mutual acquaintance amongst the students. No lists of members are published, nor any statistics of membership. The whole system is so based upon quality that quantity counts for nothing. The association of students with their fellows is left entirely to natural attraction.

The School of Wisdom has already become an important factor in the inner life of Germany. This is sufficiently proved by the bitterness of the attacks which have been made upon it—though these can only serve to enhance its prestige in the circles to which it appeals. If its development in the future fulfils the promise of its beginnings, it is destined to become a powerful spiritual centre and a blessing to the German people and all Europe.

\* Both words mean "exercises."

# The Secret Book

By E. A. WODEHOUSE, M.A.

(Reprinted from "New India.")

EVERYONE, as he goes through life, is engaged in writing, in a secret book, his commentaries on experience. This book contains his conclusions (so far as he has come to them) on life and men and things, and it has the advantage over most other books—that it is entirely honest. Indeed, he has no cause for making it other than so, for few will ever glance at it except himself, and he himself is often unaware that he is writing it. Yet none can altogether avoid such writing; for it goes hand in hand with learning, and no life is ever so empty that nothing is learnt in and from it.

The peculiarity of this secret book is that it has nothing to do with accepted opinions. Outwardly, a man may be as conservative as he will. He may bow the knee to whatever orthodoxies happen to rule his particular world. He may be as timid as you like in expressing his views before others. But inwardly there is always a part of him which forms opinions for itself, which knows no allegiances, and which sets down, without fear or favour, that which it knows or thinks it knows. Among all the second-hand lumber of his experience—of borrowed sentiments, borrowed opinions and borrowed ideals—there are always a few things of which he is personally convinced, and which represent the truth which he, as an independent thinking entity, has drawn from life, and which is thus indisputably his own—great or little as it may be.

Such truth seldom sees the light, even in the case of those who are in the habit of writing for the public, for the simple reason that few people can take pen in hand, for public writing, without some touch of pose, or insincerity. The language

of such writing is not an authentic language. It is a dress assumed for the occasion. Nor are the thoughts which a man makes public, as a rule, his deepest and truest thoughts. They may, from a philosophical view-point be deep, but their home is not in the deepest part of him. They are intellect-bred, whereas the thoughts of which I am speaking are imbedded in the very core of the soul. Philosophical depth and subjective depth are very different things. The profoundest speculations may be intrinsically shallow; and, conversely, the simplest of thoughts may spring from the very heart of one's being. Only in the simplest natures—simple, either from extreme littleness or from supreme greatness—do the two profundities coincide. This transparent honesty, which speaks only the truth it knows, we find in children; and then there is a long, long gap—for we find it next only in those exalted natures which are simple, not with the simplicity of childhood, but through some high and spiritual process of inner simplification.

Yet, between these two points, there is a region of his being in which every man is honest with himself; and such of this honesty as he has been able to make articulate goes down into his secret book—there to be the standing record of what he has made of life and what life has made of him. All of it may not be objectively true. A raising of his centre of vision might falsify a great deal of it. But at least for him, as he knows himself, it is true; and, for what it is worth, it is entirely disinterested and honest commentary upon life.

I have sometimes felt that the world would gain if, instead of writing dressed-up articles and books, people with a gift

of the pen could be persuaded to put down in simple language, for the information of others, just a few of the conclusions that they have actually come to about things, instead of the ideas which they think they are expected to put down, or which they have borrowed without even making them their own. So much writing, in all ages, is insincere, not in any deliberately dishonest way, but by reason of the writer's attempts to cover a wider field of thought and experience than his inner living centre of being has really appropriated to itself. Every writer projects a magnified edition of himself, hinting at ranges of knowledge which he has never explored, suggesting thought-vistas which he has never followed up, and making a premature use of sensibilities which are rather latent than actual in his being. This is the reason why poetry, which all but the greatest must write at full-stretch, gives so often the impression of falsity, and why books on the spiritual life so frequently convey a sense of hollowness and unreality. The explanation is that the real man is not there. He is achieving something by an effort. He is not simply allowing his own inwardly experienced truth to overflow spontaneously into words. These sentiments and ideas are not his own; they are what his intellect has taught him to recognise as worthy of utterance. Between them and what he has known and proved for himself there is all the difference between dead and living things; and it is because these inner convictions are alive that one feels they should sometimes be given to the world—no matter of what kind they be.

The true difficulty in the way of such honesty lies in these last few words. An individual's actual philosophy is often profoundly different from that which he professes in speech or writing. Too often, indeed, it is something of which he would be half-ashamed to speak or write. It has a cynical flavour, which he feels might be unpalatable to others, and which he vaguely regards as condemnatory of himself. It sometimes scoffs and questions, where the outer man professes belief and allegiance. It is in almost every instance

an iconoclast, for it is based upon his knowledge of himself; and no man can study himself for a life-time without becoming slightly disillusioned in his estimates of human nature.

Yet, if it be all this, it is also something else—which more than compensates for its iconoclastic character. It is supremely tolerant. The ultimate philosophy of any man, who argues out from his own observed nature to judgments upon the world about him, is, and must be—if he be honest with himself—of an almost absolute tolerance. The very nakedness of the truth, which a long-continued self-observation reveals, is itself the guarantee of a compassionate understanding in his estimates of others; or it *should* be, unless a man is that worst of partisans—one who expects from others a higher standard of thought and conduct than he asks of himself.

Years ago I knew a man (a light of a leading University) who made a point of never going outside the circle of that approved truth, which he had ascertained and tested for himself. His judgments on men and things were all such as he had entered in his own secret book, and which owed no allegiance to any external system of thought or to any man-made conventions and proprieties. He was not as reticent, as many people are, about these inner conclusions of his; and consequently he was considered by many of his acquaintances to be a man of singularly low and unilluminated views about life, too much contact with whom was likely to be dangerous to impressionable natures. Yet those, who knew him better, realised that, although he frankly asserted that he had done with illusions, this had given him a tolerance and an understanding infinitely larger than were to be found in others who professed a more romantic and inspiring philosophy. By lowering his claims upon human nature, he had condoned in advance the failure of human nature to respond to any higher claims. He had arrived at a point of toleration where nothing could shock him or disgust him, or turn him, by revulsion into an enemy of his kind. Human nature being what it was, what

else could one expect, and what ground had a sensible man for blaming it ?

One of his chief contentions was that there is hardly any crime, in the whole catalogue of nefarious doings, which practically every man or woman would not commit, if only it were sufficiently worth their while, and if opportunity and complete immunity were both present. What distinguishes the burglar from the ordinary citizen, he maintained, is not so much a difference in morality or philosophy of life, as a difference in physical courage and in the willingness to undergo discomforts and risks in order to achieve the desired end. Every human being has a latent criminal within him ; and it is largely a matter of fortunate or unfortunate circumstance, whether this malefactor be released or remain chained up in his underground cell. The conventions and restrictions of society are sufficient, in most cases, to keep him under lock and key ; but he is none the less there, and it only needs a slight upsetting of the balance—a strong temptation, or a break-up of social conditions—in order to set him free. Most supreme men of action have achieved their greatness by the simple expedient of releasing the latent non-moralist, while at the same time possessing sufficient power to stifle the protests of society. Indeed, said my friend, it remains an open question whether a man is really the better for suppressing these bolder instincts, or for allowing them free and adventurous play. Even the judgment of the world is undecided on this point. For, while ostensibly praising the virtuous citizen, it has always been ready to applaud and honour the successful bandit—whether he be an ambitious politician or a so-called “ Napoleon of Finance.”

He was particularly quizzical about popularly accepted standards of morality. These, he always asserted, are in most cases not based on ethical considerations at all, but are part of a calculated system of self-defence, by which the more numerous and weaker section of society seeks to protect itself and its own egoistic interests against every kind of

superiority which might threaten them. The dull-willed must be protected against the clever, the feeble against the strong, the ugly against the beautiful ; and particularly must possessors of every kind, who have no inherent right to their possessions, be protected against the encroachments of non-possessors, who have at least the right conferred by need. Society, in the mass, has no ethics. It has only moated and bastioned selfishnesses. “ After all,” he would say, “ one must be honest ; and one has to confess that, in relation to all that sweetens life, the ordinary standards of morality do not work out. It is not so much that the immoral are often charming people—that, of itself, would prove nothing. It is that the highly moral are, in too many cases, the most detestable of people, guilty of what, for commonsense, must be considered as the worst of all crimes, in a world where vast masses of human beings have to live together—namely, of envy, hatred and uncharitableness. The great moral canker of the present age is that it has given to malignity and cruelty the right to pose as virtue.”

He was scarcely more complimentary to the basic instincts which make for social harmony. “ Probe any individual’s nature,” he would declare, “ and you will find vanity at the root of it—the desire to win appreciation and the feeling that such appreciation is merited. Everyone instinctively likes another who has spoken well of him or who (to his knowledge) admires him. Everyone, on the other hand, dislikes those who criticise him or who are not alive to his excellencies. The whole business of social intercourse is one of delicately adjusted mutual flattery. The fact is,” I remember him more than once saying, “ that every individual is an egotist, just because fate has made him an ego. He cannot be anything else, and his whole business in life is to find some place in the world for his ego, which shall be satisfying to its vanity and its sense of individuality. Since, in the last resort, this depends upon his fellows, and since each of them is engaged in the same quest, the thing becomes naturally one of

immense difficulty and can be resolved only in one of two ways, either by ruthlessness or by adjustment. The former is the way of the strong; the latter, the convention by which the weak agree to make up for their lack of strength."

I have quoted sufficiently from my friend's views to show that he was one of those whose judgments on human nature were those of the realist rather than the romanticist; yet, in this, he always declared, the only singularity lay in his being willing to state openly what he thought. Everybody, he would say, holds the same views in their heart of hearts—everybody, that is, who is sufficiently alive to hold any views at all. The difficulty is that society, as it is, is so bolstered up by insincerities and tacit conventions that very few people have the courage to break through the crust of falsehood. The last thing that most people will dream of admitting into their everyday lives is the naked truth. And yet they all know it, and they all know that everybody else knows it. The whole thing is simply a conspiracy of silence. Society exists by imposing standards which nobody, if left to himself, would think of respecting, and which everyone, in his moments of absolutely honest self-communion, regards as futile.

I am afraid that all this will sound, to many of my readers, extremely shocking, and that it may give a false opinion to them of the actual character of my friend. As a matter of fact, so far from being a disillusioned misanthrope, he was the most charitable man I have ever met; and this he claimed, was entirely due to the fact that he was not afraid to be honest. The root of all uncharitableness, according to him, lay in the unnatural hushing up of the truth about human nature. Accept it openly for what it is, and you can no longer condemn it or have any other than the most compassionate feelings towards it. After all, we did not make ourselves, nor did we place ourselves in this curiously constituted world. We are what we are, and the world is what it is—and that is all that

there is to be said about it. The only true philosophy is to accept things as they happen to be, and to extend the utmost charity towards all victims of this insuperable actuality. We should take it for granted, in all cases, that our fellow-beings are acting according to their natures, and that there is for them, in their own inner consciousness, a very good reason for whatever they may happen to do in any particular set of circumstances. If we could understand all, we should, as the proverb says, forgive all. It is only our assumption of an entirely fictitious superiority, for purposes of social convenience, which makes us the harsh judges and the sanctimonious censors that we usually are.

It was not surprising, in view of all this, that my friend, while condemned by the strait-laced, was, for all that, a person to whom people instinctively went when they were in difficulties. They felt that they could speak openly to him, when they could not to another. They also felt that they could expect the fullest sympathy and understanding, and that nothing that they could confide to him would either shock him or repel him, or make him their enemy.

Let us grant that he had an uncomplimentary philosophy—that his views of life were what some would call "low and degraded." But, at the same time, let us grant that, as those who knew him saw to be a fact, these views made him a better and a kindlier friend and counsellor and, in an extraordinary measure, brotherly and sympathetic to all. I leave it to the reader to work out the puzzle and to draw his own conclusions.

Here, at least, was one who had his own secret book, in which he wrote with unflinching honesty, and who—unlike so many others—drew from it openly for the helping and encouraging of his fellows, and did so with good effect.

Which is the better?—the "high" philosophy with its uncharitable condemnations, or the "low" philosophy with its infinite understanding?

Let each reader decide for himself.

## Books of the Month

### Theosophical Teaching—Some Wild Life Studies— Mr. Hardy's Poems

By S. L. BENSUSAN

**W**E must demand of any faith that moves us how far it meets the more growing needs of the years we live in. Theosophists the world over must recognise that they at least are singularly fortunate when they ask this question, because Theosophy does offer practical ideals and does face every grave situation of our times with a large and helpful measure of vision, a definite assurance of a great design of which all happenings however seemingly untoward are the inevitable part.

In December last at Benares on the occasion of the 46th Anniversary of the Society, four Convention Lectures were delivered, the lecturers being Mrs. Besant, Mr. Jinarajadasa, Mr. Krishnamurti and Mr. Arundale. The subjects were Theosophy and World Problems, Theosophy and the Cult of Beauty, Theosophy and Internationalism, Theosophy and the Ideals of Education. The lectures were printed in due course, and are now issued from the Theosophical Publishing House.

I always think that it is hard to bring the ordinary lecture successfully into the domain of cold print. The personality that was behind it when it was delivered to the world, the enthusiasms of the moment, passing between the platform and the auditorium, the sense of inspiration, all these are so extraordinarily difficult to transfer to book form, but what I have noticed about the lectures of our leading Theosophists is that they do bear this transplanting and that even when they reach us between covers their message is apparently unimpaired.

Mrs. Besant remains an optimist and very naturally, because no other type of thinker is of any real use to the world, but

it is not always easy to be an optimist. A very fine courage is required, and this, perhaps, is why Mrs. Besant never fails us, her courage resists all attacks. She holds that, at our present stage in evolution, man answers to and takes joy in the right and not in the wrong, that he is more disposed towards sacrifice than selfishness, and that if he will plan out a specific basis of service and duty to the community, he can move from the social system that is breaking up around us to one that is new and better, instead of falling back upon one that is old and worse. What she urges is that we should apply to the community the spirit of self-sacrifice that inspires our actions towards those who are nearest and dearest to us. In other words, we must think internationally, we must strive to make human brotherhood a living fact rather than a dead phrase or a restricted sentiment. She was addressing an Indian audience, but her views of the World Problem are not limited to India. Particularly she emphasises the responsibilities of leadership and the duties to Society, that all owe who ask anything from Society.

The lecture on the Cult of Beauty was also of singular interest because it dealt with beauty as a unifying force in the world, and as a great principle of the universe. Mr. Jinarajadasa spoke of beauty having a universal cult, so that artists all the world over find and respond to the appeal of the best, no matter whence that best derives. He says "we call the thing beautiful because the Beauty Maker is everywhere, and it is His thought reflected on to the object which then evokes in us a similar thought." There is a very subtle and beautiful conception here. And again he

says "wherever Beauty is recognised, there Brotherhood inevitably results," and he goes on to point out that the true key to Theosophy is its extremely beautiful and philosophical conception of the world.

The lecture on Internationalism aims at helping us to reach the state of understanding which is a condition precedent, and the underlying weakness of patriotism is pointed out, albeit very gently. "The idea of various Gods, sitting in various departments, each ruling a different Nation and waving a different flag, makes us smile. But, ridiculous as it may appear when boldly stated, the result of so-called patriotism works out in that most absurd manner." Mr. Krishnamurti points to the weakness in the League of Nations, which can only be a perfect League when it is a League of all Nations, and he quotes Gladstone who said that the two great interests of mankind were politics and religion, and goes on to declare that so long as these two great forces are kept asunder, we shall have neither a lasting peace nor a contented conscience. He shows how Internationalism is moving through the world and is bringing enemies into friendly relations once again, though he holds that this development is at present often for an immoral purpose, *i.e.*, the exploitation of the needy and the poor. In conclusion he defines an internationalist as one who lives not like an ordinary man, but like a superman, knowing himself as a God and saluting the God in all other men, a contention that sounds oddly in western ears to which it comes with a savour as of presumption. "Behave in your daily life as if you were cherishing the world, and look for the Godhead in the sinner as well as in the saint. It is so easy—so frightfully easy—to be brotherly with a saint, but it is more difficult to find the beauty of divinity in the sinner."

Nobody will say that this kind of address is conventional.

Mr. Arundale on Education is distinctly stimulating. In dealing with the importance of the subject he points out that wars are frequently born in the class-room, and that our history books have always devoted themselves to the things that do

not truly matter—war, royal alliances, births and deaths, treaties. The study of the growth of a people's soul is only just beginning to gain admission as a matter of the moment, and he points out that for those who accept the doctrine of re-incarnation, the child, however young, is an age-old soul. The boy or girl in the infant's school has a consciousness that has passed through all the elemental, the mineral, the vegetable, the animal and the human kingdoms of nature, and we must not allow the youth of the body to deny or obscure this pregnant truth. The child has essential omnipotence, essential omniscience and time in which to make the essential real. Mr. Arundale pleads for the spiritualising of education, and talks of the teacher as the ambassador from the eternal soul to its temporary dwelling place—the body.

It is not necessary to agree with the lecturers, but it is impossible to read what they said last December at Benares without feeling that their contribution to our knowledge is of the most valuable kind, because it is the contribution that stimulates thought. If a man can arrest my attention and force me to consider problems I have ignored hitherto, he has achieved something of value even though we are fundamentally in disagreement. I think that if it were possible to find a large body of intelligent and educated men and women who face Theosophical doctrine with absolute antagonism, they would still admit that there is very much in these lectures that is of real value to humanity at large, and could never have been thought out if great ideals had not possessed the minds of the thinkers. The book is small, the price moderate, and buyers will find that they have "infinite riches in a little room."

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As one who has written a great deal about wild life, I look with a rather critical eye upon nature stories, knowing how difficult it is to find facts that will support theories, and how extremely easy it is to be misled by appearance when one is studying questions of the furtive life

that ranges wood and wold. Yet, in spite of a natural tendency to criticise the views of others as I have so often criticised my own, I confess to nothing but real pleasure in the perusal of Miss Frances Pitt's "Woodland Creatures" (George Allen & Unwin). Not only is Miss Pitt a real observer, one of the painstaking, patient folk who will give long hours in order to establish a minor point, but she is clearly a genuine lover of bird and beast, and when you have an enthusiastic and devoted student of natural history who wields a fluent pen, it is safe to look for enjoyment.

Miss Pitt ranges from badgers to woodpeckers and dormice and bullfinches, from fox to sparrowhawk and kestrel, from rabbit to owl and squirrel, and she concludes with the magpie and the jay. Hers is just the ideal book for boys and girls who are keenly interested in natural history. It states the story of things seen very clearly and very simply, while at the same time there is enough information given to leave the reader well informed. The illustrations are excellent, too, and so far as I have been able to see there is only one serious error, and that is where the author deals with the little owl ("Athene noctua"). She seems to regard it as a bird that does infinite damage, whereas it has been tried and acquitted by expert naturalists during the last couple of years. Speaking as one who knows the bird well, I am sorry to see that it is still persecuted and sorry for any misconceptions that tend to give persecution a fresh lease of life. One little owl that tumbled down the chimney lived with me in the country for three or four years and became very tame and friendly. It was one of the most engaging birds I ever contrived to domesticate, and the idea that it preys mercilessly upon game chicks and game eggs is not well-founded. In point of fact the squirrel, though delightful to watch, is far more destructive and even cruel than the little owl, and of course we have to remember that birds do not understand what cruelty is; they merely follow their appetites and instincts.

The value of a book like "Woodland

Creatures" lies in its power to tempt the young to pursue wild life with nothing more lethal than a camera. I have often insisted and I still endeavour to insist upon all occasions that we have round us an infinite number of potential friends. Birds and beasts would be our loving companions if we would only drop the shotgun and remember that we are the guardians of these younger brethren of humanity. The human instinct does not address itself to cruelty by first intention, it is rather the glamour of sport that does the mischief. The average man and woman are kind to animals, and, in fact, the keeping of pets, always I think with the best intentions, is carried to ugly excess in great cities where cats multiply so freely that many starve, and birds are kept imprisoned behind the bars of tiny cages, though I believe it is against the law to use too small a cage or to keep a dog on a chain. Nothing but education can improve these conditions, but this education is at work and will, I think, become effective. To the task of making it effective such a book as that which Miss Pitt has written is a very genuine and timely contribution.

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When Thomas Hardy, the Nestor of literature and poetry, gives us a book, even when he writes a few verses for some fortunate periodical, we have a sudden and renewed sense of the significance and beauty of words. I think that part at least of the magic of his gift is that he never gives you a superfluous sentence or even phrase. He is like an artist who, with brush and pencil, contrives to express the maximum of significance with the minimum of strokes. In "Late Lyrics and Earlier" (Macmillan & Co., Ltd.), he offers us poems, some written in the years when he lodged in London, an unknown architect, and others that come out of the years we are living through now. And behind the collected work there is a very definite intention which finds expression in the "Apology" that stands for a preface. He wishes to bring about an alliance between religion and complete rationality,

both of which he regards as essential to the well-being of the world. Mr. Hardy claims very properly the right to express his "obstinate questionings" and "blank misgivings," but he will not be called a pessimist, nor should he, for those who know and love his work must realise that he deals truthfully and artistically with life as he sees it. Surely he who paints day of cloud and storm is no more a pessimist than he who gives you a spring landscape at sunrise.

Am I altogether wrong in thinking that from the viewpoint of a theosophist Mr. Hardy's work acquires the strangest interest? Here is a man who has left his mark upon two generations, who is the greatest Victorian man of letters left alive—and in so describing him I am not forgetting either Lord Morley of Blackburn or Mr. Frederick Harrison, each of whom wields a distinguished pen, the former a statesman, the latter a thinker of the first rank. Now Mr. Hardy's work, whether in prose or verse, is touched by a sense of sadness. He is ever asking the age-old question, "why, whither, whence?"; but what would have been his outlook had he accepted the theory of Karma, the theory of reincarnation? It seems to me that in these theories, could he but accept them, lies the resolution of all his difficulties. If the ancient wisdom be accepted, and those who feel the truth of it in their minds are an ever increasing body throughout the world, then we are at once the descendants and the ancestors of ourselves. What we are here and now we have become by reason of our fortunate or unsuccessful struggle on our way through lower realms of life, what we shall be when we return to function once more upon the physical plane, will be decided for us very largely by what we are now, and by what we are doing with our opportunities for good and for evil. This outlook upon life is more interesting where Mr. Hardy is concerned, because he writes, and has long written, as though there were in him some psychic development, some of that extension of faculty, as we call it, that enables men to see visions and to dream dreams. There is nothing in the volume that a greatly

gifted Theosophist might not have written with the solitary exception of the poem, "Voices from Things Growing in a Churchyard."

How far are we justified in translating into terms of personal emotion and experience the utterances of a great poet? I hesitate very much to express an opinion because, although we all know that poetry consists largely in remembered emotions, there is the savour of something akin to impertinence in enquiring too closely into questions that seem rather to belong to the poet than to his readers. Yet it is impossible to be indifferent to the poignancy of certain utterances, not to see in them the reflection of life experience.

Mr. Hardy lives very largely in the past, as indeed we all do when we have passed the meridian, and the dim uncertain road is, on the physical side at least, downward all the way. The striking fact about Mr. Hardy's work is that, although he speaks of the freshness of some early verses as being something no longer recoverable, some of his latest utterances convey to the reader the curious thrill that the late Sir Herbert Tree once assured the writer was a sure sign of an artistic effect achieved. To give an example, there are the lines he calls "Going and Staying." I saw them in the first issue of the "London Mercury," where they stood at the head of a collection of poems, and, although there were only two verses there, they made the rest of the more modern effort absolutely unreadable; a hard thing to say, but literally true.

Then so recently as the time when General Allenby was in Palestine, in September, 1918, to be exact, Mr. Hardy wrote the poem "Jezreel"—four verses—every line of which lingers in the mind. We have not with us to-day a writer who could make the same impression while allowing himself an equally limited scope. Preceding this wonderful poem are some charming lines to Mrs. Hardy—"I Sometimes Think." His sense of life's ironies, that sense which has been mistaken for pessimism, is displayed in a number of poems, of which perhaps, the most remarkable are, "A Phantasy in a Museum

of Musical Instruments," "At Lulworth Cove," "The Chimes Play 'Life's a Bumper'," "The Collector Cleans his Picture," "The Chapel-Organist," "He Follows Himself," and "The Whipper-in." One of his most wonderful efforts is "An Ancient to Ancients," towards the close of the book. It is hard to resist quotation, but I always think that quotation in a case like this is not fair. The book is to be had, and is worth having, and this must suffice. The lines that appeal as

much to me as any are called "The Master and the Leaves." The Leaves tell how they are moving under the influence of spring and summer, and how the Master takes no heed, and all he says is that the cause of his seeming indifference "is too sunk in to say." Those who know Wordsworth's "Ode on the Intimations of Immortality," will perhaps feel that they have the clue. Had Mr. Hardy been a pessimist he might have elaborated it.

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## Books Worth Reading

### THE SELF AND ITS PROBLEMS.

By CHARLOTTE E. WOODS. (Theosophical Publishing House, Ltd. 3s. 6d.)

The Blavatsky Lecture for 1919 with considerable and important additions. The various systems of philosophy are reviewed and discussed and the problems of the Self, of the Not-Self and of the relations between them, clearly presented and examined. The differences between the standpoints of the East and the West are proved to be reconcilable in the light of Theosophical teaching, and it is shown that in the experiences of the mystic is to be found the key to the mystery of being. A most enlightening book to all students, whether of systems of philosophy, of mysticism or of Theosophy.

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### ENGLISH PRISONS TO-DAY.

By STEPHEN HOBHOUSE and FENNER BROCKWAY. (Longman's. 25s.)

A complete account of what prison is to the prisoner, based partly on the personal experiences of the authors, but chiefly on an enquiry, presided over by Sir Sydney Olivier, into the working of our prison system. The conclusions arrived at are a wholesale condemnation of that

system, solitary confinement being one of its greatest evils, the results of such confinement showing themselves in a very high ratio of suicide, insanity and recidivism in those who have been subjected to it. The prisons feed the lunatic asylums and prison discipline has such a weakening effect upon the characters of the men and women who undergo it as to render them unfit for civil life.

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### THE HEALING POWER.

By HELEN BOULNOIS. With an Introduction by T. TROWARD. (Second Edition, revised.) (Rider. 2s.)

The author has no quarrel with orthodox medical methods. Her aim is to give helpful advice to those whose inner peace and happiness are upset by the pains and problems of life.

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### CHRIST AND THE NEW AGE.

By "A MESSENGER." Edited by G. LEOPOLD. (C. W. Daniel, Ltd.)

The diary and experiences of a mystic who claims to have come into direct communication, first with the Master Jesus, and, later on, with the Christ. The diary is followed by a series of

teachings given to the "Messenger" during meditation, and then by a series of questions and answers dealing with animal suffering amongst other acute problems. There is also a summary of the teachings received, drawn up by the Editor, and notes, bearing upon the problems involved, written from the Theosophical point of view. The communications, which, in a large measure are concerned with the Coming of the Christ, are of a lofty character, breathing forth the spirit of devotion and giving evidence of both wisdom and knowledge.

#### INTRODUCTION TO THE BHAGAVAD-GITA.

By DEWAN BAHADUR V. K. RAMANUJACHARYA, B.A. (Theosophical Publishing House. 3s.)

The author of this valuable commentary is a man of affairs. He is President of the District Board, Tanjore, and was formerly a Member of the Madras Legislative Council. Mr. Jinarajadasa, who has written a foreword to the book, says: "Mr. Ramanujacharya belongs by tradition to that great reformation of Hinduism which was initiated by Shri Ramanujacharya. He has ventured in one or two places to differ from the ancient tradition, as also to draw upon the knowledge which he has gained through Theosophy, which shows all the more that he is not hide-bound by ancient traditions simply because they are ancient." The author, in studying "Light on the Path," found that this book and the Bhagavad-Gita threw much light the one upon the other, and the results of his study are incorporated in this "Introduction."

#### THE TEMPLE OF SILENCE.

By Dr. and Mrs. HOMER CURTISS. (Curtiss Philosophic Book Co. 50c.)

One of the Gems of Mysticism Series of Pocket Editions. A concise and helpful treatise upon silence as a definite state of spiritual consciousness. It is an admirable

little work and stands out from the mass of small devotional books by a clear and true insight into mysticism.

#### THE DIVINE MOTHER.

By Dr. and Mrs. HOMER CURTISS. (Curtiss Philosophic Book Co. 50c.)

A pocket edition of another of the Gems of Mysticism Series. The subject is the awakening of humanity to the recognition of the Kingdom of Heaven, not as an after death state, but as a state of spiritual consciousness to be attained here and now, a state in which the divine within us grows and unfolds, becomes definite and vital.

#### ASTRO-PSYCHOLOGY.

By LAUREL MILLER. (Metaphysical Publishing Co. \$3.00.)

An attempt to establish the link between the positive and metaphysical worlds. The author lays claim to information gained by a form of clairaudience which she terms Interior Communication. Her statement that there is a wealth of scientific marvels coming to humanity out of the ether is in line with general scientific expectation; but she sets forth also new and interesting ideas regarding the application of astrology and numerology and includes an ingenious chart which arranges in concise form her conception of astrological, numerological, kabbalistic and zodiacal correspondences.

#### IMMANENCE

O God, if in the mountains Thou hast place,  
If in the purling brook or rushing stream,  
Or in the "chance" grown figments of a dream;  
If in the wayward ways of youth or grace  
Of prattling child whose eager arms embrace  
A loving mother's form, or in the gleam  
Of sun on water drops that jewels seem:  
O God, where'er Thou art, show me Thy face.

To me be as a mother's love for child;  
As are the rain drops after long fierce drought;  
Be more than passion of two lovers blent;  
Fierce as the flame of sacrifice, or mild  
As is a life-long nun with face devout;  
Be Thou an ever present sacrament.

JOHN VERENE.

# Barbarities of Civilisation

By A. G. ALLEN

AS Humanity progresses along the Evolutionary Path the idea of inflicting pain on any sentient creature will become abhorrent to all sensitive people. The more sensitive the person is, the more he becomes aware of the vast volume of pain and suffering that exists around him ; it affects him in subtle ways, unknown to those of a coarser type, and he becomes anxious to do what he can to stem this river of cruelty, caused more often than not by thoughtlessness and ignorance. Such people, when they begin to make enquiries into the sufferings of animals, must of necessity feel gratitude to "The Order of the Golden Age," whose headquarters are at 155, Brompton Road, S.W. This Order has unveiled many things in connection with the fur traffic which make one wonder that such iniquities are allowed to go on unchecked in civilized countries ; and the head of the Order has very kindly given us permission to make use of the data which has been collected, in order that this knowledge of the way in which (through ignorance) we are treating our younger brothers may be carried round the world through the pages of this our International Magazine.

For, whether we like the idea or not, we are all responsible for these cruelties, until we protest and see to it that our protests end in the education of the Public Conscience.

Well-dressed women, wearing handsome furs, are every whit as responsible for these happenings as are the trappers and the sellers of the skins, for they create the demand.

To quote from one of the pamphlets issued by The Order of the Golden Age :

"Most skins used for furs are obtained by catching their owners in traps, and

death in such cases comes usually at the close of hours or even days of the most intense suffering and terror. The principal device used by professional trappers is the steel trap, the most villainous instrument of arrest that was ever invented by the human mind. It is a not uncommon thing for the savage jaws of this monstrous instrument to bite off the leg of their would-be captive at a single stroke.

"If the leg be not completely amputated by the snap of the terrible steel, it is likely to be so deeply cut as to encourage the animal to gnaw or twist it off. This latter is the common mode of escape of many animals. Trappers say that, on an average, one animal out of every five caught has only three legs. A trapper told me recently that he caught a musk-rat that had only one leg. The poor remnant was caught by the tail.

"In order to guard against the escape of the captive by the amputation of its own limb, trappers are advised by their guide-books to use traps with small 'pans,' so that the limb of the creature, coming directly in the centre of the trap, will be clutched close up to the body. No amount of self-mutilation can then free the unfortunate. It is doomed. It may gnaw its fettered foot, and, in the frenzy of its agony, break its teeth on the unyielding steel, but it can never get away.

"The 'spring-pole' is another device used by trappers to prevent the escape of their prey, and at the same time ensure it from destruction by other passing animals. This consists of a flexible pole set in the ground near the trap. The upper end of the pole is bent down and fastened in such a way as to be liberated by any slight wrench. The chain of the trap is fastened to the pole, and when the creature is caught, its struggles to escape,

we are told, 'are often so violent as to break a stout trap or chain,' release the pole, and the trap and the prisoner are jerked into the air and held there. Here the unhappy captive must hang until it starves to death, or freezes, or perishes from thirst or pain, or until the particular 'paragon' who carries on this accursed business comes along and confers on it the benefit of knocking out its brains.

"The poor creature may have to hang in this distressing condition for a day or two, or even a week, suffering agonies no pen can describe, including the pains of inflammation, rendered many times more excruciating by the thousand fruitless struggles of the distracted sufferer to escape. 'I am ashamed,' says Prof. J. Howard Moore, who writes this little pamphlet, 'of the race of beings to which I belong.'"

Now, after all, furs are luxuries and not necessities, and if after reading of these cruelties any man or woman can approve of the use of skins, can see people wearing fur and not feel the pain and terror that hangs round them—are they really fit to be called human?

To see furs, all ready dressed and made up, in the shop window is one thing; to cast the imagination backwards and see all that went before is another side of the story, and one that will not bear thinking about.

Surely it can be nothing but ignorance that makes such a state of affairs possible?

Imitation furs, which include astrachan, broadtail, caracul, seal, mole and beaver, are now available; they are quite as warm as the actual furs, and they can be obtained at most of the leading shops in London.

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## International Federation of Societies for the Protection of Animals

By GERTRUDE BAILLIE-WEAVER

**M**ADAME MAUGHAM'S Bulletin for the quarter comprising the months of April, May and June reached England the end of July, too late for the summary of its contents to be included in the August number of THE HERALD OF THE STAR.

The Bulletin contains reports from Switzerland, Finland, Russia, England, Scotland, Ireland and Spain.

In Switzerland each of the twenty-four cantons has its own laws, but reports for the last quarter are sent from only two of the cantons, Geneva and Vaud. The Geneva Society for Animal Protection was founded in 1868 and numbers over 1,200 members. It has succeeded in obtaining two months' grace for the payment of the

dog tax, it prosecutes in cases of cruelty, feeds birds during the cold weather, looks after the aquatic birds on the Ile Rousseau, and is active in the humane education of children. Its efforts are furthered by the support of the legislative and municipal authorities and of the police. There is in Vaud an animal protection society and also legislation dealing with cruelty to animals, dating from 1876. The Society, whose headquarters are at Lausanne, has a membership of 1,100. A magazine, *L'Ami des Animaux* (the Animals' Friend), published every two months, is the joint organ of the societies of Geneva, Vaud, Neuchatel and Fribourg.

The Helsingfors Society, the mother society of fourteen others, has been through a difficult time owing to the late political

upheavals in Finland. Madame Ullner, the President of this Society has organised a humane education campaign. She has a Rest Home for horses, and lately the cab drivers of Helsingfors asked the Society to provide a bathing station near the town where they could wash their horses. The Society is active in bird protection; it organises an annual "Animal Day"; and clergymen preach on kindness to animals once a year.

The report from Russia states simply that no private society can exist at present, and that, in the great loss of human life, animal life is not taken into account; but expresses the hope that animal protection will be started again on the first opportunity.

In England recent legislation forbids not only physical cruelty but the teasing and frightening of animals. Fights between animals are illegal; coursing is illegal unless the animal coursed has a reasonable chance of escape; operations on farm and all domestic animals must be performed under humane conditions. When a person is convicted of cruelty to an animal, the Court has the power to take the animal from such person, and, when necessary, to have it destroyed. A great campaign to make the use of the humane killer compulsory throughout the country is in progress, and Miss Violet Wood, of the Council of Justice to Animals, has greatly helped the campaign by proving through her practical demonstrations with the killer that it is completely effective.

In Ireland the Ulster Society is particularly active in the direction of humane slaughter and also in trying to improve the conditions of animal transport. It strongly opposes the training of animals for public performances, and is doing its utmost to induce the Government to include humane teaching in the education curriculum.

The Scottish Society, the headquarters of which are in Edinburgh, has twenty branches and employs ten inspectors. It works energetically against all forms of cruelty to animals, especially against vivisection, and is active in the direction of humane education, in which direction

it is supported by the education authorities. There are in Scotland many kindred societies.

In Spain the protection of plants is added to the protection of animals. The sale of blinded birds is illegal, and when such sales are detected, the birds are confiscated and the offender is fined. Hunting during the breeding season is forbidden, also in snow, storm or fog. Tame pigeons may not be shot within a mile of a village; dog fights and cock fights are not allowed; there are also penalties for the overloading and violent beating of horses, and horses who are lame or ill may not be worked.

The Austrian report shows the difficulty of furthering the cause of animals in the present depressed condition of the country. It suggests that the ill-treatment of animals, as seen in the streets, is the outcome, to a large extent, of drunkenness on the part of those in charge of them.

Mrs. Emilie Sharpe's report from America is of so much interest that I give it almost in full, as follows. "Star Centres in America, taking up the 'protection of Animals' work, are joining work with the local humane societies, the American Humane Society (National) and the New York A-V. Society. New A-V. societies are being organized in many States. In the large cities there is generally an agreement with the City Council and the Board of Health that universities may get animals from the Pound for vivisection. The Star Centre in Denver, Colorado, is fighting the City Council vigorously against this, and with the help of the local T.S. and other societies an effort will be made to get an A-V. Bill before the next State legislature. The Star secretary at Denver, Mrs. Kramer, is working valiantly against vivisection. In St. Louis, Mo., the City Council had passed an ordinance allowing vivisection at hospitals and clinics, but an A-V. Society is being organised. Our Local Representative and several Star members attended the first meeting and explained what the Order stood for. At Pittsburgh our Local Representative belongs to the Animal Rescue League, which has a farm for stray animals.

"At Atlanta the Star Centre is taking advantage of a New Thought Convention in July to distribute A-V. and Jack London Club literature besides Star pamphlets. At Louisville, Ky., our Representative is the Pound Secretary for the Kentucky Animal Rescue League and splendid work is done. It is good to see the long monthly list of dogs and cats placed in homes; treated; returned to owners; and some humanely put to death. The university vivisectioners, as usual, put in a claim for their share of victims. Ten Star members belong to the League. On Humane Sunday a circular was sent to the ministers in the town asking for their co-operation in the work of the League. The 'Louisville Herald' is responsive in this work, publishing pictures and accounts of the animals. In Berkley, Cal., ten Star members are active in all forms of animal protection. The Rochester, N.Y., Centre has always worked with the humane societies, and opposes, when possible, vivisection and inoculation. Fremont, Nebr., is also taking up the work.

"Humane societies in America are working against cruelties in the transport of food animals. A proposal is to kill the animals before shipping and send the meat in refrigerator cars. Another movement is on hand to improve slaughtering methods. Dr. F. Rowley, President of the Massachusetts S.P.C.A., is now in Europe studying more humane methods. Another great cruelty is the starvation and lack of shelter in winter of live stock on the vast western ranges. Cattlemen, especially in Oregon, are advising that as there has been a good hay crop the cattle be fed when deep snow falls, even if hay has to be bought. The long agony of animals in the trapping business is another cruelty. One trapper says that there is hardly a fur but represents the long fearful agony of an animal in the trap, often for days. Women can remedy this by doing away with furs, which even a noted trapper says are not necessary."

This account from America ends the Quarterly Report.

## Life and Letters

# Serbian Folk Stories

From the Collection translated by GILBERT DETHICK

*"We Serbians have every reason to be pleased that now the only collection considered as the classical one is translated, and so ably translated, into English."*

CHEDO MIYATOVICH,  
Former Serbian Minister to the Court of St. James's.

## VI.—THE TWO PENNIES

**T**HERE was once a poor man who tried all ways to make a living. At last, one day, he gathered a sackful of moss, put some wool on the top and took it to market meaning to sell it for a sack of wool.

On the way a man joined him who was also going to market with a sack of oak-apples which he meant to sell as nuts, having put some nuts on the top.

Each asked the other what he had in his sack? And one said he had wool, the other that he had nuts. On which they agreed

to exchange their goods there on the road.

He with the moss wanted money as well, trying to make out that wool was worth more than nuts, but, seeing that he of the oak-apples would not give any, but would only barter one for the other, he thought to himself that, after all, nuts were always better than moss, and at last, after much bargaining, they agreed that he of the oak-apples should pay the other two pennies. As, however, he had no money on him, he was to owe them, and for greater security they swore comradeship. After exchanging their sacks they hurried off in opposite directions, each thinking he had outwitted the other, but not until they emptied the goods out of their sacks at home did they discover that in reality neither of them had been cheated.

After some time he of the moss set out to find his comrade, and to ask him for the two pennies, and finding him in service with the village priest, he said to him: "Comrade, you have deceived me," to which the other replied: "By God, Comrade, and so you have me!" Then he asked for his two pennies, saying that which was agreed on and confirmed by a bond of friendship must be paid. The debtor acknowledged that he ought to pay, but made the excuse that he had no money. "But," said he, "my priest has a deep pit behind his house, to which he often goes, and doubtless he has stored money and things of great value there. We will go there this evening, you shall let me down into the pit and when I have plundered it, we will divide, and over and above that I will give you your two pennies." The other agreed. And when it was evening the priest's servant took a rope and a sack, and when they came to the pit he crept into the sack, and his comrade fastened the rope tightly round his waist and let him down into the pit. When he got out of the sack and, feeling about him, found nothing but corn, he thought: "If I tell my comrade that there is nothing here, he is capable of going away and leaving me here in the pit, and what would the priest say if he found me here in the morning?"

So he crept back into the sack, fastened himself to the rope, and called up: "Brother, pull the sack up, it is full of all kinds of things!" But, whilst the other was pulling the sack up, he on his side thought: "Why should I share this with my comrade? I had better carry it off for myself and let him get out of the pit as best he can!"

So, taking the sack, with his comrade inside, on his shoulders, he hastened through the village, and the dogs followed, barking. As he grew tired and let the sack sink lower under his shoulders, the comrade cried from inside: "Brother, hoist the sack higher, the dogs are biting me," and when the carrier heard this he threw the sack on the ground. Then he in the sack said: "Brother, would you deceive me thus?"

"By Heaven! And you also have deceived me!" answered the other.

And after much talk he who owed the two pennies promised that he would certainly pay them next time the other came, on which they parted.

A long time afterwards, he who was in the priest's service had earned his own flock and had married. One day, as he was sitting at the house door with his wife, he saw his comrade afar off, coming straight to his house and he called out: "Wife, here comes my comrade to whom I owe two pennies, and now I know not what to do, for I promised to pay him when he should find me again. I will lie down in the house, and do you cover me up and then feign to be overwhelmed with grief and lament, and tell him that I am dead, and he will certainly go away again."

With these words he went into the house, lay down on his back and crossed his hands, whilst his wife covered him up and set up lamentations. Meanwhile the comrade appeared in front of the house, and calling out a "God bless you" asked if this were the house of such and such a man, and the wife, writhing on the ground, answered: "Yes, alas! woe is me! He is lying dead in the house!" "God have mercy on his soul!" said the comrade. "He was my comrade, we worked and

traded together and now I have found him thus, it is fitting that I should stay and follow him to his grave and throw a handful of earth on his coffin."

The wife said it would be too long for him to wait for the funeral, he had better go away again. But he answered: "God forbid! How could I desert my comrade thus? I will wait, even should it be three days before he is buried."

When the wife whispered this to her husband inside the house, he told her to go to the priest and say that he was dead, and they should carry him into the church (around which lay the graveyard) and perhaps the comrade would then go away.

So the priest came with some men, laid the apparently dead man on a bier, carried him to the church and placed him in the middle of it, so that he, according to custom, should pass the night there, and be blessed and buried on the following day. When the priest, with the others, was about to leave the church, the comrade said that he could not leave his brother alone, the brother with whom he had sworn comradeship, with whom he had had so much to do, with whom he had eaten bread and salt, but would watch by him the whole night. So he stayed in the church.

In that very night robbers chanced that way, having robbed a castle somewhere and taken much money, garments and weapons, and when they came to the church and saw a light in it, they said among themselves: "Let us divide our plunder in this church." But the comrade, when he saw armed men coming in to the church, hid himself in a corner, whilst the robbers sat down on the floor, and began to divide the money in their helmets, the weapons and the rest of the booty, as their custom was. On everything they agreed, save about one sword, some of them fancying that it had a particular value. Then one of them took it in his hand, sprang to his feet and cried: "Wait! I will just try it on that dead man. If the sword be as you say and I strike off his head with one blow, then truly, it is a good sword!"

With this he approached the bier, but in that instant the apparently dead man rose up, crying aloud: "Dead men, where are you?" And his comrade in the corner replied: "We are here and all in fighting trim!"

Then he who held the sword, cast it from him, the other robbers sprang to their feet, leaving all they had piled up and fled without even looking round.

Not until they were far away did they stop and the robber Captain said: "In God's name, brothers! We have gone over hill and dale, by night and by day, we have fought, taken castles and towers by storm, and have never feared aught, until this day we are afraid of dead men! Is there not one amongst us here who dares go back and see what is going on in the church now?"

Then one said: "I will not"; a second, "I dare not"; a third, "I would rather cross swords with ten live men than with one dead!" until at last there was one who took upon himself to go, and he went back and crept softly to the church window, to try and see what was going on within. Meantime the comrades had divided between them all the gold, the arms and the garments of the robbers, but had quarrelled again about the two pennies and were almost on the point of taking each other by the hair. The robber standing outside the window could hear nothing except the cry: "Where are my two pennies? Give me my two pennies!"

All at once he who owed the pennies caught sight of the robber peeping through the window, and as quick as lightning, stretching his hand out of the window, he tore the cap from his head and gave it to his comrade saying: "There, take that for your cursed two pennies!"

Terrified, the robber fled from the spot and when he overtook his companions he cried: "Brothers, let us thank God that we got off with our lives! We divided the money with our helmets, but now the dead are risen in such numbers that there are scarce two pennies apiece for them. One, indeed, got none at all and they tore the cap from my head and gave it to him instead!"

# Joseph de Maistre, précurseur de l'Ordre de l'Étoile

By DR. GEORGES MEAUTIS

(Professor of Greek Literature at the University of Neuchâtel.)

**C**E titre semble un peu paradoxal et pourtant comme vont le montrer quelques fragments des "*Soirées de St. Pétersbourg*" que je vais citer il est strictement, entièrement exact. On connaît du reste trop peu Joseph de Maistre, ce penseur profond, austère, cette âme d'airain. On ignore qu'il subit l'influence des idées maçonniques à une époque où la Franc Maçonnerie n'était pas ce qu'elle est maintenant mais où elle groupait toute l'élite du XVIII<sup>e</sup> siècle dans un immense espoir vers un avenir meilleur. C'est peut-être à cette influence qu'est dû des passages comme le suivant (*Soirées de St. Pétersbourg*, édition de la Renaissance du livre, p. 177) :—

" Les savants européens sont dans ce moment des espèces de conjurés ou d'initiés, ou comme il vous plaira de les appeler qui ont fait de la science une sorte de monopole et qui ne veulent pas absolument qu'on sache *plus* ou *autrement* qu'eux. Mais cette science sera incessamment honnie par une postérité *illuminée*, qui accusera justement les adeptes d'aujourd'hui de n'avoir pas su tirer des vérités que Dieu leur aurait livrées les conséquences les plus précieuses pour l'homme. Alors toute la science changera de face ; l'esprit longtemps détroné et oublié, reprendra sa place. Il sera démontré que les traditions antiques sont toutes vraies ; que le Paganisme entier n'est qu'un système de vérités corrompues et déplacées ; qu'il suffit de les *nettoyer* pour ainsi dire et de les remettre à leur place pour les voir briller de tous leurs rayons. En un mot, toutes les idées changeront et puisque de tous côtés une foule d'élus s'écrient de concert : VENEZ,

SEIGNEUR, VENEZ pourquoi blâmeriez vous les hommes qui s'élancent dans cet avenir majestueux et se glorifient de le deviner ? "

Après avoir montré que le nombre 3 se retrouve partout, que la première révélation s'adressa à un peuple restreint, que la seconde fut limitée dans l'espace et dans le temps, que la religion chrétienne n'a plus la vitalité qu'elle avait autrefois ; après avoir exposé combien le sentiment religieux diminue partout ; de Maistre continue par ces lignes vraiment prophétiques :

" Contemplez ce lugubre tableau : joygnez y l'attente des hommes choisis et vous verrez si les illuminés ont tort d'envisager comme plus ou moins prochaine une troisième explosion de la toute puissante bonté en faveur du genre humain. Je ne finirais pas si je voulais rassembler toutes les preuves qui se réunissent pour justifier cette grande attente. Encore une fois, ne blâmez pas les gens qui s'en occupent et qui voient, dans la révélation même, des raisons de prévoir une révélation de la révélation. Appelez, si vous voulez, ces hommes *illuminés* ; je serai tout à fait d'accord avec vous, pourvu que vous prononciez le nom sérieusement.

" Vous, mon cher Comte, vous, apôtre si sévère de l'unité et de l'autorité, vous n'avez pas oublié sans doute ce que vous nous avez dit, au commencement de ces entretiens, sur tout ce qui se passe d'extraordinaire dans ce moment. Tout annonce, et vos propres démonstrations mêmes, le démontrent, *je ne sais quelle grande unité vers laquelle nous marchons à grands pas*. (C'est de Maistre qui souligne). Vous ne pouvez donc pas, sans vous

mettre en contradiction avec vous-même, condamner ceux qui *saluent de loin cette unité*, comme vous le disiez et qui essaient, suivant leurs forces, de pénétrer des mystères si redoutables sans doute mais tout à la fois si consolants pour vous."

À ces lignes prophétiques qui montrent que de Maistre a prévu le retour du Grand Instructeur des mondes, de Celui qui doit donner une vie nouvelle à toutes les religions, et leur fera sentir leur unité profonde, de Maistre ajoute encore ceci, qui répond à une objection que l'on entend souvent formuler :

"Et ne dites point que tout est dit, que tout est révélé et qu'il ne nous est permis d'attendre rien de nouveau. Sans doute que rien ne nous manque pour le salut ; mais du côté des connaissances divines, il nous manque beaucoup ; et quant aux manifestations futures, j'ai comme vous voyez, mille raisons pour m'y attendre, tandis que vous n'en avez pas une pour me prouver le contraire. L'Hébreu qui accomplissait la loi, n'était-il pas en sûreté de conscience ? Je vous citerais, s'il le fallait, je ne sais combien de passages de la Bible qui promettent au

sacrifice judaïque et au trône de David une durée égale à celle du soleil. Le Juif qui s'en tenait à l'écorce avait toute raison, *jusqu'à l'évènement*, de croire au règne temporel du Messie ; il se trompait néanmoins, comme on le vit depuis ; mais savons-nous ce qui nous attend nous-mêmes ? *Dieu sera avec nous jusqu'à la fin des siècles les portes de l'enfer ne prévaudront pas contre l'Eglise etc.* Fort bien ! en résulte-t-il, je vous prie, que Dieu s'est interdit toute manifestation nouvelle et qu'il ne nous est plus permis de nous attendre rien au delà de ce que nous savons ? ce serait, il faut l'avouer un étrange raisonnement."

Telles sont les graves paroles de Joseph de Maistre, le grand croyant. Les raisons qu'il avait de croire à une révélation nouvelle ne sont-elles pas encore plus probantes après la guerre mondiale qu'après la Révolution Française ? Toutes les nations ne sont-elles pas saisies de ce vaste désir d'unité et de compréhension dont parlait déjà de Maistre ? Puissent toutes les forces d'unité, de fraternité à l'œuvre préparer la venue de Celui que nous attendons.

## A Member's Diary

August 21st, 1922.

INTERNATIONAL PEACE CONGRESS—STAR WORK IN RUSSIA—A NEW THEORY—  
DR. BESANT'S RETURN—THE WORLD'S PALACE IN BRUSSELS—  
INTERNATIONAL COMMUNITY—PROTECTION OF ANIMALS.

**T**HE twenty-second International Peace Congress which met in London from July 25th to 29th gave striking proof of the growing strength of the peace movement all over the world. More than twenty different nations were represented, including France, Germany, Austria, America, Belgium, Denmark, Japan, Italy, Norway, Poland, Switzerland, Hungary, New Zealand; and the foreign delegates expressed unanimous appreciation of their friendly reception in this country and of the enthusiastic spirit of the Congress. In spite of the excellent work of the interpreters, one could not help wishing that it had been possible to use Esperanto throughout the proceedings.

At the opening session at the Mansion House an official welcome was extended to the delegates by the Lord Mayor, and Mr. H. A. L. Fisher, President of the Board of Education, brought

messages from the King and the Premier. He was warmly applauded for his statement that it was the desire of the British Government that Germany should apply for admission to the League of Nations this year. The populations of the world were sick of war, he said, but the peace was rather one of lassitude than of conviction. Physical disarmament had been imposed upon the vanquished, but we had not advanced many miles along the path of moral disarmament. The will to peace must be made so strong that it would occupy a commanding place in determining the policy of State. Among other speakers were the Bishop of London, Monsignor Grosch (representing the Archbishop of Westminster), the Chief Rabbi, Rev. Thomas Nightingale (of the Free Church Council), Lady Aberdeen (representing the International Council of Women), and Senator La Fontaine (President of the whole Congress).

The delegates enjoyed delightful opportunities of social converse at a garden party given by Sir Arthur and Lady Crosfield in their beautiful grounds at Highgate and at a reception in Central Hall, Westminster, given by Lord and Lady Parmoor. At the meeting which closed the garden party the speakers included the Greek Minister, Mr. Katayama of Japan, Mme. Lavinskaya of Russia, Mr. Baillie-Weaver (in the chair), Lady Parmoor, and Lady Courtney, who seemed to express the whole spirit of the Congress in her short speech. Referring to the last Peace Congress held before the war, which, no doubt, ranked with the majority as a failure, she maintained that its failure was only apparent. "I believe," she said, "that no good thought and no good feeling ever die. 'No accent of the Holy Ghost this heedless world has ever lost.'"

One of the most impressive events of the Congress was the special service in St. Paul's Cathedral, when a very outspoken sermon was preached by the Dean. The war, while it lasted, said Dean Inge, seemed to us to have been caused by the deliberate wickedness of an abstract demon called Germany, and Germans were persuaded that similar abstractions called Russia, France and England were the criminals; but now it seemed that we had all been stark mad together, and as Europeans, as Christians, as civilised men, we were called to penitence and reconciliation. It was the Christian method to overcome evil with good. It did not always succeed, but the opposite method of driving out devils by Beelzebub invariably failed. The human heart was like water; it froze at a certain temperature, and melted under the influence of warmth.

Four Commissions were appointed at the beginning of the Congress to discuss various international problems, and these afterwards reported their decision to the public sessions at Central Hall, Westminster. Lord Parmoor, presiding over the session on "The Economic Restoration of Europe," urged that it should be based on international co-operation. Sir George Paish, reporter of the Commission, declared that the Versailles Treaty was blocking the road to prosperity and injuring not only the nations directly concerned, but the entire world. Amongst the speakers were M. Lindhagen, the Mayor of Stockholm, Sir Thomas Barclay, Mr. J. A. Hobson, Professor Consentini of Turin, and Dr. Metzgar of Austria. A number of resolutions were adopted, including the reduction of the Reparations payment, withdrawal of the Armies of Occupation, mutual cancellation of inter-Allied debts, creation of an international loan, and abolition of restrictions on international trade.

The chair was taken by Mr. J. R. Clynes, M.P., at the session on the League of Nations, of which Senator La Fontaine was the reporter, and a vigorous speech was made by Lord Robert Cecil, who urged that the authority of the League of Nations should be increased so that it could deal with reparations and other important questions of the day.

The third session dealt with the Control of Foreign Affairs through Parliaments, and was presided over by Sir Donald Maclean, M.P., who said that for hundreds of years foreign affairs had been the special preserve of a very special class in all communities. M. Le Foyer (ancien député), reporter of the Commission, gave a most eloquent and forceful exposure of the evils of secret diplomacy, and Mrs. Swanwick pleaded the necessity of a democratic control of foreign policy. The interests of the masses of the people, she said, were peaceful interests.

Mr. Charles Roden Buxton was in the chair at the session devoted to Actualités (Current Questions), and the reporter of the Commission was Professor Quidde. A resolution demanding complete disarmament was adopted with acclamation and other resolutions were passed dealing with the Rights of Minorities and the Self-Determination of Peoples. The most rousing speech of the session and, indeed, of the whole Congress was that of Mr. George Lansbury, who called on his hearers to refuse to fight under any circumstances, whether in war or revolution, whether against white, black or yellow men, because it was contrary to the law of love. Amongst the speakers were Mr. Fenner Brockway, representing the International No More War Movement, who also urged an unconditional refusal to fight, Dr. Haerberlin of Switzerland, Professor Osterreich of Germany, M. Sorel of France, M. René Valfort of France, Herr Von Gerlach of Germany, Lady Parmoor, Miss Catherine Marshall and Mr. Langdon Davies.

At a public meeting an opportunity was given to the foreign delegates to express their opinion on general questions of peace and war, and this was one of the most interesting events of the Congress. The chair was taken by Mr. H. Baillie-Weaver, and the speakers included Dr. Nitobe of Japan, Mr. Deerin Call of America, Miss Lind-Af-Hageby (who represented the Swiss Union Mondiale de la Femme pour la Concorde Internationale), M. Le Foyer of France, Dr. Pohle of Germany, Dr. Broda of Switzerland, Dr. Olga Misar of Austria (who urged women to bring up their children in the determination to refuse to fight), M. Favre of Switzerland, Mme. Moudra of Tchecho-Slovakia, Dr. Gamillsghog of Tyrol and M. Urmkoff of Macedonia.

At a special session on "The Pacifist Philosophy of Life," organised by the League of Peace and Freedom, the chair was taken by Mr. Carl Heath, and the speakers were Mrs. Swanwick, Mrs. Baillie-Weaver (who maintained that until we ceased to be cruel to animals the pacifist philosophy could never be realised), Professor Krauterkraft of Italy and Dr. Spira of Germany.

Great credit is due to the joint secretaries of the Congress, Mr. Ben Spoor, M.P., and Miss M. H. Huntsman (both of the National Peace Council), and Rev. H. Dunnico (of the Peace Society).

A MEMBER writes from Russia :—" Petrograd.—We have group-work in different parts of the town, so that every day some group is working in the town, and once a week all the groups are working in all parts of the town at the same hour. When Dr. Timofeevsky had his Sanatorium out of town, many Star members joined the work, and we had every day meetings in small groups, which from time to time had conjoint meetings. In this Sanatorium we had the possibility of working as a Star community, which nursed the sick in His Name and was able to do a great deal and tried to cure the sick by beauty in the form of music, slides accompanied by music and by beautiful surroundings. We began this work last August, and I shall never forget the day when, preparing to meet the train which brought the sick, our little "Committee of Beauty" met in the forest and discussed how we would welcome them. The rooms were all decorated with flowers and green twigs, the table was laid for dinner, and we went in white nursing aprons, with flowers, to the station; we awaited the train in deep silence, as if we were expecting the Lord Himself with the sick; and when the engine whistled behind the forest, we had the definite sensation that He was approaching Himself. It is impossible to describe the beauty of it all; truly heaven and earth were united on the shore of the sea, under the rays of the sun and in the waves of our love for the suffering. In their persons we welcomed Him, bore Him carefully ourselves on stretchers, wheeled him in chairs and helped Him to walk. For Him were the garlands with words of welcome, Him did we feed and put to bed. On the evening of that day we walked on the beach; the moon and the stars shone brightly and were reflected in our modest silver stars; all that was so beautiful, so perfect, as a life in a Star community. But the dark powers did not suffer this to be, and quite destroyed this form. Now the Stars are again dispersed and in memory of that perfect time we grafted into a tree in the forest a small silver star on the spot where we discussed how to organise the whole thing and how to meet the Lord in the person of the sick. Nobody sees this star, and nobody will destroy it; it will gleam in the wood until the tree, a young pine, will grow and get old; it will shine, night and day, in His Name, till the time will come when we shall meet Him again without fear of persecution. But what we have done is a priceless experience of what may be realised as a Star Community.—The leaders of each group meet once a month and communicate their thoughts about the work and their experiences, enriching thereby each other. In each group every Star member knows that he or she is responsible and must be ready to take the leadership in a new group. We are preparing in this way to spread far our ideas by work in numerous small groups, the only work possible here. Besides, every group must feel itself a member of the Star family, working mentally at the idea of a life in common,—as if they were

chords ready to unite in one orchestra. Our members feel strongly their individual responsibility in the work of perfecting their own natures in order to attain the perfection of the fold which is expecting its Shepherd.

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D R. ANNIE BESANT has returned home after her brief visit to Australia, and we are glad to learn that she seems in the best of health and spirits. Dr. Besant seems to thrive on labour which would produce acute fatigue in most people. We take the following account of her doings in Sydney from *New India*.

"INDIAN OCEAN, JUNE 16th.—It is quite a long time since my last letter was written, but this is, none the less, the next mail, and I shall post this at Colombo. We left Fremantle on June 9th, and will arrive on June 18th. But I must go right back to May 21st, in Sydney.

"Sydney continued to give me huge audiences in the New Theatre, the Opera House and the Conservatorium—the latter a very good Hall for speaking in and with a pleasant atmosphere. Smaller meetings were held in the Communist Hall—where the Union Jack and the Australian flag, contributed by us, made a curious contrast with the revolutionary mottoes on the walls—on Education and National Building; in the Bishop Hall on "Women's Work," for the Women's Union of Service; in the University Hall to Students, on "The Future of India"; for the Australian section on Empire Day, on "Theosophy and the Commonwealth"; in the Liberal Catholic Church on "The Value of Heaven," and "Man, the Master of His Destiny." The Students gave me a delightful meeting, full of life and eager interest; it is always good to speak to the future makers of the country. Then there were invitation meetings, where I spoke briefly on India's claim to Freedom, such as a lunch given by the Directors of the Great Sydney weekly, the *Sunday Times*, for which I afterwards wrote two articles on "India's Past and Present." As I sat next to Mr. Holman, the late Premier of N. S. Wales, I had a very interesting conversation. Then there was a citizen's At Home given by Dr. Bean in the parlours of the Town Hall, a very interesting meeting of the leading men and women of Sydney. Also a crowded meeting of the new Blavatsky Lodge, with already over 230 members, eager to take up work on various lines of activity; it has rented a hall holding 1,000 persons, for Sunday evenings for a year, and has secured a shop for the sale of literature in the best part of the city; one branch of its work will be to help the suburban lodges which appealed to me for aid. One night went to the League of Nation's Union, but that was public and had a large meeting in the Opera House. A morning visit to the Soldiers' Home—soldiers who suffered in the War and were still helpless—brought keenly home the price paid by some brave men to save their country for freedom; another morning saw us at the Morven School, a delightful place for girls and small boys,

full of promise for the future. Several evenings were given to Co-Masonry, which has several Lodges and a Chapter in Sydney, and two afternoons to two well-performed rituals, one a fire ceremony, and the other on the Coming of the World-Teacher. I fancy that one result of my 22 days in Sydney will be to convince the public that Theosophical study is not in the air, but brings as a result very practical suggestions for the solution of the vital problems now facing the Nations.

"All the best elements in Sydney gave me a warm welcome, but there was a little storm in a puddle, stirred up as a newspaper "scoop" by a journal under Mr. Martyn's influence, that tried hard to discredit me, and was not scrupulous as to means. There are two dangerous elements in Australia, that are active in Sydney, the Roman Catholic Church—with its hatred of Great Britain and desire to separate Ireland from the British Crown—and the pro-German party, consisting of Germans, "naturalised" Germans, who always cling to the "Vaterland" and Australians of German descent. The Roman Catholic Church has obtained a strong hold over the Labour Unions, so strong that it has succeeded in having a resolution passed excluding all Masons from the Unions—an unheard-of thing. But the reason is obvious from the R. C. standpoint: a Mason is necessarily loyal to the Crown. There is also, in the Labour Party, a Communist wing, and the Government of New South Wales is closing its Sunday Schools in which the children are taught that there is no God and that patriotism is a crime. He puts forward his case as follows:

"On June 1st, Senator Reed, Dr. Mary Locke and myself left Sydney for Fremantle, and we had a great send-off. These two kind friends, who met me at Fremantle on May 4th, were good enough again to undertake the long double journey, to replace me on board the *Orsova*. We stopped on June 2nd at Melbourne, where I lectured on "Britain and India" in the large Town Hall to a packed audience, and on the following day had two meetings, leaving late in the afternoon for Adelaide, where we arrived on June 4th. There again the Town Hall was crowded for the same subject, and in both towns much sympathy was shown. I hope I paved the way to some extent for India's ambassador, the Rt. Hon. V. S. Srinivasa Sastri.

"Our host at Adelaide was a charming old man of 80 years of age, who had seen Adelaide grow up from a few houses, had been a member of its Parliament (South Australia) and Minister, and was full of information on all its activities. He was a Cornishman, and lived in a regular old-fashioned English home, refined and full of comfort and of local history. Adelaide's first Corporation and its first school had met in its big dining room. It was built by his father, large-roomed as country houses were before land was valuable. The old man took me for a two-hours' drive on the morning of the 5th, explained all the crops, showed me the great hill-grazing grounds

for sheep, and the roads where his father had set up and controlled the mail-coaches, and finally the great reservoir which he had planned and, after two defeats, had won the Parliament to his side, and carried out the building. In the afternoon two meetings followed of the T. S. Lodge and the Students, and on the morning of June 6th we took the mail for Fremantle.

"And here a pleasant interlude came in the long journey, for we were on our way westwards, and Mr. Sastri was on his way eastwards, both on the Trans-Continental line. And as he was the guest of the Commonwealth and in charge of a Minister, and we had a Senator with us, the authorities colleague in right Irish fashion, and at the station where the trains crossed, a quarter of an hour's stop was arranged, and I had the joy of meeting Mr. Sastri, of seeing an Indian face, and of hearing an Indian voice and Indian news. It was like a shower of rain on a thirsty land. All too short was the stay, but we both rejoiced in the meeting, and were both the happier for the hand-clasps at meeting and parting. He was looking very well, and spoke warmly of the welcome he had received and the kindness shown. At Perth, where our rail-journey ended, we found, as I expected, that he had won golden opinions from all who met him, and who saw, for the first time, the high type of man produced by the Motherland.

"In Perth I met an Indian settler who had been engaged in opening up part of Australia, whereto he and others had gone with camels, before there were roads or wells. He is now a well-to-do man, and had travelled over 500 miles by motor to meet Mr. Sastri and tell him of the grievances of Indian settlers. Here, as in Natal, Indian labour and enterprise seem to have opened up central and western Australia, and now the white settlers want to oust the pioneers.

"At Perth the Speaker of the lower House of Parliament had asked us to lunch in the member's dining room, and afterwards took us over the chambers of the two Houses. The Parliament House is splendidly placed in beautiful gardens, on high ground overlooking the City. When completed it will be a grand building. It is interesting to see these great States growing up, and to hear their story from the men, or the sons of the men, who did the pioneer work. Some day the Australians will be a great Nation, and our posterity may see mighty Commonwealths under the Southern Cross."

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A MEMBER sends us the following interesting account of the World Palace at Brussels. We would specially draw the attention of our English members to the appeal made on behalf of the English section.

I take the liberty of writing about the World Palace, because when I was in the main entrance of the Palace I noticed three inscriptions which express the fundamental ideas of this institution.

1. The spirit of community of nations and the universality of sciences have built a monument for humanity and for the progress of the world.

2. Humanity is like a man that lives for ever and is always learning (Pascal).

3. The earth is a domain which it is the duty of men to transform, by the harmony of their efforts, into a dwelling-place of prosperity and joy for all.

I am sure these beautiful ideas will also appeal to many others, and as it has been created for the use of all we ought all to join in making it a living force.

A "Quinzaine Internationale" is going to be held at the World Palace, from August 20th until September 3rd.

Delegates of International Associations, guests, and members of committees and congresses and all students belonging to the International University are eligible as members of the Quinzaine.

All who wish to take part in the Quinzaine can become members on payment of a fee of ten francs, which gives the right to attend the courses, lectures, visits and other meetings besides the sittings of the congress and of their committees.

Supplementary cards are issued for the excursions and meals in common. Cards for a day two francs.

For the programme and further details, please apply to: L'Union des Associations Internationales, Parc du Cinquantenaire, Brussels, Belgium.

For many it would be difficult to go to the "Quinzaine" this year but may I ask you if ever you go to Brussels not to forget to visit the World Palace?

You will find there about a hundred rooms, one of which is allotted to each country of the world, whose characteristic interests are represented there.

The English section will be inaugurated during the Quinzaine, and it would be very kind of you if some of you could help in founding the English Room by sending or lending pictures, objects, books, magazines, catalogues, documents or whatever you have that will help to prove to the world at large the work that England has done and is still doing in the cause of a better and bigger humanity.

This great movement is directed by Messieurs Henri Lafontaine and Paul Oflet.

July 20th, 1922.

M. H.

**M**R. COCHIUS writes from Holland:—  
As secretary of a Trust recently instituted for the forming of Communities, of which Mrs. A. Besant accepted the presidency and Mr. Krishnamurti is one of the curators, I beg you to kindly insert in your official magazine that this trust has erected an international Community in Ommen (Holland).

The basis of this Community will be a common ideal. Settlers must be members of the T. S. and Order of the Star, total abstainers, vegetarians, and they must be self-supporting.

The further members of the Trust are: Miss C. W. Dijkstraaf, vice-president; P. M. Cochius, secretary; C. H. van der Leeuw, treasurer; Ph. Baron van Pallandt and Mr. D. Kool.

The first activity is the Guesthouse at Ommen, that has been opened by two settlers of the Community, Mr. and Mrs. Ten Kate, on Monday, June 5th. As this Guesthouse is meant to be an international centre, we do hope that brothers and sisters from many countries who want a rest or a holiday will come. They will be very welcome. The terms of this Guesthouse are very moderate (5 guilders per day, including fees). Ommen is the surrounding of Eerde, property belonging to Ph. Baron van Pallandt, and is one of the most beautiful parts of Holland.

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**T**HE following excellent advice appeared in a Zurich paper:—

The "Societies for protection of animals" for Zurich make the following appeal:—

#### PROTECTION OF ANIMALS IN SUMMER.

We beg all friends of the animal world to take to heart the following requests and advice during the hot season: (1) If you keep canaries or other birds do not expose them directly to the sun's rays.—Gold and other fish need plenty of room and must be kept in semi-darkness. (2) Put horses and other animals that have to wait into a shady place. (3) When you go on a bicycle excursion leave your dog at home. (4) After a very fairly long trip wash your horse's eyes and nostrils with a clean damp sponge. This will greatly benefit him. (5) Provide your horse with ear protectors and hats, so that the animal may not have to suffer great pain owing to stings of insects and you yourself through it suffer yet greater damage. Take away the blinkers; they catch the dust, are therefore harmful and useless. (6) To protect your horses from tormenting insects rub the former with insect oil or water in which walnut leaves have been boiled. (7) Do not let your dog run after the train. (8) Do not cut your horse's tail short; it is a silly fashion. The tail is the natural means of warding off insects. (9) Never prevent your animals quenching their thirst. Provide water all the time, so that dogs, especially those that are chained up, may never have to suffer the pangs of thirst. (10) Let your chained-up watchdog enjoy a few hours' freedom, especially in great heat. Animals that are deprived of their freedom are more easily exposed to illness.

The above-named societies wish to have a law passed to abolish vivisection. A motion signed by 5,000 persons is needed to present the case before the council. In a few days over 15,000 signatures were collected. PERIX.

## Personal and of Interest

ALL those who are so eagerly looking forward to the Congress of the Theosophical Society, which is to be held next year in Vienna, will read with deep regret the following passage in the *Adyar Bulletin* from Dr. Annie Besant :—

"I do not expect to leave India again for a considerable time, for the work of next year for the Great Plan will be very heavy and continuous and demands my presence here. I trust that the vice-President will be able to be present at the Vienna Congress in 1923."

As there will be a Conference of the Order of the Star in the East at the same time, we all hope that Mr. Krishnamurti will find it possible to preside over it.

\* \* \*

Dr. Annie Besant in the same number of the *Adyar Bulletin* quotes "a fine and pregnant" sentence offered by Mr. Krishnamurti in a speech delivered in Sydney :

"I want each of you to realise that on the mountainside, where there is beauty, peace and tranquillity, there, though you suffer like men, you can understand like gods."

\* \* \*

Their many friends will be glad to have news of Mr. and Miss Arundale.

"Mr. G. S. Arundale, M.A., LL.B., is now Education Member for Indore, and is hard at work improving Education in that State. Miss Arundale has been appointed Hon. Head

Inspectress of Girls' Schools, and has placed her wide knowledge at the service of the State, taking no salary. The sum, Rs. 250 thus saved, is to be devoted to the re-organisation of the Girls' Schools. This includes welfare work on the lines of the Lady Chelmsford All-India League of Maternity and Child Welfare, modified to be "Indian in conception and practice." Home Economics, Domestic Science, and Home Industries are to be promoted among adult women by lectures, demonstrations, and exhibitions. We heartily congratulate H.H. the Maharaja Holkar on the initiative he has taken in Education.

\* \* \*

All who are interested in journalism must pay a tribute of respect to the passing away of Lord Northcliffe, the greatest creator of modern journalism, and a man who has set his mark on his generation. Many of us may have cordially disagreed with his politics and his methods, but recognise that Lord Northcliffe certainly had an element of greatness in him. As a writer in the *Daily Chronicle* truly expresses it :

"A man is measured not by his faults or even by his positive achievements, but by what he is. Northcliffe's real title to greatness was the sheer intensity and rate at which he lived. He was everything in turns and nothing long, but each of his ephemeral phases had more vital stuff than their whole life-philosophy for ordinary men."

---

## Correspondence

### À PROPOS DE DÉMOCRATIE.

To the Editor of the HERALD OF THE STAR.

SIR,—Dans son étude parue dans le HERALD de Juillet, sous le titre de "Government and Democracy," M. B. N. Langdon-Davies affirmait, en guise de conclusion et avec beaucoup de raison, que la réalisation de principe démocratique est une question d'éducation de la masse plutôt que de constitution de l'État et que pour qu'une démocratie puisse subsister il faut avant tout former des citoyens conscients de leurs devoirs envers l'État.

Je voudrais ajouter que le principe qui veut que la fonction crée l'organe, vaut aussi pour le cas qui nous occupe et qu'à un certain moment du moins il faut que le peuple soit mis à même

d'exercer ses droits politiques afin de pouvoir acquérir à fond les qualités nécessaires aux citoyens d'une démocratie. Cela peut paraître paradoxal et même dangereux, mais il ne faut pas oublier que le but de notre existence est l'évolution de la vie. Si on visait uniquement une organisation exemplaire, le bon fonctionnement des institutions publiques, qui sont la forme, il aurait fallu en rester aux rois divins qui ont donné à notre humanité, dans son enfance, une organisation dont la perfection n'a jamais plus pu être atteinte par cette même humanité, une fois livrée à elle-même.

Pour que l'évolution soit possible il faut que les peuples, comme les individus, se livrent à des tâtonnements et cherchent leur chemin, en s'exposant même à des erreurs dont les

conséquences pourront être douloureuses, mais qui contiennent le germe de la sagesse de demain.

Il va sans dire que dans cette émancipation de peuple il faut procéder graduellement et parallèlement avec la maturité de la masse ; mais l'exemple de la Russie d'aujourd'hui nous montre comme la nature se venge des obstacles et retards mis à l'évolution d'un peuple.

On a reproché avec raison au régime capitaliste d'exploiter le travail de l'ouvrier sans l'intéresser ni moralement ni économiquement à l'industrie dont il est un élément essentiel de prospérité. On a trouvé le remède à cet état de choses en accordant à l'ouvrier un droit de vision dans la gestion de l'entreprise et une participation aux bénéfices. C'est bien là le vrai esprit démocratique qui fait de tout un moyen d'éducation de la masse et donne à tous, même aux plus humbles, l'occasion de développer les qualités requises pour passer à des fonctions toujours plus hautes.

Cette tâche d'éducation de la masse constitue la raison d'être du Gouvernement démocratique, mais le régime de démocratie indirecte dont M. Langdon-Davies nous fait la critique, et où le rôle du peuple se limite à l'élection des personnes chargées de pouvoir législatif ou même exécutif, peut difficilement accomplir cette tâche.

Il faut que le discernement du peuple puisse s'exercer non seulement dans des questions de personnes, mais aussi dans des questions de principe.

Cela se fait par exemple en Suisse, où le peuple est appelé à trancher lui-même directement les questions les plus importantes. Toutes les modifications apportées à la constitution sont soumises au referendum populaire obligatoire, et, si un certain nombre de citoyens le demandent, toute loi et même toute convention internationale doit être soumise à la ratification du peuple.

On pourrait peut-être qualifier d'absurde un pareil régime qui semble subordonner l'intelligence et la compétence à la force numérique de la masse, mais à mon sens, c'est là une fausse interprétation de principe démocratique. Je crois que la démocratie doit laisser à la compétence la direction des affaires, mais oblige cette élite de compétents à gouverner, non pas en imposant ses décisions par la contrainte ou par la fraude, mais en faisant œuvre de persuasion, en élevant la masse à la compréhension des motifs qui ont dicté les décisions du Gouvernement.

Cette obligation de faire ratifier ses mesures par la nation, oblige le Gouvernement à se maintenir constamment en contact avec l'opinion publique, à l'éclairer sur toutes les questions qui intéressent l'État, à les discuter publiquement dans des assemblées populaires et dans la Presse.

Je crois pouvoir dire que les fruits de cette œuvre d'éducation se manifestent dans l'intérêt pour la chose publique que l'étranger constate chez l'homme du peuple en Suisse, dans son

respect plus grand de la loi, même en absence de tout contrôle, le citoyen considérant cette loi un peu comme son œuvre et non pas comme une contrainte venant d'autrui.

Ce régime de liberté fonctionne malgré les différences de race, de langue et de tempérament qui caractérisent les trois peuples constituant la Suisse, ou plutôt c'est justement ce régime qui rend possible la convivence et la collaboration de ces trois peuples.

Je suis naturellement loin de prétendre que le régime démocratique ait atteint en Suisse la perfection ; les sphères dirigeantes doivent encore beaucoup apprendre au sujet de la tâche d'éducation qui leur incombe, mais je citerai un cas, entre autres, qui démontre que le peuple ne manque pas de répondre quand on se donne la peine de l'éclairer. Je pense au plébiscite du 16 mai 1920 par lequel le peuple suisse, le seul qui ait été appelé à se prononcer sur cette matière, ratifia l'adhésion de la Suisse à la Société des Nations. Dans une grande partie du pays l'opposition, inspirée par la méfiance farouche d'un petit peuple montagnard envers les grandes puissances et par les traditions d'une indépendance et d'une neutralité séculaires, était très forte, mais elle fut vaincue quand les membres de Gouvernement fédéral, se mêlant au peuple, lui montrèrent que la Société des Nations était un développement du même principe de collaboration des peuples qui avait conduit à la constitution de la Suisse.

L'humanité est sortie de l'enfance et s'achemine vers la réalisation de l'idéal d'une race royale d'hommes forts mettant sans réserve leur force au service de la communauté. Voilà le but de la démocratie, mais pour qu'il puisse être atteint, il faut que tous les éléments qui en ont la capacité s'associent à l'effort d'éducation de la masse qui incombe au Gouvernement. Il faut que les idéalistes, en prenant part à la vive politique de leur pays, l'arrachent des mains des ambitieux qui en font trop souvent leur monopole. Le peuple ne manquera pas de répondre à leur élan généreux, à la voix de l'idéal.

Yours, etc.,  
Brussels. "LORENZO."

## STAR NEWS FROM POLAND.

To the Editor of the HERALD OF THE STAR.

July 22nd, 1922.

DEAR SIR,—Will you accept the best thanks of the Polish Section of the Order for the HERALD OF THE STAR which you send us every month free of cost? You can imagine the great use it is to us, and how it helps us in our work.

I feel it my duty to let you know how we are working here. Our section, which was founded in 1920, is still very small, and hardly out of the baby state. We have about 70 members, and none of us free to give our whole time to the outside work, even the officers of the Order having to work hard for their living ; but we all

do our best during the time we are free from our daily duties. This is perhaps not very much, but we all try to work for the Star continually (which I would call the inner work) remembering that a good Star life is the best propaganda. I am afraid our work is still very much of a private character considering the small number of members, but we are trying to make it more active, and have started this by all joining the Polish Society for the Protection of Animals, with which we shall start work when the summer holidays of our members are over. This is the line on which our work will proceed, *i.e.*, by joining other well-organised societies working for the same ideals as we are. We shall work with them and help them. In this way we shall do much more than by remaining only in our own organisation, where, not being very numerous as yet, we cannot do much.

You must not imagine that our section is perfectly organised, for all the local secretaries as well as the organising secretary are at the same time officials in the T. S. and, besides this, have their own private work. They are really overworked.

The conditions of our country are much worse than in the West of Europe, for you must remember that nearly the whole of Poland is as much destroyed as the North of France, and you must add to this that we finished the war two years later than the Allies. Besides this, our Order in Poland, like in so many other countries, has many local difficulties to deal with, but I am not going to speak about them, as we know they are inevitable, that it is the same everywhere, and they are decidedly uninteresting.

We have three centres in Poland: Cracow, Warsaw, and Vilna, which all try to follow the line of the four groups in their work. As we are so few members, one group of members is obliged to do the work of the four groups at once.

We are now preparing the second edition of the Polish translation of "At the Feet of the Master." When it is ready I will send a few copies of it to England to return the kindness of the English Organising Secretary, Miss Beswick, who was so good as to send several of the English Star publications to our section last year. Besides this, we are going to print in booklet form all the Editorial Notes from the time they first appeared in the *HERALD*. We are doing this because we fear that members who only read them every month, when they appear, are apt to forget them, as everyone is always so busy; while if each member has a copy in booklet form, they can re-read them as often as they like, and in this way the Notes will be a greater help to all (I mean of course the Polish translation of the Editorial Notes).

I hope this short sketch will give you some idea of how the work is proceeding here in Poland.

Once more thanking you for your kindness in sending us the *HERALD*, and wishing you every success in your work,

Believe me to remain,

Yours very truly,

HELEN BOŁOZ ANTONIEWICZ,  
National Representative for Poland.

### STAR NEWS FROM ICELAND.

*To the Editor of the HERALD OF THE STAR.*

DEAR HEAD,—Our work here in Iceland has been just the same as before, and our meetings have been held in the same form.

Last June I travelled to the north coast of Iceland to join the convention of the Theosophical Society here in Iceland, which was held there this year.

In connection with the Theosophical Convention I had meetings of the Order of the Star in the East. I tried to get people interested in our work; we live in hope that we shall be able to establish our work here in the north.

We members of the Star in the East in Iceland intend to make it our duty to see that a new law will be followed in our country in the way of killing sheep, and we hope to be strong enough to improve the conditions, and I feel sure that we shall succeed.

With kind regards,

Yours respectfully,

ADALBJORG S. NIELSSON,  
Representative for the Star in the East in Iceland.

### THE FACT OF RE-INCARNATION.

*To the Editor of the HERALD OF THE STAR.*

SIR,—I grieve to think I have distressed your correspondent, Mr. Wilkinson, but I hasten to assure him that I am not moved to ridicule when reincarnation is "presented in set terms as an everyday fact." Dr. Willis makes certain statements about Mrs. Besant and Mr. Gladstone in a rather off-hand way, and gives no authority to justify them.

The result, so far as I am concerned, is that his statements are utterly unconvincing. If Mrs. Besant were to tell us that she had discovered that she is a reincarnation of somebody known to history, I should treat the statement with the respect due to Mrs. Besant. I hope this attitude is not unreasonable. I know her credentials, Dr. Willis has not given his.

Yours faithfully,

S. L. BENSUSAN.

Epping, Essex. August 11th, 1922.

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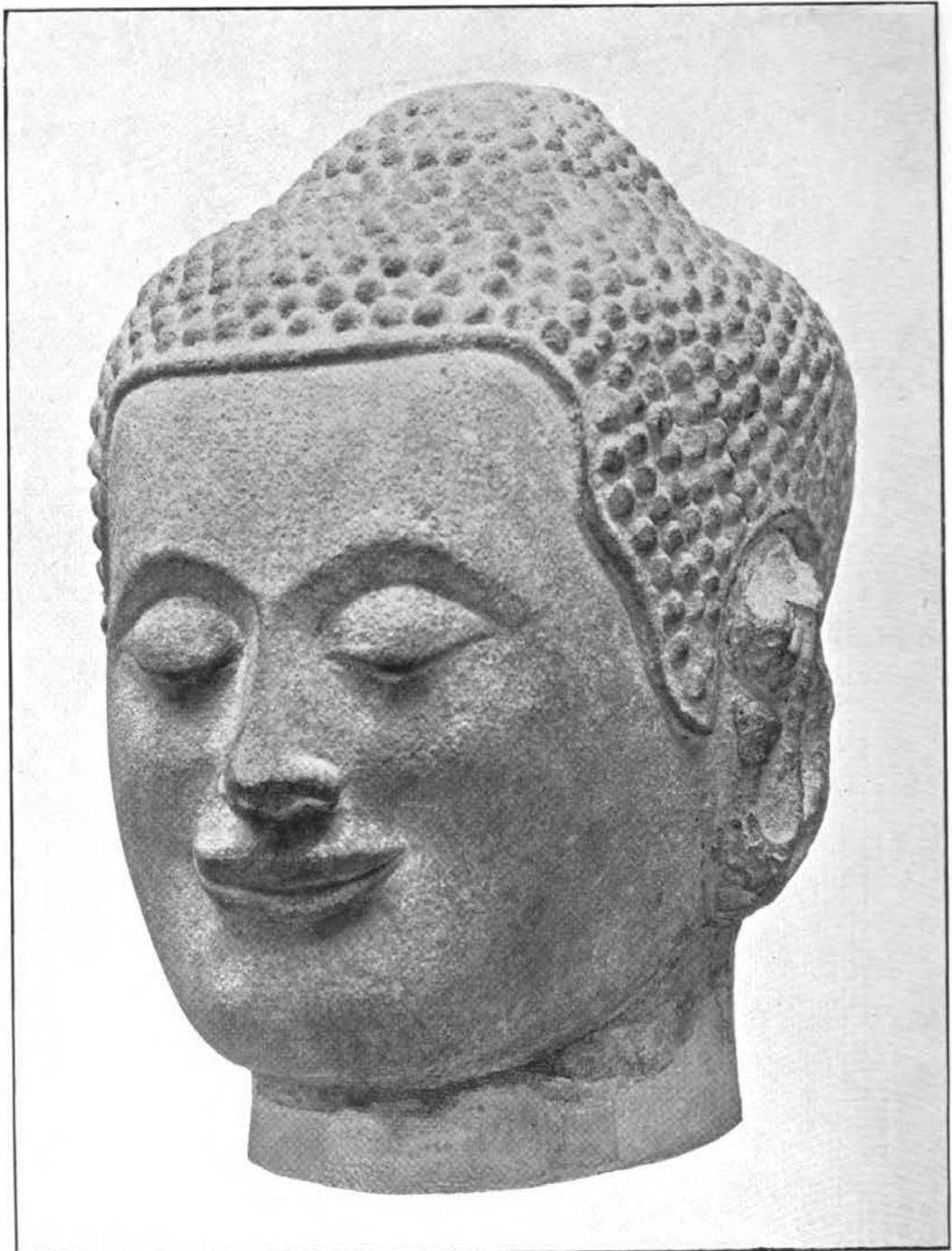
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“THE SMILING BUDDHA.”

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CAMBODIAN STONE SCULPTURE OF THE XII<sup>TH</sup> OR XIV<sup>TH</sup> CENTURY.

# THE Herald *of the* Star

VOL. XI. No. 10

OCTOBER 1st, 1922

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# Editorial Notes

**I**T was with considerable regret on our part that my brother and I left Australia; even though we had a stormy time, which our friends the opposition created, I think we had a most successful and useful month and a half. I need dwell but briefly on the troubles. Unfortunately, the motives of the advocates of destruction were founded solely upon the spirit of hatred and of personal dislike, and consequently, in my eyes, the cause for which they thought they were fighting was lost before they began. Undoubtedly with their scurrilous language and unfair attack, they, to some extent, managed to discredit, for the time only, the long-suffering individuals at whom their abuse was flung, but the glorious sun cannot always be hidden under the dark clouds. We must have storms, rains and hurricane before the gentle spring smiles upon us; so with this knowledge we joyously pass through the long and severe winter. When once we have seen the spring with its exquisite beauty and gentleness, the threatening winter cannot obliterate from our mind the flowers, the sunshine and the song of the birds. Let me, with some reluctance, admit that, personally, I do not like nor relish greatly to be pointed at in the streets, nor be gazed at, and if this was the motives of my brothers of the opposition, I frankly admit that they have won, but I am greatly afraid their motive was not so simple. Perhaps it may be that, being still young, I somewhat like a mental fight in which an opponent is bringing forward many arguments to crush one's own pet theories; I think most of us relish this kind of mental gymnastic, and enjoy the friendly intellectual opposition of an argument. Perhaps it may be that, being still young, I find it dull and to some extent boring to always discuss and talk with those who are in accord with me, and find some

pleasure in debating and questioning. But what I do not enjoy or cannot understand in any way are those who think that when they disagree with one, on some principle, that it indicates a personal quarrel, and that they are at liberty to use any method, clean or unclean, true or false, kind or unkind, in bringing about the downfall or discrediting the reputation of the former friend. I find it most extraordinary that there should be, especially in spiritual movements, this gross and perverted idea that tolerance should cease the moment there are divergences of opinion, or a strong personal dislike. They seem to forget the very rudiments of honour or gentlemanliness, and set about with deliberate purpose to discover any weak points of the former brother, and having discovered, or invented—mostly the latter—set about, with the same grim purpose, to spread among friends and enemies the “appalling discoveries” they have made. Then begins the trouble, for there are always weak people who are willing to believe anything, either good or bad, especially the latter. From a whisper it grows into a mighty roar, till the disturber of peace and gentleness has so hypnotised himself that he is convinced that he is on the side of righteousness, and that everybody who does not believe him is either a hypocrite or intellectually dishonest or afraid to face the truth. Then the discoverer of “truth” does a noble and heroic deed: he actually resigns from the movement to which he belonged, thus showing to the world that he, at least, is not a “hypocrite” or “intellectually dishonest.” The storm still rages, sometimes under his control or beyond his control. Mountainous and fearsome clouds appear on the horizon, and torrential rains ensue; through it all is born the joyous spring, with the smile of eternal gladness.

Dr. Mary Roche has kindly accepted the office of the National Representative for Australia. She is well known both in England and in India, where she did invaluable work for the Star. I am of opinion that she is one of the best workers we have in the Star; she is not only an idealist, but what is more, she is one of those rare examples of practical idealists. Australia being a "young" country, without any of those burdens from which the "older" countries suffer, innumerable superstitions, customs corrupted through long ages, barbarous usage of titles, class wars, etc., should be able to cut out for herself a brilliant future and we, as an Order, ought to be able, with some persuasion and great sympathy, to help her to achieve sooner her great future. I am sure that Dr. Roche will keep this in her mind when she is planning the work to be done in Australia, and I am equally sure that she will succeed. Sydney is a great centre, and will be greater still, and I sincerely hope that we shall help her in every possible way to realise that greatness of a mighty spiritual country.

\* \* \*

We left the Sydney Harbour amidst great scenes of farewell, and many a friend we left with great regret. Then we faced the stormy sea. Oh! why, oh! why are the winds unkind that needlessly ruffle the calm and beautiful surface of the sea? No self-respecting man ever liked the rough winds, when he is on the sea, and that was our sentiment for four continuous days. I believe the captain was the only person who did not succumb. On the morning of the sixth day we were at Pago Pago, one of the islands of the Samoan group, belonging to America. As we approached the island the beauties of it were revealed; the calm blue waters and the green foliage were a most welcome sight. After the parched lands of India and the not-over-green but rather grey Australia, Pago Pago was like some enchanted island, with its palm trees hanging over the tranquil bay, with its sunburnt inhabitants, and with its shoals of fish of startling hue. The Samoan

children, with gay laughter, were going off to their school across the bay in their tiny boats, and waving us a welcome. Truly a haven of peace, for the green gods of Samoa were happy in their innocence. All the passengers were leaning over the side of the ship, and almost all had happily forgotten the need of speech, but naturally not for long, for a lady passenger next to me suddenly exclaimed in a loud patronising voice for our benefit: "You know, for natives they are quite nice-looking!" I wonder why travellers of all nationalities adopt a tone of condescension towards a different race.

As I had but lately left India, I could not help comparing the childish happiness of the unhealthy fat Samoans with the unhealthily thin, careworn Indians, whose grave faces prematurely hide all happiness. Here at Pago Pago, I admit, the Samoans are not very intelligent, and consequently are happy in their childish ways; here on this island the rains are abundant, and their lagoons and bays provide them with more than sufficient fish. Nature has provided plentifully and richly for her Samoan sons; whereas in India we have to fight for our living. Nature does not help us much by her kindness: poverty is at every door, famine is a haunting menace, and death rampant. Here the people were care free, indolent, and the comfort of the body lulls the mind to sluggish content. In my country grim starvation and privation of every sort robs the mind of peace, and sets it in quest of satisfaction on other planes. The continual lack of food, the want of physical comforts, and the oppressive heat, drive one relentlessly and unceasingly to find elsewhere that happiness which is denied here. Though we were struck by the cruel contrast, yet all of us were loth to leave that happy island, and, indeed, one of our party decided that on some far-off day, when he could cease work with a quiet conscience, he would choose the Samoan islands for his abode.

\* \* \*

Then a few days of quiet seas brought us into the port of Honolulu, famous apparently for Ukalelies and pine apples.

Though much more sophisticated than Pago Pago in every possible way, with tram cars, magnificent hotels, gorgeous and expensive shops, fashionable ladies, the inevitable American hustle, and cheerfulness, yet Honolulu retains some of its original and unspoiled happiness. The Hawaiians look as happy as the Samoans, and the children of three nationalities, Hawaiians, Chinese, and Japanese, were gay and boisterous as they walked to their schools in bare feet and carrying their lunch in their hands. It was summer in Honolulu, yet the sun was not oppressively hot, and the earth still retained her green cloak of spring. Nature, like the Hawaiians, was happy, and she showed her happiness through exquisite flowers, which were found everywhere. Tropical trees of every kind, including mangoes, were abundant, and there were fields of pineapples. We went to the factory where they canned pineapples; the scrupulous cleanliness and the cheerful aspect of the place was delightful. The majority of workers were Hawaiians, both men and women and girls. They were clean, cheerful, and looked one straight in the face.

Our guide, a Hawaiian, was a college student, but during the summer months he worked in the factory, and he was not ashamed to be working, as so many college students, both in Europe and, especially, in India, of that age are apt to be. It is the American training which honours the worker, in factory or elsewhere, as much as the admiral of the fleet. We in India, especially, have to gain this spirit which respects all manual labour and thus encourage the youth of India to study manual arts, as well as law and ethics. The Hawaiian guide, a youth of twenty or twenty-one, was happy, clean, and enthusiastic over his work in the canning factory, and he had not that pernicious habit of "sirring." After he had shown us round and explained to us the functions of various intricate machines he led us upstairs, where there was a cafeteria for the workers, and they could have a meal from 5 to 10 cents or 3d. to 6d., and the cafeteria was large enough for 400 people. What's more it was

scrupulously clean, even a Brahmana could have eaten there.

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From there we were then taken to the recreation room, where the workers could come to rest after their hours of labour. In that room were found easy chairs, sofas, gramophone, books, lots of flowers. Out of this room opened two great lavatories, one for men and one for women, both fitted up with many shower baths, wash basins, and separate lockers for the workers, where they could leave their effects while they worked in their over-alls. The whole place struck us as being beautifully clean and antiseptic, and they had liquid soap, so that no two persons handled the same, and paper towels to be thrown away after use. All this cleanliness, and the modern comforts of civilization were established in far-off Honolulu for the sunburnt Hawaiians. The few dark people under the rule of the United States have a fatherly and humane government. In the squalid and appalling factories of my own country, the thought of these comforts would seem an extravagant and unthinkable waste.

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Both the Englishman and the Indians are responsible for the inhuman exploitation of the poor factory workers in India, who have to work twelve hours or more a day in order to produce the same results, for half-starved bodies will not work with the same efficiency. If an American business man, who has proved himself to be the most efficient in the world, can afford to pay for the decent comfort of his workmen, not only when they are Americans in America, but for Hawaiians in Honolulu, we in India should surely be able to devise means for the proper comfort, cleanliness, and happiness of our own countrymen. The chaos of the world has been brought about partly because those who have been the possessors of the riches of the world have been grossly blind to the growing needs of those under them, and they have parted with their wealth and power, unfortunately because

they have been forced by the union of lower classes wrought by bitterness. This cruel example need not be followed by India, where industry is still in its childhood, and where greed-perverted traditions are not in sole authority. India has far greater examples to lead her to happiness: she has no need to put on the garments which the other nations are reluctantly learning to discard.

From our childhood we Indians have been taught the divine doctrine of Ahimsa—harmlessness towards all living things, towards “the meanest thing upon its upward way.” Our religion, when properly understood, requires the utter renunciation of self for the benefit of the world, from the lowest to the highest caste, whether he be a criminal or a saint, a sinner or a holy man, a worker or a capitalist; our ancient religion enjoins us to bear in mind and meditate upon the oneness of self and the divine Sri Krishna in his magnificent exposition of life, shows to Arjuna that the whole world is created out of Himself, and must eventually return to Him. To realise and to fulfil these sacred teachings is the *sole* purpose of our existence on this earth, and the aimless and blind wanderings from these teachings only bring about unnecessary suffering to ourselves and to those who may have the misfortune to be under us. Surely India need not go through the agonies of misery caused by the callous desire to be wealthy. We Indians have a greater purpose in life than to follow in the footsteps of suffering like other nations; there is the sane and divine way, and we Indians must be the foremost to show to the world the happier and more joyous path.

\* \* \*

On the twentieth day from Australia we reached San Francisco. The Golden Gate, the entrance of the harbour of that city, was hidden, as there was a thick mist; and as we approached it, the sun suddenly shone out and revealed to us the beauties of that magnificent gate. Red earth, green trees, pale green foliage, and white houses dotted all up the hillside;

everything spoke of prosperity and happiness. But as we approached the quay, the sordidness of a city, the noise, and the haggard faces of all nationalities overwhelmed us. We drove to the house of a friend where we stopped for two nights, and the next day, in spite of a thick mist, we wandered about San Francisco, seeing its magnificent park of many miles. We saw the first sky-scraper, a fairly alarming sight, even though it was but twenty-five stories high—nothing to a New Yorker, but for us who have only seen twelve stories high this building was mountainous and fearsome. In the main street of San Francisco there were four different tracks, two for fast and two for slow tramcars—I beg their pardon, as I ought to say street cars. There is not such a common word as a tramcar in the American language. We had our first American soft drink—a drink fit for the very gods. London with its fogs is intolerable, and San Francisco with its sea mists is tantalising. During the three days we were there, the town was enveloped in a thick mist. The next day we went to see the University of California, which is situated near Berkley, which is on the other side of the wide harbour. The first thing that struck us as we entered the grounds of the University was the beauty of the place, with grand scenery, mountains behind it, and in front, far in the distance, the blue harbour, and the fog-hidden San Francisco. Magnificent pale eucalyptus trees against the tender blue sky, glorious Californian flowers, and green lawns. The question of money, which harasses so many other educational movements, was not taken into consideration when they thought of building this University, which is a paradise on earth for students. There is an amphitheatre to hold nearly 10,000 people, built in the open, overhung by eucalyptus trees, and the hills looking down on it. While we were there at the theatre, two or three young students were rehearsing “*Œdipus*” of Euripides. I wished I was there studying in that University. Most of the buildings are of marble, and the University boasts of a tall slender

campanile. I believe there are 14,000 students attached to that University, composed of all nationalities—Chinese, Japanese, Indians, Spanish, Mexicans, and Negroes. Young fashionable and delicate ladies; prim and proper school-mistresses, and healthy, gay young men. What surprised us was that almost all the women students were well and smartly dressed, and wore silk stockings, while the majority of men had silk shirts and silk socks. I cannot imagine in any other country where personal comfort and luxury are so highly appreciated and considered, but yet I was told that most of the students are quite poor. There was not that dreadful and venomous distinction between the men and women students which creates that peculiar atmosphere so unhealthy, both in England and other European countries. We felt so friendly, so amiable, not caring whether we were brown or white, for there was not that aloofness which exists between the arrogant Englishman and the humble Indian. That haughty spirit of class and colour distinction was not to be found there, except, naturally, among the chosen few of some petty god, but one breathes there the air of equality, which is the equality of opportunity and of ability, irrespective

of creed, caste, or colour. We were so thrilled that I wanted to carry with me the physical beauty of that place to India, for we Indians know, once we possess the beautiful physical surroundings, how to create the dignified scholastic atmosphere. Unfortunately this spirit was lacking, for it is but a University of few years' growth, but undoubtedly the right atmosphere will be created in years to come. We in India can create the proper religious-scholastic atmosphere, but oh! for such a University of California to be transplanted to India, with our chosen professors for whom religion is as important as education! Poor India! Here there are twenty or thirty such Universities, whereas there there are not two worthy of such a glorious and sacred name.

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We intend to stay some time in America studying, while my brother is recuperating. Mr. Warrington, the late General Secretary of the American section of the Theosophical Society, my brother, and myself are staying with some kind friends in a quiet and secluded valley of sunny California. We have not decided anything definite for the immediate future.

J. KRISHNAMURTI.

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## The Buddha's Personality

By WILLIAM LOFTUS HARE

**T**HE stadiest possible historical tradition reflected in Indian literature gives the Buddha birth at Kapilavastu (in modern Nepal) among the Sâkya clan; and, in consequence, it seems to have been assumed that Gautama himself was an Aryan, an Indian, a Hindu. But this assumption rests on another: that the Sâkya clan was a member of the Indo-Aryan race, an assumption that can easily be questioned and seriously challenged. Any thesis that would place

the Buddha outside the Aryan family would not displease the greater part of the Buddhist world, but Indians in general, and Aryans in particular, would grieve to be deprived of the honour of claiming so great a teacher as one of their race. The matter, however, is of historical and psychological importance, and I propose to examine the suggested heterodox thesis.

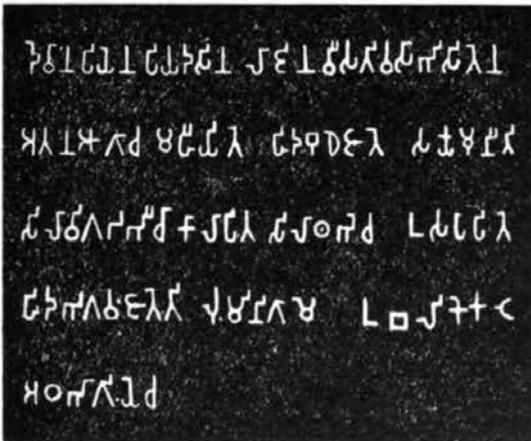
### I. THE BUDDHA'S BIRTHPLACE.

First, as to his birthplace: putting aside the ornate legends of the poets and devotees

we may turn to the stone pillar which stands in the jungle at Rummindei village in the Nepalese Tarai, a little south of the ruins of Kapilavastu. It was erected by order of the Emperor Asoka, the first and greatest Buddhist monarch, in 249 B.C., the twenty-first year of his reign, only three hundred and fourteen years after the birth which it records. I venture to think that these words, to be read as clearly to-day as the day they were cut, are as deeply moving as any verse of poet!

"The King Devawanapiya-Piyadassi, when he was twenty years anointed, did the honour of coming here in person. Because the Buddha was born here, the Sākya saint, he caused a stone surrounding and screening wall to be made and a stone pillar to be set up. Because the Blessed One was born here he made the Village of Lummini free of rent and entitled to the eighth share [the King's share of the harvest]." *[Hastings Enc. : Rel. and Eth.]*

Hiuen Tsiang, the Chinese pilgrim, records that in his day the pillar had the statue of a horse on its summit; but it has since been split by lightning and only the bell portion of the capital remains in addition to the stump upon which the inscription is found.



INSCRIPTION RECORDING THE BUDDHA'S BIRTH  
(From Vincent Smith's *Asoka*).

Hereafter let the poets tell, if they will, their beautiful stories of the birth of the child in the Lumbini garden, to which the Queen of King Suddhōdana, knowing her time had come, had retired. In view of

what the child became, their lyrical raptures are not inappropriate.

2. HIS LINEAGE.

We are now thrown back to the problem of the Buddha's lineage and have to enquire into the stock to which the Sākya clan belonged. Anthropology, which has for many years had its eye on the races of Asia, has hardly as yet descended into such detail as we are in need of here. Yet what exact information there is goes to support the thesis that the Sākya were not of Indo-Aryan stock, and as the point is of some importance I give here a brief statement of the results of anthropological study, so far as it concerns the inhabitants of Northern India.

Signor V. Giuffrida-Ruggeri, professor of anthropology in the Royal University of Naples, in his *First Outlines of a Systematic Anthropology of Asia*, divides the peoples of Asia into two great classes—I discard the Latin terminology here—Asiatics and Indo-Europeans. The former are what we should popularly describe as Mongolians, and fall again into nine families distinguished by physical features and index measurements. The Indo-Europeans, many times divided, extend from India to Europe. In India these two great classes meet; and as to any tribe or individual we are concerned with there, the question at once arises as to which of these divisions do they belong? The Sākya in historical times occupied the high country of Nepal on the southern slopes of the Eastern Himalayas, and we have to decide whether to assign them to the Aryans of Indo-European stock who invaded India in the second millennium B.C. and onwards, or to place them with the Asiatics who could have penetrated India from the East (Assam) or even from North through the passes of Gilgit and Chitral. If the Sākya of the Buddha's day remained in modern Nepal—and why should they not?—they would have to be classed with the Mongoloids: and we learn that in Nepal and Assam men with Mongoloid physiognomy still predominate.

But India was at the time of the Aryan invasion inhabited by dark-skinned people called "Dasas" as well as yellow-skinned people to the East. Were the Sâkyas dark-skinned? The Buddha is again and again described as "golden" in colour, which would put him either among the Indo-Europeans or, more likely, among the Mongoloids. The point is a small one, though the argument is not weak. He certainly was not black. Unhappily there are no people to-day who can be defined and identified with the ancient Sâkyas, so that anthropological science cannot carry the matter any further; we can, however, continue our researches in the realm of tradition, history and the Buddhist literature, where, perhaps to the general surprise, we shall find something consistent with our thesis.

### 3. THE ORIGIN OF THE SÂKYAS.

The term Sâkya is the Sanscrit form for the name of the great race known in the historical fragments of Central Asia as Sâka. According to Strabo (xi, p. 513) the Sâkas occupied the frontier land along the northern borders of India. The Greek historians refer to these people as Sakei, and attribute to them qualities of quite remarkable justice and purity. On the Indian side, as represented in the Buddhist literature, the tradition of the Sâkyas leads back to a famous old King Okkâka, whose children had been banished from his court at Potala on the Indus, had established themselves at Ayodhyâ, anciently called Sâketa, and had finally settled on the slopes of the Himalayas further north. To complete the story we are told that the Buddha was descended, from this King, and his ancestry was carefully traced through seven generations.

If we accept the Okkâka legend, the Sâkya clan passed through Aryandom without mixing with it, and after many generations reached and preserved complete independence. This would support our notion that they were not Aryans, nor were they Aryanised as to their political government or their religious faith. If we reject the Okkâka legend—which we may

well do, for it is put into the mouth of the Buddha as part of a rather amusing wrangle with a proud young Brahmin\*—we are left with these few facts: that the Sâkyas were inhabitants of Southern Nepal while the Saisunâga dynasty reigned over the neighbouring Magadha, that they produced one great man in 563 B.C. and were massacred and their town destroyed by the King of Kōsala about the year 490 B.C. Perhaps, then, it is not surprising that we cannot discover their orbito-nasal index and determine for certain whether they were *Homo-Asiaticus protomorphus* or *Homo-Indo-Europæus brachimorphus Armeno-Pamiriensis*! We can, at least, be convinced that they were not *Homo-Indo-Europæus dolichomorphus Indo-Iranus*.

There we must leave the question of the Sâkya race until our study of the personality of the Buddha from moment to moment revives it and perhaps settles it. But a few words as to their political status will be useful here. The Sâkyas were not ruled by kings, as were the majority of the Aryan states. They were republicans led by chieftains, like the Licchavis, their neighbours; they met in a general assembly in a Moot Hall for political and social debate. Elsewhere laws were made by the kings by the advice of the Brahmins; here the laws were made by what we should call an oligarchy. The men of the Sâkyas had but one wife, chosen from within the clan, which contained 160,000 families living at Kapilavastu, Koli and the districts around. The Sâkyas did not observe the caste-system of the Hindus, and hence the Buddha was not making an innovation by ignoring caste, but merely carrying out the equalitarian custom of his own country. In this respect he was liberalising the Aryans, offering them a path through life which he called the "Eightfold Aryan path," worthy of those who thought themselves "noble." It would not have appealed to them had he called it "the Sakiyan path."

### 4. THE BUDDHA'S NAMES.

The system of names adopted in ancient India was somewhat complicated, and

\* *Ambattha Sutta*, I. 16.

in the Buddha's case it became enriched with countless additions. A man would have (1) a personal name given by his parents as are our "Christian names," such as Ananda (Bliss), Devadatta (God-given) or Siddārtha. Secondly, he might earn (2) a nickname arising out of some personal peculiarity, physical or moral. What we should call the surname was (3) the name of the *gotra*, or gens, such as Kassapa, Kondanna or Gotama. Then comes (4) the clan name, such as Vajji, Malla or Sākya. Men might be addressed (5) by the mother's name, such as Sariputta, Sari's son, or by (6) their position in society—Brahmin, Maharaja, etc. (7) Terms of respect, though not personal, were also employed, and lastly comes (8) the locality name to distinguish, for instance, one Kassapa from another of the same *gotra*.

Falling into this system, we may say of the individual we are considering that his personal name was (probably) Siddartha, his "nicknames" numerous—such as the Blessed One, the Perfect One—his gotra name was Gotama, though the Sākya probably did not adopt the Aryan custom of gotras. He is often called by his clan name, "the Sākiyan" or Sākya-muni, "the sage of the Sākya's." This is the universal name in China, where the *gotra* appellation Gotama is almost unknown. It is noticeable that in the Asoka inscription the names used are Sākya-muni, Bhagavan and Buddha, the last one being specially chosen by the Master. In view of the greatness of its meaning—The Enlightened One—it can hardly be placed in the second class above detailed, but rather the sixth or seventh. Before his enlightenment he was known as the Samana Gotama or the Gautamide ascetic, but afterwards as Buddha.

"Call me not after my familiar name, for it is a rude and careless way of speaking . . . call me, therefore, Buddha."

(Asvaghosa's *Life* iii, 15, 1230.)

In the literature the personal name Siddartha is never used except by the later poets.

## 5. HIS PERSON AND CHARACTER.

The Buddhist scriptures abound in particulars regarding the personal appearance of the Blessed One, some more valid historically than others. The Brahmin tradition that a superman must possess bodily "marks" to the number of thirty-two was used by the compilers of the Suttas to advance a claim on behalf of their leader. He had these marks, they said. We need not press the point, but it is arguable that such claims as are contained in the recital of the "Thirty-two marks of a Superman" would have lost their force unless there had been a *prima facie* case for some or most of them. If from memory or tradition they could be contradicted there would be no point in advancing them. It is therefore of interest to endeavour to picture from some of these "marks" what the Buddha was like to look upon.

He hath feet with level tread . . . with projecting heels. He is long in the fingers and toes, with soft and tender hands and feet. His ankles are like rounded shells, his legs like an antelope's. His complexion is like bronze, the colour of gold, and his skin is delicately smooth. . . . He has a frame divinely straight and his body is like a lion's. His taste is supremely acute and he has regular teeth. He has a divine voice like the Karavīka bird's. His eyes are intensely blue.

(*Lakkhana Suttanta* 2.)

Though somewhat formal, such particulars of bodily appearance are supported by many other passages of a more casual and historical character. Here is one taken from an account of a visit by the Brahmin Sonadanda to the Blessed One. After a remonstrance from his fellow Brahmins, Sonadanda said :

Truly, Sirs, the venerable Gotama is well born on both sides, of pure descent through the mother and the father back through seven generations, with no slur put upon him, and no reproach in respect of birth\* . . . he has gone forth into the religious life, giving up the great clan of his relations . . . giving up much money and gold, treasure both buried and above the ground. While he was still a young man, without a grey hair on his head, in the beauty of his early manhood, he has gone forth into the homeless life . . . though his

\* The traditional descent of the Buddha is as follows:

(1) Okkāka Virudhaka. (2) Sinipura, his fourth son. (3) Vasishtha. (4) Dhanvadurgha. (5) Sinhahana, his elder son. (6) Suddhodana, his eldest son. (7) Siddartha (Buddha), his elder son.

father and mother were unwilling and wept, their cheeks being wet with tears. . . .

Truly, Sirs, the Samana Gotama is handsome, pleasant to look upon, inspiring trust, gifted with great beauty of complexion, fair in colour, fine in presence, stately to behold . . . he hath a pleasant voice, and a pleasing delivery, he is gifted with polite address, distinct, not husky, suitable for making clear the matter in hand. . . .

Truly, Sirs, the Samana Gotama has no passion of lust left in him, and has put away all fickleness of mind . . . he believes in Karma and in Action, he is one who puts righteousness in the forefront of his exhortations to the Brahmin race.

Truly, Sirs, the Samana Gotama went forth from a distinguished family primeval (*Adina*—primordial, aboriginal) among the Kshattriya clans . . . he bids all men welcome, is congenial, conciliatory, not supercilious, accessible to all, not backward in conversation . . . in whatsoever village or town the Samana Gotama stays, there the non-humans do the humans no harm. . . . And so far only do I know the excellencies of the Samana Gotama, but these are not all of them, for his excellence is beyond measure.

(*Sondanda Sutta*, 6—.)

It is noticeable that the many excellencies possessed by the Buddha are personal to him; except his descent all is his own creation. The reference to the primeval or aboriginal family could certainly be read both as non-Aryan and pre-Aryan. The fine apologia which the Brahmin makes for the Buddha and his family was designed to overcome the existing prejudice against them. We learn the common view held by the Brahmins of the Sâkyas from another account. Here a proud young Brahmin visits the Buddha and gets a deserved humiliation, in the course of which he lets us know what he and his race think of the Sâkyas.

Rough is this Sâkya breed of yours, Gotama, and rude; touchy is this Sâkya breed of yours and violent. Menials, mere menials, they neither venerate nor value, nor esteem, nor give gifts to, nor pay honours to the Brahmins. That, Gotama, is neither fitting nor seemly! . . .

Once I had to go to Kapilavatthu and went into the Sâkyas' Moot Hall. Now, at that time there were a number of Sâkyas, old and young, seated in the hall on grand seats, making merry and joking together, nudging one another with their fingers; and methinks it was I myself that was the subject of their jokes, and not one of them even offered me a seat.

(*Ambaltha Sutta*, 12-13.)

If this picture be as true as it is fascinating we can well believe that the dislike was mutual, and the Sâkyas, though possibly Aryanised as to a good deal of their culture, were not Brahminised. Another young Brahmin, better behaved, was the victim of the most cutting exposure of Brahmin claims which the Buddha ever made. The story is told in the beautiful *Tevijja Sutta*, "On the Knowledge of the Vedas."

## 6. THE BUDDHA'S ENLIGHTENMENT.

I cannot afford space here to tell the familiar tale of the occasion of the illumination of the Blessed One as he sat under the Bo Tree at Gaya near Ureveta in the night of the full moon of the month of May in the 35th year of his age. In solemn, beautiful words he told of his experience many times to his disciples and hearers. Whatever was the content of that experience, expressed in terms of the intellect, we may take the liberty of looking at it from another angle. The psychology of the great Sâkiyan was not that of the Aryan Brahmins. He had sat at their feet for many years of his youth, learned all their lore, and subjected himself to their discipline. It did not work the change expected. He could not become a Brahmin. His enlightenment was a great psychological reversion to himself, a return to the normal. It was a reversion from a colossal dogma to *positivism*, to a certain, specific system of knowledge. That which was first in his experience he put first in his logical system of teaching: namely, *Suffering*. In the second place the enlightenment was a reversion from a general, hazy and largely useless *gnosis* to *agnosticism* of a very thoroughgoing order. Positivism and agnosticism are co-relative. Positive knowledge is gained point by point from a mass of the generally unknown. Thirdly, the Buddha's illumination was a reversion from the inhuman to *humanism*. There are two extremes of *inhumanism*, both of which the Buddha rejected, as the words of the scripture declare.

To abandon one's self to *sensuality*, to the base, the common, the vulgar, the unholy, the

harmful, and also to abandon one's self to *self-mortification*, to the painful, the unholy, the harmful: both these extremes the Perfect One has rejected and found out the middle path which makes one both to see and to know, which leads to peace, to discernment, to enlightenment and Nirvana.

(*S. B. E. Vinaya Texts I., p. 94.*)

The references to the bodily life quoted in the earlier part of this article show that, contrary to the general opinion, the middle path was not a path of suffering. Life was not scorned; its joys were raised to their purest level for layman and bikkshu alike. "Wherever in the world there is the delightful and the pleasurable there this craving comes to disappear; there it is dissolved," says the authoritative text. This emphatic humanism is to be met with throughout the literature, although from our western point of view much of it may appear like cold asceticism. Here is what a Brahmin says:

Now, regarding that venerable Gotama, such is the high reputation that has been noised abroad: that Blessed One is an Arahāt, a fully awakened one, abounding in wisdom and goodness, happy . . . and having known the truth he makes it known to others. The truth, lovely in its origin, lovely in its progress, lovely in its consummation doth he proclaim both in the spirit and in the letter, the higher life doth he make known.

(*Ambattha Sutta, 2.*)

Incidentally we cannot forget that Confucius, the contemporary of the Buddha, was simultaneously teaching his ultra-humanistic "Doctrine of the Mean" to his own countrymen, and not long afterwards Aristotle devised the same path.

#### 7. THE BUDDHA'S HUMOUR.

A special article would hardly do justice to the subtle humour of the Master. The picture of the jolly Sākya in their Moot Hall is refreshing in the panorama of Hindu religious literature, which without exaggeration, we may say contains hardly a single smile. Yet almost at once, after the solemn, terrible centuries are over, humour breaks out in the Pali Scriptures. The formal controversies encouraged by the Buddha and his contemporaries are distinguished by extraordinary patience—what need for haste in those expansive

days?—and delicate irony. The innumerable parables and fables told and made use of by the Buddha brighten and beautify the truth he is communicating, while for rollicking fun one must turn to the Jataka Stories in which, in mock solemnity, the long drawn-out tale is told of the five hundred previous lives of him who was to become the Buddha. Every joke strikes a blow for truth whether it be spoken by a monkey, an elephant, or an aligator. Who can read the story of the man pierced by the poisoned arrow or the Master and the handful of leaves, or even the dramatic picture of the man crossing the river on a raft, without feeling that the point is driven home precisely when the listeners' faces are lighted up by smiles or their bodies shaken with laughter? Many a time in tense discussion with controversialists who are about to be discomfited, the Buddha, entirely unruffled, would utter the conventional threat: "Now, if when questioned a third time you do not reply your head will split asunder!" It is a warning that it is time to give up equivocation—and it generally succeeds. For an example of sustained irony at the expense of a Brahmin—"The Very Reverend Sir Goldstick Sharptooth" as Rhys Davids calls him—I must refer the reader to the Kūladanta Sutta and beg them to read the translator's learned introduction.

If humour be an expression of a peculiar psychological trait it is permissible to remark here that it is much more marked in the literature of the Chinese than that of the Hindus. Many of the Suttas find their humorous parallels in the discourses of Confucius and Mencius, while the Buddhist Jatakas correspond with the beautiful fun of Chwang-tse. Perhaps after all it was the jolly Sākya who set all India a-laughing!

#### 8. THE BUDDHA'S DIALECTIC AND RHETORIC.

Logic in India had not reached a scientific stage in the Buddha's day. Though we cannot be sure when the Nyaya philosophy began or completed its labours, there is little sign of formal

logic in the Buddhist Scriptures. There are conventional formulæ of attack, of defence, of exposition, of exhortation, but it is hard to separate dialectic and rhetoric as used by the Buddha. The coercive instrument of the syllogism in its many forms was unknown in Buddhist India. A man would sustain his case by being able to answer questions to the satisfaction of the audience, or preferably himself. The Upanishads contain examples of eristic of this sort employed on the profound metaphysical problems of the schools.

The Buddha had several methods of teaching. He would give long expositions on some theme suggested by a passing incident. In these he would sometimes fall into a formal dialogue, putting the questions himself or inviting them from his hearers. Such discourses tend to reach a level of moving eloquence towards the end and to be æsthetically satisfying. But in a very large number of the Suttas there is active and spontaneous debate suggestive of real intellectual strife. Brahmins, ascetics, nobles and sometimes kings meet with the Buddha and put before him their difficulties or endeavour to entrap him. They never succeed. Where there is active hostility on the part of a young man the Buddha will sometimes reprove him mildly, or turning to his disciples make some critical remark. In difficult cases he pulls up the interlocutor with a question the significance of which the victim does not see, and involves him in a contradiction something after the manner of Sokrates. The talks with Ambattha and Vasettha are masterly efforts in which the Buddha does not so much excel in cleverness as in wisdom and goodness. It is his moral greatness that shines through both his dialectic and his rhetoric. To the Brahmin who scorns the Sâkyas on account of their bad manners he reveals the fact that this very Brahmin is descended from one of the ancient Sâkyas slaves! Many a controversialist would leave the matter there, but the Buddha, seeing his victim ridiculed by his brother Brahmins, comes to his rescue by showing what a fine fellow that slave-born ancestor was. The moral

aim—"handsome is as handsome does"—is kept in view right to the end. He rouses the right feelings by his demeanour, his eloquence, his friendliness. Those who come to quarrel remain to bless, uttering the formula of happy submission in the familiar words of King Ajatasattu.

Most excellent, Lord, most excellent! Just as if a man were to set up that which has been thrown down, or were to reveal that which has been hidden away, or were to point out the right road to him who had gone astray, or were to bring a lamp into the darkness—even so has the truth been made known to me, in many a figure, by the Blessed One. And now I take refuge in the Blessed One, I take refuge in the Truth, I take refuge in the Order. May the Blessed One accept me as a disciple, as one who from this day forth, as long as life endures, has taken his refuge in them.

(*Samanna-phala Sutta*, 99.)

#### 9. THE BUDDHA AS A TEACHER.

In spite of the backward state of experimental science in ancient India, and the difficulty of providing logical proof for any of his conceptions, the Buddha must be regarded as the greatest and most successful teacher known to ancient history. He was neither boastful nor self-depreciatory. He had an equal confidence in himself and his hearers. His secret was to rouse the intuitive faculty, which lies at a higher level than sense perception, feeling or prejudice. To the very last hour he maintained this respect, this confidence in men, which is the key to their inmost nature. The following passage will illustrate the point:

I have beheld, Lord, how the Blessed One was in health, and I have beheld how the Blessed One had to suffer. And though at the sight of the sickness of the Blessed One my body became weak as a creeper, and the horizon became dim to me, and my faculties were no longer clear, yet, notwithstanding, I took some little comfort from the thought that the Blessed One would not pass away from existence until, at least, he had left instructions as touching the Order.

Thus speaks his beloved disciple and relative, Ananda, as the Buddha reclines on his deathbed, and thus the Blessed One replies:

What, then, Ananda? Does the Order expect that of me? I have preached the truth without making any distinction between exoteric and esoteric doctrine: for in respect of the truths,

Ananda, the Tathagata has no such thing as the closed fist of a teacher, who keeps some things back. Surely, Ananda, should there be any one who harbours the thought, "It is I who will lead the brotherhood," or, "The Order is dependent upon me," it is he who should lay down instructions in any matter concerning the Order.

Now the Tathagata, Ananda, thinks not that it is he who should lead the brotherhood, or that the Order is dependent upon him. Why, then, should he leave instructions in any matter concerning the Order? I, too, O Ananda, am now grown old, and full of years, my journey is drawing to its close, I have reached my sum of days, I am turning eighty years of age; and just as a worn-out cart, Ananda, can only with much additional care be made to move along, so, methinks, the body of the Tathagata can only

be kept going with much additional care. It is only, Ananda, when the Tathagata, ceasing to attend to any outward thing, or to experience any sensation, becomes plunged in that devout meditation of heart which is concerned with no material object—it is only then that the body of the Tathagata is at ease. . . .

Therefore, O Ananda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. Hold fast to the truth as a lamp. Hold fast as a refuge to the truth. Look not for refuge to any one beside yourselves.

Work out your salvation with diligence.  
(*Mahparinuvana Sutta.*)

This was the last word of the Blessed One, the Buddha.

## The Inner Life

# Man, the Master of his Destiny

By Dr. ANNIE BESANT

[It should come as a piece of excellent news to all readers that the Editor has been able to secure still another sermon (the third of a series delivered by Dr. Annie Besant in the Church of St. Alban, Sydney) for publication in the HERALD OF THE STAR.

He is now able to assure them, and congratulate himself, moreover, that two more sermons will follow in the November and December issues respectively.]

**D**URING the last three Sunday mornings I have tried to put before you some of the steps and the duties in the higher evolution of man. This evening I propose to lay before you something of the methods by which man, as the master of his future, can create or make his own destiny, can utilise the laws of nature for the swifter evolution of the mind and the character, so that by that knowledge you may perhaps realise more clearly than before that you can, if you will, walk more swiftly on the road of human progress, realise more quickly in your own person the truth of one of the greatest doctrines of religion.

A little more than five thousand years ago, a great sage, a man of the deepest knowledge, lay dying on a field of battle. He was wounded to death, but death

delayed his stroke, and, as he lay on that battlefield, a young king, who was soon to ascend his throne, came to the sage and asked him many questions as to royal policy and royal duty, and the path of human progress. And he put to him among his questions one which has often exercised the human mind. He asked whether destiny was greater than exertion. And the answer given by the sage was: "Exertion is greater than destiny." Later, in human history, one of the great Christian teachers, one of the apostles, wrote: "Be ye not deceived, God is not mocked, whatsoever a man soweth that shall he also reap."

Now in those two sentences, spoken far away in time and space, we have really the law—the law, which, if we understand it, becomes to us a strength, a guide and a support, but which, if we

understand it not, plays with us, flings us down or up, carries us away as a straw may be carried on the stream.

And, for a moment, let us clearly recognise what we mean by law. Laws, as you know, are of two kinds—the laws of nature and the laws made by man. People are very apt to use the word loosely, and confuse the laws made by man with those great laws which are the reflection in time and space of the nature of God Himself. And so, just for a moment, I pause on this word law, so that I may be sure that you all understand the distinction between these laws of nature and the laws that may be made by man. A man-made law is arbitrary, passed by some authority recognised by a nation, but the authority that made it can later change it, and can attach to its breach any penalty, the penalty having no real connection with the breach of the law itself—not following on it naturally, but appended to it by the words of the statute passed by authority. Such a law, as we know, can be broken; if discovered, then the penalty follows; otherwise the man goes on as though the breach had not occurred. Now none of those characteristics of the human law are found in the laws of nature.

In the first place, a law of nature cannot be broken. It is inviolable, unchangeable. A man may disregard it; then the law strikes him. A man may be ignorant of it; none the less that disregard through ignorance brings again suffering to the man because the law cannot change. That which is the effect of a disregarded law is no arbitrary penalty, but an inevitable sequence. Such a law existing, many such laws all working around us, might at first give to man the idea that he is a helpless creature surrounded by changeless laws, and in the midst of those laws without power, since none may be broken by him. But after a while, as knowledge replaces ignorance, there grows up out of those inviolable laws, when they are studied and understood, a sense, not of helplessness but of power. And gradually the man learns to realise that just because

law is inviolable man can walk freely amongst these laws, provided only that he knows them. And he may go further yet, he can use the laws, and by adding their strength to his own, he can accomplish what without them he could never have achieved. And science is possible, safety is possible, just because the laws are changeless, because none has the power to break them. And we learn, as we study that great truth, spoken by a scientist who had learnt something of Nature's laws, and who said as the result of his study, "Nature is conquered by obedience."

And as this knowledge grows and increases, we find a constant increase in our power to achieve, for to work with the law of nature is to discover it is not a paralysing, but an enabling force. And so gradually and slowly, as we study, we learn that man can become the master of nature by obedience to her laws, by utilising her forces; that it is only by ignorance that law makes us helpless, by knowledge we can control our future.

And it is this sense of certainty that comes out of the existence of these inviolable laws, the knowledge of their detail, of their working, of their inevitable results. It is this by which we can progress swiftly on the upward path, and this law of nature, in its essence, is nothing more than an inviolable sequence, and the effect, as we say, of the law follows inevitably. For the law being changeless, its effects are changeless too.

And realising that clearly, the only sensible thing for us to do is to learn what these laws are, to study nature until these invariable sequences are discovered, and having discovered them, and having learnt their relation to each other, we then rise into a freedom that otherwise were impossible for us. Because we are able to reckon on a law, because we know its inevitable result, because we have studied that result, we can see whether or not that which we are planning, that which we desire to achieve, is or is not possible. And as we go on with our study, we find that we can balance one

law of nature against another. That what one law seems to say cannot be, may be achieved if we know how to bring against the law that hinders us the working of another law that helps us. And, ultimately, we learn how to walk freely in this great realm of nature, knowing the laws and using them, using them as agents to bring about that which we desire.

Let me take a very simple and common illustration to show you exactly what we mean. There is a very well known law, that water will only boil at a certain temperature, a temperature which is stated, under certain conditions, at the sea level. And so, taking the ordinary scientific scale, we are able to say that at the sea level water will boil at a hundred degrees. Now as we go up a mountain, we find that water boils at a very much lower temperature, and as we get higher and higher, water boils sooner and sooner, and men say, "If that be so, if I cannot boil my water, I cannot as I go up this great mountain refresh myself with a cup of tea, for the water boils too soon, and the result of that is that the tea will not be good." But the scientific man says, "No, you can counteract that law; you can make your atmosphere with the very steam which is coming from your water that boils at the too low temperature, and sending that steam into an apparatus which will make it press upon the surface of the water, you can supply the lacking weight of the atmosphere and then go on boiling your water. And you will find that you will at last get it to the same temperature by simply using one law against another." And that is true of the great laws of nature. I have taken a mere childish illustration, because it is one that even a boy in school is taught. But that is only an emblem of all these great laws that surround us, that we can balance the laws one against another, as I said, and that all that we need is to neutralise those laws that are against us and utilise all those that are in our favour.

Now, how does this bear on the control of our destiny? Let me quote a well-known Muhammadan saying: "Every

man comes into the world with his destiny tied round his neck." Now the man's character is the greatest factor in his future, in his destiny. A high and noble character, a strong will, will carry a man through difficulties and dangers to the end that he has decided to reach. A weak character is at the mercy of surrounding circumstances; a vicious character goes wrong and disgraces the one to whom it belongs. There is a great truth in that Muhammadan statement, for when the child comes into the world he comes with a character, and that character is one of the greatest factors in his destiny.

Now there is another phrase which says that what a man thinks upon that he becomes, for character is formed by thought. In order to work out this great law of cause and effect—of law and its result—we have to look more closely into it, and to see the component parts of that thread of destiny which we are weaving with every moment of our lives. And as, so to speak, we untwine the thread to see of what it is composed, we find that it divides into three, and that each of these component threads is under its own law. The first of those is that thought creates character; the second of them is that desire creates opportunity, and the third of them is that the circumstances of our future are created by our now spreading round ourselves happiness or unhappiness. These are the three great laws you want to understand and to practise if you would control your destiny.

We will take them in detail, one by one. For the value of that Theosophical teaching that I am putting to you to-night is that it takes the commands of a religion, the statements in sacred books, it studies them and works them out in detail, so that they become fruitful, useful, and we understand how to practise them.

Now we will take this first law that thought builds character. When I put it in that general way, you may find it, perhaps, difficult to test for yourselves, and yet a first-hand experiment or a

discovery that you make again for yourself is worth a hundred times the speech of any lecturer, or statement that is hearsay and not experimental. Let me, then, tell you how to test this law, how to prove it for yourselves. And I may say to you, in giving you the experiment, that every first-hand investigation into nature needs patience in the carrying it out. You have to work perseveringly and steadily if you would verify a law of nature for yourself. Let me, then, tell you the method of testing the truth of this law that thought builds character. You look over your own character and you notice its weaknesses, and having done that once and, so to speak, recorded your own weaknesses, then never think of them again. Half the good people in the world make a mistake, and then think over a weakness, and lament it and trouble about it, forgetting that if thought builds, fixing thought on the weakness makes it more permanent instead of getting rid of it. Then, having found out a weakness, let us say inaccuracy, which is really a lack of truth, having found that you are inaccurate, then take the opposite of that inaccuracy—truth. Always take the opposite of your weakness, as the object of your thought, and every morning before you leave your room, sit down quietly and think steadily of truth. Thinking of it, do not strain yourself with the thought, for few people who have not tried it know how tiring it is to think steadily of a single thing. The moment you begin to do it your thought goes off anywhere else, and you come back to yourself and find yourself thinking of something else. The only way to learn to keep your thought on anything that you have decided to think about is to bring back the wandering mind over and over again. But do not practise this too long, for thought tires, and your brain, which is the organ of thought, must not be put under an undue strain. Many people injure themselves in this way of meditation, because they do not realise that they are putting their brain to an unaccustomed task of obeying the will, and

carrying it on for too long, they weary the brain, or get a headache, or any other sign of tiredness. Try it only at first for two or three minutes, you will find that quite long enough; and as you think try not to let the mind wander at all. You may, if you like, use some form of words to keep the mind steady, but it must only be on this question of truth. "I am the Spirit, the Spirit is truth," or anything else that helps to keep your mind fixed for the time. Then you go out into the world, and being an inaccurate person, you say something inaccurate very soon. But after a few days' practice of this, three minutes daily, say, on truth, when you have said it, then at once there comes into the mind, "I have been thinking of truth, and here I am breaking the truth." And you go on steadily until you will find gradually that that realisation that you are inclined to be inaccurate comes before the inaccuracy is committed, and you check yourself, and no longer say the careless thing that you have been in the habit of saying. For you are setting up in yourself by thought the habit of accuracy, and so you go on and on—it may be for weeks, it may be for months. And gradually you find that there grows up within you the habit you have created by thought, which makes it impossible to say the inaccurate thing. And all the little social inaccuracies become to you impossible, and all the careless phrases people use, which do not represent their real conditions of mind, become impossible. And gradually you find, as you practise this steadily, that you have become truthful without knowing that you were gaining that great virtue. And it becomes a habit, a fixed habit, and then an unchangeable virtue, and the response is no longer a matter of thought or of care—automatically you say what is true.

Now let me mention to you a story on that which I heard in India, which struck me very much at the time, and which I have often mentioned since in this respect. I was speaking to an Indian Judge, and we were talking about meditation. He told me that he had meditated

almost all his life, and he went on to say that for forty years he had meditated on truth. I asked him what had been the result of all those years of meditation, for the Indian is a patient person, and he does not mind giving years to that which he is determined to achieve. The result on this Indian Judge was that he could tell without reasoning or argument whenever a man said to him that which was not truth. It became so thoroughly a part of his nature that if an untruth was spoken it jarred, as a false note jars on the ear of a musician. Being a judge, and having witnesses constantly before him, these long years of building truth into his character proved of enormous service to him, for he knew, when a man was in the witness-box, whether that man was speaking the truth or a lie; not by argument, but it struck a note in his intellect which jarred if it were not the truth. For the intellect is truth, and knows the truth in an unerring fashion. The lower mind argues, is guided by logic, reaches its conclusions often by long and intricate ways, but the higher mind, the intellect, which is part of the reflection of God Himself, that is truth. And the sheath of matter on which it works, vibrating to the vibrations of outside thoughts, feels a jar where a falsehood touches it, just because its nature, being divine, is truth. And that had been worked out by this Indian Judge.

Now, it will not need anything like forty years for you to establish a habit of thought. You can build up your character, virtue after virtue, strength after strength, by this deliberate utilisation of the law that thought builds character. You can prove for yourselves that it does, and when once in a single case you find that where you were weak, by thought you have become strong, then you will realise that the law exists, and you can build up one part of your character after another.

Do not do too much at once. Do not try to become perfect all at once. Take the weaknesses one by one, and turn them into strengths by thought. And in

that way your character, persisting life after life, will steadily improve, and you will find that in every succeeding birth you are born with a better and a higher character. And as character is the chief factor in destiny, you will become master of your destiny by the character that you create.

Then take the next law, which is simpler. Desire creates opportunity. Now, desire is the outgoing force of the nature attracted by a desirable object. You are surrounded by objects that give you pleasure and that give you pain. Your desire goes out to the happiness-giving object; you draw away from that which gives you pain. Between the desire and the desirable object there is a magnetic tie; as surely as the magnet attracts soft iron, so does your desire attract towards you the thing that you desire. There may be obstacles, there may be difficulties, but inevitably that desire will be accomplished, sometimes even in the same life, sometimes in after-lives. And when you say a man is fortunate, a man is lucky, everything the man touches turns to gold, if you know that man's past, as some study lives that are in the past, you will find that he had a great desire for wealth; that he followed it steadily; that he strove for it, worked for it, sometimes sinned for it, and that desire has to be accomplished, and therefore he becomes a man who seems so fortunate that others envy him. Desire brings him opportunity. Hence take care of what you desire. Do not let your desires play about, fixing on one thing after another. Test the value of the thing that you desire, for inevitably it will come to you later, and it may prove a desire that is as ashes in the mouth. Many a man has desired wealth and gained it, and then found it a burden instead of a joy. Many a man has grasped some other object of desire, and has found it pain-bringing instead of pleasure-bringing.

Measure your desires; try to see in what they will result; weigh the value of the thing that you are desiring, and gradually you will learn naturally to

desire the things that are righteous, that are pure, that are good, that are uplifting, for you will know that the pleasurable thing that brings you into conflict with the law of God, that that thing has in it the inevitable seeds of pain, in order that you may learn no longer to disregard a law which is divine. And so with your desires, think over them, measure them, weigh them, work them out to their result, and especially is that important for the young, who, surrounded by a world of which they have had little experience in this present life, may easily stray aside after amusements and pleasures which will only prove in the long run to bring them pain. And with everyone this careful watch over the desire nature is necessary, for only when the desires go in harmony with the Divine Will can they prove sources of happiness when they are gratified, and not sources of pain.

And that third law about circumstances works out very curiously sometimes, and yet we see how natural the working is. According to the influence you exert over others, so will be your circumstances in the long run. Have you ever seen the case of a man who, in the midst of great wealth, was very miserable? You have perhaps wondered why that man should have so much in his power which ought to make him satisfied and happy, and yet be miserable in the middle of it all. And if, searching for the cause, you look back into that man's past, as some have done in many such cases, you will find that he has the power of obtaining objects of enjoyment because he placed that power in the hands of many, but that he is unhappy in the middle of it all because the motive at the back of the spreading of happiness was selfish and not unselfish. Take an illustration. A man gives a large piece of land to make a park in some crowded city. The gift of that land gives much happiness to others. Children play in it; women, who are weary, rest in it; men, after their day's work, find there a place of recreation. Through his gift he has given happiness to many, but he did not do it to give

others happiness: he had some selfish motive. It may have been because he wanted a title, or because he wanted some position of power. The motive was wrong, although the gift itself was fruitful in spreading happiness. And the law works out inevitably. Because he has given happiness to others he is surrounded by circumstances which have in them the possibility of giving happiness; but because he gave that land for a selfish motive, in the midst of his fortunate circumstances he find himself unhappy. This last statement may seem to you a statement made in a dogmatic way. I can only say that these things are traceable from life to life, that it is possible to look back and trace a man's past from life to life, and see the working of these great laws that I have hastily sketched for you.

The first, on thought, you can prove to be true. The second, on desires, you may occasionally prove to be true in the life in which those desires are existing. You may find sometimes a person has longed intensely to go to a particular country, and years afterwards he finds himself there, and he will say how much he had longed to visit that land, and now the opportunity has come to him. Even in the same life you can often draw to yourself that which you desire, but not always.

In the third case, the test is yet more difficult within a single life, but those who are sometimes called the knowers of karma—for karma is a word meaning action, which defines this great law—they have told us it is so, and some themselves have been able to see these great laws of cause and effect working out, especially in the successive lives of men.

The only other point I must put to you is a matter somewhat of warning. I spoke of the idea of law occasionally paralysing. It has that result on people who only partly know the law. You hear a person say, an uninstructed Theosophist, "Oh, this is my karma, I cannot help it." It is a mistake to think that any circumstance is, as a rule, inevitable because it

is coming to you as the result of past causes. Those causes cannot be changed ; they are behind you, but you may counteract them in the present, and so before they work out in the future you may have introduced a counteracting force. Let me take one illustration which may be useful to you. You meet someone ; you do not like him when you meet. It is not an uncommon experience between two strangers that when they meet a sense of antagonism shows itself. Probably many of you have felt it. If you feel it, keep out of the way of that person. It means that a wrong has been done—that you have done a wrong to that person, or he has done a wrong to you, and if you meet, that debt of wrong will have to be paid by the one who has committed the wrong, and so unhappiness arises. Stay away from opportunities of meeting, but do not remain idle in front of it. Send to that person every day a thought of good-will, deliberately, purposely, even though it seems at first artificial. Force yourself to send the thought of good to that man, and gradually the working of that law will wipe out, counteract, the wrong that before has been done, until having so practised, perhaps for weeks or months, you meet again, and you find the antagonism has gone. You have annihilated it, you have counterbalanced it by the good you have done to him by your thought.

These are some of the practical results that grow out of the study of law. You

find that you can change that which is undesirable. You find that your character is in your own power, that your opportunities can be created by you, that you can make happiness or misery for yourself according as you cause happiness or misery to others. And when gradually this law has justified itself to you, when at last by observation, by study, by careful thinking over your study, you have found that such a law exists, then you have gained the power to be the maker of your destiny in the future, to build yourself into a character that will mean happiness and progress for you as you return to earth. And you will realise that in everyone of us that power of creation resides, and that just as a sculptor can, with the idea of some exquisite statue in his mind, carve out of the rough marble the form of his idea, and make beauty where before was only roughness and shapelessness, so can everyone of us—rough blocks of marble, in whom lies hidden the divine image—we, the sculptors of our destiny, can gradually strike away all that hides the image which lies within us, clear away every excrescence, chip away every defect, keep the idea before us of that which we wish to be. Then we shall find that that will develop within us, and we shall become the architect of a divine man whose seed was planted in us by God Himself, and whose unfoldment has been the work of our lives, so that that image shines out resplendent, for the beautifying and the helping of the world.

## The Coming of the Christ :

Can we Hasten or Retard it ?

By LADY EMILY LUTYENS

**T**WO remarks made to me recently by friends, having no apparent connection with each other, have set me thinking hard about the life of our Order. The first was made to me by a

young friend with that emphasis which characterises youth, but the thought, though crudely expressed, was, I feel, a true one. He said, "There is no real conviction about members of the Order. They hold theoretically a great and

inspiring ideal, but they are not really *convinced* of it, as if they were they would never cease beating the big drum, and the world would *have* to listen." Another friend to whom this remark was also addressed, taking it too literally, replied in a somewhat shocked voice, "Oh, but we could not really beat a big drum: it would be so vulgar." But I felt the intense sincerity which lay behind the remark and the reproach, and it touched some sensitive spot in my soul and caused me, as I say, to think.

The other remark which, taken in conjunction with the first, led me to think was made by a gentleman in the course of a discussion on future events, who said, "I have been told that the new dispensation is to start in 1934; that is a year which is full of signs which are to usher in the New Age."

I thought to myself, "Supposing that this be so, and that in 1934 the great manifestation for which we wait is made clear, our hopes realised, the Supreme Teacher among us, what are we doing *now* to make the world ready in twelve years' time to welcome its Lord? The weakness of the Order, as well as its strength, lies in its vagueness, in its breadth of outlook, and tolerance of point of view. If we were more one-pointed and thus narrower we should probably be more enthusiastic, and consequently more efficient.

Let us assume, for the sake of argument, that it is in 1934 that the World-Teacher will publicly manifest Himself to the world, and then consider again our position as an Order if we have only twelve short years of preparation ahead of us. Can we in that time beat the big drum so that the whole world shall hear our message? Eleven years have already passed since our Order was founded. What have we done in them, individually and collectively? Not much I fear; our existence has hardly stirred a ruffle on the world's sea. We have been told that the Supreme Teacher has Himself said, "When the world is made ready by your work I will come." Just think of it: His advent depends on *our* exertions. That thought

if we really hold it ought to quicken us into fresh endeavour.

One of our difficulties perhaps is that we do not yet realise the conditions of preparation and what is needed from us. In the first place I think few of us truly realise our possibilities, our capacities. Man is a threefold being, a reflection of God Himself; and in this work of preparation, as in all other, we must make use of this threefold capacity. If we rightly understood this, our work would be unceasing and immense.

Secondly, the changes which have to come about are also threefold. The thought of the world has to be changed, its emotions and its activities, so that our field of action is as unlimited as our capacity.

What is really lacking to us all is sustained enthusiasm, steadiness of purpose, and initiative.

We are always asking for stimulants, the presence of such and such a leader, the organisation of such and such a campaign. I am often asked, "When is our Head coming to give us a little inspiration?" Why do we all look to our Head for inspiration instead of finding it for ourselves? Why should our Head be more inspiring than we are? The ideal which inspires Him is ours also. Cannot we make an equally good use of it? Why are we to be an inert mass waiting for the spirit of someone else to move us? We should try and realise ourselves as living cells, radiating out life and enthusiasm, and waiting for no leader or official to teach us what to do. Imagine Mrs. Besant sitting down and waiting for someone to inspire her! She works under the constant inspiration of an ideal purpose. What is that purpose? Exactly the same as that which should inspire the members of this Order—the preparation of the world for the coming of the World-Teacher. How many of us realise that all Mrs. Besant's political work for India is just that making straight the way of the Lord? How can India rightly welcome Him, rightly appreciate His message unless she be free in her own house? How can Europe listen to His voice speaking

of Brotherhood and Co-operation while the white man shuts himself away from his Indian brother in pride of race and colour? Why does Mrs. Besant work at high pressure almost day and night? Because there is so much to be done and the time is so short. Why do we not all work like Mrs. Besant? Because our vision is not so clear as hers, and our devotion waxes and wanes instead of being at a steady pressure. And yet if we are *really* convinced of the truth we profess, we must realise that there is *nothing in the whole world at the present moment of such importance* as this—the coming of the World-Teacher. *Nothing* matters by comparison. Every outer event rightly understood is but working towards this supreme event.

If we rightly understood this, we should know better what our own work is. It does not really matter whether we make fresh members or not; it does not really matter whether we give lectures or not; it *does* really matter that the thought, the emotions, the activities of our surroundings are altered because a group of the Order is in existence, or only a solitary member. Mrs. Besant is seeking to change the attitude of the *world*; she has earned the right to undertake that stupendous task. We have got to change the attitude of *our* world; and it may be just as stupendous from our point of view. No member of the Order ought ever to ask, "What shall I do?" The only real question for each of us should be, "How can I best undertake to-day's herculean task?" Still less should any member say, "I am so insignificant, so poor, so stupid, so ill-equipped, I can do nothing." Each one of us, as I said before, has a threefold weapon, which if driven by the power of a tremendous enthusiasm would work wonders. It is the enthusiasm we lack—not the capacity. I have in mind two of our finest and most energetic members: one is a cripple always on his back, and the other is partially paralysed. We do not rightly understand the enormous value of the powers we possess. Every moment of the day we are using, or misusing, the power of thought;

every day and every moment of the day we might be using that power in the service of the Teacher. Not by reiterating "He is coming," but by applying that knowledge in the examination of every subject that touches us during the day. How many people realise what preparation they can do as they read their daily newspaper. There is the daily record of the world as it is and as it is struggling to be. We can either let ourselves be carried away by herd emotions, by the thoughts of the crowd, or by a steady stream of clear thought and pure emotion we can carve a channel through which His influence can flow. Each one of us is called to some high office in the Order, to some work none other can do; but each must discover that work for himself. We should none of us be in the Order at all unless a call had come to us from the World-Teacher Himself. He needs us for some purpose: it is for us to discover that purpose.

Let each one try to think out for himself, "What seems to me to be the most vital change which must be effected in the world before the message of the Teacher can be understood?" Each will answer according to his temperament: the position of women; the position of labour; the condition of animals; education; the League of Nations; the health of the world. The subjects are too many to enumerate, and there is not one of them at which we cannot work, no matter what our status in life. If we cannot be active on the physical plane we can be active on the emotional and mental planes; and released from the body in sleep, our activities may continue through the night.

Choose your path according to your temperament, and work at it without rest, and with a persistent enthusiasm which never dies down.

But find the way also to relate your individual enthusiasm, your individual task to the corporate life of the Order, and to accomplish unity in diversity. How can this latter task be accomplished? By the medium of the HERALD. Our magazine should become increasingly the

medium for our enthusiasm and for the expression of our activities. It is the herald of the coming of the World-Teacher; but it should also become the herald of our accomplishment. The HERALD should be the focus on the physical plane of the life of the Order, radiating out the life and inspiration which should pulsate in the members.

Our vision may be too extended. Life is made up of small activities: the mountain is climbed by small steps, taken one after the other—sometimes joyously, sometimes wearily. Progress is rarely a matter of leaps and bounds, but of steady and persistent effort. Let us each examine our lives afresh in the light of this thought: "In twelve years perhaps the World-Teacher will be among us. What can I accomplish before that date which will entitle me to enrol myself among His disciples?" In the first place we have to

work at self-preparation. Let us sit down calmly and examine ourselves, and then select some virtue which we mean to attain, some fault which we mean to eradicate, and work at these with grim determination during the coming months till, having mastered them, we are fit to pass on to other tasks.

Further, let us select some world condition which has to be changed in order that humanity may be able to accept more readily the message of the Teacher, and then by constructive thought and well-directed emotion, as well as by action, play our small part in bringing about that change.

Lastly, let us discover the way by which we can unite with other members for the same purpose, how we can link up our efforts with the general life of the Order, how we can apply our beat to the drum which is to roll out our message to the world at large.

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## The Pursuit of Phantoms

By PROFESSOR BRODRICK BULLOCK

Hast einer Welt Besitz du dir gewonnen,  
Sei nicht erfreut darüber,—es ist nichts!  
Und ist dir einer Welt Besitz zerronnen,  
Sei nicht im Leid darüber,—es ist nichts!  
Vorüber gehn die Schmerzen wie die Wonnen:  
Geh an der Welt vorüber,—es ist nichts!

### I.—The Phantom of Sexual Pleasure

**I**T is obvious that any investigation, however superficial, of that which is called matter reveals at once the existence of two appearance-forms—the living state, and the non-living state—separated from each other in such a way that, while the former is highly unstable and easily passes into the latter, the reverse process, as far as present

experience goes, never takes place, the non-living never becoming living.\* Further examination shows that, whereas non-living matter manifests itself in large amorphous masses, such as iron, rock, or water, living matter only occurs in individualised organisms, well defined and limited in size. In other words, the life-force, as we know it, is governed by the

\* It may be supposed that unnumbered ages ago the conditions then prevailing favoured the evolution of that particular molecular structure which exhibits the phenomena of life. Once this process was started nothing has since occurred to reverse it, or to break the chain of continuous reproduction in a gradually ascending scale of complexity. In any case, matter, whether living or non-living, is nothing but an appearance-form of the transcendental Reality (called Force by the chemists) as seen through the forms of our intellect.

*principium individuationis*; and it is to this principle that we must ascribe that sense of separateness which in each individual is directly proportional to the degree of consciousness attained, and which in man builds up a rigid wall of partition between himself and others.

Thus ensconced within the little citadel of self and gazing out disconsolately at the fast-closed doors of other similar citadels, aware that he must stand alone in all the great crises of his life and in the hour of death, the individual seeks a way of escape from his loneliness, and casts about on all sides, if haply some measure of happiness and satisfaction may be his. And as in impatient quest he searches and explores all that lies within his ken, there pass before his eyes alluring phantoms that offer their gifts with smiling promises of joy.

Not the least attractive of these is the phantom of sexual pleasure—the teacher of those sweet uses so cunningly interwoven with the reproductive process, and which form the counterpart of the longing that all men feel to escape extinction, as far as may be, by living again in their offspring. This phantom is the child of the life-force, which, itself metaphysical, blindly strives at all costs to objectivate itself in the phenomenal world, by raising up in endless succession countless myriads of ephemeral organisms, which for the most part devour each other—a process that involves so much cruelty, that the reflecting intellect recoils in horror at the thought.

Inasmuch as man in his essence, in common with all other life-forms, is nothing but the objectivation of the Will to live,\* he has naturally always clung to the idea of survival in one form or another, and if the words:

Non omnis moriar, multaque pars mei  
Vitabit Libitinam:

reflect the exultation of the poet, who knew that he had won a seat amid the immortals, they no less truly explain the real cause of parents' joy over their

children, and why when her son is born the young mother "remembereth no more the anguish" of her delivery.

From these reflections it is clear that those who pursue this phantom, in search of more than a passing solace, soon become the objects of her sport.

Blinded by her enticing promises of keen physical enjoyment—the keenest that the organism can know—they not only forget the unhappiness, perhaps the distress, that for economic or social reasons may be entailed by a few fateful moments of pleasure, but also fail to perceive that her offers are made for the sole purpose of bringing about the greatest possible number of beings, to the end that these in turn may produce a still larger number, and so on *in sæcula sæculorum*, no matter how unhealthy they may be in mind and body, nor how fiercely they may crowd each other out of existence. And into what a world do they enter! A world that, at the best of times, is steeped in suffering and misery, and at recurrent periods, one of which is now in progress, becomes a kind of *inferno*, where the evil spirits, that are the foul progeny of the archfiend, Egoism, meet together in hellish conclave. In this connection it is easy to see that the institution, to which a vast number of individuals, with all their physical and mental defects, with all their tendencies to disease and vice, owe their existence, has been submitted to less objective scrutiny than its importance deserves, protected, as it is, by venerable traditions and by the time-honoured sanction of ages. Yet the history of the connubial relations of men and women from the earliest times cannot be said to be pleasant reading, nor do the matrimonial annals of the present age tend to be less distasteful. As an ecclesiastical rite, marriage has never escaped the taint of hypocritical cant, which is the characteristic disfigurement of the so-called Christian Churches†.

\* The Will to live is, speaking figuratively, that side of the metaphysical Reality which constitutes our very self, and which, as such, comes within the limits of our consciousness. The intellect is secondary, a growth evolved by the Will, to enable the organism to wage more efficient warfare in the struggle for life.

† They would be more correctly described as pseudo-Christian, doomed, as it seems they are, to an eternal denial of the Christ-like spirit.

Pronounced indissoluble, and invested with the solemnity of a sacrament, it was lifted to a position which only served to throw a stronger light upon the degradation and profanation to which under the *régime* of the sacerdotal caste it was exposed.

From the civil standpoint, whether in its polygamous or monogamous form,\* it is an institution recognised by the State for the legalised production of offspring, and is, for the most part, entered into under conditions which make the possibility of a happy, or even of a tolerable, life very problematical for the contracting parties. Advantageous family arrangements, the exchange of marketable commodities, such as wealth and beauty, the consignment of physical charms and innocence to the highest bidder, however unworthy, impetuous sexual passion, a hasty resolution to gratify a pique or humour a whim—these are the usual motives leading to the nuptial tie. The union is thus negotiated without any previous study of character and temperament, and without any view to securing children endowed with sound physical and mental health—a matter of enormous importance both to themselves and to the race.

It should be observed that the phantom of sexual pleasure, whose undivided sphere lies *extra matrimonium*, is only one of the many elements which combine to make the conjugal relation, generally speaking, the reverse of a success. The wedding contract, as it stands, is but one of the many proofs that the mass of even civilised mankind are (as Carlyle said) mostly fools, and we can feel no wonder that the most beautiful flowers of human affection blossom as a rule outside its pale.† For in this system, which groans beneath the weight of sacerdotal superstition, of inveterate prejudice, of social custom, of family interests and, worse than all, of shameless egoism, little place can be found for unions likely

to be blessed with healthy offspring gifted with unselfish, happy natures; still less is there room for those consecrated by the ideal devotion of kindred souls.

If we remember the fragility of living matter, the dangers and diseases to which it is exposed, the ease with which it passes into the non-living state, we need feel no surprise at the tremendous influence which this phantom has always exercised over the lives of men. The span of life is short and uncertain. But nothing less than the building up of the next generation, and through this of all future generations, is at stake, and without the allurements of her voice and the charm of her smiles, the new *dramatis personæ* would never gather into substance, nor be enticed to enter the stage.

Hence it is that she steals into the studies of philosophers and statesmen, bewitching, at least for a time, the acutest minds, the serenest temperaments. Hence it is that she contrives entanglements and cunning webs of deceit, upsetting the calculations of parents and relations, dissolving the closest friendships and interrupting the most urgent duties, the most pressing business. Hence it is that with wily artifice she plots embroilments and specious frauds, turning honesty into dishonesty, loyalty into disloyalty, and awakening strife, rivalry and jealousy, with all the resulting bitterness, confusion and distress.

The same compelling motive—the necessity of securing a continuous stream of new life—explains the heart-breaking desolation and affliction which overwhelms those whom she has filled with irresistible longing for each other, when by the hand of Destiny they are parted, and the new individual that is pressing into life is suffocated in the germ. For the same reason health, riches and rank are often cast aside and sacrificed; while many sink into insanity, or find a last refuge in self-destruction.

\* Man is essentially a polygamous animal. In monogamous countries, temporary, unofficial wives, who are despised with true feminine justice, by their privileged, official sisters, take the place of the legitimate consorts of polygamy.

† A certain number of exceptions are, of course, always to be met with. These are due to rare and happy combinations of favourable circumstances.

Such is the havoc wrought in the world by the phantom of sexual pleasure. In it we trace the dark handiwork of the Will, unenlightened by the intellect, and manifested in the instinct which is only second to that of self-preservation, and which incites the individual to accomplish at all costs what alone in Nature's eyes lends him any importance—the reproduction of his kind. It is obvious that here instinct and intellect are

inversely proportional to each other, and as long as the latter remains in its present condition, that is, for the most part, either rudimentary or enslaved, so long this alluring phantom will continue to wield her subtle, soul-enthraling power, and weave the magic of her fateful spells; so long mankind will continue to be her plaything, and a prey to her tormenting fascination.

*(To be continued.)*

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## Church Indifference

By DOROTHY MILLER

### I.—WEIGHED IN THE BALANCES AND FOUND WANTING

**T**HERE can be no doubt whatever as to the existence of present-day Church indifference.

The reason for this changed outlook cannot be attributed to personalities, for to the seeker after truth it is the precept that matters, not its expounder, and so the question arises as to whether this seeming indifference is due to a change in human nature and, consequently, human aspirations, or whether the Church herself is responsible for the laxity.

Now, human nature is human nature all the world over. It is essentially dependant, but at the same time essentially critical, and it is not to be conceived that its intellect can be any longer subservient to the doctrinal superstitions of by-gone ages.

It is the intricacies of life that offer to man problems of thought—it is the mystery of death, life's transiency, that indicates some higher purpose than the mind of man has, as yet, been able to interpret, and so man's need, a universal one, becomes manifest.

And with that need there is the longing for its satisfaction, the craving for a

philosophy which will uplift and, in the uplifting, bespeak an eternity of hope.

Do the Churches, as a whole, meet this want? Emphatically—NO!

They may endeavour to systematise thought and meet man's spiritual requirements by a strict observance of rites and ceremonies, but even the life and sayings of Christ lose their glorious significance and the wonder of their meaning, because they are so immeshed in the trappings of official clericalism.

Religion is one thing—its interpretation by Church and Chapel is quite another. The one is limitless—the other limited.

The time is coming, nay, has already come, when the very foundations of Church Doctrine and Prayer Book policy must be shaken that out of the ruins of a restricted belief a new and mystic conception of Christ's mission may be moulded in terms of Infinity.

Christ, The Ideal, must be preached, and the cultivation of virtue, the mastery of self, the acquisition of purity, nobility of character and benevolence be the immortal precepts of an immortal faith, based upon that supreme example of selflessness. "Right for Right's sake"

must be the basic principle of the Churches.

The somewhat cowardly fear of punishment for wrongdoing must give place to the greater comprehension of individual effort towards individual emancipation. The Church must become a temple for spiritual culture. Christianity must be christianised and advanced thought cultivated, the better to enable the rays of divine light to penetrate the pall of mistaken dogma.

Man has not become indifferent to religion, it is religion that has missed the Christ spirit, the Christ need. And so

man, dissatisfied, has sought fields of activity in which to lose himself and find forgetfulness.

But the need remains, dormant, perhaps, but ever there.

Let the Church, therefore, bestir herself—let her cast aside the negating principles of man-made restrictions—let her submit herself to the purifying fire of unbiassed searchings, that her fetters may become loosed, and the higher conception of the Christ Life, realised and appreciated, be enabled to soothe the troubled mind of man.

*(To be continued.)*

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## Books Worth Reading

### THE BRIDGE OF MEMORY.

By OLIVE PRIMROSE DOWNES.  
(Arthur H. Stockwell. 2s. net.)

A collection of poems issued in brochure form. They express a high idealism, wide sympathies, and a love of Nature. In many of them there is a definite lyrical quality, and all are characterised by sincerity. "To King" and "Sonnet" will appeal to lovers of animals.

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### THE STATUS OF THE JEWS IN EGYPT.

By W. M. FLINDERS PETRIE. With a Foreword by Sir PHILIP SASSOON, Bart. (Allen and Unwin. 2s. net.)

The fifth "Arthur Davis Memorial" Lecture, delivered before the Jewish Historical Society at University College. An interesting account of the position and influence of the Jews in Egypt during their long association with that country. The author maintains that the Jews played an important part in the history of Egypt; they facilitated its conquest by Alexander the Great and by Julius Cæsar; and their position was such that when the Romans

were overthrown by the Arabs they were expressly recognised in the terms of capitulation.

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### INDUSTRIAL UNREST: A WAY OUT.

By B. SEEBOHM ROWNTREE.  
(Longmans. 1s. net.)

A consideration of the relations between employers and employed. Mr. Rowntree believes that if these relations are to be on a sound basis it is necessary that the workers should have a wage on which they can live in reasonable comfort; that they should have a voice in determining the conditions of their work, a direct interest in the prosperity of that work, and economic security, together with opportunities for recreation and self-expression.

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### JUDAS.

By CLAUDE HOUGHTON. (Daniel. 3s. 6d. net.)

A tragedy in three acts. Judas is represented as an idealist embittered by the miseries and suffering of human

existence. He first doubts and then fervently believes in and follows the Christ. But he expects a miracle, and waits for "the mystic word" that is to change the world suddenly and completely. When that word is not spoken doubt returns and finally overwhelms him, driving him to bring about a situation in which, as he conceives, it will be for ever allayed or translated into certainty. The tragedy is worked out with dramatic power and poetic insight.

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**THE PIPE OF PEACE:** A Play in three Acts.

By A. E. DRINKWATER. (Birmingham, Cornish. 4s. net.)

A dramatic treatment of the relations between Capital and Labour. The action of the play extends over ten years, the first act taking place in 1914, the second act in 1919, and the third act in 1924; and a family of skilled workmen, intelligent, kindly and independent, is shown under the different conditions obtaining at these different times. In the last act Capital and Labour abandon conflict in favour of a system of mutual accommodation.

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**LOST ATLANTIS:** The Mystery Solved.

By "LUMEN." (Marshall Bros. 3d. net.)

A pamphlet concerning the date of the destruction of Atlantis.

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**WILD NATURE AND COUNTRY LIFE.**

By "A WOODMAN." With a Foreword by H. J. MASSINGHAM. (Fisher Unwin. 6s. net.)

Sketches from personal observation by a forester who has a deep love of Nature and of all bird and wild life. The sketches have the freshness which comes from direct experience uninfluenced by book knowledge.

**OUR ENEMY THE STATE.** A Plea for an Unarmed Commonwealth of Friends Trained to Live by Reason, Freedom and Love.

By GILBERT T. SADLER. (Daniel. 3s. 6d. net.)

Mr. Sadler thinks that life as conditioned by the State is pagan, since force is the governing factor, and by its means much that is evil—the land system, for instance—is perpetuated. He thinks that the time has come to put into practice Tolstoy's idea of boycotting the State and substituting for it and its methods "an unarmed Commonwealth of Friends."

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**THE PSYCHIC LIFE OF INSECTS.**

By E. L. BOUVIER. Translated by L. O. HOWARD. (Fisher Unwin. 8s. 6d. net.)

A book on an interesting and obscure subject written by one scientific man and translated by another. Unfortunately the translation is faulty and fails in some passages to give a clear rendering of the author's meaning.

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**THE NEW PSYCHOLOGY AND OTHER SKETCHES.**

By REV. A. BLACKHAM. (Arthur H. Stockwell. 1s. 6d. net.)

A book of only twenty-four pages, containing a clear exposition of suggestion, thought power, psycho-analysis, the meaning of faith, and the truth that lies behind the various systems comprised in the new psychology. An excellent handbook for beginners—and not for beginners only.

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**SOME NEW EVIDENCE FOR HUMAN SURVIVAL.**

By the REV. CHARLES DRAYTON THOMAS. With an Introduction by Sir WILLIAM F. BARRETT, F.R.S. (Collins. 10s. 6d. net.)

# The Pagan's Saviour

NOW comes the era described in the verse of the Sybil of Cumæ,  
From the beginning is started again the great order of ages,  
Now does the virgin return, the Saturnian Kingdom appeareth ;  
Now from the heavens on high is descending a new generation.

Bless him, the infant with whom discontinues the era of iron ;  
Bless him with whom will arise the new race that is gloriously golden.

Now is beginning this wonderful age while thou rulest as consul.  
Pollio, under thy sway, in thy year, the great months are proceeding.  
Thou art the leader, and traces of crime that are not yet abolished  
Will be forever removed, and the earth will be free from its terror.

First will the earth without culture, dear boy, bring thee gifts for thy childhood ;  
Yea, at the cradle for thee, there shall blossom the sweetest of flowers ;  
Goats will return by themselves to our homesteads with udders distended,  
Nor any longer our cattle shall fear huge terrible lions.  
Then will the serpent die out, and the herbs disappear that bear poison,  
While the Assyrian spikenard will thrive in most bountiful plenty.

But when the age thou attainest to read of the deeds of thy fathers,  
And of the heroes, and when thou beginnest to know what is virtue,  
Then will the ripening ears of the fields by and by turn to yellow.  
Then will be found the luxurious grape upon briars and brambles,  
And the hard oaks will be dripping with honey, like dew in the morning.

But that boy will partake of the life of the gods, he will meet them,  
Meet all the heroes ; and he will in turn by the gods be beholden.  
Over a pacified world will he rule patriarchic in virtue.

Yet some traces remain of the ancient insidious vices  
Which will induce bold sailors the ocean to dare. It will prompt us  
Walls round the cities to build and to cleave our acres with furrows.

See how the world toward thee with its ponderous mass is inclining.  
See all the countries, the tracts of the sea, and the depth of the heaven  
See how they hail the arrival, they all, of the age that is coming.

Show, little boy, by thy smile that already thou knowest thy mother  
Who for thy sake hath endured ten months of solicitous trouble.  
Smile, little infant ! on Thee have not yet been smiling thy parents,  
Nor hast thou dined with the gods, nor been wedded as yet to a goddess.

Oh that my life for the future would last but sufficiently longer,  
Also my spirit, that I thy glory might praise in my verses.

*(Extracts from Virgil's Fourth Eclogue, translated by Paul Carus,  
Open Court Publishing Co., Chicago and London.)*

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# The Trend of Penal Reform

By ARTHUR ST. JOHN

## I.

SUPPOSE, gentle reader, that you were accused of a serious crime of which you knew yourself to be innocent, though you recognised that appearances were against you. Suppose, further, that you were a quite poor and undistinguished resident in a poor neighbourhood. Do you think you would feel very confident of establishing your innocence in one of our courts of law? In other words, are you quite sure that all persons innocent of the crimes with which they are charged in our courts, especially poor persons of low estate, are acquitted? I think your answer will be in the negative. Otherwise I do not think you would find many policemen or prison warders, stating their honest opinion, to agree with you.

A second question: Would you feel confident that a previously criminal and untrustworthy person would be likely to become trustworthy through serving a sentence in prison? I am sure that the answer will be in the negative.

My third question is a variant or a development of the preceding. Do you think that our machinery for protecting society from crime and from social nuisances is efficient and adequate? That is, do you think that the net of the criminal law catches all whom it ought to catch, and that its administration deals in such a way with those it does catch as to make them safe and desirable citizens? And does the administration protect society from all those whom it fails to cure of criminality? If you have applied observation and thought to these matters there is little doubt that your answer will be in the negative again.

Now, these are plain and obvious questions which confront the would-be penal reformer. And they concern every citizen. If they cannot be met with satisfactory answers it follows that injustice may be, probably is being, done daily. I think that a careful consideration of the matter will lead to the conclusion that a great deal of injustice is being done, and that society is not being protected as it might be. But the doing of injustice is itself an attack on society. It must have a corrupting, demoralising influence on the community. Let us look into the matter. It may turn out that often, when we suppose ourselves to be vindicating justice, we are continuing and even aggravating injustice.

Without subscribing to the statement that crime, or criminality, is a disease, it is impossible to deny that the analogy of medical procedure and treatment is useful for our purpose. What would be said of a medical system which, without particular examination of each individual, dealt out to persons suspected of disease stereotyped prescriptions, varying, not in kind, but in amount, to be continued for predetermined periods, at the end of which no inquiry was made as to whether a cure, or even improvement, had been effected. If you were to add that the prescriptions were based not on any scientific principle, but on custom and arbitrary statute, and, far from having been found effective, had been found to aggravate the diseases for which they were prescribed, you would fairly well complete the analogy with our penal system.

No doubt the trial itself may be called a "particular examination of each individual"; but it concentrates on the

alleged crime, not on the alleged perpetrator. There is seldom any serious attempt at "diagnosis" of the character and circumstances of the individual, upon which alone a hopeful "prescription" could be based. Moreover, as Sir James Stephen, the historian of English criminal law, pointed out, our criminal trial is still "as essentially a conflict . . . as the ancient trials by combat were."\* The power of the State is pitted against the resources of the individual defendant. We have in the police and prosecution an elaborate machinery for arresting people and justifying their arrest; that is, for making accused people appear guilty. There is no such machinery for making them appear innocent. It is true that there are the judge and jury, or the magistrates, whose duty it is to hold the balance even and decide who has the best of the "conflict." It is true also that a long development of procedure has been directed towards safeguarding the accused against unfairness. But superior power and opportunity are still on the side of the prosecution, especially in the lower courts, which, as dealing with a vastly greater number of defendants, and with the early stages of potential criminal careers, are of special importance and in particular need of carefulness.

Apart from any unevenness in the "combat," the main principle of this method of trial is wrong, for the fact of the combat is itself an evil and a source of evil. A conflict between two sides, neither of which aims at finding or revealing the whole truth and nothing but the truth is a poor way of reaching the truth.

So it appears that our methods of ascertaining whether an accused person is guilty or not are unsatisfactory. To adhere to our analogy, the methods of finding out whether there is a disease to be dealt with require amendment.

If a person has been found "guilty" of an offence ("diseased" in the analogy), the next step, if the case is to be dealt with effectively, should be to try to find out the cause of the offence and

the character and circumstances of the offender (diagnosis). This step is commonly omitted, and the court proceeds to pronounce sentence without more ado, except to inquire as to previous convictions (prescribes without knowing what it is prescribing for, and without much thought as to results).

Different judges and magistrates have different ideas as to punishments, and few of them know much about the medicine they prescribe. Punishments vary from court to court, and from day to day, not so much in accordance with the guiltiness or need of the offender as with the ideas and tempers of the judges or magistrates. But in all cases of imprisonment the length of sentence is laid down in advance. These sentences are now subject to defined proportional reductions in ordinary and convict prisons and to more elastic reduction in Borstal institutions and preventive detention prisons. But this hardly affects the principle, or lack of principle—at any rate, as far as the courts are concerned. It is as if a doctor were to send his patient to hospital for so many days, weeks, months, or years, the hospital authorities being allowed to discharge the patient after three-quarters, or some other definite fraction, of the named period—or, in certain special hospitals, to discharge on a more elastic principle—but never to detain beyond the originally named period.

On the top of all this imagine a hospital where all the patients are treated alike to a *régime* which has for years—for generations—proved that in many cases it aggravates the diseases with which it deals, and you have the full analogy—and perhaps a sufficient explanation to go on with of the failure of our prison system.

The folly of the system is gradually—very gradually, very slowly—sinking into men's minds, including the minds of some of those who administer it. So that slight modifications are creeping into our penal methods—notably the probation system, by which certain offenders, instead

\* *History of the Criminal Law of England.* Vol. I., p. 544.

of being imprisoned or otherwise punished, are placed under the supervision of an officer of the court called a Probation Officer, whose rôle is to befriend the offender in the most effective way he can devise and report to the court on his conduct; and, secondly, a method of after-care or release on licence under supervision very like probation from Borstal institutions and Preventive Detention prisons. These two institutions themselves represent modifications of the prison *régime* which must claim our attention presently. The admirable after-care officially connected with them is partially and semi-officially being extended to those discharged from other prisons. The probation system, working pretty well in some localities and courts, is indifferently applied in others, and neglected in the rest. On the whole, the expression "creeping in" seems to be justified.

Why is it that, looked at from a detached point of view, our penal system may reasonably be called unjust, ineffective, foolish? The answer would seem to be that it is the result of a long tradition which, starting from unjust conditions of society, in misapprehension of the nature of the evil to be dealt with and of the way to deal with it, has never been subjected to the light of reason or had its underlying principles seriously called in question. Much of its working has gone on in the dark. Every now and then its evils have attracted public attention, and perhaps, after prolonged effort of public-spirited citizens, some slight amendment has been effected—not always to endure, sometimes to develop into fresh evils. And so things have gone on much as before, sometimes better, sometimes worse, until another troubling of the waters, and stirring of the public conscience—when, perhaps, another questionable patch or two would be put on to the old garment. In this way, though much barbarous brutality has been dropped, much thoughtless inhumanity remains.

One reason why the penal tradition has developed as it has done without

much apparent influence from the light of reason or inquiry into its principles is, of course, that we are not in the habit of bringing the light of reason to bear upon our lives or of inquiring into fundamental principles in our political, social, or religious affairs. In other words, true religion and science are at a discount. They are not applied to our common affairs.

Criminal and penal matters in particular are connected with fear, vengeance, hatred, repression—which are evil motives in social, or rather unsocial, life. No clear-sighted and sustained effort has been made to free the penal system from these motives. Even where it has been recognised that vengeance and hatred must be dropped and mercifulness called in, repression has hardly ever been combated, though it is perhaps the worst sin of all—even a sin against the Holy Ghost. And, of course, fear and vengeance—or retribution, to use its official title—have by no means been eliminated.

To be effective, therefore, penal reform requires a new grasp of the principles of human society, and the appeal of the would-be penal reformer must be to the more enlightened religious, scientific and educational elements of the public mind, where they have been in friction with the rough things of this age.

In particular we need a new meaning and content for the word and conception of justice. I suggest that justice requires nothing short of a full life, according to capacity for living, for every member of the community. A corollary is that, where an individual is found evidently not living to his full capacity, or living a distorted life, justice demands that an inquiry should be made into the cause of such a calamity, with a view to enabling the individual in question to live a more abundant and satisfactory life. A kindred principle is that man, as child of his Creator, is himself a creator by nature, and that, if he is thwarted in the satisfaction of his creative instincts, he is apt to become destructive, mischievous, or (at best?) ineffective. Is not this the explanation of many

criminal outbreaks in men and nations? Does it not explain the present world? The problem of crime, rightly viewed, is not an unrelated problem in a compartment by itself. It can only be properly understood in relation to education and psychology, social and political science, and religion, and can be finally solved only with the growth of a sane human community. This is what lends significance and interest to the subject. The struggle for penal reform brings us constantly up against fundamental human problems. The object of penal law is to prevent, as far as may be practicable under the circumstances, any member, or group of members, of the community from unduly trespassing on the life and liberty of other members. It is obvious that the best way, the only satisfactory way, of doing this is by right education or training and just social and political arrangements. If in certain individual cases these fail, then something may perhaps be done by supplementary training, special care, asylum, or other measures, dictated by medical, psychological, or other such considerations.

It was said above that the problem of crime can only be understood in relation, amongst other things, to religion. The statement is perhaps liable to misunderstanding. The detection and punishment of crime have no direct connection with religion in its narrow modern sense. We do not arrest, try and punish criminals because they have sinned against God, or because they are wicked, but, however unsuited our measures may be to the end in view, to protect society and its members from the nuisance of criminal acts. It is not in that respect that religion has anything to do with penal procedure. But if it be conceded that religion in its best sense is concerned with the nature of man, with his relations with his Creator (First Cause, what you will), both collectively and individually, and with the relations of men with one another, then the treatment of the criminal by the community is a matter of religious concern. When we come to consider what measures are legitimate

and desirable in dealing with a man who has made himself a nuisance, if we want our measures to be conducive, not only to the particular end of dealing successfully with crime, but also to the wider purpose of the general well-being, it will be wise to make sure that we do not run counter to either religious or scientific principles.

The demands of religion and science in the matter of penal procedure have already been partly indicated; but they may perhaps be briefly summarised here. They cannot always be distinguished. They overlap; and perhaps the safest statement to make on the subject is that, rightly understood, religion and science are never opposed to one another, that scientific knowledge may often be helpful to religious conduct, and that it is neither religious nor scientific to ignore any discovered truth.

First, then, it is not advisable to interfere with any individual except in his own interests and those of his fellows. But, seeing that we are very fallible beings, it would be unwise to lay it down that anyone, or even the community as a whole, may always interfere with a person for his own good, for who is to judge of that good? It is better to say that everyone should be allowed as much scope for life and action as is compatible with equal scope (the word "liberty" is purposely avoided) for everyone else; and to say that an individual may be interfered with against his will only when he is reasonably suspected of behaviour which is generally agreed to constitute a nuisance or crime, and then only in such a way as, if possible, to remedy matters and increase the general well-being as well as that of the individual thus interfered with. This implies thorough and impartial investigation to ascertain whether or not the suspected person is guilty of the alleged misbehaviour.

Secondly, if the charge is proved, every effort must be made to convict the offender in his own mind, to induce him to reconsider his ways, to put such reconsideration into effect, and live a

fuller and more profitable life—profitable to himself and to his neighbours. For this purpose all necessary measures of investigation, examination and training must be carried out for as long as may be required, but no longer. These measures must be such as to give well-founded confidence to the individual himself and to his neighbours that he will henceforth be a desirable neighbour.

The investigations above mentioned, first, as to "guilt" or "innocence," and, secondly, as to antecedents, character, and circumstances, should be such as to achieve the object in view in each case, and should not include any unnecessary prying into a person's private life. They should be conducted in a tactful and

sympathetic way, so as, if possible, to secure the confidence and co-operation of the person concerned. Subsequent treatment should also seek the minimum of restraint and the maximum of friendly and responsible co-operation, endeavouring to build up or renew a right spirit, a good will, intelligence, and power to relate them to sustained action.

In cases where permanent care is desirable it should be provided, again seeking the maximum of willing and intelligent co-operation and responsibility. "A full life for all according to capacity for living" must always be our motto and aspiration.

*(To be continued)*

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## Social Reconstruction and the Star

By P. M. COCHIUS (*Holland*)

**T**HERE are a certain number of members of the Order who have always considered it to be their principal duty to prepare themselves as well as their surroundings for the great happenings they expect.

They look upon preparation both from the inner as well as from the outer side—the inner side representing the personal mystic or occult training; the outer side the training of themselves in their daily work in the world. These two aspects are always inexorably linked together. The better we take up our inner preparation, the better shall be attained the outer one—in which we are constantly in touch with our surroundings, and by which we help and make possible the preparation of those who form our own little world.

Undoubtedly, in their enthusiasm and eagerness, many of this class of workers

make the blunder of spending too little or no time for their inner preparation. And where they underestimate this part of their work they are certainly wrong.

But those who have neglected their opportunity in the world—opportunities to serve and to prepare themselves—have lost precious time, and if they want to be of any use in the very near future, they will henceforward have to work very hard.

From the moment the great Reorganiser comes to start His work in a world which needs total reorganisation, it is essential that He shall find strong brains and hands to fulfil their part of His work—strong brains and hands that are at the same time "able" servers.

Of the entire reorganisation no part is so difficult to realise as the one of social and industrial reform. And for those who devote all their time to this work there is

no better preparation possible than the one of constantly organising and re-organising their own field of activity.

The difficulty of this work has to be attributed to the fact that during several generations industries not only developed with a speed which astonished the world, but because the real stimulant underlying every scheme of activity was personal gain, leaving the masses who through their labour caused the gain poor and unprotected.

Later on it was the turn of those masses to astonish the world. They joined hands, succeeded in creating mighty organisations, proclaiming themselves a class; the class of workers, of proletarian, ready to fight what they considered their enemy, the class of capitalists and capitalism itself.

This is not the place to explain the error they made by splitting humanity into classes; I only mean to point out that those who want to work in the direction of reconstruction of the world, based on brotherhood, will have to fight the dividing of humanity into classes, and class prejudice.

To heal this class prejudice, we must take away the root of it—heredity of poverty on one side, heredity of wealth on the other side—as it was, after all, the part of humanity that was left to itself, poor, miserable, uninstructed, which became the working class. *Their organised isolation is the consequence of their original individual isolation.* It will be our work and duty to do away with it. And this will only be possible by social reform which makes the fact impossible that there exists such poverty on one side and such wealth on the other.

The consequence of this is, that those interested in industrial reform, who try to find the solution of industrial problems, will have to accept the necessity of social reform. *Industrial and social reform will and must go side by side.*

We may be sure that the Great Re-organiser we expect will have to give part of His time and of His force to the solution of these problems. We may also be certain that He will need specialists to assist Him

to solve this most difficult and complicated of all problems. The question remains: "Will such specialists be found among the brothers of the Star?" This is to be hoped for their sake. Either with or without them reconstruction will take place. This means an enormous responsibility on the part of those whose task it is to solve these problems. This will be their outer preparation.

Seeing the probability of the fact that industrial reformers are not always social reformers, and *vice versa*, and also that those interested in social reform have already started an international movement, the aim of the present article is to invite employers and employees in the industrial world to join hands. It must be their aim to bring peace, good-will and co-operation as far as possible in the centres where they are doing their daily work, so as to make those industrial centres an oasis in the general industrial desert, and to help each other in this work of individual preparation.

The field of activity would cover: (a) *Co-operation*, or the uniting of similar industries, aiming at reorganisation in the direction of communities of interest. The goal would be replacing competition by co-operation, amelioration of the labour conditions, and normalisation of industrial products. (b) *Good-will*, or the creation of labour organisations in the factories, and welfare work (education, health, recreation, sport, saving schemes, pensions, etc.). (c) *Beauty*, or the encouragement of art in industrial products, in the direction of arts and crafts. As beauty must necessarily be one of the keynotes of the coming civilisation, it will certainly be our task to try and replace the industrial products which mostly are ugly, whenever we can, by articles which would answer the demand for beauty. This will be a difficult and slow process, as people's tastes have been spoiled by the hideous specimens of the present "civilisation" which fill our shops. I hope I will have the opportunity to go into details of the three aspects of our work later on.

To start this scheme of individual and collective preparation, our Head accepted

a proposition, made at the Star Congress in Paris, to start a bureau, whose work it will be—

1. To gather what has been written or done in this line of work all over the world.
2. To assist and advise the brothers of the Star who are interested in this work.
3. To collect the result of schemes which have been tried.
4. To publish these schemes if successful or interesting.
5. To encourage young men or women to give their idealism in this direction, as it is the great difficulty in industrial life to find young servers who are at the same time "practical" idealists.

All who are interested in the solution of industrial problems along the line of brotherhood are cordially invited to give their views, to write the results of their practical experiences, or to ask for information—

P. M. COCHIUS.

## Life and Letters

# Scriabine : A Prophet of the Future

By BARBARA POUCHKINE

**A** GENIUS has an expanded consciousness; that is what differentiates him from ordinary humanity; and this expanded consciousness functions in two ways. In the first place it quite naturally embraces the past—all that previous generations have felt, thought, and accomplished on his particular line of development. He culminates in himself and synthesises the psychological, emotional life of his epoch and expresses it in works of wondrous beauty—loved, acclaimed, appreciated by his contemporaries; for he formulates clearly and forcibly the mysterious workings of their own souls, to which they were unable to give themselves articulate expression. They understand him, and feel that he is of their own flesh and blood.

The second function of the genius's consciousness is a gloriously tragic one: to bring to the highest point of intensity the intellectual and artistic life of the past and the present and then to pierce right through the veil; to burst into a new world of thought and feeling and concep-

tions, untrodden yet by human being; to discover and assimilate its laws and give them out again in wondrous works of beauty, but this time perplexing, repellent even to the hearts of men, for they are foreign to their own experiences, and are rays of light from higher realms of life, too dazzling for their limited vision. A genius always opens doors into the Future, the Unknown, and is the prophet and the witness "of things not seen."

In this short article we propose to deal with the question how far has Scriabine, our contemporary musical genius, given expression to those two functions of his consciousness.

The study of his works shows us that he is intensely the son of his epoch. In the first period of his musical life he has mirrored the complex mentality of his time, with all its deep, soul-searching earnestness, subtlety and refinement, the restless longings and the rich and varied content of its highly individualised state, when the consciousness of each man presented a differentiated separate world of its own, fully developed and replete with

its own unique experiences. All that has found expression in his first twenty to thirty muses, his *Préludes*, *Études*, *Poèmes*, *Mazurkas*, etc., weird and sad, joyous and passionate, tragic and tender, profoundly intimate, and at the same time quaint and fine as gossamer threads, almost escaping perception, and short and terse, nearly symbolic. He seems to culminate within himself all the epoch during which the abstract, impersonal music of religious devotion and ecstasy has been descending with Beethoven, Schumann, Chopin, Liszt, and so on into the realm of intensely *human* life, with all its agonies and joys and indescribable charm of refinement and beauty. So far, Scriabine synthesises not only the time nearest to him, but a whole stage of human life, when the consciousness of man was centred on himself, as the focus of his personal world.

But now the leaders of humanity are beginning to think in terms of universal life, and here Scriabine steps in as the prophet of the Future, the Opener of doors. He lived at the very threshold of an exclusive epoch, when humanity was leaving the shores of the old world to make its way through storm-tossed seas to a new life, a new age, a new stage of growth. The old existence is dissolved in a titanic struggle between the Powers of Evil and Good, which has blown up all the psychological, moral, material foundations on which it was based; the outer rigid coverings of the vigorously expanding inner life have burst open, laying bare grievous wounds; mankind has lost its footing, and is desperately groping after new formulæ which will build the cornerstone of the New Era. Convulsed as it is by the birth-throes of a new stage of growth, it grapples with the forces of Evil let loose on the world, and tries to solve the tremendous riddles of life, looming larger before it in terms of a wider and wiser consciousness, impersonal and cosmic.

Scriabine's life and work belonged to the years preceding the first act of the great World-drama now going on; he

died at the very opening of it, in the first year of the Great War; but his highly strung, sensitive nature, his inner ear, could not but perceive the tumultuous melodies of the near future. Thence the distracting heart-rending disharmonies of the music of his second period, the startling harmonies, musically and psychologically new, telling of revealed depths of human consciousness, not yet in tune with the current modes of thought of the world. The crash of the structures tumbling down in the upheaval, the frantic struggles between life dying out and life springing up, when the inner verities are churning up from the chaos of life; the tense and painful reaching up after Prometheus's fire; the tossing and reeling of a tragic *Sturm und Drangperiode*, when humanity is stormily ripening for a higher level of life; all are to be found in his "Prometheus," "Ecstasy," "Divine Poem," etc. Many people cannot stand his music; it leaves them ill and worn out, and no wonder, for it represents in sounds the poignant crisis which Scriabine's genius has prophetically intuited several years before the events, which have shaken and revolutionised the world, have actually taken place. Many people feel also the demoniacal "poisoned flavour" of some of his music. One of Scriabine's critics, Karatyguine, says: "The desperate psychological upheavals, which have accompanied his first conscious attempts to storm the bulwarks of individualism and to soar beyond the clouds of artistic egocentrism have brought him into touch with demonism. Wagner has impersonated in some of his heroes the Evil principle, and has illustrated them by surpassingly beautiful music. But this is concrete, personal evil. Scriabine is drawn by his rebellious spirit not to the elemental passions and feelings but to their very elements, not to the partial conflicts between the Good and Evil principles, but to the primæval struggle between Ormuzd and Ahriman."\* The new sounds are ringing with World-despair; cosmic Satanism sounds in the musical orgy of the 9th Sonata.† Scriabine himself expressed

\* Karatyguine.—Scriabine.

† Some critics see this diabolical element in his 7th Sonata.

at times his astonishment that he could have written this "vicious" sonata in which he saw the incarnation of dark powers, secrecy, sacrilege, blood-freezing processions of forces of magic. Towards the end of his life Scriabine considered all art, and especially music, as a strong magical means. In the execution of his last sonatas he saw a lithurgical act, a mystery, from which a collective soul was being born in the hearers. His rhythm took on ever more and more the characteristics of incantations. The force of rhythm, he said, driven to its utmost limits of action could occasion cataclysms on the physical plane. In this, again, he mirrors faithfully the present trend of mind, tending towards sorcery and occultism, black and white.

But Scriabine has not only foreseen and symbolically foretold in his works the nearest tragic future. His prophetic gaze has plunged much further into the vistas of the coming ages, and beyond the unrest and upheavals of our time he has seen the final triumphant results, he has heard the keynote of the future—All Humanity and Union. Being strongly influenced by theosophical teachings, he held that our race would some day disappear, giving place to a new one; and in connection with this a stupendous, almost super-human, dream has filled his mind and heart for the last fifteen years of his life. It was the dream of humanity merging, blending, wielding itself into one whole in a supreme mystery act, in which all the creative powers of the race, now differentiated into separate arts, will unite into one supreme Art; dance and music, word and sounds, aromas and flowers, pageants and pictures, would all together create an atmosphere of intense aspiration, which would bring about a collective, mystic ecstasy, which would give birth to a new race of men and constitute the line of demarcation between the end of the old race and the beginning of the new one. He spoke of creating a new language for the mysteries, not so much a language of words (with Sanscrit roots) as a language of sighs, exclamations,

aspirations. All men would flock to those mysteries (which would take place in India, he supposed), to the supreme feast of humanity, where all the products of its genius would unite in one theurgical act, mystic and unique, with no spectators in it—only actors; and the one synthetic Art would become the esoteric language of the gods, producing a final ecstasy in which our humanity would experience a delirium of bliss, and dissolve in a lithurgical act of Holy Magic. All this, however, was only the prelude to the mysteries themselves, which would begin after that and take on forms impossible to describe in human words. In a moment of collective creative ecstasy and of the consciousness of a Divine harmony the physical plane would disappear, and a universal cataclysm would occur.

This messianic idea of the second coming, the end of the Era swayed all his life-work. All his happiest musical thought he dedicated to the mysteries. When his developing talent suggested to him more perfect sound-dreams and visions, he used this material for his other works. This forged an indissoluble, organic link between his creations and the mysteries: they are all impregnated with their essence. This stupendous dream gave us the totality of Scriabine; it produced his best works, and kept up in him unabated the flame of inspiration. He thought himself "predestined" to create the mysteries. But this work has remained unwritten. All the music was ready in his head, he said; he played many fragments of it to his friends, but before death robbed us of him he had time to write down only the text of the "Preliminary Action" and part of its music. The words alone testify to the grandeur of his conception. He used to say that a great social wave would sweep over the world and, combining with a mystical wave, would prepare it for a great cataclysm. He greeted the War as the first act of the world-upheaval which would pave the way for the mysteries.\* The idea of All-Humanity, of Universal Mystery of Union, was intensely vivid in

\* Sabaneeff.—Scriabine.

him: it possessed his life, his consciousness, was the contents of all his artistic creation; and in this he was a prophet of the Future, when Universal Brotherhood and Union shall be the blessed fruit of the first steps towards it, that are being attempted now by a humanity weary of strife and discord. But Scriabine's frail physical body could not bear the gigantic pressure of his inner vision, and he died from a pimple on his lip in the very vigour of his talent. "Geniuses always leave this world in time" he used to say. This was more than ever true of himself. He was so ecstatically sure of the speedy realisation of his dream! What a bitter

disappointment lay in wait for him, who prepared himself to take personally a part in the "Preliminary Action" and the "Mysteries"! He would have broken his heart against the wall of real, sober life, by which the world stands as much as by the holy madness of the dreamers. The singer of youth and ecstasy left the world young and fiery, full of hopes, leaving unmarred the beautiful legend of his unrealised vision.\* One of the epitaphs on his grave bears the words:

"To Prometheus, who has wedded us to the Divine fire, and has found his death in it for our sake."

## A Member's Diary

September 20th, 1922.

DR. ALBERT ABRAMS AND HIS DISCOVERY—FRENCH-SPEAKING THEOSOPHICAL GROUP IN LONDON—AN AMERICAN STAR GROUP—YOUTH'S PART IN THE NO-MORE-WAR DEMONSTRATION—A NEW THEORY—SWISS CHILDREN'S HILPSKOMITEE.

**J**UST as new diseases seem to be constantly cropping up and becoming fashionable, so do new methods of cure obtain. Most of my friends have a pet complaint and a pet healer. I should be troubled to record the number of both that I have myself sampled! being fond of experiment and investigation—on *myself*. I should be loth to practise my theories of life on anyone else, least of all on the helpless ones of the animal kingdom. The remarkable thing about most of the systems of healing which I come across is that their exponents believe them to be the "one and only" theory of health—and one has to walk as warily among healers and their disciples as in old days one

picked one's way among religious sects.

**T**HERE is one good thing common to nearly all of the modern methods of the unorthodox healers, that their theories are based on the belief in the inherent health or wholeness of the human organism. Health is truth, disease a departure from rectitude, a denial of Man's Divine nature and origin, and health is only to be obtained by the fuller realisation, by one process or another, of that inner god which has the shaping of the universe called Man. This is a far more inspiring and satisfactory theory than that of Man as the battleground of germs and bacilli, his cure to be found by injections of filthy poisons or dead germs.

\* Engel.—Scriabine.

**I**T is good to be interested in all theories and a devotee exclusively of none, as by that means one is always regarded as a hopeful candidate for conversion by all schools, and thus gains the advantage of learning from the enthusiasm of all. I have to confess that if I have not yet attained to perfect health it is not for lack of knowledge of roads which lead to that desired goal. Indeed, my difficulty is rather that of a choice of roads. There is no doubt that by preference I should choose a road where the work is accomplished for me by someone else, because I am naturally of a somewhat lethargic disposition, and I was also brought up on the theory of a vicarious atonement!

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**I**HAVE practised many forms of physical culture, and distorted my body night and morning with painful effort. I have breathed deeply and rhythmically, both from the chest and the abdomen, following the practice of many schools. I have sat in a steam bath till the natural dews streamed down my body. I have likewise stimulated my circulation by various applications of cold water. There is no variety of diet I have not sampled, including the entire abstinence from food altogether. I have run the gamut of foods cooked and raw, and have never yet been able to decide which made me most ill. I have struggled with the formulæ of Christian science, new thought, and auto-suggestion, and realised that they are not for me. I have denied the existence of matter, pain, sickness, sorrow, etc., until they rose up and knocked me down. I have maintained myself to be all wisdom, love, and truth, and consequently to possess perfect health, but a half-hour at the telephone or in a crowded shop, or the onslaught of a sick headache, have reduced my claims to ashes. I have endeavoured to repeat M. Coué's famous formula, but sleep always overcomes me before half the knots on my cord have been reached, and my imagination still pursues its own perverted course.

**S**O I come back to the cures which are performed for you by someone else, and find them far more pleasing. An osteopath, or masseur, or magnetic healer reduces me to a state of drivelling enjoyment. If I ever arrive at the heaven world I shall certainly hire a tame angel to tickle my brows with his wings. But these ministrations do not produce health so much as coma, a pleasant but not necessarily healthy condition. I am terribly drawn towards psycho-analysis. The prospect of talking about myself for hours running into weeks and months, and thereby attaining to perfect health of body and mind, is truly tempting. Luckily this luxury is costly, and a short purse will save me from a long tongue.

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**B**UT now to be serious. I set out here to record the wonderful work of Dr. Abrams of San Francisco, which is now drawing the attention of the civilised world. I can here speak only very briefly of his methods, and hope the *HERALD* may shortly publish a more exhaustive account. His theory is based upon the principle of radio-activity; and diseases can be diagnosed by testing the radio-activity of the blood, a particular disease always yielding the same vibratory rate, though the severity or degree may be variable. All that is required for the purpose of diagnosis is a drop of the patient's blood on a piece of clean blotting-paper—a truly marvellous fact. Having thus ascertained the vibratory rate of the disease, the next step is to ascertain what current will cancel that reaction, and then pour into the body a current of that rate, and so destroy the activity of the germs.

I trust we shall soon hear more of this marvellous method.

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**I**SHOULD like here to mention two very suggestive ideas which were presented to me recently. We talk sometimes of the miracle of healing, we read with wonder of cases where the

mind has triumphed over the body, and a disease of long standing has been cured by some mental process. But do we ever consider the miracle of disease, and realise that the mind works as great a miracle in creating disease as in curing it? And yet we take the one fact for granted and marvel at the other. The second suggestion which forcibly struck me is that we should treat our body with more kindness and consideration, and not abuse it if it does not function properly. To say "This awful arm" or "This horrid knee," hurts the limb in question, and makes it harder for it to perform its duties, whereas a little kindly encouragement may stimulate it to better behaviour. It is at least an idea worth pondering.

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**A** THEOSOPHICAL French-speaking group is to be formed in London. It will be open to Theosophists of any nationality speaking French, also to non-members of the Theosophical Society interested in Theosophy.

This group is meant to be a link between England and French-speaking countries. All lectures, readings, and discussions will be in French.

The "French-speaking" English lecturers will find there occasionally an opportunity of expressing themselves in French.

Those having only a limited knowledge of French will be able to improve that knowledge in attending the meetings as hearers.

Foreign French-speaking Theosophists passing through London will be invited to address the group or to attend its meetings.

There will be no fee or subscription to pay.

The meetings will be held on Tuesdays at the most convenient time for the members, at 11, Tavistock Square, W.C. 1, starting on September 26th, at 7.30 p.m.

Those wanting to help to form the group are asked to communicate with Madame Stienon, 3, Queensdown Road, Lower Clapton, London, N.E.

**I**T is always a matter of interest for Star groups to see how the work of the Order is organised in different lands. The following account of an active American group in Denver may be found stimulating to others:—

"We have held our regular meetings with a very good attendance, and much interest has been shown by all, and some excellent work has been accomplished by the chairmen of the committees assisted by the members of this group.

"Mrs. Lillian Mathews, Treasurer for our Head's International Fund, collected and sent to Miss May Kyle \$16.00.

"Mrs. Mabel Stewart, Chairman to organise European aid, charity, etc., collected and sent a large box of clothing for men and boys to the Near East Relief. She also arranged a Star picnic, in which we all co-operated, to raise money for "The European Emergency Fund," mentioned in the June, 1922, HERALD OF THE STAR. \$40.00 was realised and sent to Miss Edith C. Gray, of Chicago, Ill.

"Mrs. Frieda Severns, Propaganda Secretary, has done splendid work in the distribution of propaganda.

"Mrs. Florence Kramer has been active in the Animal Protection Department, doing her work chiefly in club circles.

"Mrs. Clara A. Hicks, one of the State Humane Agents and member of the Denver Star Group, has circulated a petition sent out by the State Bureau of Child and Animal Protection against Vivisection. The Anti-Vivisection Bill will be presented to the voters of this state in November, if 25,000 signatures are obtained. All Star members have signed and are supporting this measure.

"Mrs. Mary E. Walker and Mrs. Pearl W. Dorr each wrote an article on 'The Coming of the Christ.' These articles were printed in the *Rocky Mountain News*, and Mrs. Vera W. Korfhage wrote an article against Vivisection, printed in the same paper, that brought a response from one of the leading physicians of the city.

"In May Mrs. Harriet Tuttle Bartlett

gave a fine lecture on 'The Near Coming of the Christ,' at a public Star meeting. There was a large and interested audience, and Star literature was distributed to all who attended."

This report illustrates well how many are the ramifications of Star work and what scope can be found in an active group for all types of work and expressions of temperament.

\* \* \*

THE following interesting account comes to me from a young member of the Guild of the Citizens of To-morrow:—

"July 26th was quite a red-letter day of its kind in the annals of the London Group of the Guild of the Citizens of To-morrow. It was the day on which the members took part in the above demonstration to Hyde Park, and our contingent was described by the *Daily Herald* as one of the most picturesque of the marchers.

"Broadly speaking, we divided our members up into four sections to represent the four great sections of activity at present existent in the world, namely, Religion, Science, Art, and Industry; while we were headed by a lorry containing most of the Junior Section dressed up in various colours and arranged round personifications of the above four sections arranged at the four corners of the lorry. In the centre was a globe on a huge raised dais representative of the world. The lorry was labelled in the front, 'Crusade of Youth,' and suitably and picturesquely adorned with splashes of colour by the more artistic members of our group.

"A word as to the marchers in the sections. Each wore a tabard of characteristic colour: blue for Religion, yellow for Science, red for Art, and green for Industry. Such placards as 'War disrupts Industry,' 'War corrupts Religion,' 'Industry the basis of Life,' 'War abuses Science,' etc., were prominently displayed on huge cards, together with symbols representative of the work of each section.

"Great was the interest displayed in our little band, small though it was, and huge crowds collected round us in Hyde Park as we stood at the base of the central platform of instrumentalists, proudly displaying our insignia till the resolution regarding 'No more war!' had been carried at all the numerous surrounding platforms of speakers, when all broke out into the hymn 'When wilt Thou save the people?' The effect was truly awe-inspiring to us, as participators on such an occasion, and must have been more so to an onlooker.

"There were just two weak spots in the whole affair. One was the lack of time in which to make a really big rally of all Young People's Organisations under a common banner of the Youth Section, and the other was the refusal by the Central Committee, which organised the whole affair (there being other contingents besides ours coming from various parts of London) to grant Youth a platform from which it might have expounded something of its ideals for the future as regards war and other matters inextricably linked on to it.

"We cannot help feeling that processions and pageantry play a great part in moulding and strengthening public opinion, and will play a still greater part in the future. Hence it is up to those of us who have the interests of the nations and of Youth at heart to see to it that next year we co-operate more closely to make a really impressive effect both as regards numbers and speeches from our Youths' Platform, which we mean to have if it is only an orange box."

\* \* \*

THE *Melbourne Herald* has a racy article on Theosophy, and it ascribes to it a new measure of morality, as follows:

#### DEGREES OF MORALITY.

We are divided theosophically into plain learners, 0 degrees; simple teachers, 15 degrees; complicated teachers or arhats, 33 degrees;

Mahatmas, 45 degrees; and soon, till you reach Buddha perfectly upright at 90 degrees.

This appears to be founded on the name of Bishop Leadbeater on a Masonic document being followed by a number, showing his Masonic rank. Theosophists will be puzzled by the ascription of it to themselves. If the writer really does not know the meaning, how would he explain a Continental order, with 95 as its highest degree? Morality would then, presumably, mark a decline. The following is in more serious vein:

Further the Theosophical Society looks likely to endure for some time.

The Theosophists are trying to make the world better, adapting as much Buddhist doctrine as they can. The curious traveller may go into a Church in New York or Chicago and hear a solemn service, including this chant:

"Three things have we to govern—temper, tongue, conduct. Three things have we to love—courage, affection, gentleness. Three things have we to delight in—freedom, frankness, beauty. Three things to wish for—health, friends, and a cheerful spirit. Three things to respect—honour, home, and country."

I don't think that the Archbishop of Canterbury or Mr. Hughes, the Prime

Minister, could state our human ideal much better than that.

• • •

THE second train of "love gifts" for Russia sent by the "Swiss Children's Hilfskomitee" left Basle on July 20th. It contained 30 waggon loads of rice, peas, beans, soup preparations, condensed milk, infants' food, cocoa powder, cooking fats, sugar, soap, salt, and articles of clothing, valued at about 200,000 Swiss francs. The amount is sufficient to supply the 60 kitchens of the "Swiss Children's Hilfskomitee," established on the lower Volga, till the end of November, feeding and caring for 18,500 children. The Swiss Red Cross sent by this train two waggon-loads of food for its hospital in Tzaritzyn.

The train reached Warsaw on July 28th. The seven delegates who accompanied the train were received there by the Swiss Ambassador and representative of Dr. Nansen.

The general "Swiss Hilfskomitee for the hungry in Russia" has especially adopted for its field of activity Berdiansk-Marnipol, in the Ukraine, and wishes to spread it yet further into Crimea, so the people are constantly appealed to, while in the country itself. There are many poor and unemployed who also need help. Happy those who can give it! PERIX.

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## Correspondence

### THE PRICE OF CONVICTION.

To the Editor of the HERALD OF THE STAR.

SIR,—I was greatly interested in a letter in your August number headed "The Price of Conviction" and written by Miss Sarah Reynolds, the Hon. Secretary of the Stockport Centre of the Order of the Star in the East.

Everyone must have sympathy with

much that Miss Reynolds has to say, and especially organising secretaries who, to some extent, are responsible for raising the necessary subsidy to carry on the work of the various movements, a task which, alas! in these difficult days has to occupy so much of the time and energy of those same secretaries. But that is not the point I want to deal with; it is the question of the multiplicity of appeal

and the consequent "nervous strain to those members receiving same"—to quote Miss Reynolds.

There is one solution, and one only—complete co-operation.

When the president of the Theosophical Order of Service (Dr. Annie Besant) was in England last, a special council meeting was called to consider how the T.O.S. might help or be a meeting-ground for the many children which have been born from the inspiration of the Divine Wisdom. Dr. Besant—ever economising energies, time and finance—invited each kindred society (as we term them) to have its *representative* on the governing body of the Theosophical Order of Service, so that each society might keep *au fait* with the *prospective* plans of each, and help them forward. Mr. Krishnamurti cordially approved and each kindred society accepted the invitation. You and your readers will at once see the tremendous value of that decision, *specially if it is taken full advantage of*. On the agenda of each council meeting appears an important item: "To receive suggestions or applications from": then appear the names of those kindred societies.

To illustrate. (1) There is a big Convention—what happens? Nearly all kindred societies meet in various parts of the same hall, *at the same time!* members belonging to several societies (and we belong to them all!) are divided in interest: audiences suffer, and the convention closes, finding us all going to our Osteopaths, or a rest cure! Solution: *λρν*. The council of the Order, some time ahead, meets and, viewing the field of action, divides the ground, and consequently we attend *everything*, and retire, "tired, but happy." Another illustration and I have finished. One society decides on a big appeal; the others also impoverished, decide on large or small ones. Result: Seven appeals on Miss Reynolds' table, and she generously divides her gift or—her centre, quite rightly, from their point of view turns down six and supports one. Solution: A friendly talk in council, *division of periods*, and *even methods of appeal*, and

each gets a little of a limited harvest and—Stockport Centre, for instance—organises an effort for the T.S., then a garden fête for the Order of the Star, later on a concert for Brackenhill, and later again a jumble sale for that splendid T.E.T. Bursary Fund, and, who knows? perhaps a wee mite for the Theosophical Order of Service. Let us all pull together, and each child will get fed, *according to its real need*, and the many and varied obstructions to His coming will be removed and His pathway made straight.

With apologies for using so much space.

Yours, etc.,

ARTHUR BURGESS.

3, Upper Woburn Place,  
London, W.C. 1.

#### THE KINDNESS OF SEVERITY.

*To the Editor of the HERALD OF THE STAR.*

SIR,—Having become behindhand in the reading of the "HERALDS," I have this week been looking through recent numbers, and my attention has been greatly arrested by the report of Mr. Krishnamurti's lecture printed in the June issue in place of his usual Editorial Notes. May I, with all respect, offer my thanks for it, wishing as I do that we had far more things of the sort said to us? For the truly kind person is the one who "hits," or at least he who is not afraid of hitting when the need arises; and the unkind is the person who gives us "sops," as he so aptly put it. Those sops should be one of the most dreaded things in our lives, I feel.

Yours, etc.,

M. L. HALL.

#### YOUTHS' LEAGUE OF PEACE.

*To the Editor of the HERALD OF THE STAR.*

SIR,—The "Young People's League for Furthering the Peace of the World," about which we wrote in the May number of the HERALD OF THE STAR, reports good progress. On June 1st it held its third meeting in Zurich. In the beginning it was stated that the League had already taken root in several places in Switzerland,

especially in Basle and in the eastern parts, where sections are being started. The chief aim of the meeting consisted in the formation of working committees, the most important of which are: committee for the study of the press; committee for the preparation of a world disarmament day, November 11th; committee for examining the question of civil service (as against military service); committee for founding and organising a centre for pacifists. Voluntary workers offered themselves for all the committees.

Yours, etc.,

C. KOFEL.

Monti Trinità,  
Locarno, Switzerland.

#### ANIMAL PROTECTION IN FRANCE.

*To the Editor of the HERALD OF THE STAR.*

SIR,—I have read with much interest and a good deal of surprise the article, "In Shadow Land," by O. C. Griffith which appeared in your issue of July, 1922.

We—the F.T.S. and Star workers resident in France—are wondering where the author of that article got his facts from.

On page 265 he says: "Abroad the practice" (of the use of the Humane Killer) "has been established by legislation."

Not in France, at any rate. The only French legislation for the protection of animals is the De Grammont Law which enacts a maximum penalty of 15 francs for proved cruelty to domestic animals. This law is antiquated and notoriously insufficient even were it vigorously applied, which is far from being the case.

On page 266: "Humane slaughter is almost universal on the Continent."

"Almost unknown" would be far nearer the truth. Quite recently the International Branch of the "Ligue pour la Défense des Animaux" went to a vast amount of trouble and expense to get the humane killer introduced into France, and Miss Violet Wood came over to demonstrate its use. Every possible obstacle, official and non-official, was

thrown in their way. Only sheer doggedness enabled even a foothold to be gained. However, the thin end of the wedge has been inserted, but it will take years of steady work and a constant drainage of funds to make humane slaughter even "almost" universal in Paris—and I say nothing of the rest of France.

Page 267: "All other European nations of any standing have condemned and discarded the system of private slaughter houses."

Well, I don't know what French legislation says on this point, but I do know, of my own personal knowledge, that private slaughter houses exist. I know of four within a quarter of an hour's walk from where I am writing. One is opposite the church and the mairie, and the cries of the animals form a running accompaniment to the Mass.

On this same page 267 is the most astounding statement of all: "In Paris are two of the finest municipal abattoirs in the world." This is news indeed! La Villette and Vaugirard held up to public admiration! Ye gods!

No, not so, but quite otherwise. The two establishments in question are models of everything an abattoir should not be. They are hopelessly antiquated, hopelessly devoid of every modern decency, hopelessly reeking in filth. They would make the Augean stables look like a pink tea-party. Even the French Press is moved to protest now and then. I don't mean the religious or philanthropic Press, but papers such as *Le Matin*, *L'Intransigeant*, etc.—papers which no one can accuse of being squeamish or sentimental. Of course, their protests are not based on the ground of cruelty to animals, but on the danger to public health. Still, the protests are there.

Now, perhaps O. C. Griffith will be kind enough to tell us where he got his material from. I, for one, should much like to know.

Yours, etc.,

ELIZABETH YEOMANS.

Le Penseur,  
Garches, S-et-O,  
France.

# THE Herald *of the* Star

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NOVEMBER 1st, 1922

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.

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

# Editorial Notes

**O**N a cloudless day, with a clear blue sky, with a warm sun that gave innumerable shadows, and with a soft and gentle breeze from off the sea, I drove with some friends to Hollywood, the world-famous "movy" city. If one is to appreciate California, one must visit it to enjoy the full glory and the splendour of the beauties of this state; undoubtedly, many of us have read descriptions of the wonderful California, but it defies the prosaic or the poetic accounts of any enthusiastic author. The magnetic atmosphere, the joy of mere existence, the delicious cool shades, the glaring light, almost blinding one, and the soft mountains are indescribable. It is difficult for me to understand why any American leaves his country in search of romantic excitement in far-off foreign lands—not that I am against travelling which gives a wide understanding, but what little of America I have seen impresses me so greatly that it seems to me one can gain almost all the advantages here in America derived from foreign travels. In this state alone there are such complete variations of climate within a few hours of each other, from a temperature of 130° to the cold winds, from the snow-covered mountains, and from a mild warmth to the blistering heat: all that fancy can demand lies within the reach of a few hours.

We drove along for two hours or more on roads that were smooth and so even that we hardly felt that we were driving. I thought that such a road cannot continue for any length of time, but, to my happy surprise, the evenness of the road continued the whole way. I was told that through the entire length of the state such smooth roads can be found. On either side of the road were rich fields,

with enormous motor tractors ploughing the vast acres, instead of some miserable horses cruelly struggling in the burning rays. We passed through orange groves, with bright fruit weighing each tree down: the road led us through acres of Persian walnut trees, under whose shade trickling waters invited the gaze of the passer-by: the road wound over the mountains, and we gazed down on rich valleys, fertile, and shaded by thousands of trees: then the scene would change, and we saw valleys exposed to the burning sun with not a living thing—grim death hovering over the entire valley: then at a bend of the road we looked down on a village, the wind bringing the laughter and the shouts of many: at another turn of the road a huge precipitous mountain confronted us with bare rocks and few grey-worn trees greeted us. Then we passed through a valley with fair orchards, flourishing and joyful, like some well-guarded garden with plentiful supply of water; this enchanting valley was, ten years ago, a vast burning desert. I was told that many waste lands are being turned, through careful and clever irrigation, into rich and fruitful gardens and orchards. I could not prevent my mind from comparing my own country to this, for, in India, there are vast useless deserts, with as little water as here, with starving and emaciated humanity living and moaning within its borders with no more hope than one frugal meal a day and all the horrors of poverty and privation ever at their door, and here this green and fertile valley, once a cruel desert, with as much water as one desired, with the latest machines for ploughing, and big lorries to carry their products into cities, with men well fed and gay, with laughter in their eyes and in their voices. This verdant and rich valley obtains an

unlimited supply of water from a great aqueduct, which, starting some two hundred miles away, passes through this valley on its headlong way to Los Angeles. Imagine the fantastic cost of constructing this waterway, over mountains, through valleys and towns, for two hundred miles ! Imagine the creative energy that defied all obstacles to achieve this colossal project. In America these vast enterprises are to be found all over the country ; but the one thing that the older countries do not realise is the motive power that urges on these people in their gigantic schemes. There is an idea in Europe and elsewhere, and often contemptuously expressed, that the only incentive that the American recognises is the jangling call of the dollar—almost a natural attitude of a debtor towards his creditor. Naturally, there are in this country, as in others, many hundreds and thousands of men who are but money-making machines ; but one has to come to America to realise the attitude of brotherly feeling which prevails amongst all classes. Undoubtedly it is very far from being universal ; but when one comes here from other countries, where there is an attitude of constant suspicion of each other, it is one of the most startling and happy surprises that one gets in America. The great enterprises are undertaken, not merely because they are a paying proposition, but the benefits that the American people will receive and their general welfare is one of the paramount considerations. I was told of an instance that illustrates this spirit, not in an individual which one may expect, but in a "soulless corporation."

One of the biggest bread-baking corporations in the state of New York recently issued a statement that, since scientific experiments had conclusively proved the superiority of whole-meal bread for human nourishment, they had decided not to sell to the public any white bread, although, they declared, they realised that this would involve a great financial loss. We must bear in mind that the directors were sure of the support of the many shareholders whom they represented, and I

may say that this is not an isolated instance. (I do not wish, here, to go into much detail, for my brother and I propose to publish in the *HERALD* our impressions of America in a series of articles.)

To return to my journey to Hollywood. The road all the way to this place some eighty miles, was all the way a piece of ribbon, smooth as satin, and sometimes so straight that we could see ahead for miles. We tried to race a steam-engine, for the railroad ran parallel with us, but we were robbed of our excitement when we discovered that it was merely a freight train, which refused to answer our challenge. After about three hours we arrived at Hollywood. As we came in, on our left were the beautiful Californian hills, with their blue haze which, fading into the tender blue of the sky, made them ephemeral as if they were the setting of some delicious dream ; at the foot of the hills were the green slopes and undulations of an inviting golf course. But on the right was ranged the city of shams, the source and the fountain-head from which flow miles upon miles of pleasure-giving films. I am what in America is called a "movie fan," and Hollywood is the Mecca of all "movie fans." Outside the gates of this one huge company there were literally hundreds of cars waiting, their owners, who were inside the buildings, busy making faces which would later give us a few moments of happy forgetfulness. As we passed by, intentionally slowly, many cars drove up, and men and women stepped out, with paint on their faces, as if they were prepared for some weird dance. The beautiful hills, at whose feet sprawled the innumerable "sets" of so many scenes, served as a setting for more exciting events.

Hollywood has an unfortunate reputation of being morally rather lax, yet, physically, it is the cleanest and one of the jolliest cities that I have seen. It may be that when darkness comes, perhaps, Hollywood tries to live up to the reputation which gossip ascribes to it ; but to me, at any rate, on that day

the purging rays of the sun seemed to have swept clean the entire city, and to me the grass seemed greener than in other towns, and the streets appeared cleaner, and the people seemed, as they went about their business, more jovial and youthful. The whole city seemed to sparkle, with its white houses, green lawns, and shiny roads. Every house had a trim and well-kept lawn, bordered with bright flowers of all imaginable colours. Every house, whether it belonged to a poor man or a rich man, had a lawn of its own, decorated by flowers, and, like most of the houses in southern California, they all had verandas, cool and inviting. As we drove past these houses I had a strong desire to go into every one of them and make the acquaintance of the happy inhabitants. Hollywood is full of small bungalows, built to save as much labour as possible in keeping it clean, for in America servants are the luxury of the rich alone; and, even then, the positions are reversed, for the servant is the lord of the situation, for he can leave at his pleasure, assured that he can find another situation as easily as he threw over his last. This was brought home to us lately. We are living, at present, very much in the country, and it became necessary to induce a servant (and I must apologise for using such an undemocratic name) to come and share our rural isolation. After a great deal of difficulty a young Mongolian decided to give us a trial. We were firmly warned that he was a Korean, and to call him a Chinese or a Japanese, considering the present national feeling in Korea, would be to insult him, and a certain way of leaving ourselves without a servant. This young Korean had come to America to go through his collegiate course, and he spent his vacations in earning money for his education. No doubt, as a friend remarked, he would later become, perhaps, an admiral of the Korean navy when Korea shall have realised her national ambitions, or perhaps he would turn up as an ambassador at the Court of St. James's. He certainly gave us a trial: he came, he looked over

the house, he considered the country, and decided that, perhaps, in consideration of his future prospects, this quiet place was most unsuitable, and within ten minutes of his arrival he very shyly and very politely bade us a long farewell.

I need not describe Hollywood in detail, but I need only say that the streets and houses which one has so often seen on the screen do not belong to sham cities of cinema land, but represent the actual beauty of Hollywood.

In the afternoon of that day I went over Krotona, which was once the headquarters of the Theosophical Society in America. The site has, indeed, been well chosen, and Krotona is one of the attractions of Hollywood; but the recent and unfortunate troubles that have caused so much misunderstanding within the American section of the Society have naturally had a deplorable effect on Krotona, which, I am certain, will soon be repaired.

\* \* \*

One of the reasons for my short visit one night to Hollywood was to see the performance of the Pilgrimage Play, which takes place every year in Hollywood, and has earned fame all over America. The play is given in the open air amidst beautiful hills, giving it a natural background. This play is intended to evolve into an institution, somewhat similar to the Passion Play at Oberammergau. Some of the characteristics which distinguish the Passion Play, are, unfortunately, lacking in the presentation at Hollywood. This open-air theatre lies about fifteen minutes' drive out of Hollywood, and the amphitheatre is concealed among the hills. Opposite this theatre, some yards away, is the cup formation among the hills called The Bowl, where open-air concerts are given under the stars, sometimes to an audience of twenty thousand and more. As one silently witnesses the Pilgrimage Play, for, fortunately, no applause is allowed, one now and then hears the distant roar of the acclamation of the music, and sometimes even the

wind brings a faint melody. The play has created a distinct sensation in California, and many even come from the East to see this play. The existence of this remarkable presentation is entirely due to the inspiration and the enthusiasm of the President of the Pilgrimage Play Association, Mrs. Christine Wetherill Stevenson. She has managed to bring together a remarkable company of actors, who, though not consecrated entirely, as at Oberammergau, to this one representation, nevertheless, they are acquiring the spirit which is essential for the true success of a sacred play. Again, Mrs. Stevenson is responsible for trying to bring about this necessary attitude. I have not been personally to Oberammergau, and cannot judge of the spirit that prevails in the audience, but I have attended other religious dramas, both in India and in the West. I have always been impressed by the different characteristics of the audiences in the East and in the West. The performances in the West have always excelled in the *technique* of the presentation: the light is invariably superior, the acting is more studied, the costumes are more perfect, the setting is the result of considerable expense and thought, and the *tout ensemble* is more finished; but I remember witnessing a religious drama in Benares about Rama and Sita; we sat on the back of an unfortunate elephant for nearly four hours, and some of the audience were, like us, on elephants and some were on foot. We all pursued the peripatetic actors, whose ideas of acting would have brought ridicule on their heads from a Western critic. Naturally, as the setting for the different scenes were the different parts of the same enormous garden, where the lighting consisted of flaring and smoking torches, the audience suffered considerably in trying to follow the sequence of events. This was some years ago, and it is only the other day that I witnessed the Pilgrimage Play at Hollywood, and yet the intensity of the feelings aroused in me at Benares is still a clear memory, whereas, though I was considerably affected in Hollywood,

the Pilgrimage Play has not deeply added to my religious experiences. In India, however poor and ineffective the acting may be, it is always enriched and encouraged by the religious enthusiasm of the audience. They are never ashamed, it seems to me, of exhibiting, quite openly, their fervour, for they do not fear the neighbour's scorn, as, in truth, scorn for religious sentiment and zeal does not exist in India. A sacred play, wherever it is performed, depends upon the audience for its success: the attitude of the audience is as much of a factor as the very play. In India the audience invariably create the necessary atmosphere, which, therefore, does not have to be created entirely by the actors. In Europe, and even in America, the audience seem to be so consumed with self-consciousness that they never enter spontaneously into the spirit of the play; football in England and baseball in America drive men wild with enthusiasm: they become the very players themselves, and the neighbours are probably shouting with the same mad enthusiasm as themselves. As I sat at the Pilgrimage Play I was prepared and more than willing to lose myself in what was happening upon the stage; but everyone seemed terrified lest he should be caught in a greater state of enthusiasm than his neighbour. I must reluctantly admit that the audience were not entirely to blame, for, though the lighting was superior, the costumes had been reproduced with extraordinary exactitude, and I heard that Mrs. Stevenson had been to Jerusalem and other parts of Palestine to obtain perfect examples of the ancient robes, though the splendid tranquillity of the place, the gorgeous stars, the full-moon rising behind the hills, and the occasional hoot of some night animal, all should have built up the holy atmosphere; yet one mourned the absence of religious exaltation, which would have transformed it from a merely physical drama into a magnificent reality.

In this play, like many of the others I have seen in the West, the tendency is to concentrate on the material details and focus the attention of the audience

on the superficial perfections, so that in the constant and recurring emphasis of the unessential the essential is neglected and becomes an afterthought. In the East, on the other hand, we are so engrossed in the emotional aspect that we neglect the outward beauty of the play. When the two shall be blended the religious drama will be a real and penetrating instrument, spiritualising the world. On seeing this Pilgrimage Play I was intensely impressed with the idea that the use of the drama in spiritualising the world has unlimited scope, and many ideas came to me as to how the Star could utilise the vast opportunity. The January number of the HERALD is to be a special Star number, and my brother and myself intend to write jointly an article on this subject.

\* \* \*

I have received from Dr. Heber, the National Representative in Norway, a

brief but interesting report of the Star activities in that country, and she includes the form of words which she has used in admitting new members to the Order. She has found them to be of great help in her country, and as other countries might perhaps find them useful also, I am publishing them :

Happy you are who have found your way to the Star in the East.

Happy you are who shall receive all the help this Order has in store for you.

Happy you are, who—through all which will be given you within this Order—shall become a light-bearer and a helper of the world,

Who shall become a Follower and a Server of the Great World-Teacher, when He comes.

J. KRISHNAMURTI.

## Some Impressions from Germany

By S. L. BENSUSAN

I INVITED the old lady who comes to talk German with me to take tea at the fashionable house in this small, fair town where ailments are fought, and sometimes conquered. We had the best, and the bill, in English money, was about one shilling. "At home," she remarked quite simply, "we do not have butter now. It costs too much, nearly four hundred marks for the (German) pound. And we do not have eggs or meat or milk." I had noticed that condensed milk was in general use.

"The truth is," she went on, "that the middle classes in Germany are very poor. We cannot buy much food. When the war was on we had some money and no food; now there is food but we have no money. Do you see that house with the red walls?"

I looked across the square where the maple and chestnut had fashioned their nocturne of orange and bronze and gold. There was the house, a pleasant villa, perhaps it has ten or a dozen rooms. "During the war, the lady who owned that house sold it with all the furniture," continued my mentor, "for her husband and her son were killed and she was alone in the world. She received one hundred thousand marks and put the money in Government stock. To-day she starves in one small room. But it is not good to think of these things when one takes a cure; we will find more pleasant subjects."

The old lady talks with me for an hour a day and the fee she asks is fifty marks, twopence in our currency at the time of writing. She lived long in England. Hers

is a typical case of middle class poverty so far as my brief sojourn here and in Frankfurt enables me to judge. Wealth still exists in Germany, but chiefly among the profiteers of the war-years and the big manufacturers. Business is extraordinarily brisk, and with reason. So soon as a man has a few marks to spend he hurries to the shop that has something useful to offer him. For all he knows to the contrary, to-morrow or the day after, or next week the price will have risen and his marks will be worth less. My weekly bill at the hotel marks the rises: for example, the omelette that cost eighty marks when I arrived is now one hundred and twenty. Bread is served free only at breakfast, at lunch and dinner it is charged for. As it is with food so it is with clothes and furniture and other commodities. Thrift exists no longer, or rather it has changed its goal. Before the war men and women saved money, bought Government securities, invested in mortgages. To-day they spend their all and save clothes, furniture, groceries, goods of every description; so the manufacturers are kept busy, there is little unemployment, if any, and the Government has multiplied public works and public officials in order to get some value for money instead of giving away doles as we do in England.

A workman was telling me the other day that by giving seven days a week to his job and sacrificing his garden and allotment, a source of great regret to him, he has been earning ten thousand marks a month and is even able to buy a few

trifles to set aside. Ten thousand marks sounds a large sum; it rolled over the honest fellow's tongue with a satisfaction he was at no pains to conceal, but it works out in our currency at less than one shilling a day. The late Dr. Rathenau insisted on the danger of making Germany the sweatshop of Europe, and when I saw the sturdy young Teuton who was pleased to work without one day's rest in the week for six shillings and odd pence, and was even learning to save a few pennies

out of it, I felt that the danger is very real. And to make matters worse, the commercial magnates are seeking to abolish the eight-hour day because the depreciation of the mark is leading to the cry for ever increasing wages. So far as one can see the limited working hours have been good for the country. Outside the centre of big cities much of the leisure has been spent on the land; gardens and allotments have done a great deal to reduce the cost of living and to create healthy minds in strong bodies. The one class that would appear to have been overlooked is the

domestic servant class. The hours worked in houses, flats and hotels would appear to be unlimited. In the hotel from which I write the two maids who look after the rooms on this floor are on duty at seven in the morning and at ten in the night; they do not appear to have days off—just an hour in the afternoon. Perhaps it is not surprising in the circumstances to learn that good servants are rare in north Germany, and that they prefer to go to work in Holland or Belgium, where they can save money in a currency

## ***FAIRIES*** ***and their Work***

BY

**E. L. GARDNER**

who collaborated with  
Sir Arthur Conan Doyle  
in "The Coming of the  
Fairies."

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**See DECEMBER Issue**  
**for first article.**

**Others will appear monthly**

that has substantial value. Here they are well paid, so far as the national currency goes, but like the rest of the community they save nothing.

The agriculturist flourishes, and one of the troubles of the town housewife is that the farmers' wives and daughters no longer come to the towns with their wares. In the old days they created the town market and were glad to find customers. Since conditions changed the housewife must seek her butter, eggs and poultry on the farm and esteem herself lucky if she can find what she wants. A lady who lives near Hanover was telling me the other day of the good fortune of her dentist, who numbers among his clients a farmer and his wife, both of whom have great trouble with their teeth. He takes his fees in fresh butter, new-laid eggs and an occasional goose or chicken. Generally speaking, I am told, the doctors and dentists are not thriving, because the working classes do not consult them very freely and the middle class "cannot afford to be ill."

I talked with an old lady about the war, and her remarks were the more interesting because, I am assured, they are typical of the opinions of a large class of the community. She described the war as a swindle—a swindle because the people were promised victory if they made sacrifices, while in the end, when they had impoverished themselves, their country was defeated. She told me of the copper *batterie de cuisine* that she had sacrificed, of the gold watch-chains that had been melted down and the worthless steel ones that had been given in exchange, of the household linen that had been yielded up for hospital use, of household stores relinquished. Yet when the day of reckoning came, the Kaiser's palaces—she did not say which of the many—was full of copper cooking utensils in the kitchens, of rich food in the storerooms, of linen and of jewelry and precious stones. So the war was a swindle; she was even content to accept my suggestion that all wars answer to the same description.

They write in many French papers and in some English ones of Germany's

unbroken will to war; I have been unable to find any trace of it. Perhaps it is to be found in Bavaria, where monarchism rules and Ludendorff and Hindenburg are still the real heroes of the populace; certainly the old truculence has departed from the few places I have visited, kindness and civility have taken their place. Manners may be brusque—every nation, our own included, has superficial faults—but the Germans I have met are tired of war; they are ready to seek peace and to ensue it. I think that if French statesmen had the courage to come to terms with their old enemy they might win not only substantial reparation but a lasting peace. They might strengthen the German Republic which, in the long run, provides France with her best security for the future.

At present, so far as I can gather from careful enquiry, the real power is in the hands of big business! The Government are not powerful enough to enforce a capital levy, to collect arrears of taxes, to prevent the flight of the mark. They can palliate, temporise, enforce certain sacrifices; they are struggling to maintain German solvency and to meet what obligations they can, but the ex-officer class is not republican at heart, socialism is unpopular with the aristocracy, and when M. Poincaré goes to Bar-le-Duc to make inflammatory speeches the monarchists are almost as incensed against their Government as they are against him. The party of moderation is in power, but that power is limited. There are enemies on all sides, and every honest effort to meet French claims is met with a howl of execration by those Germans who believe that nothing less than the complete ruin of Germany will satisfy the party that has M. Poincaré for spokesman and the Bank of France for its dictator. I am told it was because he was held to be doing too much for France that Dr. Walter Rathenau was assassinated by the monarchists. While business is brisk, while work is plentiful, the trouble does not come to a head, but there are those who look with very deep anxiety to the coming winter. The bread subsidy has been

removed, the charges for railway travel and postage have been increased, taxation is very high; although the taxes cannot always be collected they are levied, coal is scarce and wood is dear, the corn harvest is poor. The German who can face the future with equanimity must have a fine courage, a deep-seated philosophy.

Something is being done by the Government to help the *rentier*, and there is much public sympathy of practical kind with the sufferings that war has enforced; here indeed are grounds for optimism. From small towns I have heard stories of the way in which old and poor people of gentle breeding are helped in these hours of distress. Friends arrange to ask them to meals on certain days or to supply them with sundry additions to the bare necessities of life. Food substitutes linger. Unless you ask for "mocha" and pay accordingly, your coffee is something prepared from barley or rye; a long list of other substitutes might be prepared. One of the striking examples of the result of latter-day conditions was to be seen in this town during the "Karousel," a function resembling an English fair on a very small scale. There was a big roundabout with special adjustments on the tier above the horses, apparently set up to enable those who have never travelled to enjoy all the emotions of sea-sickness; there were perhaps a score of stalls with biscuits, chocolates, cheap toys, dolls, balloons and the rest. The crowd was very large and children formed the greater part of it, but there was very little buying. Everything was pronounced too dear; visitors from the hotels seemed to be the chief patrons. A little bunch of violets cost twenty marks; no price at all for those with English pounds or American dollars, but a figure quite beyond the purse of those who are paid in marks for the normal services that a small town demands. I saw perhaps a hundred children belonging to an orphanage conducted through the market place by a grave Sister, their pleasure limited to a longing glance at one tempting thing after another. Perhaps existing conditions

are not good for the morals of those who serve, although they only stand and wait. In restaurant, at teashop, in short wherever you change money, you must count your change and when you find it wrong, as in all probability you will, tell the waiter or whoever the offending party may be, and with some explanation, more or less adequate, the matter will be set right. Foreigners are careless, and, be it remembered, they are living on the fat of the land in a country where there is not enough fat to go round.

Nothing has surprised me more than the national attitude towards music, for it has always been an article of faith with me that the Germans are the most musical nation under the sun. One may not look in small towns for really first-class instruments—such things are not plentiful anywhere—but I have listened to violinists playing out of tune and to pianists with no sense of time, and have sat among audiences that seem equally indifferent to the bad and the good. The other night an orchestra played the first movement of a Beethoven sonata—played it better than any other work it had essayed. So far as I could judge from the conversation round me, the audience was very largely German, and here was a lovely composition by the greatest of all musicians. But the men joked and scuffled their chairs or turned their newspapers; women rattled their coffee cups and chatted quite unconcerned; waiters took orders, handed round trays of cakes, made out bills, and the movement died away without applause. I can't imagine that such a thing was to be expected, for in such case the conductor would not have chosen Beethoven; he would have kept to the clever, if insipid, American ragtime airs and to those odd German imitations that never quite succeed in arriving.

English people are well received everywhere; men ask me if I do not think that there will be an Anglo-German 'Bund' in the near future. Naturally one hesitates to express an opinion without good grounds for it, but so far as careful enquiry enables me to judge, Germans

bear no ill-will towards England. A cartoon in a recent issue of *Simplicissimus* shows M. Poincaré in the guise of a monstrous beast with spiky teeth, sharp claws and a very long tail. He has jumped high into the air to attack something unseen, but he cannot make a good spring because Mr. Lloyd George has driven a nail through the long tail and into the ground. Under the cartoon is a query as to whether the nail will hold. Perhaps the German attitude to England is strengthened by the tone of the Paris press. I see the French papers fairly regularly—several are taken in at the *Kursaal*—and the criticism of England begins to remind me of what I read in Paris in the late autumn of 1899. Only if the two countries were enemies, open and avowed, could such comment be understood—one hesitates to say justified. There is comparatively little abuse of Germany at the moment of writing. Yet it is not in Anglo-French bickering that the real danger to Europe lies; it is in the relations between France and Germany. In every French paper I sense the note of fear, the terrible feeling that Germany in spite of her troubles persists, just as she did after the Thirty Years' War and after the Napoleonic invasion, that in spite of temporary setbacks she has an almost unexampled fecundity, a sense of discipline, a will to work and a long memory. A real fear of Germany is at the root of French truculence; it explains acts of unreason and oppression. If France could trust Germany and Germany could trust France, half the troubles in Europe would tend almost automatically to disappear, and I think that one of the questions we have to ask ourselves is whether anything can be done to bring this better state about. It is very generally admitted nowadays that the war guilt is not a German monopoly, though some Germans will tell you quite frankly that, in their opinion, the need for colonies in which Germans might remain German to the full was one of the chief causes of the world-disaster. Be this as it may, the diplomacy of the Chancelleries, tortuous,

subtle and immoral, produced a bad war and a worse peace, and Franco-German relations, though few discuss them, are of the worst possible kind.

Friends who know France tell me that there is an intellectual section and a working class section devoted wholeheartedly to peace and goodwill; here in Germany the will to peace is clear.

The question worth asking is whether these two streams of good intention can be so directed that they will join forces. The obstacles in the way are immense, the politicians, the militarists, the armament makers, big business of a kind, all will oppose. But there are millions, literally millions, if what I hear be true, who would give honest work and heartfelt conviction to the cause of Franco-German reconciliation. That the need is bitter let the press of all three countries bear witness. Here I see, more or less regularly, the *Frankfurter Zeitung* and the *Anzeiger*, the *Matin* and *Le Temps* and three or four English papers. It is clear that France criticises England in harshest terms because we cannot sit still and see the German Republic destroyed, and we criticise France for her spirit, which is that of a spoilt child, without remembering that she too has her public and her private griefs. But if France and Germany could be brought to an understanding, much of the bitterness would be assuaged and the chance of a return to normal conditions in Europe would create a new spirit in both countries.

It seems to me that the Theosophists have a chance here. Representative of all religions and all schools of policy, internationalists in the best sense of the term, their faith takes them beyond the limitation of boundaries and frontiers, their love of their fellow men is nowhere circumscribed. If the Theosophists would unite in an effort to promote good feeling between England, France and Germany, they could at least create a nucleus. Time was when one man in Ur of the Chaldees stood for Judaism, when one man of Nazareth stood for Christianity. Every great movement has its period of insignificance, but there are so many

people hungry for peace and goodwill on earth that there would be no long period of impotence while, in a League of Nations from which existing abuses had been removed, there is a great instrument for world betterment.

My stray impressions are casual enough, but in the afternoon and evenings when, the day's routine gone through, I have leisure to learn what folk are thinking, I find the conviction growing that there is no choice between reconciliation and another disastrous world war before this ill-starred century has run its course. This is "a Metropolis whereunto the tribes of men assemble," half the European countries and a part of the New World

are represented. It is possible to sense the feelings of many races, to find how little the old animosities have been reduced by an orgy of blood-letting, to realise that though war has been weighed in the balances and found wanting there are those who believe that if the test can be applied once again the millennium will follow. If they think so who can remember the trenches, what will they think who grow up amid the rancours that war has left behind? Yes, there is a great work waiting accomplishment, and it can only be undertaken by those who can place themselves in thought and aspiration above the happenings and the fruit of the happenings of the past tragic years.

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## The Inner Life

# Nineteenth Century Pioneering in Religion and Philosophy

By J. GILES, M.R.C.S., L.S.A.

**B**Y many and various paths have the thinkers of the human race attempted to find approach to the saving and liberating Truth which they felt to be the supreme need of mankind. The failure of this quest to attain full satisfaction is obvious enough; but this recognition does not involve the acknowledgment of final defeat, or justify the verdict that the search for some comprehensive principle from which may be deduced minor truths conducive to the wise regulation of human life, leads to nothing but a tangle of confusion and contradiction, and that the only safe course is that of the inductive sciences, which, abandoning all thought of scaling heights that seem ever inaccessible, pursue each its own path of progress by the aid of such tests and proofs as are

capable of convincing the logical intellect. This perennial strife of aims and methods, itself an indispensable condition of the search for Truth, will call for a little comment presently; but here it is desirable to point out that, while metaphysical speculation might easily run, as it has perhaps often done, into extravagance, without the restraining influence of the inductive sciences, yet no important movement of human thought, in literature or art, in philosophy or religion, in assertion or denial, has been by general consent condemned to neglect and oblivion as intrinsically barren and unprofitable to the growth of the human mind. On the contrary, the "struggle for life" on the physical plane, which has its counterpart in the world of intellect, may already be said to stand condemned as no longer

contributing to the true progress of mankind ; and this conviction, now axiomatic to an increasing number of thinkers, seems to be the first outstanding result of the ceaseless conflict of creeds and opinions, religions and philosophies, trying to grapple with the miseries of a world still hindered by its inherited accumulation of ignorance and error in its search for a path of enlightenment and safety. From

#### OUR STAND-POINT

of expectancy, hopeful as we are of the reappearance of the Great Teacher, who in former times and distant regions has brought to a suffering world the old, yet ever new, counsels of perfection which point the way, as the Athanasian creed says, " for the taking of the manhood into God," we can scarcely fail to recognise that His inspiration has through the centuries been silently leavening the thoughts of men, and wonderfully moulding apparently contradictory systems of belief into effective instruments of harmonious progress. In illustration whereof I venture to mention two names, neither of which has ever had a very prominent place in my private gallery of sages and heroes. But I select them because on the face of the matter no two men could well be named more utterly opposed in temperament, or more hateful to each other in the spirit and aim of their life's work, occupying as it did in both cases the greater part of the eighteenth century, than

#### JOHN WESLEY AND VOLTAIRE.

The notion of their juxtaposition may cause a mild shock of surprise, but can any calm thinker of the twentieth century, recognising the necessity alike of earnest spirituality and of intellectual self-assertion, deny that these two men, with their contradictory systems of thought, have been utilised by the Divine Teacher as " effective instruments of harmonious progress " ? The religious intensity, the masterful will, the organising capacity of John Wesley were never more needed in England than in that eighteenth century ; and on the other hand there was equal

need for the overthrow in European civilisation of many idols of superstition and priestcraft, a work found perfectly congenial to the temperament of the mighty bowman whose shafts, tipped with gleeful malice, but winged with passionate hatred of spiritual tyranny and intolerance, flew whistling through the European atmosphere, producing perhaps equal effects of admiration and dismay. We must admit that the militancy of Voltaire is less charming than the quiet serenity of Fenelon and Madame Guyon ; and we may even feel sympathetic with Robert Bridges, the Poet Laureate, who tells us that he " had just thrown three of his (Voltaire's) precious works behind the fire." But though this was done " in fatherly regard for babes upgrown," it does not follow that the world would be the better to-day had Voltaire never lived or written.

Important as was Wesley's work in spiritualising the religion of the eighteenth century, there was going on, contemporaneously with his, another work of large assumption—perhaps too large, but of true depth and insight, through the remarkable mediumship of

#### EMANUEL SWEDENBORG,

to whom, without regarding him as infallible, all Theosophists owe a considerable debt of admiration and gratitude for the great work that he accomplished alone, without the support of any organisation like the Theosophical Society, but with only his own very great mental resources to rely upon, though we can scarcely err in supposing that these resources were reinforced by sympathetic suggestions from the great Brotherhood to whom we also look for light and leading. Such help, however, does not mean the infallibility of the recipient, and, considering that Swedenborg had no colleague to check his observations in the higher spheres, we can indulge in reading his writings, a little occasional doubt how far he draws direct from the lips of the angels, or the angels re-echo the dogmas of Swedenborg. But he was a great man and a true precursor of the teaching which has

enabled us to understand his shortcomings and to appreciate his greatness. But it is in the

#### NINETEENTH CENTURY,

and in its first three-quarters that those movements of thought occurred which led up to the coming of the Wisdom-religion in the last quarter; and in this connexion the name of

#### DARWIN

will suggest itself to most persons as connoting the chief outstanding feature in the mental progress of the nineteenth century. And this I believe to be substantially a correct view; for, whatever modifications may be made in the Darwinian theory through the researches of Mendel, Weismann, and others, there can be no doubt that the firm establishment of the belief in the orderly and natural unfolding of the various gradations of life to which we give the name "Evolution," is due, more than to any other single cause, to the genius for comprehensive generalisation, combined with vast knowledge of his subject, and the tireless patience of Charles Darwin. Sixty years of the century had run out when his work appeared; and if we allow a few years for the spirit of obscurantism to expend itself in the well-worn epithets of "shocking," "ridiculous," etc., and then when the struggle was manifestly hopeless, to discover that Evolution was neither ridiculous nor shocking, but satisfactory to the intellect and harmless to the spiritual aspirations, we are brought down to the coming of the Ancient Wisdom, destined to give a grander scope to the doctrine of Evolution than was thought of, or is even yet taken into account by the biological researchers upon Darwinian lines.

But, some twenty years or more before Darwin's "Origin of Species" was published, a strong impulse in a quite different direction had been given to the Western intellect by a philosopher who, impressed by the urgency of the more immediately human problems that seemed to him to call for attention, would probably have assigned to the Darwinian speculations a

quite secondary place. For to the French thinker, Auguste Comte, it seemed that the unrestricted democracy of intellect had run into anarchy, and the task now of chief importance was to effect a synthesis of real—that is, verifiable—human knowledge, thus supplying a sure basis for orderly progress, no longer distracted by unprofitable speculations, and always secure, because no step would be taken except on carefully prepared ground. Such was the inspiration which gave rise to the POSITIVE PHILOSOPHY, to which a later inspiration became embodied in an additional structure of POSITIVE RELIGION, or, as a term, embracing both departments in one,

#### THE RELIGION OF HUMANITY.

The reason why I find in this Positive Religion of Auguste Comte an attraction, and even a certain fascination above other movements of the first three-quarters of the last century is that, while refusing to affirm or deny anything about human survival after bodily dissolution, it resolutely sets aside all such questions as implying a selfish desire for a personal existence separate from others; or at least a dissipation of mental energy that were better expended in suppressing the self with its clamorous desires, and in striving to lift our common Humanity to a higher level of thought and feeling—the only way to a life truly satisfying and desirable. This near approach to our present Theosophical stand-point ought surely to secure for its author a considerable share of our admiration and sympathy; for have not we been exhorted to "kill out desire of life" whether in "the worlds of form or the formless worlds," and have we not been instructed that our true aim is "to reach to the life beyond individuality," and to "live in the Eternal"?

It is only in the most condensed fashion that the leading lines of Comte's philosophy can be here indicated; and whilst admitting that there are in his writings enough fantastic and perverse opinions, and absurdly dictatorial directions for the spiritual culture of the future humanity,

to justify in some measure the ridicule with which he has been aspersed—these blemishes may for the present be left out of account. As a key to his system, Comte lays down the proposition that alike in the history of the human mind, and in the growth of the individual, there are for both the collective and the individual mind

#### THREE NATURAL STAGES OF GROWTH.

The first is the stage in which some concrete notion of God or of Gods is entertained, ranging from primitive fetishism to the highest conception of a personal Deity. In the second stage metaphysical abstractions are substituted for concrete images, the element of personality becoming eliminated. The third stage involves the total abandonment of the two former, and sets our feet firmly on the solid ground of demonstrable scientific truth.

Of these stages I think we may say that they do seem to represent approximately the natural order of development in the species and in the individual, if we apply to them some modifying reflections. In the *first* place we who accept the occult teaching have learned to think of the primitive men (who were no other than ourselves), as taught by those who had achieved perfect manhood in a previous cycle, and who were now employed in leading a younger humanity from the crudest fetishism to a mental culture capable of the monotheism expressed in the rhapsodies of Isaiah and the hymn of Cleanthes. *Secondly*, in "scrapping metaphysical entities," it may be well to consider whether "matter" must not be swept into the dust-bin as the most egregious of them all, pretending to be "*substance*," when it is manifestly dependent on mind for its bare existence. And *thirdly*, when men have grown out of the notion that the universe is governed by the capricious Will of Gods or a God, it is not necessarily the "*Will*," but only the "*caprice*" that is eliminated, and that however numerous may be the deific or semi-deific hosts or hierarchies engaged in executing the behests of the Highest, yet, so long as their activities are per-

fectly unified and harmonious, their summation indicates "Law," as universal and unchangeable as any Positivist can demand.

#### THE SOUL OF POSITIVISM.

Having arrived at the law of the "three stages," Comte proceeded to show the necessity for a synthesising or unification of the sciences, considering that the prevailing anarchy in the intellectual world was largely due to the want of such a synthesis, each investigator pursuing his own particular branch without carefully studying its connexion with that which immediately preceded or followed it. Such a co-ordination of human knowledge, if recognised by every worker as the aim to be sought, could hardly fail to supply a splendid stimulus and a higher level of attainment to the human intellect. But, even with that larger outlook, would not this system of philosophy be still lacking in some important element? Can any system profoundly affect the hearts of men or supply new motives of conduct without a *soul*—that elusive agency which the followers of Comte reject as a "metaphysical entity," but admit as a name for that complex of feelings and affections which constitute the higher aspects of human nature. This is a noble compromise, which we may welcome as a most assured step towards the creed which we have received, and which declares that "The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit."

#### THE INTUITION.

Comte did not complete his work without discovering that there was yet an element, without which the Positive Philosophy would be barren of the best quality of fruit, and this conviction, coming at a later stage of his mental development, had the effect of "transforming" the "Positive Philosophy" into the "Religion of Humanity," a "transformation" happily not infrequent in the souls of ordinary men and women, and moreover a symbol and pledge of that grander "transformation" scene which

is even now being rehearsed "on the secret top of Horeb or of Sinai," or whatever "holy mount" may be the seat of that divine "Committee" who guide the world's affairs, and are preparing the mighty change that is to transmute the logical doctrine of individual self-assertion into the realised vision of collective unity and fraternal co-operation. The revelation, which Comte's intellect at once accepted as a certainty requiring no argumentative proof, came to him embodied in the personality of a lady named Clothilde de Vaux, whose magic influence satisfied him that the affectional or emotional part of our nature is the highest, and when purified, ennobled, and guarded by the intellect, is entitled to supremacy. Her intimacy with him was confined to about one year, being then ended by her death; but her influence over him was so profound that she became to him a guardian saint and angel until he too passed away to join her in that sphere which both of them in their earth life had simply ignored as irrelevant to the work with which humanity was confronted. "The affective sex," says Comte, "is naturally the most perfect representative of Humanity, and at the same time her principal minister." So it followed that the feminine ideal receives the largest share of that worship which the system-making genius of Comte attempts to distribute in due proportion according to the varying relations of individuals, families and classes. The result is not without an element of grotesqueness, but my present object is to call attention to the force with which the intuitional faculty, stifled by the logical process of the lower mind, yet pining for some illuminating truth, when such truth presents itself springs forth to grasp it, and can never thereafter be tempted to relinquish whatever degree of certitude it may have attained in that moment of inspiration. The logical reason is quite sufficient to compel our assent to the proposition that co-operation is a nobler thing than competition; but to consume in the flame of a real religion of Humanity everything that hinders the transmutation

of that merely intellectual assent into determined and persistent effort, demands the intuitional grasp of the truth, whereby alone can be brought into full activity the spiritual will which is the true centre of each of us, and is the only agency by which the forces and impediments of the egoistic personalities that make up collective humanity can be overcome. But Comte, despite his Positivism, could indulge himself in very distant vistas of speculation, and one of these, which he put forward as a cherished

#### UTOPIA

of his own—claiming the right of philosophers to construct Utopias—must not be omitted in a paper which it is hoped may be read by some who know something of the happenings of six-and-a-half million years ago as related by occult investigators. It is indeed amazing that the method of reproduction of the human species that then became established, should seem to the philosopher of the nineteenth century, the worshipper of woman as representing the highest aspect of the human soul, to be now attended by such deplorable results as to warrant the hope that something better and higher might be evolved from it. And the occultists say: "Yes, before the end of the present 'world-period'!" However this may be, we can now see how the ancient cult of *la mère vierge* presented itself to the mind of this "Positive" reformer and lover of Humanity. In concluding, I must express my conviction that

#### THE HIGHER TEACHING

which we expect will in no way condemn our admiration of a philosophy which announces as "its device: Love the Principle; Order the Basis; Progress the End"; and as its moral formula: "Live for others"! Let any reader judge whether this philosophy was not doing as effective pioneer work as was possible in the first half of the nineteenth century to make straight the "noble path" of the Buddha and the Christ. But to notice other interesting steps of preparation in

the last century is not possible at present, and I shall be pleased to think that Comte's "Religion of Humanity," in its truest and best meaning, continues to influence an increasing number of minds

notwithstanding the somewhat arrogant and supercilious disparagement with which the late T. H. Huxley was wont to treat it—an indication of some defect in him rather than in Comte.

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## The Risen and Ascended Christ

*[The fifth sermon of a series delivered by Dr. ANNIE BESANT  
in the Church of St. Alban, Sydney.]*

**I**N my last sermon I tried to trace for you, however briefly and imperfectly, those stages of the Path which are especially represented in the human life of the Christ as led in Palestine nearly two thousand years ago. You will remember that there were four great stages in that life. Now, those represent one after another that which is called an Initiation, meaning by that word a great expansion of consciousness going far ahead of the normal evolution of mankind, and leading directly by stages of different lengths, sometimes those periods being prolonged over several lives, until they come to that great fifth stage, which is spoken of as that of the Liberated Spirit, the triumph over death, the rising into a higher condition still in the eternal life.

Those four stages, you will remember, were the Birth, the Baptism, the Transfiguration, and the Passion, and it is remarkable, not only in these representations of the great truths of the inner life, but even outside in the world, in religion, how you may trace that great law of Nature, that before death is conquered the sorrows and the trials of life may also be vanquished. So that in the life of the ideal man in these stages towards his perfection, you will find the realisation on a lower plane of those last days which preceded the death of the Christ. You will find that ever before some triumph

here there is a period of suffering, of trial, in which the man who is striving upwards has to face abnormal difficulty symbolised, you may remember, in the Passion by the scourging, the crown of thorns, the rejection by the people, and the choosing of the robber in his stead.

And then, passing onward to the Mount of Calvary, there comes the last trial of the spirit before the liberation began, when he has to stand completely alone, seeming to the outer world, nay, even to his own inner consciousness, forsaken by God Himself. And in that last great trial he finds the God within. He, in human consciousness, for a moment, may have imagined that even God had left him, but never is the Father so near to the Son as when for a moment the Son feels as though the protecting arms were withdrawn, feels Himself utterly alone. There you have symbolised in supreme measure that great recurring truth of life that he that loseth his life shall find it unto life eternal. Only as the man feels himself alone can he find the inner God.

And then there came the closing words, "It is finished." The life of trial lay behind Him; He gives up His human soul, His divine spirit, into the hands of the Father, again refound, and then He passes into the world beyond the grave. Those regions, in the life of the Christ Himself, as the life of the Initiate who is nearing the goal, are still veiled from us in

their entirety, veiled to all who have not individually passed through them. Death was to be conquered, man to be redeemed, and some of the writers of the early Church—trying, as it were, to peer into that darkness which none might pierce save those who have reached the point where they themselves pass into it—those early writers spoke of His going down into some strange world where abode the spirits in prison. And they translated those words, *the spirits in prison*, into the thought that none who had passed away before this coming of the Christ had been able to pass onwards into Paradise. And just as in the midst of the agony He was figured as speaking to the repentant criminal and saying, "To-day shalt thou be with me in Paradise," so did these writers try to realise in some way to themselves the meaning of those words. And they said that the great enemy of mankind held all human souls in thrall, that man, having, as they thought, fallen, was in the power of the enemy who was said to have deceived him, and that until the coming of the Conqueror they remained not in suffering, but in a kind of darkness and unsatisfied longing, looking for the coming of the appointed Lord. And that when He broke the gates of death and conquered the last enemy of man, that then he led forth all those who had been held in the power of the enemy, all the brethren, and redeemed them from the power of death, since death was unable to hold this Divine Man.

And they drew pictures of that wondrous scene where many ancestors of mankind came forth from what had been to them a kind of prison house, and went up with Christ to Paradise and there henceforth abode. And they looked on that as the great atonement which this Divine Man had made for His brethren.

But that is only the way in which men tried to pierce this unpierceable mystery of that last triumphal Initiation which brings to an end the bondage of the spirit. Of that we can know nothing, and it seems to me wiser not to speculate. There are heights that lie before us which

the intellect cannot pierce and before which, as is written in a Hindu scripture, the mind falls back in silence, and can only try in that silence to catch some inner glimpse of what lies before the children of man.

This we know, that there is a stage at the end of the great Path of Initiation, so far as that Path extends within the normal life of the world, where the great Initiate who is, reaching the threshold where he makes what is called the great renunciation of individual freedom if it is his will to remain as a helper, a saviour of the humanity whence he sprang. And it is those who have passed through that stage whom some of us speak of as I said in my first discourse, as Masters, because They have remained to teach, and we only know that They pass onward into stage after stage of glorified and ever more powerful service to humanity.

It is Their own will that binds them to that service. Only Their own will and choice leads Them to pass onward to mightier duties for the still further helping of our humanity. And the rising, the resurrection of the Christ, is that great Fifth Initiation in which still the children of man conquer death, and he is no longer able to hold them where the spirit is liberated from all the bonds that cramped it, where it realises its own majesty, its own dominion over matter. For matter becomes his servant who has risen as the conqueror of death. And that is followed by yet higher and more wondrous attainment, in which he who is to become a Christ among men, with the full power of the Teacher and the Redeemer and Protector through which he rises to that unspeakable height where he stands as a Saviour of the world.

And for one moment I would ask you to try to figure in imagination, however miserable our imagination may be of that ineffable glory, how even to our poor knowledge it seems a possibility, nay, even we know it to be a reality, that He who has risen to the position of a Christ is able to help every soul that turns to Him for helping, is able

to be present, as it were, at every point in our world. And using for that a very simple illustration, it yet may carry to your minds, if you have not thought of it before, how it is possible that from that wondrous centre of light and love there may stream down rays of helping, which are His very life, into the hearts and souls of men.

Think for a moment of the sun, which is one of the many images which are used in this lower world to represent Him. The Sun of Righteousness He is sometimes called, and think how that sun that is ascending, as it were, in our sky, pours down his rays of life, his very self over the great circle of our earth. And remember that all the physical life here is nourished by that one sun. Think for a moment how even a plant cannot develop its green colour unless it is touched by these downstreaming rays, and you may realise that in every ray is the life of the sun, and that the sun himself, as it were, stimulates everything in this lower world, that all things live by his light, grow by his warmth, are nourished and become capable of taking in nourishment by his rays. And as it is said that things below are of the pattern of things above, then you might take that great sun as the living symbol of the Ascended Christ. Down upon the world He pours the rays of His very life, and Himself, as it were, becomes incarnate in every child of man. All are open to Him save when the human heart closes itself against Him ; and even then He does not forsake a single soul, for on the closed door of the heart His touch is heard, " Behold I stand at the door and knock, and if any man open I will come in." It is as though so great were the respect of the manifest Divinity for the human will, which is one aspect of the Trinity in man, as though even the Christ Himself respected so deeply that divine power in man that He will

not compel it. He will not force the closed door, it must open from within. And that is a great and vital truth. God shines on all alike, but as was said once by Giordano Bruno, " Man can close the shutters of his mind against the sun ; the sun shines on the shutters, but the man must throw them open if the room within is to be illuminated by it." And so what is sometimes called divine grace, that grace which pours down upon our earth with ever unchanging love and helpfulness, shines on us all, save when we close our windows against it for a time. Open them and the grace will flood the human heart, for God Himself has no favourites and none whom He regards as foes. If they shut Him out in their folly, He knows that even when His life is within them, and that when that life grows a little stronger they will throw open the closed doors, that His grace may flow in and flood the whole nature. And it seems to me that the great lesson of the Resurrection and the Ascension of the Christ, for each of us at whatever stage of evolution we may happen to be standing, is the message that before us, too, lies that resurrection of the God in man. Before us there is a staircase for our man. Before there is a staircase for our mounting, the end of which we cannot see, which, as we ascend, gives us ever more power, and shall give us more and more to serve and help our fellow-men. He who has climbed those steps in our humanity, He who lived as a man on earth, shall come again to the helping of His world, that nothing can bar us out from Him save our own mistaken will, nothing but love in Him whatever the blindness in us, and inevitable is the day when our eyes shall be opened by the love that knows no weariness, by the wisdom that can never fail to solve the problem that we have made by ignorance.

# The Pursuit of Phantoms

By PROFESSOR BRODERICK BULLOCK

## II.—The Phantom of Power

THESE are perhaps no delusions so great and at the same time so pernicious as those offered by the phantom of power. Rooted as it is in Egoism, the love of dominating others, of coercing them, whether by direct means or by indirect pressure, has always proved irresistibly fascinating alike to the individual, to groups of individuals, such as churches, political factions, etc., and to those large massed clusters or agglomerations which, having customs, characteristics and forms of speech more or less in common, are usually called nations, and which entertain for each other reciprocal suspicion and jealousy. This fascination and its consequences are nowhere better portrayed than in the allegory of the Nibelung's Ring,\* and every page of human history at all times and in all places bears witness to the terrible fulfilment of Alberich's curse, which falls upon our ears with desolating crash, like the utterance of some dread decree, pronouncing the inexorable Nemesis that attends all human egoism.† In the legend of the temptation of the

Christ in the wilderness, we read (Luke iv. 13) that there were many assaults of Satan the Enemy, of which no account is given. But one of the three which are described—we refer to the offer of "all the kingdoms of the world and the glory of them," at the price of falling down and worshipping the giver—was a direct appeal to that love of power which enslaves all mankind, except only the few whose vision is clear enough to discern the underlying delusion.

Similarly in the legends connected with the temptation of Gotama before he became the self-enlightened Buddha, we find that Māra, the Evil One, reserving his deadliest weapons for the last and fiercest assault, offered Siddhattha, among other seductive delusions, unlimited dominion over the whole world, provided he would give up his determination to find the way of deliverance from suffering, death and birth renewal.‡ It cannot be doubted that of the crimes, the follies and the misfortunes with which the sad pages of history are crowded, and which every day and every hour are continually

\* The Ring is the symbol of power

† V. *Das Rheingold* : Scene 4, l. 168 seq. To those not familiar with *Dar Ring des Nibelungen*, the following inadequate version may perhaps give some idea of the passage. But the rugged strength of the *Stabreim* defies translation.

As by a curse I won it  
Accurs'd be this Ring !  
If boundless might  
To me it gave,  
Henceforth it shall beget  
For him that owns it Death !  
Yea, nevermore  
This gleaming gold,

A stranger to all joy,  
Shall smile on happiness ;  
Its gloomy heir shall be  
By wasting care consum'd :  
And him that holds it not  
Shall envy gnaw,  
Its wealth desir'd by all,  
By none enjoy'd !

No gain, nor sweet delight  
Its fruitless use shall yield ;  
But into murderous hands  
The owner of this Ring  
Shall be betrayed,  
And, lord no more, but slave,  
Shall pine his life away,  
By fear enthralled,  
To Helle consecrate.

‡ The condition attached to the offer of boundless power is substantially the same in both legends. It meant the renunciation of the mission which Gotama and Jesus had set before themselves, for it invited them to give ear to the clamorous cravings of the Self for power, and for all that power can bestow ; in a word, to do homage to that principle of Egoism which is the source of all evil, and which man has not unnaturally personified as an external Tempter, instead of perceiving that it is an inheritance from his remotest ancestors and inherent in everything that lives. For Egoism is the inevitable consequence of the costly process (*costly*, as it appears to our thought-conditions, outside of which nothing is either costly or the reverse), required for building up, and maintaining the fragile structures of living matter ; a process which not only entails the conflict and clash of countless organisms endeavouring to obtain the best possible life-conditions for themselves and for their progeny, but also involves them in the necessity of inflicting death on each other, in order to keep death at bay. This struggle for a brief enjoyment of air and light is in its turn due to the objectivation of the life-force, not as a simple unity, but as a differentiation into endless individualised forms. And it is precisely in the principle of individuation that we discover, to borrow theological language, the real "original sin." Up to this point the causation is clear, but here we are met by an impenetrable barrier. We cannot pass outside the forms conditioning our intellect, namely, Time, Space, and Causality, and enter that sphere where there is no "why," where the Law of Causality has no meaning. Hence all speculation as to the cause of this "original sin," as to why "the white radiance" was ever decomposed into the spectrum of phenomenal life, is condemned for ever to hopeless failure.

adding to the sum of the world's misery, by far the greater number owe their origin to the worship of this pernicious phantom—a worship which has often converted large portions of the world into a madhouse filled with sights and sounds that were never more repulsive and insane than at the present time.

Every individual (with rare exceptions), or group of individuals, every church or sacerdotal hierarchy, every nation, or group of nations, becomes overbearing, and often tyrannical, in proportion to the power it succeeds in acquiring. It is thus that the aristocracy, whether of birth or of wealth, have hitherto kept the plebeians under the yoke of a haughty, and frequently harsh, subjection. It is thus that the proletariat in its turn is becoming despotic *pari passu* with its seizure of power. Nor can we suppose that the middle classes, were they to possess the courage and virility necessary for a victorious struggle, would be less autocratic. It is thus that the stronger state subdues and coerces the weaker, simply because it is stronger, or inveigles a poorer neighbour into rendering important services towards the furtherance of its own aggrandisement, by holding out specious promises destined to be fulfilled . . . at the Greek Kalends.

It is thus that the great empires of the world\* have been built up in bloodshed and in tears, only to fall to pieces before the unhesitating, undelaying forces of decay. It is thus that great military commanders and conquerors—ephemeral life-forms as they are—have inflicted untold sufferings and misery on their fellow-creatures, and in return have been made the objects of universal adulation and homage, while the real benefactors of mankind, those great men who by patient research and self-sacrificing labour, regardless of their own life, have narrowed the limits of physical pain, and restored the blessing of health where all was hopeless suffering before, receive but a scanty meed of thanks from an ungrateful world, which soon forgets their memory.

It need hardly be observed that neither of the familiar phrases: "right is might," and "might is right," is anything more than a misleading jingle. "Right" has seldom power to vindicate itself, and "might" is hardly ever "right." The truth is that the stronger power, whether right or wrong (and generally it is wrong), prevails, either by physical force or by cunning, or by an adroit mixture of both. To outstrip all others in the race for wealth and power, to wrest the sceptre of empire from unwilling hands and hold it against all assaults, to be foremost in that coterie of opportunists known as the world's diplomatists—these are the laudable objects which absorb the greater part of human energy and thought, and which give rise to endless combinations of parties, and groupings of nations, as impermanent as are the ever-changing shapes of clouds drifting across an autumn sky. These are the potent motives leading to the conclusion of treaties, *ententes*, leagues, and alliances, which are made and broken, not unlike the bubbles which rise and burst on the swollen waters of a river as it hurries downwards to the sea.

Thus the web fashioned by man himself on the loom of ignorance, and fraught with strife, confusion, and destruction, holds him a prisoner in its meshes; and if at times it is partly unravelled, the loosened threads are soon regathered and woven into form again. For the mythical curse of Alberich, which comes to us across long ages of time, from that remote past when first our semi-human ancestors struggled into dim self-consciousness, shall never pass away until the phantom of power be dethroned from the hearts of men; until each human unit put off the old Adam and become a new creature, not by clinging to the baseless fabric of a *credo*, but by seeing the profound truth and the metaphysical reason of the commandment: "Thou shalt love thy neighbour as thyself."†

(To be continued.)

\* Empire, like the Latin *imperium*, is an ill-omened word, full of sinister significance.

† Attributed in Levit. xix. 18 to the wisdom of Moses, and corresponding to the Buddhistic: Let the love that fills the mother's heart as she watches over an only child, even such love, animate all; and the Brahmanic: The truly enlightened is he that discerns the Self in all beings and all beings in the Self.

# Church Indifference

By DOROTHY MILLER

## II.—Is it Nothing to You ?

“IS it nothing to you—all ye that pass by ?”

How sublime an utterance—how infinite an appeal !

On the one hand Christ—the Christ of Christendom. On the other hand an Ideal wrapped in the swaddling clothes of church drapery and laid in a manger befitting a mythical god.

Humanity, confronted with the problems of life, seeks to probe the silence of the grave and wring from Nature the solution of the greatest mystery of the Universe.

But the proposals of Man become disqualified by the dispositions of Eternal Light, and so Man, subjected to a reversion of chaotic confusion, attends so-called places of worship, hoping in them to find consolation for his soul.

The beautiful, bespeaking the mind of the architect, honours its Deity through the medium of the symmetry of art, the colour-scheme of stained-glass window, the flame-flickers of candles of mystery, and the mystic conception of altars of sacrifice.

A crucified Christ, upraised in perpetual reproach to his murderers, pleads ; yet pleads in vain—for right recognition ; and humanity, fettered by the bonds of bigotry, and constrained by the bygone superstitions of ignorance, adds to the gall of Christ's anguish the bitterness of misinterpretation.

Is it something to you ?

Ponder—consider—visualise !

A Christ, man-made, tempted by the weakness of the flesh—uplifted by the strength of a personality in touch with the Infinite.

A Christ—a living example of supreme love, of supreme sacrifice, of a self-abnegation culminating in the inglorious

death of a body, and the glorious birth of a soul—a key to the mystery of Eternity !

And humanity !

A humanity—misguided—fit subject for angel tears, perversely obstinate, or pitifully ignorant of the greater privileges of a glorified Christendom.

Is it ALL to you ?

Is Christ's martyrdom, the consummation of the triumph of righteousness and the perfecting of the life of the Man of Sorrows—is this NOTHING to you ?

Is it SOMETHING TO YOU ? Nay—is it ALL to you ?

Then bestir you—equip you, for the hour is at hand when the stupendous truths of an imperilled Christendom must either be substantiated by the better reasoning of modern thought or become subservient to dogmas destined to restrict spiritual progress.

Let us face facts, and face them courageously !

Let us recognise the present-day need for a regenerative system of moral education.

Let us reason together, that out of the chaos of religious strife and the petty squabbings of Church officialism we may glimpse the Christ of the Gospels—the Christ of idealistic perfection—the Christ glorified by the supreme conquest of self.

Away with bigotry ! Away with the fear of incurring the wrath of an avenging Deity !

There is a greater conception of Christ—let us seek to interpret it, that the destiny of mankind, based upon a purpose accomplished, may become apparent, and Man's mission, suggesting limitless possibilities, appreciated and duly realised.

*(To be continued.)*

# Hyde Park Orators

By JOHN BATEMAN

## I.—THE METHODIST.

A genial, kindly, credulous man,  
With a heart of purest gold ;  
Who would not hurt a worm,  
Although it did not hold  
With the Thirty-nine Articles,  
Nor on the Sabbath sit in pews.  
Oft-times has he lifted up his voice  
To pray for Jesuits and Jews,  
Than which no Methodist can further go.

Every night on the selfsame spot.  
But were he venal, venomous and vile,  
'Twould matter not.  
" A dear old thing ! " and people smile ;  
" A blethering fool ! "—but all pass by.  
For the stupid man,  
Believe't who can,  
Tells " the old, old story,"  
In the old, old way.  
And in these days of movies !  
When people are tired  
Of the threat of being " fired " ;  
When people delight  
In a tang and a bite—  
Say, something like anchovies.

A harmless fellow indeed,  
Despite his sulphurous creed.  
A naked, gleaming dome of a head,  
His nose a homely raspberry red,  
And eyes all soft and syrupy,  
Incredibly incredulous.  
Baby pink cheeks  
That shine and shake like a jelly.  
A mountainous belly,  
And chins and chins and chins  
In geomet. progression down  
To where his chest begins.

And his voice is of the softest plush, save  
when  
Proclaiming God's dark wrath, and then  
'Tis like the spikèd thunder  
Riving, rending skies asunder.  
Still his eyes are soft and syrupy  
With a flame from a heart that bleeds.  
And they who peradventure hear,  
Can feel no fear.  
'Tis Pickwick, trapped and tangled in  
creeds.

## II.—THE ROMAN CATHOLIC EVIDENCE

A youthful crusader,  
With two-edged tongue for sword,  
Happy and hungry to fight for anything—  
For home, for school, for his church and  
his Lord.

Arrogant and strong he stands,  
Proud to cope with all demands.  
Firm his feet as on the Rock,  
And though men heckle, none may mock.  
For here is faith found organised,  
Fortified and petrified ;  
Infinities, divinities,  
Synthesised and analysed—  
Orthodoxy stabilised.  
For his church is old, old, old.  
Perfect in inception,  
Never moves,  
Never improves.

So arrogant and strong he stands,  
Proud to cope with all demands.  
All his church's wit and learning,  
From before the stakes and burning—  
All are marshalled here to calm him,  
Boost him, back him, and to arm him.  
For every question, here is answer,  
For every con, a weightier pro.  
Fearless he, for his ancient backing  
Will supply what he is lacking.

So round him the crowd is thickest.  
For here the cut and thrust is quickest,  
Flashing query, swift *riposte*,  
Startling lunge when all seems lost.  
Everybody thrilled, excited,  
Dazed and dazzled and delighted.  
" Better than a prize-fight, this is.  
Good as a row with Charlie's missis."  
" Better'n listening to the band.  
'Most as good as the ' Clutchin' 'and.'"

## III.—THE SALVATIONIST.

A wizened, dried-up faggot of woman,  
 With meagre, shrivelled frame ;  
 A pathetic, shop-soiled face  
 And feeble, finnick eyes—with lashes  
 All worn with weeping—  
 In which her faith's imperishable  
 flame  
 Forever burns unsleeping.

All day  
 Uncomplaining, untiring,  
 She washes and rubs and scrubs  
 For folk whose wicked, wealthy way  
 Leaves her alarmed,  
 And yet  
 Reluctantly admiring.  
 And then, her drudge's duties done,  
 When all her neighbours gad about  
 Or rest before their comfortable hearths,  
 Faith sends her forth to plead and  
 pray.  
 Faith sends her forth ?  
 Rather 'tis pity,  
 Painful, poignant, intolerable pity :  
 Pity for souls that sin without shame,  
 And ne'er invoke her Jesu's name :  
 Pity for these, now happy and gay,  
 "As though there weren't no Judgment  
 Day,  
 And they to be damned for ever."  
 Far happier, gayer, than she are they ;  
 Her heart is torn and tattered in its  
 sorrow—  
 In sorrow and fear for them  
 And their terrible to-morrow.

So she tells them with tears in her pitiful  
 eyes  
 (And her lashes are worn with much  
 weeping,  
 And her voice a vehement scream)  
 That the Book is the Lord's,  
 And they're true—all His words,  
 And He says in His Book, says the  
 Lord, like a bell,  
 "That as sure as there's a Neav'n, as  
 sure is there a Nell."

## IV.—THE INFIDEL.

A lean, famishing, reed of irony  
 Throbbing with unholy ire :  
 His hair like galloping horses,  
 A beard of hungry tawny fire,  
 Whose tongues leap downwards  
 Away from the serene abodes  
 Of man's many manufactured gods,  
 With palpable delight.  
 Eyes that are like fine steel  
 Rippling and laughing as they smile :  
 Swift eyes and fierce  
 Eager to pink and pierce  
 Man's crude cosmologies  
 And home-made deities.

Ever  
 He spits out nasty things  
 Of old Jews and miracles  
 And Holy Writ. And he tells  
 Blasphemous, shuddering things,  
 Of Jehovah in his livid sky  
 And of a maid from Nazareth  
 And her bastard child,  
 Jesus the gentle, the loving, the mild.  
 All faiths, all gods, he ridicules,  
 And the faithful are but fools,  
 Weak, old-womany fools,  
 Afraid of living, afraid of breath,  
 Afraid of Nothingness and Death :  
 Most foolish when afraid of a God  
 Creature of man's own mind—  
 A God for ever repenting,  
 Losing His temper, and then relenting—  
 A stupid, footling God Who made  
 An unspeakable hash of things,  
 And now finds His remedy  
 In crowns and palms,  
 Eternal psalms.  
 And sudden saints  
 With sprouting pantomime wings.  
 And through cacophonous eternity  
 The favourite psalm of the saints shall be  
 "For He's a jolly good fellow. . ."  
 And so with cruel wit and crude  
 He carves man's credos in the nude,  
 Sets them up that he may mock  
 And knocks them down that he may shock  
 Simple folk afraid of thought  
 And life and death and endless naught.

And all this is great fun,  
 This causing other people's pain.  
 So he sets them up again and again  
 For the joy of knocking them down again.  
 It is great warfare—  
 So safe.  
 For he alone  
 No faith doth own,  
 And they who smite him smite in vain :  
 While he can laugh at all their pain  
 All with the sweet good temper  
 Of perfect impunity.

# The Trend of Penal Reform

By ARTHUR ST. JOHN

## II.—Detention and Trial

**M**AY I now ask a further effort of the reader's imagination? You are arrested. You are conducted to a police station. You are acquainted with the charge against you, or a provisional version of it, and are warned that anything you say may be taken in evidence against you. Then, unless it is obvious that a mistake has been made, after you have been relieved of belongings which it is thought undesirable that you should keep with you, and have been asked a few particulars about yourself, you are conducted to a police cell and locked in.

If you have in any way annoyed the police you *may* now be subjected to violence. In which case there is no redress unless you are a well-known and influential person. But if you were that, you would be unlikely to suffer such violence. If you complain there will be only your own evidence against that of the police, who can be trusted to support one another; and the magistrates generally uphold them. I say you *may* be subjected to violence. I have, of course, never witnessed such violence on police premises. Witnesses would necessarily be absent on such occasions. But, from what I have read and heard, I have come to the conclusion that such things do sometimes occur. An ex-police inspector once told me that on one occasion, having witnessed such ill-treatment, he remonstrated with the superintendent or other officer in charge, and was met with the answer that it gave the constables courage, or words to that effect!

In any case, here you are in a police cell, which may or may not be clean and

sanitary. Some are and some are not—or quite lately were not. You may or may not be alone in the cell. If you have companions they may or may not be pleasant, or clean, or sober. At all events, they will probably be strangers thrust into your company, and you into theirs, without leave asked on either side. If you are a woman you may, nevertheless, remain all night in charge of a man, with, for aught you know, no woman within call. Conditions vary. There is generally a "matron" somewhere about; but she will probably retire for the night, and you will then see nothing of her till the morning. A male constable is in charge. And constables, like other men, vary in character.

One thing, at any rate, is quite certain. You are entirely in the hands of a force whose prestige is supposed to be concerned with the justification of your arrest. However good individual policemen may be, as a machine they are not your friends. You are cut off from your friends, though some of them may be allowed to visit you.

It is conceivable that in certain circumstances it might be advisable to separate you from your friends. But justice could hardly require that you should be handed over to the care of your prosecutors or their agents. Do you not think that it would be more fair to provide for your detention, if you must be detained, in premises and by persons uncontrolled by, and unconnected with, the prosecution, where you would be sure of meeting with becoming courtesy and care, where, if your sojourn is prolonged, there will be facilities for wholesome occupation, recreation and the simple amenities of decent life, also the fullest facilities

(compatible with safe detention) for preparing your defence and transacting any other necessary business.

It may be objected that such arrangements would be extravagant, and indeed absurd, as applied to a large proportion of the people with which the police and police courts have to deal, and that, though in legal theory everyone is innocent until found guilty, yet, as a matter of fact, most of the people who are locked up are disreputable persons, for whom such elaborate amenities are quite uncalled for; and it is impracticable to make distinctions and cater for the comparatively respectable minority. In reply to which, we might ask two questions. Is the reputable minority to be sacrificed to the disreputable majority—even if we grant that the majority is disreputable? Further: Is it the better policy to discourage self-respect, or to encourage it by treating even disreputable people with respect? I think that on consideration we shall recognise that we must not play down to the level of the lowest, and that it will be better, within reason, to try to act up to the legal theory of innocence, even though we know that the majority of our guests may turn out to be far from innocent.

If we agree that separate places of detention and remand are desirable, we shall also no doubt recognise that there will have to be a classification of them, and that there must be separate buildings, or separate departments, for men, women and children, and perhaps, also, for youths between sixteen and twenty-one or thereabouts (juvenile-adults, as they are called). Also, within each place of detention there would have to be (at least in populous centres) a classification probably somewhat as follows: (1) contaminators, (2) intermediate, (3) novices. These terms may not be quite satisfactory, but they seem more suitable for practical purposes than such terms as "first offenders," "habitual or hardened offenders," because the matter does not depend on the number of court offences. Some "first offenders" are more demoralising and dangerous than some others who have many convictions to their account. This classifica-

tion is a practical matter which should be left in the hands of an experienced superintendent and staff, aided on occasion by scientific experts.

It would greatly add to convenience and efficiency if, to each place of detention (at least, in populous centres) were attached—(1) the probation office for the class of people detained there, (2) a medico-psychological clinic, with observation ward and possibly a small hospital for temporary or emergency treatment, and (3) the court-room for the same class of prisoners. This last need not be a formal court-room, especially in the case of juveniles. Often a room used at other times for other purposes will do as well, or better.

Such places of detention would serve the purpose of keeping unconvicted prisoners from contact with police and prosecution on one hand and from prison on the other, while providing facilities for examination and investigation. They have been called Reception Houses and (for children) Remand Homes. It may, however, be better to reserve the term Reception House for a clearing-house for convicted persons, such as is beginning to be instituted or projected in America, and may be hoped for here some day. As to Remand Homes—well, they are not homes, however homely some competent superintendents may contrive to make them appear to a forlorn outcast here and there.

But we left you locked in your cell!

Next morning you appear in the police court, where you *may* have your case carefully and sympathetically enquired into—or you may not. Unless yours is a case with something much out of the common about it, or one which excites special pity, you will probably meet with no particular interest beyond the ordinary routine. Some courts, some magistrates, show more consideration and courtesy than others. Some courts depend a good deal on the clerk to the magistrates. Much depends on the way in which the police present your case. In some cases, by the way, police court missionaries or probation officers visit prisoners before

they appear in court, and in this way a few prisoners secure friendly attention. This is a common practice in some parts of America ; but I do not think it is very prevalent in Britain.

If you could afford legal advice you might at any rate secure that some time and consideration should be devoted to your case. Being, *ex hypothesi*, as I think we agreed, a person of little means and low degree, you may not be given sufficient time or attention to secure an adequate hearing or understanding of your case. No doubt most courts, most judges and magistrates, do their duty according to their lights, and try to consider each case properly. But proper consideration is apt to vary in aspect as regarded from bench or from dock. The bench is apt to look upon the people in the dock as persons who are either guilty or not guilty, as either to be punished (or put on probation nowadays) or let off ; while in the dock stand individuals with individual souls and characters, and each with his own world of grievances and difficulties—each individual life of profound interest to someone, and of deep concern to the whole community.

If the charge is serious (an indictable offence), you may have the option of trial by jury in a higher court, which will entail goodness knows how much delay, and you will probably be puzzled what to say about it. Or the court may itself decide to remand you to quarter sessions or assizes (the English terms) ; or the charge may be such that the court is bound to so remand you if it considers that there is a *prima facie* case. If remanded, you will have to go to prison unless bail is allowed and you can find it. Being poor and unknown you will, I fear, if the charge is heavy, have to bide your time and possess your soul in what patience you can summon to your aid in prison for weeks, perhaps for months. Only juveniles (under sixteen) have special Places of Detention apart from police cells and prison.

As a prisoner awaiting trial you will be given the option of working in prison, probably in company with other prisoners

awaiting trial. You may see your friends occasionally in a very unsatisfactory way, through a wire netting or something of that sort. (This may have been changed lately in some places.) You may read and write. You may have your meals brought in if you like and can manage it. You will have to conform to prison rules, of course ; but they will probably be tempered for you. The whole thing will be depressing enough, even if you do not, as in some prisons would, I fear, be the case, suffer from cold or other serious discomforts.

Whether bail is allowed depends partly on the nature of the charge, and also, within certain undefined limits, on the court. Some courts grant bail more easily than others. On the whole it may be said that the courts suffer from too much shyness in the matter of granting bail.

It was pointed out in the last article that criminal trials still partake of the nature of a combat. This fact would seem to add to their uncertainty, lending them a sporting element of chance. There is little doubt that it results in occasional wrong decisions on facts—prisoners being sometimes found guilty of crimes they have not committed, and acquitted of crimes they have committed. Moreover, while this tradition of conflict condones the attempt of a guilty prisoner, *and of his counsel*, to obtain an acquittal, it also ignores the serious risk of injury to the community in the possibility that, through defective defence, one of its members may be falsely convicted. If wrongly accused you could feel much more confidence of justice—of the truth being established—if the court before whom you appeared consisted of sympathetic and expert social investigators whose sole aim was to get at the truth, and, if you had fallen into anti-social ways, to help you out of your trouble into a more useful and enjoyable way of life.

As it is, you find yourself in a forbiddingly furnished hall largely in the possession of policemen, most of them, no doubt, quite nice men individually, but all members of a force which is a relentless machine for “ enforcing the law,” a force

which requires its members to stand by one another through thick and thin. And these seem to constitute what may be called the more efficient part of the court. If the Crown requires legal assistance, counsel will be there working hand in glove with the police. What help you will be able to obtain in putting your case in a favourable light is rather problematical. Even an able lawyer and counsel would perhaps be at some disadvantage against the serried ranks of the Crown. Not being able to afford expensive assistance, probably not knowing the ways or even the language of the courts, or your rights of free defence,\* you will no doubt trust to luck, to your own wits, if they do not desert you in the trying circumstances, and to the fairness of the court, which, after all, has no particular interest in finding you guilty, though it may not be willing to put itself out much with investigation and sifting of facts, and seems often to be unduly ready to defer to the police. No doubt the courts are justified in presuming (though hardly justified in acting on the presumption) that the police do not generally arrest or summons a person without cause. But the point is that, whereas there is ample provision at public expense for getting up the case for the prosecution, there is not the same provision for getting up the case for the defence.

There are three ways in which such public provision for defence might be made, without abolishing the "essentially a conflict" nature of the trial, namely:— (1) by the organisation of "free justice," prosecution and defence being equally a matter of public concern and provided always and entirely at public expense; (2) by the institution of a Public Defender's Department, providing public defenders in all cases where required, but leaving it optional for the defendant to have recourse to such aid; (3) by a fully organised and efficient system of probation, whereby all charges should be

investigated by expert investigators, sympathetically and in a friendly spirit, seeking the defendant's co-operation, but aiming at the truth, in the best interests of the community and of the defendant. Perhaps a fourth way should be added, namely, the formation of a voluntary Defender's Committee, or Committees, such as appears to be working with considerable success in New York. The Howard League for Penal Reform seems to be contemplating the formation of something of the same kind in this country.

The third measure mentioned in the last paragraph would, perhaps, lead by the shortest way to the fundamental cure, namely, the final dropping of the "conflict," and institution of what has been already hinted at, a court or group of people, with scientific and religious equipment all bending their talents and energies to promote the well-being of the accused person, and therefore of society at large.

In a few places in this country probation is well enough organised and carried out to ensure expert investigation into a good many cases; so that here and there we have moved a step or two towards the goal indicated.

I have so far been considering the police force as machinery for detecting and prosecuting criminals. As such, it would hardly be complimentary to them to doubt that they were able to hold their own against an improvised and often inexpert defence. But individually, and even collectively, there is no doubt that the police do a considerable amount of good work among the needy, and are sympathetic and helpful even with many whom they prosecute.

There are some cases with which the police have little to do, or where they play a secondary rôle. Take so-called non-support cases, for instance. It so happens that such cases offer a useful test of the attitude and efficiency of a court. Let us suppose that you are the mother of a family and your husband is a wastrel, or

\* In England and Wales free defence for "poor prisoners" is allowed at Assizes and Quarter Sessions (not lower courts) on certificate of committing Justices, Judge of Assize Court, or Chairman of Quarter Sessions that the prisoner "ought to have such legal aid." This does not appear always to give adequate time for preparation of the defence. Such matters seem to be a little better arranged in Scotland, where, in some cases, free defence is given in police courts.

has drifted into roving ways through drink or other misfortunes, or in some way fails to support you and your children. The guardians help you and prosecute your husband, to recover the cost of your support or "ensure" support in future. The facts of the case are probably clear as far as your husband's guilt goes. But there are many different ways in which such offences come about, and the treatment you and your husband receive from the court will depend upon the court's attitude and the amount of effort in investigation and thought it puts into the business. And these in turn depend, or should depend, on its probation department, if it has one and uses it.

I am reminded of two courts I visited some years ago. The first was in England. There I saw two cases in which the guardians were proceeding against husbands for non-support. The wives went into the witness-box and gave evidence against their husbands—the wives on one side of the court, and the husbands on the other. The whole proceedings were calculated to widen the breach between husband and wife, to make harmonious life in those families less possible. One husband, on being awarded a fortnight's imprisonment (I think it was), turned and shouted to his wife that he would do six months for her next time. The chairman of the bench called after him as he left the court that he might get a year next time.

A few days later I was in the Municipal Court in Boston, Massachusetts, where a wife, tired of her husband's repeated outbreaks, was determined, so the Chief Probation Officer told me, to have him put away or severely dealt with. The judge moved his seat along to the end of the bench near the prisoner's enclosure on his right, and had the prisoner up within about a yard of him. The wife came up close, and stood in the gangway between them. The three then engaged for some time in earnest private conversation, at the end of which the Clerk of the Court announced that the prisoner was sentenced to, I think, a month or two months' imprisonment, sentence

suspended, and the prisoner placed on probation. A certain probation officer had been called up and probably consulted. Presently the prisoner, his wife, and the probation officer left the court together.

These cases are not cited to contrast British and American methods. No doubt examples of both methods might be found in each country; but the contrast is important and worth considering. In the first court the prosecution was initiated by the guardians to recover expenditure, or save future expenditure, on the families in question, and to frighten the father into giving his family better support in future. The concern of the court was to carry out the law, which it did by sending the father to prison. The law was "vindicated," but the family trouble was not mended. The breach between husband and wife was probably widened, and its healing probably made more difficult and unlikely.

In the second court the magistrate was probably just as anxious to "vindicate the law" (whatever that may mean); but he was also anxious to help the family. So he used the law in a common-sense way in an attempt to reconcile husband and wife and help them to pull together again.

The question then arises: Is it better that the court should be content with doing just the two things, namely, finding the prisoner guilty or not guilty, and, if guilty, awarding a legal punishment; or that it should take pains to understand and effect an adjustment of the trouble of which the crime is a symptom? This, on the face of it, is a question which would seem to admit of only one answer; and our courts, of course, are moving in the direction of the second alternative. Yet there are certain difficulties in the way of faster movement. They are (1) time and trouble, (2) initial expense, (3) the tradition of fear.

As to time and trouble, anyone involved in police-court business in a populous centre will be impressed with the impossibility of going deeply into every individual case, even if he concedes that it might be desirable. We shall really have to make

up our minds whether we can find time, and take the trouble, to do justice to everybody in any true sense of the words. It may seem a hopeless business to attempt to understand the circumstances of each one of the endless crowd of folk who file through our courts. But when we consider any one individual in that long file we cannot but recognise that to understand him and deal with him adequately according to his nature and his need would be the most economical, just, and satisfactory thing to do. The same remark applies to the difficulty of expense. The expense would be initial. There is little doubt of the saving in the long run.

But the tradition of fear still blocks the way. There is a notion that if you show criminals too much consideration (what is too much, by the way?) you will somehow be encouraging crime and failing to vindicate justice. This difficulty—this superstition, if I may call it so without offence—can only be overcome by reason and goodwill and by humble and persevering study, for it is probably true that the more we investigate and understand criminals the less we shall want to punish them, and the more we shall

want to do something more helpful, just as it is probably true (though we have never tried it) that "to understand all is to forgive all." And the more we consider, the nearer we approach to a conviction of mind represented by the saying, "There but for the grace of God go I." Allowing for various interpretations of "the grace of God," the more you think of it, the more you investigate and consider personal circumstances, the more true, probably, the saying will appear. It is scientific; it is religious; and it is simple. Almost anyone can see its truth. So that all that would seem to be necessary for the winning of general consent to proper investigation in the courts is the wide circulation of a few true stories and life histories of "criminals" and other unfortunates, giving personal details of the antecedents and circumstances of crime.

But to preside over such enquiries as are here suggested we shall need men and women better equipped than are our present judges and magistrates. And to secure the co-operation of the subject we must bring him out of the dock, where he is penned in and subjected to the curious gaze of seekers after morbid sensation.

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## Social and Political Experiment

By EDGAR W. PRITCHARD (*Australia*).

**M**EMBERS of the Order of the Star all the world over have been considerably exercised as to the methods by which we are to carry out that part of our programme which relates to Social Reform. The whole reform movement is so split up into mutually hostile factions that it seems impossible to help directly without taking sides, and that means narrowness, bigotry, strife, and even hatred—things quite

foreign to the whole spirit of our principles. Therefore, we have for a long time been looking for a hint, a suggestion or clue, to put us on the right track, and act as a guiding principle to keep us there.

I think we have it at last in the Editorial Notes of *THE HERALD OF THE STAR* for April, 1922, where the Head of the Order sets out the essentials of the experimental method and the experimental attitude. This article is an attempt to work out this idea in some detail, and

to help to bring it one step nearer to actuality on the physical plane.

First, then, what exactly does the word "experiment" signify when used in this connection, and what are its connotations? The experiment as a means of human progress is a creation of modern science. It is not more than 500 years ago since all knowledge was traditional, based on the writings of the classical Greek scholars, Aristotle, Galen, and others, on the text of the Christian Scriptures, and on the Dogmas of the Church. All departure from these three authorities in every department of knowledge was strongly deprecated, though of academic discussion on the basis of their stated facts and theories there was an exuberant abundance. In other words, this school of "scholasticism" relied solely on the deductive methods of reasoning, and ordinary knowledge of physical plane phenomena was treated in the same way as religious revelation relating to the higher moral and spiritual worlds. One of the chief reasons for the opposition which modern science in its beginnings encountered from the Church was due to its challenging of this attitude and to its teaching and practising of the inductive method of reasoning based on facts, which have been ascertained by exact experimentation. And though no doubt it afterwards went to extremes in rejecting altogether the equally important method of deduction from the revelations contained in the scriptures of religions, this change of method was more than anything else responsible for the immense increase in our knowledge of the things of the material world.

What, then, is the experimental method, and what the experimental spirit? It begins with a perfectly open mind. The scientist first collects all the available clearly proven facts which bear on his particular problem. Then, eliminating from his mind as far as possible all personal prejudice, he carefully reviews them and decides in what way they are deficient for his purpose.

Then he sets out an experiment with the object of gaining more facts which

will make up that deficiency. And in arranging his experiment he is careful to go only one step at a time and to cut off his work from all interfering factors, giving it a perfectly fair and even chance to show what it will do. That is the experimental spirit—the elimination of all desire for any particular result, and the perfect willingness to accept that result whatever it may be; the ability to set out the experiment with absolute fairness, and then to stand aside and note the result with keen yet entirely unprejudiced observation.

Examples of such work in material science are legion, and are familiar to everyone; but it may not be so well known that the method has been successfully applied to education, which I think we may say is halfway on the road to social reform, if not a branch of it. For the Montessori System, surely the greatest advance in modern educational methods, was worked out in just that way. A number of children were gathered together — poor children — whose parents were not likely to interfere in any way, and they were set to work on a plan which Madame Montessori considered would fill up the deficiencies of the old educational methods.

Then the teachers stood aside, and watched, and the results, as Madame Montessori tells us, astonished her and her assistants as much as they have since surprised the whole educational world.

Thus we have the experimental system on its way to being established in education; and something has also been done in criminology. But when are we going to begin on politics, economics, and social questions? Are they not still in the dogmatic stage? Are they not still based on traditional theoretical knowledge, the *laissez-faire* of Adam Smith, the Social Contract of Rousseau, and the diplomacy of Machiavelli? And is there not an absolute plethora of debate and argument and discussion? Is not every combatant quite sure that his own side is altogether right and his opponents altogether wrong? And is not all the argument dominated by the deductive method, without either

the possibility or the willingness of submitting the disputed points to the crucial test of the experiment ?

No doubt it is a big step from education and criminology to politics and economics ; children and criminals can more easily be segregated, and are more amenable to the imposition of definite conditions. But, nevertheless, politics and economics are logically the next step. We even have an indication of what might be done in the recent operations of the Building Guild in England, which had it been treated by the Government in the experimental spirit instead of according to the dictates of political expediency might have provided many useful facts for future guidance.

And this brings us to the special work of the Order of the Star in this connection. Is it not to create this experimental spirit of investigation to take the place of the present blind dogmatism ? We don't know—no one knows—what will be the result of a certain system of government, or industrial control, until it is tried, any more than it was known that the result of firing a mixture of oxygen and hydrogen

would be the formation of water—till it was tried. If, then, the various proposals for improvement can be tried out on a small experimental scale, and then gradually enlarged, and various errors eliminated and adjustments made during the enlarging process, reform could go on, surely and efficiently, and without all the dislocation and suffering which always accompany great wholesale changes in political and economic organisations. But without the experimental spirit it would all be impossible.

This, too, should surely provide the means of uniting the different political and economic factions in the country, which we have also been looking for. For, once the experimental method was established, with the experimental spirit dominating it, each party would be content to stand aside and let the experiment work itself out, and then abide by the result without rancour or dissatisfaction ; for this, after all, is exactly what every scientist the world over does without the least question, on all matters which come within the purview of modern scientific investigation.

## Life and Letters

# The Two Krishnas

By PURNENDU NARAYAN SINHA

**T**HERE is a general impression in India that Krishna, son of Vasudeva, of the princely clan of Kshatriyas, known as Yadus, not only figured in Mahabharata as the friend of the Pandavas but that he was also the child lover in Vrindavan. This is largely due to the way in which the story of the two Krishnas is related in the Puranas.

According to general account, Krishna was born in the Prison house of Vasudeva,

and his wife Devaki at Mathura. The child was instantly taken to Vrindavana and exchanged there with the daughter of Nanda by Yashoda. The child was for eleven years at Vrindavana playing with his brother Balaram, who was son of Vasudeva by another wife, named Rohini. During these eleven years he killed several Ashuras sent forth by Kansa to kill him. Kansa sent an invitation to the two boys to witness a wrestling match at Mathura, where he had made great preparations to kill them. Akrura went with the message

of invitation and he brought the two boys with him to Mathura.

Then the story goes on to say how Krishna killed Kansa, set free his parents, fought with Jarasindhu in several battles, and eventually went with his people to settle at Dwaraka, where he installed Ugrashena as the king. Krishna afterwards found out the five Pandava brothers, sons of his aunt Kunti, sister of Vasudeva. The Mahabharata relates what he did for these brothers.

The Puranas and other books that deal with the child-lover do not separate him from the son of Vasudeva, brought up at Vrindavana for eleven years. Therefore, there is a deep-rooted impression in India that there is only one Krishna.

## II.

Under this prevailing impression Rupa, a disciple of Chaitanya, the Prophet of Bengal, began to write a Drama on the stories of Dwaraka and Vrindaban. For the story of Dwaraka, the heroine was to be Satyabhama, one of the wives of Krishna there, and for the other story, the heroine was to be Radha, the most devoted Gopa girl of Vrindavana.

Travelling in Orissa, he saw a dream one night in which Satyabhama appeared before him and asked him to write a separate drama about her story. Brooding over the dream, he reached Puri, where he stopped with Haridas the Mahomedan disciple of Chaitanya. Chaitanya appeared the next morning before him and all at once began to say :

"Do not take the lover Krishna outside Vrindavana. He never left Vrindavana for any other place." He then quoted the following verse as his authority :

"Krishna born of that clan of Yadus is different from Krishna son of Nanda. The latter does not leave Vrindavana for any other place." The following quotation from Yamala Tantra gives the sloka in another form :

"Krishna born of the line of Yadus is another. He who is the full manifestation of divinity is separate from him. The latter does not go to any place, leaving Vrindavana."

## III.

This set Rupa athinking. He wrote two separate dramas of course. But he tried to solve the mystery of the two Krishnas. After much thought, and I believe on inspiration he came to the following conclusions :

- (1) One Krishna was born of Devaki and another Krishna was actually born of Yashoda.
- (2) The tradition coming down from some ancient devotees is that the manifestation of the Lord of Vaikantha is in Krishna, son of Vasudeva, and the manifestation of the Lord of Golaka is in the Krishna of Vrindavana.
- (3) As there is a deep mystery involved in the matter of two Krishnas it has not been divulged in the Puranas, but Suka, the reputed author of Vishnu Bhagavata, and others, have at times indirectly referred to the existence of two Krishnas.

In this connection Rupa refers to the quotation from Yamala as given above.

All this happened in the fourteenth century, as Chaitanya was born in 1329, and disappeared in 1374.

## IV.

In the light of the hint thrown out by Chaitanya, we may profitably read between the lines of Vishnu Bhagavata, which is the most authoritative work on the life of the boy Lover. At the beginning and at the end of the Purana, distinct reference is made to two Krishnas, though that is overshadowed by what is said in the body of the book.

In the third Chapter of the 1st Part, a list is given of 23 Avatars or Divine manifestations, and of Rishis, Munis, Devas, sons of Munis and Prajapatis.

The list of Avatars including Balarama and Krishna, as born of the line of the Yadus, and it is said that their mission was to counteract the balance of evil all over Earth.

Then the Purana goes on to say that "all these are parts and aspects of

Purusha (the Logos of our system), but Krishna is Bhagavat himself."

Now Bhagavat is used in the sense of the One without a Second, the unmanifest in the manifestation as Saguna Brahman. Thus a distinction is made between two Krishnas, one in whom the Logos of the system was manifested, and another in whom the supreme was manifested.

This is what Yamala means by saying that the manifestation in Vrindavana was full. One can easily see that Vishnu Bhagavata refers here to two Krishnas. This we also see towards the end of Vishnu Bhagavata.

In the fifth Chapter of the eleventh part, the Purana mentions first Krishna born in the Dvapara age who is worshipped in the ways laid down by the Vedas and the Tantras. This is how he is to be saluted. "Salutation to Thee *i.e.*, Vasudeva (son of Vasudeva) salutation to Thee *i.e.* Sankarshana, salutation to Thee O Pradyumna, salutation to Thee Aniruddha, salutation to Thee O Rishi Narayana, salutation to Thee O Purusha."

Now Sankarshana or Balrama was born as a son of Vasudeva. Pradyumna was born as the son of Krishna in Dwaraka. Aniruddha was born as the son of Pradyumna.

Vasudeva, Sankarshana, Pradyumna and Aniruddha are known as the manifestation of the Logos of a system. Vasudeva is all in the system and Sankarshana represents in totality all life units in the system. Pradyumna represents the Plan in the mind of the Logos so far as any Planetary chain is concerned. According to Mahabharata, he is no other than Rishi Sanat Kumara :

"Know Sanat Kumara is Pradyumna."—Mahabharata I., 67-152.

"Pradyumna entered Sanat Kumara when his earthly manifestation was over."—Mahabharata. The ascent to Svarga, 5-13.

Aniruddha (literally the unrestricted) has a free hand in the carrying out of the Plan or rather the mental image of the Plan, through discrimination.

The foretold manifestation clearly fixes down Krishna of Dwaraka, the son of Vasudeva.

The reference to Rishi Narayana may be taken as decisive. For according to Mahabharata, the Krishna manifestation of Dwaraka, the only manifestation of which the Mahabharata speaks, took place in the physical body of Rishi Narayana. That is to say, Rishi Narayana gave the physical body for the appearance of the divine manifestation to be known as Krishna. This is perfectly made clear in Devi Bhagavata Purana, and other books also.

Then there is reference to Purusha or the Logos of the system.

Taken all together, there can be no doubt that in this part of the chapter, Vishnu Bhagavata refers to the Krishna of Mahabharata, the son of Vasudeva.

Immediately after, the Purana refers to another Krishna in mysterious words, which have been differently interpreted by different commentators.

The following is a literary translation of the Sloka :

"In Kali also hear (how the adoration is made) by methods laid down in many Tantras. The wise men worship Him who is in colour Krishna (black) in glow non-Krishna (non-black), with limbs, ornaments, weapons and associates, generally by devotional songs (which take the place of sacrifices)."

The followers of Chaitanya say that this refers to Chaitanya, as the boy Lover of dark colour manifested himself in his physical body, which was of fair complexion. Sridhara, the chief Commentator of the Bhagavata, says that this refers to Krishna. But this is possible only if there be two Krishnas, one in the Dvapara age and one in the Kali age. That Krishna of Mahabharata was born towards the end of Dvapara is admitted by all. There must have been, therefore, another Krishna born in Kali, who was mysteriously both black and white in complexion.

If the followers of Chaitanya had not taken this Sloka as a prophecy about his appearance, this would have marked it down as relating to a second Krishna in Vrindavana.

## V.

Turning to the body of Vishnu Bhagavata to the details of what happened at Vrindavana, we find that the Gopa boys passed through repeated transformations known as death. First they were devoured by the huge python known as Agha. Krishna also allowed himself to be devoured. He then killed the python and came out with the Gopa boys, after bringing them back to life.

Brahma then took away the Gopa boys and concealed them to test the power of the boy Krishna. Krishna then made exact counterparts of those boys out of matter outside the system of which Brahma was the Creator. Brahma restored the original Gopa boys after a year.

Then the Gopa boys, and the cows they tended, all came by death on drinking water poisoned by the Kaliya serpent. They were again brought back to life by Krishna.

Then follows the killing of an Asura known as Pralanba.

Up to this time not a word is said about the Lover Krishna or the loving girls. The beginning of the drama of love comes afterwards.

The beginning is a marvellous one. By repeated transformation the boys and girls of Vrindavana are responsible to Nature outside, and they vie with Nature, as it were, to find out a common Lover. First comes the trial of nakedness and the forest fire, which would burn up all but for the saving hands of Krishna.

The rains followed with refreshing showers, but with mud and clouds.

Then came on the transparency of autumn and in the calm spiritual atmosphere of autumn, the flute, its charming music sweetening and capturing all and capturing the hearts of the girls of Vrindavana. Stricken by love, the girls worshipped Mahamaya not Maya. Maya, or the divine Energy, playing on the worlds of relativity with Her net of three Gunas tests all and lends all through pleasure and pain to an ever ascending scale of evolution. Mahamaya

is the divine Energy of pure Sattva, of all harmony with the Divine Will. She who is at the harbour where the struggling souls find their final rest. The Gopa girls worshipped Mahamaya, so that on her plane where there was no difference, no relativity, no rich, no poor, no ruler, no ruled, no religion, and no ceremony, so that on her plane of serene equality where the self stood naked before her Lord, shorn of all that was not self, they might meet, their way, Krishna as their Lover.

They had to fast every day till they had worshipped Mahamaya, and this fast was to go on for thirty days. On the 30th day, which is the day of penitence, the trial of nakedness came and they got over the trial. Then the boy Krishna said in solemn words: "I know your resolve, O pious girls, it is to worship me. I approve of your resolve and it deserves to come to penitence. The love of those that are devoted to me is not the passive love. Fried and boiled the paddy does not germinate. Therefore go back to Vrindavana O girls. You have gained your object and shall enjoy nights in my company."

## VI.

But when were the nights to come? Did they come during that life period of the girls or in another life. Between the promise and the fulfilment the Gopas and the Gopa girls were dead and gone, and they must have been re-born again for the great union known as Rasa. But, in the meantime, preparations were made for another Vrindavana, with ideals far above the limitations of the three worlds.

In the inner government of these worlds, the interdependence of men, Devas and Rishis forms a ruling factor. Mutual sacrifice is the law of life and the sacrifices ordained in the Vedas have to be enforced by the inner governing body. Krishna proclaimed that when men are all drawn to the Love aspect of God, when they are all drawn to each other as having a common Lover, and as loving each other finding oneself in all, the law of sacrifice becomes meaningless. The enforcement of sacrifice becomes unnecessary, for these men give

all unto all in love of all and in love of the Great Lover.

Krishna, therefore, first showed the hollowness of Vedic sacrifices as performed by Rishis, when He sent a message to them that the Gopa boys were hungry and badly wanted food. But the Rishis were learned men, deeply learned in the letter of the Vedas. The Vedic sacrifices were still being performed. The food had yet to be offered to the Devas. How could they take anything out of that and give it to hungry boys? Would it not violate the ceremonial law and offend the Devas? But the wives of those Rishis cared not for ceremonies. They were drawn to Krishna by their love for him and secretly carried food for all the hungry boys. They transgressed the sacrificial rule, they offended their husbands and dared not go back. They would find all their religion by loving and serving Krishna. "Not now" said Krishna sternly, "Go back to your husbands. They will forgive you and praise you, and they repent of what they have done." So it was.

Then came the festival of worshipping Indra and through him all the Devas. Krishna set his face against the festival. "The hill of Govardhana and its pasture ground support us. Offer up all you have brought to the hill." The word of Krishna was the only law, the only religion in Vrindavana. The people of Vrindavana did as he said. And this angered Indra who sent down rains continuously for some days and nights to punish them. Krishna held up the hill and saved them. Brahma, the Creator of the system, came down and said that henceforth Vrindavana is taken out of the rule of the Devas, the Lokapals, and it is placed under your direct charge. The preparation overcame the drowning of all in a lake called Brahma Hrada. Very little importance is given to the Chapter of drowning, but it is decisive as to the name of Krishna with the Gopa girls in another birth.

It is said in clear words that all were drowned and they all went to Brahma Loka, the highest world in our system. This clearly means an end of their present lives. It is said they were

brought back. Yes, it was so. And it is only when they were brought back to another life in Vrindavana that the story of the great Union is abruptly related in Vishnu Bhagavata. It is autumn again in Vrindavana, and a reference is made to the rites performed in another life. For the life, in which the great union took place, there is no story of the summer given, nor of the rains. It is an abrupt beginning with much that is left out.

I have already shown sufficiently that taking the story literally as given in Vishnu Bhagavata, no one can be so bold as to dogmatise that there was only one Krishna. If the deaths mean anything the Krishna manifestation might have taken place again and again. But this will not settle the question as to who gave the physical body, for any particular manifestation is connected with the other. But we have the overwhelming assertion that the son of Vasudeva was quite different from the Lover Krishna.

#### VII.

Take the Devi Bhagavata Purana. It gives an account of Krishna as manifested in the body of Rishi Narayana, born of the son of Vasudeva. That account makes no mention of the Lover Krishna.

Curiously enough, a similar account is given in Vishnu Bhagavata itself in III—2.

Bankim Chandra, the great Novelist of Bengal, writing on Krishna says: "In Mahabharata there is no mention of the Gopa girls of Vrindavana.

In the chapter relating to Sisupala in Sabha Parva, there is a detailed defamation of Krishna, as made by Sisupala. If, at the time when Mahabharata was written, anything had been known or said about Krishna's relation with Gopa girls, surely either Sisupala, or the author who wrote about the killing of Sisupala, would not have left out such a potent subject of calumny. It is therefore certain that at the time when Mahabharata was written there was no story afloat about such relations. It came into existence afterwards.

There is only one reference in Mahabharata in Sabha Parva to the Gopa women, when Draupadi in her distress, while she was being forcibly deprived of her clothes, addressed Krishna as dear to Gopa women. Vrindavana is the home of Gopa women. Where there are Gopas or tenders of cows there must be Gopa women also. Krishna was a lovely child, sweet and playful. He was, therefore, dear to all Gopas and Gopa women. It is said in Harivansa, that Krishna was dear to all young and old women, and when they saw Krishna in danger, on such occasions as the uprooting of the pair of Arjuna trees, they all used to weep. The words "dear to Gopa women" can therefore mean nothing but ordinary womanly affection.

I have carefully gone through the whole of the Mahabharata. There are several occasions when reference to Krishna's relations with Gopa girls might be made. But, curiously enough, no such reference has been made. This is very cogent evidence, as Bankim Chandra says "that nothing was known about the Lover Krishna when Mahabharata was written. He must have been born afterwards in Vrindavana.

When Krishna went to Mathura for the wrestling match he sent a message that he would soon come back to Vrindavana. Vishnu Bhagavata does not say anything of his coming back to Vrindavana. But Padma Purana says that he came back after three months for a short time to Vrindavana after killing Dantavatara. Shortly after this second visit every soul in Vrindavana threw off the physical body and went to Vaikuntha.

No Purana relates any true story of Krishna during the very brief second visit. Besides, this is excluded in the Mahabharata period and follows that the Krishna was not then a boy. Lover Krishna appeared some time after the Krishna of Vrindavana passed away, how long after we cannot say.

#### VIII.

If the Lover Krishna was born afterwards, who gave the physical body to him? Who had the right of bearing the

name of Krishna after that sage Warrior had passed away? He who had gained the right of manifesting in himself the Divine Purusha, at the assembly of Durjyadhana and on the battlefield of Kurukshetra, who could carry the Lord's song to the troubled heart of man from age to age, and who re-established Theosophy or Brahma Vidya on a firmer basis in India than ever before? Who had the right after he passed away to bear the name of Krishna. None until the right of succession was given by Krishna himself.

Some time before the Battle of Kurukshetra the Lord in Purusha addressed them thus: "Kill the Asuras, remove the balance of unrighteousness from the earth, and come back to me soon. You are Rishis Nara and Narayana. Your desires are all fulfilled. Only remain for a short time for the establishment of Dharma (Vishnu Bhagavata X. 89)." The battle of Kurukshetra came and the Asuras were killed. The clan of Yadus was about to be extinguished.

Brahma appeared and thus gave his mission to Krishna: "Oh Lord, Thou hast been now for 125 years on Earth. Nothing more remains to be done for the Devas. Your clan has been cursed by a Brahmana and is about to be wiped out."

There were ominous portents on all sides. Uddhava, the devoted friend of Krishna, could easily see that the end was near. He followed Krishna for his silent retreat on the banks of Sarasvati and had the last words of vision from here. The sun began to set and Krishna assumed a solemn mood. He became refulgent with divine glory and Uddhava in wonder drew away a little. All was still and Nature was in suspense, when Maitreya the friend of Vyasa suddenly appeared. Then Krishna turned to him and gave him the right to teach.

In a moment all was over and the sun set. Heavy in mind, Uddhava turned towards the Ashrama, known as Badari, which had been sanctified for ages by Rishi Narayana. On the side of the Himalayas he met his friend Vidura. "Is it all well with you all?" asked Vidura.

"The sun of Krishna is set. The great serpent of Time has devoured our homes. What can be our weal?" replied Uddhava. "Give me the last words of wisdom you had from Krishna," said Vidura. "Oh, no!" said Uddhava, "Thou art here given that right. For getting wisdom you have to approach Rishi Maitreya, the son of Kusaru by Mitra. When the Lord was about to leave this world, he gave the charge of teaching in my presence to him" (Vishnu Bhagavata III.—4).

Yes, O Maitreya, thou hast been given the right of succession by Krishna. Thou hast been given the same right by Buddha.

Thou art the one World-Teacher, who hast the right of bearing the name of Krishna, and of bearing the name of Buddha too. In anticipation of thy right even Vyasa gave way when the turn came for cursing Duryodhana. What was that curse for? It was to unravel a drama for the future. Who could give the physical body of the hero of the Drama of Love, so wonderfully played on the banks of the Yamuna, on the sweet soil of Vrindavana, except thyself. O Maitreya! It may be a dream, but the dream is not broken by anything said in the scriptures of India.

## A Member's Diary

October 20th, 1922.

FAIRIES AND THEIR WORK — JOANNA SOUTHCOTT'S MYSTERIOUS BOX—THE GUILD OF THE CITIZENS OF TO-MORROW—LOVE GIFTS—THE GALERIES LAFAYETTE NURSERIES—AN INTERESTING FILM.

**T**HE Editor is able to announce that he has secured three articles on "Fairies and Their Work," to commence in the December issue of the *HERALD OF THE STAR*.

They will be edited by Mr. E. L. Gardner, who collaborated with Sir A. Conan Doyle in his recent book, "The Coming of the Fairies," and will consist in the main of the records of first-hand investigations into the appearance, habits, and functions of Nature spirits.

Nothing has appeared in our time upon this subject so conclusive or so sustained as these articles.

Nature spirits have been observed in the fields, woods and streams, in the Lake District, and in cultivated gardens. The exquisite grace of certain types, such as the tree spirit—the comic imitative life of the brownie, and the power and beauty of the individualized deva, have all been described. Students of Nature, parents

and teachers, and all lovers of growing things, will delight in the varied and wonderful forms at last revealed to us in simple language and convincing detail by one who has seen and known fairies all his life.

\* \* \*

**A**PETITION is being made to the Bishops of the Church of England to open Joanna Southcott's sealed casket, which is supposed to contain evidence of the new Covenant of God.

According to the petitioners, "In 1812 the Devonshire Mystic, Joanna Southcott, received the gift of prophecy. From that date until her death twenty-two years later, the teachings she received through the 'still small voice' flowed continuously from her pen, and by their very nature proved to all who had ears to hear, that she was Divinely inspired. Her interpretations of the more obscure parts of

the Bible fill many volumes which may be inspected at the British Museum and elsewhere. Her prophecies dealt chiefly with the condition and fortunes of England during and after the century following her death, and not a few referred to the War of 1914-1918. Two hundred of these prophecies have already been fulfilled.

"But the most important of her prophetic writings—believed to be of incalculable value to England and to the world at large—are not yet in our possession. For Joanna was led by the Spirit to place these documents in a strong chest, which was then securely corded and nailed up with copper nails, and given by her into the custody of the Rev. Thomas Foley, Vicar of Old Swinford, Worcestershire. She directed that the box was to remain closed until such time as twenty-four Bishops of the Church of England (or their representatives) should be willing to meet together to open it, and to conform to the few easy and reasonable conditions laid down for the ceremony of the opening. Joanna declares that this would take place during a period of grave national danger."

\* \* \*

"EARLY in March, 1918, the Bishops sent for the box, and asked that it might be taken to the Jerusalem Chamber, at Westminster, but as they refused to comply with the conditions, its present custodian would not part with it. So there, for the time being, the matter stands; but those who have these things at heart—persons who know the whole of Joanna's history, and who believe, with the force of full conviction, that the opening of the box will herald the end of England's troubles, and the dawn of a new era, are once again asking the Bishops to do what is required of them, in order that the Sealed Writings may be placed in the hands of the people on whose behalf they were produced.

"Surely this is the time indicated by Joanna the Prophetess—the time of strain and stress, and danger, when 'their hearts failing them for fear' of what may be coming on the earth, the English people

will at last bethink them of her gift to the nation, and will demand, as their right, to be put in possession by the Bishops of the treasures she had stored up for them more than a hundred years ago."

\* \* \*

AN attempt is being made to arrange for the transmission of parcels of clothes to Fellows of the Theosophical Society and Star members in Russia.

Will any members and friends who would be able to send gifts of clothing, partly worn, either for men or women, send a postcard to "The Russian F.T.S. Clothing Department," Theosophical Order of Service, 3, Upper Woburn Place, W.C.1.

Will readers willing to help with working parties and packing also send in their names, so that it may be possible to call upon them later in case of need?

\* \* \*

OUR Head—in speaking to a Star group in Australia—said:

"I personally believe in propaganda, but the best propaganda that we can do is by the life we lead. I was rather surprised this morning to find that even the Star members understood so little of what real spirituality is. They are supposed to understand these things, and I was rather surprised to see that the average level of the Theosophist or the Star member is not what it should be. I want to impress that living propaganda upon you—that the lives we live are more important than getting articles into newspapers, than publishing our ideas about the coming Christ. That may do a certain amount of good, but our lives do far more good than propaganda either in speech or writing."

\* \* \*

THE Guild of the Citizens of Tomorrow is an organisation working for the realisation of Brotherhood among Men—among children.

The statements of its ideals are profound in their glorious self-confidence, and their

wonderful un-understanding—or am I wrong? Perhaps indeed we do find wisdom in the mouths of babes and sucklings.

We try, say the Guild's members, to work for a realisation of a Brotherhood among men.

We try to get straight to the point.

We try to avoid knocking our heads up against a brick wall.

We know that killing one another won't help anybody to be any happier.

We try to use our common sense, and we refuse to use words and sentences if we don't know their meaning.

We know that what is right is right, and what is true is true, and all the talking in the world won't make it otherwise, even if we argue until doomsday.

We know that it is right to work, and work wholeheartedly and efficiently, not only for the good of the community, but for our own benefit as well.

We know that it is right to live, and to live as self-respecting citizens, that is, we know it is right to be treated like human beings, and not like machines, with no human intelligence, if only just for one reason alone, we realise that the more useful citizens we shall be, the more truly civilised we shall ALL become.

We know that as the workers are worked at present, they have not time or inclination to think, or really "LIVE."

We know that the work we do is frequently not for the benefit of the community.

We no longer see the purpose of sacrificing our whole lives for the enrichment of one individual (or group); we wish as soon as possible TO WORK FOR THE GOOD OF ALL.

We realise at present that the Laws of England make the above-mentioned sacrifice unavoidable (working for individuals or groups).

\* \* \*

WE know that some citizens are more capable of taking control and taking a lead than others, and see the desirability and common

sense of loyally co-operating and working under (or for, or with) those citizens whom we recognize as being worthy of being our Masters (or Teachers), and whom we feel we can't help respecting and to be a privilege and joy to serve, and we therefore gladly and willingly obey them.

We know that we have the power to choose our own representative in Parliament, and therefore our own leaders, and we mean to try to understand every man to whom we give this influence and power.

We shall know that the man who talks best is not necessarily the best man.

We shall trust our intuition or instinct to know whether a man is genuinely sincere, and a TRUE friend of the peoples or not.

We know that it is what a man IS that matters, and not what he SAYS he is, or what party he SAYS he belongs to.

We know that while we have party politics we shall be confused, because any man can call himself anything, in order to get a seat in Parliament, or get himself elected on "Executives," etc., and thereby get power and be looked upon as "somebody."

We shall vote for "Friends of Humanity," whom we are satisfied are intelligent citizens, no matter what they call themselves, for we know that the more power these men can have, the better for us ALL—the whole world at large.

We know we shall only be able to recognize the best men by being something like them ourselves, we shall realise that what THEY ARE, we are trying to become, and as we are here in the world to try to be perfect in all ways (the world being like a school) we shall do all we can to work towards this end, by means of becoming loyal and intelligent Citizens, alive to our "responsibilities" as citizens.

We believe that "Man doth not live by bread alone."

\* \* \*

THE second train of "love gifts" for Russia sent by the "Swiss Children's Hilfskomitee" left Basle on July 20th. It contained 30 waggons

loads of rice, peas, beans, soup preparations, condensed milk, infants' food, cocoa powder, cooking fats, sugar, soap, salt and articles of clothing, valued at about 200,000 Swiss francs. The amount is sufficient to supply the 60 kitchens of the "Swiss Children's Hilfskomitee," established on the lower Volga, till the end of November, feeding and caring for 18,500 children. The Swiss Red Cross sent by this train two waggon-loads of food for its hospital in Tzaritzyn.

The train reached Warsaw recently. The seven delegates who accompanied the train were received there by the Swiss Ambassador and representative of Dr. Nansen.

The general "Swiss Hilfskomitee for the hungry in Russia" has especially adopted for its field of activity Berdiansk-Marinpol, in the Ukraine, and wishes to spread it yet further into the Crimea.

\* \* \*

**I**F you want to see the prettiest day nursery in Paris, you must go to the Galeries Lafayette and inspect their Pouponnière, which is the much envied result of hard labour on the part of Dr. Nehmann, its instigator.

In this wonderful nursery, one month to fourteen months' old babies, belonging to the married employees of the Galeries Lafayette are cared for from early morning till dusk. When they arrive with their mothers, they are undressed, bathed, and redressed in the trousseaux provided by the nursery; and then put to sleep in their own little white beds, while their own clothes are washed and stowed away again in the little white cupboards set apart for each child.

All the fittings of this nursery are bright, clean, and as dainty as can be and calculated to cheer the heart of any child-lover, as well as giving an invaluable start in life to the babies themselves.

The mothers are set free from work to tend to their babies every three hours—

this being the only condition of entry; and special food is provided for them at a very cheap rate.

Their salaries are exactly the same as those of the other employees, and they are allowed half an hour's grace at either end of the day, coming and leaving earlier than the rest.

This, as can be imagined, says much for the organisation of the Galeries Lafayette. Happy mothers, and even happier babies!

\* \* \*

**A** UNIQUE film, giving impressions of the Russian harvest and present-day life under the Soviet Government was shown one morning last month at a private view at the West End Cinema, 3, Coventry Street, London, W.1.

The main object of the film was to show the excellent results of British relief work under the administration of the Save the Children Fund (for whom it has been produced by Mr. G. H. Mewes, formerly *Daily Mirror* special correspondent in Russia), but incidentally it depicts many scenes of general interest. Peasants threshing their corn by the primitive device of flails, in the absence of modern machinery, gleaners going about the harvest fields, vast expanses where there is no harvest, a market scene where a woman haggles over the number of million roubles she shall pay for a small domestic article, and views of the Kremlin, with electric trams running, and of the busy Volga. Lord Weardale, the devoted and active president of the Save the Children Fund, appears in a "close up," and scenes from the Fund's relief and reconstructive work in Austria, Hungary, France, Armenia and in Great Britain itself are also included in the film. Subscribers to the Save the Children Fund should apply to the head office of the Fund, 42, Langham Street, London, W.1.

PERIX.

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As the *Herald of the Star* includes articles from many different sources on topics of varied interest, it is clearly understood that the writing of such an article for the *Herald* in no way involves its author in any kind of assent to, or recognition of, the particular views for which this Magazine or the Order of the Star in the East may stand. So does the Magazine claim the right to publish any article which the Editor may consider of merit, irrespective of the personal views of its author. **The Editor cannot be held responsible for MSS. unaccompanied with stamped and addressed envelope.**

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

# Editorial Notes

ALL those who attended the World Congress in Paris last year will remember Miss Dorothy Arnold, who worked so hard during the Congress for the Theosophical Society and the STAR. She is, of course, very familiar to the French members, for she has worked in Paris for some time, but last year she went to India on her way to the far East. She is, if one may so put it, one of the first of our STAR missionaries to go to China and Japan.

She sends me a copy of a description of the *raison d'être* of the Order, which she is using in her work ; I think it is extremely well put, so I give it here in full.

\* \* \*

" Briefly the object with which the Order of the STAR in the East was founded was the drawing together of all those to whom the idea of the Coming of a Great World Teacher appeals. It was started in Benares in 1911 by a small group of people who believed that with the co-operation of all those linked together by this common belief much could be done to prepare the way for that Coming by familiarising the mind of the public with the idea of a great Spiritual Teacher, who will contact our world and either through His physical presence, or through any other method which He judges to be appropriate, give to humanity the spiritual truths best suited to meet the needs of our particular epoch, and by so doing, to give a new spiritual impulse to evolution, and help to solve those problems which everywhere to-day are pressing for solution. The hope being that by this work of preparation, His work may be made easier, and that a portion of the prejudice with which He must undoubtedly be faced, be to some extent removed—no matter how small that extent may be.

" The Order which started with a membership of about a dozen now numbers over 70,000 members, and has established centres in practically every country in the world. The Order strives its utmost to keep its platform as broad as possible, insomuch as the Order has as its aim the preparation of the world to accept the idea of the coming of a *World Teacher*, so members are asked to make their interests as world-wide as possible, and to do their utmost to cultivate in themselves a truly international spirit, a reaching-out towards other nations, and an endeavour to attain to some understanding of the problems, the achievements and the failures of the moment of other countries as well as of their own. Roughly the idea is to make a chain running round the world which shall link the countries together and provide a channel for the vital interchange of ideas, experiments, attempts at solving the problems in every department of life with which the world is to-day faced, so that when the Teacher comes He may find centres in every country from which to start His work.

" The Order is very careful not to limit the expression of its beliefs in the coming of a Great Teacher to any particular form of manifestation, that is to say, we do not say that the Coming Great Teacher is a re-incarnation of any previous Great Teacher (though many of us have our own beliefs and expectations on the subject) nor do we say how that manifestation will take place, nor when. Members are entirely free to hold their own beliefs on this subject, neither does the Order insist on a physical manifestation—the Order merely states its belief in the Coming of a Great Spiritual Teacher to give a fresh impulse to our spiritual evolution, leaving the method of how this is to be accomplished to His wisdom.

"The Order welcomes in its ranks all those to whom the idea of universality appeals, and who are eager to help in constructive work of whatever kind it may be, for it holds that every department of life is of importance, and that no detail, however small and insignificant it may appear, is without its place in the whole.

"The Order regards as essential work the drawing together of nations, and, of course, the purifying of our own personalities by eliminating as far as possible all petty, narrow, egotistical prejudices which, unless eliminated, must act as a barrier to the understanding and acceptance of the world-wide message which it is the Order's belief the Teacher will bring to men."

\* \* \*

Reno, Nevada, has been famous for extremely easy divorce, and has given many a cartoonist a ready inspiration for his wit. Reno is a subject for amusement, not only in Europe, where there is still an outward maintenance of marital ties, but even in America itself, where divorce is easier than elsewhere. The divorce laws of Nevada are considered to be too liberal and to encourage immorality. But lately I have read an article by a famous judge of Reno—the Hon. George A. Bartlett—which is "a frank and fearless defence of Nevada's chief industry," and though I have not the space to quote the article in its entirety, some of the utterances are exceedingly valuable, coming as they do from a judge who has had literally a vast experience of the divorce court. In his opinion the world will not be ready for several generations, if ever, for the abolition of the institution of marriage, which, in his opinion, must be saved. "But," he continues, "the free dissolution of ties that lack emotional justification is no menace to the marriage institution. Indeed, the contrary is true, for the institution of marriage should not only be saved, but ennobled and elevated." And he considers that the increase in divorces is not a cause for alarm but a healthy sign. He gives many statistics in support of his opinion that easy divorce

does not necessarily mean lax morality, nor does the increase of causes upon which divorces may be granted necessarily mean an increase in the application for divorce. The State of "New York, in spite of her single cause, holds her own with the rest of the country. Twenty-four States had a smaller proportion of increase (in divorces) than New York; yet all of them recognise more than one ground." On the other hand the judge points out that South Carolina, one of the most retrogressive States in America in this respect, "so changed her laws in 1878 that divorce is granted on no ground whatever." The result, he remarks, would meet with very little approbation of the moralists and alarmists "if they would make an investigation of its effect upon illicit living and the condition of almost legalised concubinage, which has resulted there. It has been necessary to regulate by statute how large a proportion of his property a married man may give to his 'affinity.'" We are all agreed as to the evil effects which result from keeping two persons together, bound by an unbreakable tie, when they no longer can live together harmoniously and to their mutual advantage. We are also agreed as to the ruinous effect upon the children of such parents, but, as usual, discord arises when we try to find a method which will facilitate divorce, and which will not, at the same time, rob marriage of its sacred character. It is, therefore, extremely interesting to hear the views of Judge Bartlett, who holds office in a State where more divorces are granted than in any other part of the world, in proportion to the population of the State of Nevada. In this connection he tells us that though there are 607 divorces to every 100,000 in Nevada (truly an astounding number), yet only 20 per cent. of these are granted to the natives of that State, and the rest to those who go to Nevada to obtain advantages not possible in their own States. In New York, which, as we have said before, recognises only one cause for divorce, 86 per cent. of the divorces are granted to natives.

The judge continues to narrate some

cases which have come within his personal experience, all tending to show the necessity for divorce, and the necessity for easy divorce. When one is brought up among English people, or among Europeans, one has a tendency to believe that divorce is a downward path, sought only by the immoral, and that divorces are, on the whole, not quite respectable; but here in America, divorce has been made comparatively easy, and there are literally thousands of divorcees, the majority eminently respectable. The English law of divorce, which discriminates between the man and the woman, would seem to the American so unfair that few modern American girls would enter upon marriage if this unfair disadvantage were to prevail in this country. As an American girl said: "We wouldn't stand for it, that's all." Unquestionably, America will soon formulate a new code of laws for marriage which, in its turn, will change the present attitude towards the marital ties. In India we have a far greater problem to grapple with. When we have solved the problem of early marriage, then will come the time to consider the question of divorce.

\* \* \*

In the course of conversation the other day with a friend of mine he remarked mournfully that now that he had joined the STAR and the Theosophical Society he would no longer be able to enjoy his Christmas as of yore. In answer to my surprised look he went on to explain this ambiguous statement. Ever since he could remember, he said, Christmas had been to him a day of feasting upon turkey and other slaughtered animals, and a day of much drinking and of high merriment. But now that he had joined these two movements he could no longer indulge in the old happy Christmas, that he was bemoaning the ill-luck which had precipitated him into such a regrettable step before Christmas, and why, in the name of heaven, said he, had he not waited till after that holy day, when he might have indulged in a final "bust-up"? He is a great friend of mine, and

was explaining to me, in a semi-serious mood, his unfortunate position. He laughed, and I joined in his mirth, but I could see that he was slightly annoyed and irritated with himself. It worried him in a small way that he should have had such a thought lingering and pestering his mind. I sympathised with him and changed the subject, but that bit of conversation remained in my memory, and it struck me as a rather curious fact that the days of religious festivals, whether they be in Japan, India or America, are spent in over-feeding, to be repented of on the following day. It is still more curious that of all days Christmas should be celebrated by a wholesale slaughter of inoffensive animals for the fleeting pleasure of a meal. It is appalling to think that on such a day, when millions of Christian hearts are turned towards their Saviour, that there should be so much butchering of dumb and helpless animals. The doctrine of Christ was that mercy should be shown to all living things, and that wheresoever His humane teachings spread there should reign love and understanding. The "civilised" world, as it boastfully calls itself, is composed, according to its "civilised" people, of all white and Christian nations, professing the religion of Christ. Yet on this holy day, breaking that sacred name, they cause to be butchered, pitilessly, almost millions of innocent animals for the satisfaction of a few passing moments. That priest of Christ, who stands in the pulpit on that glorious morning, exhorting his listeners to tread the magnificent and noble path of their compassionate Guide, is the victim of this "civilised" world, as for him, too, there is on his festive table a feathered animal. Yet he is the shepherd of the flock!

What, I wonder, happens to our thinking and logical minds in such blatant and obvious contradictions. It surprises me greatly that a "civilised" conscience and a "civilised" mind can calmly hold and tolerate diametrically opposed and false conceptions of the one permanent and enlightened truth. All the great teachers throughout the ages

among all nations have declared most emphatically, without showing any compromise, that cruelty in any form is a heinous crime to be abhorred and not to be committed. It is a sin against evolution and against the Creator of all things. In all religions this is emphasised time out of number, and yet throughout the Christian nations and among certain castes of India, the massacre of the innocent for the gross satisfaction of their palate takes place every day, and especially so on a day consecrated to some religious purpose. I think that most people do not exert their minds and logical faculties on such subjects; they are more interested in the trivialities and the unessentials of life, where they are not required to bring into operation their exacting consciences. If, on the other hand, they were to exercise calmly their intellect on matters that are vital, it would eventually lead them to alter completely the mode of their thought and to change, accordingly, their life. This demands exertion and a definite effort, but few of us are willing to undergo or tolerate such a severe strain. We much prefer to be swept along the current with the rest of this blind humanity, and there are very few of us who are courageous enough to battle against the tide. Few of us are consciously and deliberately cruel, but we have been brought up along a special line of thought and had certain ideas drilled into us from our very childhood, and to deviate from that path requires great moral courage and a very strong will. Another thing that we sadly lack is imagination, which should counteract the deficiency of keen intellect. We could not be cruel if imagination was awake in us, for at once there would rise in front of us the image of the sufferer, animal or human, and we should have perpetually confronting us the picture of horror and the cries of anguish. If we still further give rein to our imagination, especially on Christmas Day, when our minds should be filled with the image of Christ, we should hear the pitiful cries of thousands of creatures butchered for our pleasure, mounting up heavenward

in bitter complaint of the barbarous and cruel custom of the "civilised" nations. This day of Christmas, instead of being magnificent and glorious for all living creatures, is marred by hideous brutality; in fact, it is like every other day with its dreadful slaughter, but only more intensified and specialised in its calculated murder.

It is a curious world, with a bewildered and still more curious humanity. Murder, slaughter, and butchery one moment, and the next, we are on our knees praying for mercy, being merciless and beseeching forgiveness, ourselves being without compassion; craving for absolution for our sins, yet committing continuously the same sins; shedding tears of ecstasy, with a bleeding knife in our hand. We are eternally bewailing the utter darkness, with our backs carefully turned to the light, ever dwelling in the gloomy valley and crying for the sunlit mountain top. Playing ignorantly at the foot of the hill, with shadowy imaginations and blindly hurting others and ourselves, whilst on the hill there is perfect peace and tranquillity. A little effort and we are among the very gods, enjoying life and pulsating with magnificent happiness. Yet that effort requires energy and the determination to step out of the darkness and from the narrow groove of humanity. Many of us desire and long to extricate ourselves from the misery of turmoil and unreality, but the desire and the longing are not strong enough. They are not intense enough. They do not predominate over our life and thought; on the contrary, we resort, rather carelessly and hopelessly, to this difficult and complicated business of the spiritual life (for it is business as much as going to an office and slaving for a livelihood), after we have attempted and *failed* at other businesses. To be spiritual is the after thought of our lives, not the principal conviction of our first happy enthusiasm. I remember, once, hearing a man bewailing his past failures and enthusiastically looking forward to his future prospect, that of a schoolmaster, which is supposed to be so easy that any idiot can persuade

himself that he is suited for that great and responsible position; we are like this individual. Spirituality has been so far the home of the meek, the crippled and the poor, from which youth, beauty and happiness are banished. It has been the abode and shelter from the storm, but never the raging storm itself. It has been the refuge of the disappointed but never has it been the centre of immense hope. Undoubtedly, for the few it is the very essence of all things, but for the majority it is the home of distant lights and the abode of fleeting happiness. The poor man is consumed with one and only one desire—to be rich; if he be ambitious, he works from morning till night with one desire eating at his heart; for him there is no other thought than to be rich, to be wealthy. He passes sleepless nights and fearful days till he has found the means to gratify his burning ambition, and for him there is no rest, no peace, no happiness till he lays his aching head in the lap of luxury. The wealthiest people of the present day have been once so miserably poor that they have gone days without food. What we do not realise is that in the world of spirituality, we are not businesslike, we are not ambitious, we do not set about, as in the business of the world, to conquer, acknowledging no defeat, constantly burning with one desire and sacrificing everything, our personalities, our desires, our longings, our pleasures, everything to attain the one consuming all. As I said before, we arrive in this domain after wandering through all the brilliant and sparkling gardens of fleeting illusion, regretting and sorrow-laden, reluctant and hesitating. We never rush into it with the first flush of youth, full of enthusiasm and daring; we rather crawl into it, ashamed and with utter despair. That is one of the many reasons why spirituality is not a success, with no boisterous and enthusiastic youth

at the altar to accomplish great deeds.

Those of us, who are on the pathway that leads to spirituality, must realise, so it seems to me, that we must act with the same purposeful capacity and vigour as when we are interested in some mundane and important affair. It is not a question of taking spirituality seriously or behaving in a depressing manner, but for us there should be nothing else; everything else should have a secondary place in our lives. Then we shall begin to learn to distinguish between the essential and the non-essential, the true from the false—in fact, life will become simplified and the innumerable troubles and petty worries will disappear, and the truth stand out dazzlingly clear. The trouble with most of us is not that we do not occasionally perceive the light but that we do not know whether we follow the light which leads us eventually to supreme happiness or to be swept along with the average evolution of mankind. Our ruin is caused by the careless manner in which we dabble in both of these worlds. The result is that we are neither great, prosperous, healthy or happy on the physical plane, nor have we conquered the other plane which leads us to the kingdom of gods. Failure is our shadow and unhappiness is our constant companion. Until we have decided firmly which path we shall follow, fully realising the conditions of both worlds, we shall remain miserable, fruitless, and inglorious; and, what is more, we merely become a barrier to others who desire to achieve and to realise the goal which once was our end.

\* \* \*

I am quite sure the foregoing homily will not in any way interfere with our enjoyment of Christmas, so I wish to all members of the STAR a Happy and a Merry Christmas.

J. KRISHNAMURTI.

# Fairies and their Work

By E. L. GARDNER

## I.—Land and Sea Fairies

Many readers of "The Coming of the Fairies," by Sir A. Conan Doyle, will welcome further information respecting the wonderful and abundant nature-spirit life with which we are destined probably to become much more closely acquainted. With the loss of our earlier intimate touch with Nature we have drifted apart from this sister stream of life. The bent of later-day science has been largely materialistic, and the commercialism of modern civilisation also has helped to isolate us. So much, too, of the appearance and doings of fairies has been told and written dressed in such fantastic garb that confidence in their very existence has almost vanished.

A record of direct observations of deva and fairy activity, made by one who is singularly talented for such an investigation, cannot fail to be of interest and value to all who realise the keen vitality and intelligence displayed by plant life.

The observations were made in Yorkshire, Lancashire, and the Cumberland lake district. Mr. Sergeant, the clairvoyant referred to in the above book, is the observer. Most of the investigation was done in the spring and early summer of this year, and the simple method adopted was to obtain a lodging in a secluded part and make excursions on foot. Accompanied by his wife (with her notebook), and seated in a selected spot, Mr. Sergeant quietly dictated descriptions of the nature-spirit life around them. It is these records that are presented here.

A word should be added as to Mr. Sergeant's qualifications. I have known him for several years, have frequently accompanied him, and am absolutely con-

vinced of his integrity and of his honesty of mind and purpose. Clairvoyance with him is a positive faculty and not the more common passive type of sensitiveness. On several occasions I have seen his ability and accuracy in clairvoyant work checked and confirmed by another. During my own three years of investigation in this field I have met many who are familiar with nature-spirit life and whose descriptions closely corroborate his. It is with assurance and confidence in their general truth therefore that these records are given. E. L. G.

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### BROWNIES

Lancashire, July, 1921.

THESE are diminutive human forms about four to six inches high. (It is difficult to transfer the etheric measurement and appearance of size to an exact counterpart in solid measurement.) Brown by name—and apparently brown by colour, though here and there is a suggestion of green. These are toiling amongst the roots, under the hedge, which is overgrown with brambles, as well as at the surface of the ground. They are carrying some substance to the roots. I am unable as yet to find what this is. It has the appearance of being heavy to them. There is a curious air of mock seriousness about them and their work. Though this work has an important place in the growth of plant life, it is carried out with much the same attitude of consciousness as that in which a child builds houses with wooden bricks.

They are apparently unaware of our presence. They are directed by a large human-shaped figure, who wears a cloak reaching to the ground edged with a substance that looks like fur—grey beard and conical cap, also edged. He has kindly twinkling eyes, a fresh sunburnt-looking face, and holds a wand or stick with which he occasionally points when he gives directions. These directions are visible astrally—flowing like fluid from his consciousness to theirs. He knows of our presence, but attempts to disregard us. He is, however, affected by the larger and stronger personality of the human presence, and I feel that any attempt to constrain him would cause him to disappear. His workers are dressed as follows: Large one-piece boots, knee breeches, coatee or jerkin (not unlike brown corduroy) with green edgings. Most of them, if not all, wear what looks like a blacksmith's apron, fastened by means of a belt with bright buckle. Some have no coatee, but a shirt-like garment, also in brown.

They appear to shout to one another in stentorian voices, though the sound does not always reach the etheric sense. The apron apparently is a symbol of work—those who are not working do not appear to wear it. They seem to like bright metallic effects in button and clasp. Some also wear a low flat-crowned hat.

*By a Helper.\**

Lancashire, September 17th, 1921.

“The brownies toil amongst the soil; they work among the roots; they even guide the spreading branches beneath the soil. These roots, with their many delicate tendrils and feelers, give them as much joy as the branches in the upper air give you—but it is a different joy; it is not the joy of form and colour, light and shade, but the joy of watching processes. There is the seat of their delight. They see the hidden work with all the delicate tracery of root as it gathers moisture and nutriment from the soil. They revel in that aspect of Nature. An uprooted tree is to them a catastrophe; they actually keep alive a torn-up tree by methods of their own. They are workers by instinct, delighting in their toil. They live in bands or groups, and rarely is a true brownie found by himself. They are jovial, sociable little fellows among themselves.

There are many varieties of brownies, but they are mostly dressed in imitation of mediæval fashions. They assume human habits and methods automatically, without realising that they are doing so. Remember that the form side of nature-spirits is really an illusion, a maya of their own creation. The human mind can hardly understand the motive for their voluntary self-encasement in illusory

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\* This “helper” is a friend on the other side who, taking a keen interest in the nature-spirit work, has occasionally offered criticisms and advice concerning Mr. Sergeant's observations. The communication always comes by direct mental telepathy, without any trace of constraint or intrusion. The above is included to indicate the kind of occasional information given.

forms. Perhaps you will gain a glimpse if I suggest that it is a kind of self-indulgence or play—one might almost say a dream. In reality they are just light, or, if you like, globes of separated consciousness, but over the mystery a veil is purposely passed for the time being. The brownie is the most easily beguiled creature in the world. He is rustic in his simplicity of mind, but he approaches the Divine in his joy over certain processes of Nature.”

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#### GNOMES

*Saturday, April 15th, 1922.*

##### Lake District.

One common specimen is a gnome-like creature with loose legs, long out of all proportion to his body. He has a long, thin hatchet-shaped head and face, prominent cheek-bones, nose and chin, no forehead to speak of, short neck, and body terminating in the long thin legs previously mentioned, the feet being all of a piece and ending in a point. This type exists in large numbers on the hillside. They leap and run swiftly up and down the hillside, and frequently cross the road, and it was while they were doing this last that my attention was directed to the type. The face wears an almost perpetual grin, and is dull and swarthy. A tight-fitting one-piece garment clothes the limbs and body, and is dark brown in colour, almost black. They do not appear to have hands, their arms terminating in what looks like a closed fist. They appear to elongate their legs when moving swiftly.

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#### SEA SPIRITS

*Easter Monday, April 17th, 1922.*

##### Coast, near Lakes.

A glorious sunny, windy day; we are sitting on the sandhills watching the incoming tide. The aerial spaces immediately over the sea are thickly populated with hosts of nature-spirits of various sizes and species. The chief difference

among them, however, appears at first to be that of size. The majority are human in shape, though there are others more nearly resembling fishes. Of the human-shaped varieties, while all are non-sexual, the appearance is female. A prominent characteristic also is the rapidity with which they take and lose their form, constantly changing into brilliant flashes of light, and back into the former condition, which appears to be their natural one. The general rule seems to be that the larger varieties are further out at sea, while the small ones play in amongst the breakers. An average size, at a distance of, say, 200yds. out, is a little below the human, though these frequently come a short distance inland and all these divisions are intermingled. One of the larger variety has recently come within a few yards of us (80yds. from the sea), and I observed that several others flash short distances inland and back again. The one which came near to us was almost dead white in colour, its body glistening all over as if wet; it was entirely nude, and its form was curiously unstable, so that the difference between the dense form and the emanation was frequently lost. Many of them appear to pass their whole time in flashing swiftly over the surface of the sea, now diving, feet foremost, wholly or partially into the water, now shooting with the swiftness of light high into the air. They are in a state of exultant joy, bathing themselves in the powerful magnetism of the sea. They appear to absorb some of this magnetic force into themselves and to discharge it again. If, as appears likely, this is the only kind of life of which they know anything, then their existence is vivid in the extreme, far beyond anything possible to us living in the dense physical form, even at our greatest periods of exaltation. Further observation appears to support the idea that they absorb and discharge force in some form or other continually, as I caught a glimpse of one of those rare occasions when for a fraction of a second a sea fairy was relatively motionless. It appeared fully charged with life, which

radiated from it to a distance considerably beyond that of its normal emanation, say, 4ft. in all directions, giving it the appearance of a glorified and radiantly happy human, with blazing eyes, standing with arms outstretched in a shimmering aureole of white light. The creature was obviously rejoicing in the sensation of extreme delight which, when it had passed, drove it to repeat the process. The result of this will be apparent, from an evolutionary point of view, both upon the matter of the astral and the etheric levels, as well as upon the individual itself. The free matter, absorbed and discharged, is quickened and vivified by its brief contact with this electric creature, which in its turn is building a highly efficient and responsive desire body.

The smaller varieties bear some resemblance to the land fairies (*e.g.*, the ones photographed\*), with the exception that they have no wings and are nude. There also appears to be more variation in size, as the sea creatures in the breakers vary from 9in. to 2ft. approximately. They differ also considerably in the feeling to which attempted contact with them gives rise.† The land fairy is more pleasant and friendly, and its vibrations are harmonious to the human; the sea fairies possibly are not as yet within reach of contact, as far as I am concerned, and their rate of vibration does not harmonise with ours. They are also much more self-centred, not appearing to hold much, if any, communication amongst themselves. There is a good deal of calling, but nothing in the nature of response. Indeed, their state of constant and intense activity would appear to render them unreceptive to external communication.

This statement must be taken very generally, as it is obvious that there is some form of group consciousness and communication amongst them. The smaller varieties do not rise so high in the air as their larger brethren, but make graceful parabolic flights, rarely rising

more than 30ft. or 40ft., more frequently skimming over the surface or riding on the crests of the waves. Those further out at sea rise to great heights; in fact, beyond the range of my vision.

Watching all this, I see the passage of what are probably devas across the surface of the sea, some travelling at a height of 200ft. or 300ft. and moving swiftly, yet composedly (in marked contrast to the sea fairies), on their travels. Two such beings, of a brilliant golden colour, first drew my attention. Beyond the human height and giving the impression of great power and intelligence, they travel through the hosts of the sea spirits. Closer contact with this world of beings shows me that numbers of different orders are all the time passing through the air. The whole air is full of embodied life in some form or other.

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#### SYLPHS AND SALAMANDERS

Lancashire, *July 24th*, 1921.

*The Sylph.*—Female form clothed in a very loose garment, flowing behind it from head to foot and pressing tight against the body in front, as if standing facing the breeze. This is not a garment—the appearance is caused by extremely fine lines of force. There is a certain wildness of demeanour. The hair appears to stream behind—this again is due to the lines of force. Forehead broad and expansive—eyes glowing like live coals—face rather square in shape. The colours of gold and vermilion appear to chase each other in waves through the aura. Sense of swift motion is conveyed, and of being in the upper air. I hear a fine thin sound, almost a shriek, like that of the Valkyries. This figure forms one of a group of such, whirling in a dance-like motion through the upper air. They have some connection with the weather; they would delight in the storm, lightning, etc. Others are coloured in brilliantly

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\* The Cottingley Fairies (photographs in Sir A. C. Doyle's book).

† By attuning his own consciousness to that of the subject under observation the clairvoyant is enabled to reproduce within himself the conditions present in the subject. If the contact is good he obtains a very clear idea of the other's mode of life. If it be poor his understanding obviously would be imperfect.

luminous fiery pale purple\*—waving their long graceful arms as they whirl through the air. Colours are alive, like flame, and though one is predominant, many colours flow through and round them. They are intensely brilliant, more so than any fairy I have ever seen—colours are all fire. They are difficult to describe because of their rapid motion and subtlety of form. They are highly rajasic.† They belong to a much higher evolution than the fairy, and their chief is a deva. They are astral.

*Friday, April 14th, 1922.*

Bowland, near the summit.

A wild windy day. See numbers of air spirits revelling in the force of the wind high up in the air. Rather below human height, and quite human in form, in groups of two and three they are wildly disporting themselves, travelling at great speed across the sky. One might say that they are the spirits of the wind. There is a certain fierceness in their joy and an unpleasant absence of consideration for other forms of existence than themselves. There is a complete absence of anything that might be called humanity from our point of view, which is certainly not the case with many types of land fairies. They shriek to each other; their cries reach me like the whistling of the wind. At first sight they appear to be winged, with a pair of magnificent white pinions attached to their body from the top of the shoulders down to the feet; one even detects a regular formation within these wings, which, however, are an illusion produced by the forces playing through their auras. Pale rose and pale azure blue colourings predominate, while the radiance of many hues plays continually about their heads, flashing forth between them and high up into the air. Under these conditions a group of three which I am watching presents a most spectacular appearance, as they wheel and fly across the great arch of the heavens. The bright colourings flash with extreme rapidity between them

and about them in all directions, but more especially up into the air. Occasionally what appears like a variegated sheet of colour, arranged in wide bands, flashes from one to the other. The colourings, which shade off into the palest hues imaginable, are, as far as I can see, pale blue, rose, green and lavender, while through them shoot scintillating brilliant flashes like yellow tongues of flame. There is a definite order in this colour communication, though the meaning of it is completely hidden from me. The chief notes seem to be fierce exaltation and joy. The faces of these creatures of the air resemble strangely beautiful but fierce human females, strong, vital, and controlled in spite of their apparently reckless *abandon*. They appear to travel great distances of ten to fifteen miles in a moment or so of time, flashing into the distance with the speed of light. They are entirely astral in substance.

Playing on the hillside are many different types of nature-spirits, mostly of male appearance.

#### WATER FAIRIES

*Saturday, April 15th, 1922.*

Lake District, near Dunsop Bridge.

In a heather-covered bower beside a waterfall. The stream gushes out between two huge rocks and falls a distance of 5ft. or 6ft. to the moss-covered rocks below. The water fairies are not easy to contact immediately after one's consciousness has been attuned to land fairies. They are certainly more subtle and rapid in their movements. They also change their form with bewildering rapidity. At the times when I see them they are like diminutive human females, entirely nude, probably 4in. to 5in. tall; their long hair streams behind them, and they wear some decoration resembling a garland of small flowers round their foreheads. They play in and out of the fall, flashing through it from different directions and calling in wild tones all the time. This cannot be called a song,

\* These are probably Salamanders.

† Rajasic—the active, fiery quality.

as it resembles more a series of rich musical calls, which do not vary much in tone, except when they rise occasionally to what is almost a shriek. This calling is infinitely remote, and reaches me as if coming from a great distance, though I can see the movements of their mouths, which they open very wide when singing. It is a vowel sound, but as yet I cannot name the series of vowels of which it is composed. They *can* travel up the fall against the stream or remain motionless within it, but they generally play and flash through it. They become more visible at this time; in fact, I cannot see them at all when they pass more than 2ft. from the water, when they probably pass into a subtler state. They have a *chakram*\* working at the top of the head, and one at the centre of the forehead. When a cloud has passed away from the face of the sun and the fall again becomes brilliantly sunlit, they appear to experience an added joy; they then increase their activity and their weird calling. I can most nearly represent this last by the vowels e, o, u, a, i, which ends with a plaintive calling, appealing cadence. The numbers playing at the fall are between eight and twelve; some are rather larger than others, the tallest being about 8in. One of these tall ones has just increased its size to probably 2ft., and flashed off higher up the stream, with the speed of light. Some of them have rosy coloured auras and some pale green, and the closer contact which I am now obtaining with them shows me what extremely beautiful creatures they are, and at the same time how utterly remote from the human family. They pass in and out of the great rocks at the side of the fall without experiencing any obstruction whatever. I am quite unable to attract their attention or to influence them in any way, to permit a closer inspection. I notice that their auras consist of those five radiations which characterise the auras of the devas whom they closely

resemble, except for their small size and definitely feminine shape. Some of them pass under the water in the basin at the foot of the fall, and occasionally appear amidst the boiling foam. The garland referred to previously is luminous and apparently forms part of their aura.

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ETHERIC CREATURES

*January 9th, 1921. Lancashire.*

Drawing-room at home.

Our attention is drawn to presences by Peter.† Round a bowl of hyacinths I notice the presence of minute etheric creatures, who hover over the growing bulbs, occasionally disappearing within them, and apparently discharging something. They then reappear, move some distance away from the bowl; afterwards they return and continue this process. They resemble tiny active points of light. They appear to possess no individual consciousness whatever, though they are obviously animated by some directing influence which causes them to give this assistance to the growing plant. Up the centre of each stem, commencing about the middle of the bulb and passing upwards to the tip, is seen a stream of energy, golden in colour, which sprays out into the air. Around the whole plant is another stream of force which is much less luminous. It is suggested to me that these are an expression of positive and negative forces which have to do with germination and growth. The outside force forms a kind of sheath and extends into the air a distance equal to twice the present growth.

*Note.*—I have not observed any other fairies in contact with our bowls of growing flowers.

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*In the Garden. Lancashire.*

*October 12th, 1921. 7.30 p.m.*

A glorious moonlit night. In a group of Virginia stock I notice the

\* *Chakram*—a vortex of vital energy present and plainly discernible in the subtler bodies. For the subtler bodies chakras serve the same purpose as the organs for the physical.

† Peter is the dog. Like many animals, he has etheric sight.

presence of two nature-spirits. So far I only see them as points of light moving about amongst the blossom, as do the bees. Viewed astrally they appear as large globes of variegated scintillating colour, like an aura, no central form, yet there is a directing consciousness. These globes may be from 4in. to 6in. in diameter, and are apparently spherical. One globe includes within itself in a very close unity of essence, some dozen or more blossoms at a time. The general colouring of the globe is the same as that of the flower, with, of course, much more brilliance. This globe appears to form and reform in different places. Very frequently it appears to become etheric, like brilliant violet fire, but not always definitely globular. I see it move to an outlying clump of blossom; its effect appears to be that of stimulating the growth on the physical plane, and might be remotely compared to the action of electricity at a much lower level.

I notice a fairy which has just arrived from a garden near by and has settled in a clump of red flax. This shows one colour only, the red of the blossom. It has placed itself so that the centre of the globe is in exact juxtaposition with the central stem. It now enlarges itself to include the whole plant, *i.e.*, 1ft. 6in. in diameter. The flowers on this plant are closed. A life stream can be seen flowing along every stem and into the centre of every blossom. There it sets up a circular ripple which goes outwards to the tip of the closed petal. It seems to impart something to the cells which make up the heart of the blossom, and I distinctly sense the feeling of satisfaction, as if food had been received. The nature-spirit moves about, sometimes appearing on the edge of the clump, or at an outlying portion of it. There is a relationship between this garden and the next, of a psychic nature, as if the same group of nature-spirits were operating in both. In form, the red fairy shows black hair and eyebrows, and a very distinctive bearing and appearance. Happiness is the key-

note of fairies of this type—they experience a joy in their work almost beyond human understanding. They are adepts at their particular work, and perform it with great ease, while at the same time appearing to take extreme care in all they do. Their centre of life seems to be at a point corresponding to the solar plexus, which is, in appearance, like a miniature sun. The red one appears to be expostulating with the brownies at the root of her plant, as we should with an animal. She does not appear quite satisfied with their work; her words set them busily running about. On the form side the fairy seems to consist largely of prana or sun radiations, specialised and coloured by the consciousness using the form. Life for them appears to consist of the process of absorbing and discharging these forces. Probably, on a cloudless day, they revel in the physical aspect of sunshine and therefore manifest more or less on that plane. On a dull day they obtain their vitality on a higher plane, where the presence of clouds and other physical obstructions have no effect. The sun, therefore, means much more to them than to us, and they are in a more intimate relationship with it than we are.

The red fairy is completely free from self-consciousness—utterly ingenuous and frank, though by no means unaware of her own beautiful appearance. Possibly she has not always been red, for it seems that fairies assume colour according to their work, though probably holding the same colour for a season. A highly advanced fairy would be able to take on any colour as desired, instantaneously—but this fairy does not appear to possess that power as yet. She and the lavender-coloured fairy just seen appear to belong to a band of a dozen or so, who work in the three gardens under a central authority. She flashed from this garden to a portion of another, some 80yds. away, and back, with the speed of lightning, as if to show me another scene of her labours.

*(To be continued.)*

## Devotion to the Lord

By G. S. MANDREKAR, B.A.

MUCH has been written on Devotion hitherto and much probably read, but for our practical (Star or theosophical) purposes, the essence seems to have been overlooked and much needless detail entered into, involving waste of time and energy. It may be the dead earnestness of the few workers, or the tremendous rush of spiritual energy from on High, not liking to wait for the poor effort of the ordinary devotee, that has brought very close to us the coming of the World-Teacher. Knowing that He is this time appearing in India, and that He, being the Greatest Incarnation of Love, has naturally selected for that purpose this country, which is the heart-centre of this world of ours, we have given a bit too much of our time to metaphysical pursuits, which, though they whet the intellect, are beyond our grasp and can only bear fruit through the favour of the Guru or the Jagatguru. In meditation and action we should have paid more attention to the heart-centre, and not only cultivated the qualities of the heart, like courage and compassion, but consciously and voluntarily expanded this centre till it could become a useful and active channel for the love poured out by the Lord on mankind. How many of us can feel, *e.g.*, the pulsation, in physical consciousness, of the universal love that has begun to flow from the Lord Who has almost reached the borderland of the physical plane. How many of us, from their own personal experience, can affirm the first emergence almost into the physical plane, of the effulgent rays of the long and eagerly awaited Morning Star? Yet the fact seems certain. They who are the central

executive of our Society, and who know better, may bear out my belief. I, for one, quite hear the pœan of joy and holy worship being sung by Saraswati, Narada and others of the Great Celestial Choir—the vanguard of the Holy Train of Our Lord. Wherever, in our society, this conscious feeling is absent, let Bhajan be immediately started, as if to meet and welcome the Great Procession to our Bharatvarsha, which will soon find that it has not seen the like of it any time in its history, for, not a saint, or a hero, or a true devotee, shall be found missing in the whole procession, the coming of which will be heralded first in India and which will wend its way later, along all parts of the physical globe. It will not do to allow the Star Headquarters' instructions to organize Bhajan parties to remain on paper, but they must be immediately carried out in all lodges and private houses of members, and every meditation hour must begin with, or end in earnest Bhajan of select and appropriate rhymes from Tukaram, Ramdas, Namdeo and other saints in Maharashtra, and elsewhere from the books of the local canonized authors. Be it known to members of the Star that an exclusive and intense devotion to the World-Teacher during a membership of only a year and a half has enabled me to feel the current of His love in physical consciousness and to view the refulgent image at one time, and a glowing orb at another time, casting, on the former occasion a protective ray, and on the latter a great flood of lovely and heart melting light on the serried ranks of His devotees, singing melodious Bhajan with eager and uplifted faces and folded hands. I could not only call down into physical consciousness

the two visions, but could clearly understand their far-reaching significance, for me, who was in those two nights, in particular, in need of a clear admonition and warning as regards a final choice between the eternally low and eternally high. My devotion has also enabled me to find a tolerably sweet voice for Bhajan—a fact never dreamt of by me and found by my friends as a wonderful phenomenon. Only the fullness of heart and the Lord's grace can work such a change. There may be other explanations for this, but the fact is, by now, too patent to be mistaken by me at least.

Those who have hitherto directed their attention almost exclusively to metaphysical and other studies, ought to have known that the gist of any teaching received through books or sermons should only be taken for practical guidance at the commencement of all spiritual effort, the details being later worked into it, as the progress is made. Thus every one ought to have seen that the reason why devotion or *Bhakti* alone has been prescribed by scriptures as the only way of service, in this Kaliyuga (or age of discord) is that in this age preparation has to be made on the physical plane for consciously functioning on the physico-astro-mental and intuitional planes, in the sixth and seventh root-races to come. The only means to living such a conscious life on the higher planes, while in the physical body, is the refinement of the lower sheaths. Our hearts, as being the seat of love or desire, will, therefore, be touched by the World-Teacher with a view to training us for a life of pure love and clean desire which we shall be called upon to live in the following races. Devotion of the heart—the giving to Him of our heart, like the extremely loving and dutiful wife, is the only key to the only progress we are required to make at the present juncture. We may be sure the World-Teacher wants us chiefly to give Him our constant, humble, respectful, and dutiful love, in order that He may mingle it with His own ocean-like flood and turn the whole current into the heart of this land for every one's benefit. Let us cleanse

and purify the heart so as to refine and intensify the worthy emotions and expel from it all desires and passions that are hindrances to the flow of the spirit through the lower sheaths. No better devotion to the cause of the Star movement and to all that it stands for, can be rendered by us at this juncture. It will not do to swallow the contents of theosophical and Star literature and to quote like a copy-book maxim the great formula "There is but One Thinker, let Him think through me, there is but one Feeler, let Him feel through me," and so on, but we must see whether we have made it possible for the Thinker and the Feeler to every moment think and feel through us, and also whether He has thought and felt through us. The One Thinker is great enough to be able to think through us, if He chooses, but the merit to be measured in terms of progress is not ours. It is a great ethical truth that the stronger the temptation to be resisted, the greater the merit in him who resists, for more strenuous is the conscious exercise of the will of the resister. We must, therefore, consciously exercise our will in getting rid of undesirable emotions and refine our lower sheaths so as to be really useful and conscious channels for His love. It is a mistake to suppose that He really wants our love, if we act like spoilt children towards Him, or that even the pure love which some of us who are good ones can give Him, will matter much to Him, Who is an infinite ocean of love. What He wants is that we translate that love into action at every opportunity, big or small, that offers itself to us of doing a good turn to others. The matter of the emotional plane, of which the heart is the centre and on which we want to function, usefully enough to be channels of His love, must be made sensitive enough to be able to vibrate at the slightest sign of want, destitution or pain in the visible world that surrounds us. If my readers will not attribute conceit to me, I shall quote but this morning's instance of a female sweeper who accosted me at the door of my cottage and begged of me for some money for tea, as she said, I had then

just finished my early tea—surely a dispensable luxury both for me and the sweeper—but on the ground that desire for tea was equally shared by both of us and the absence of that article would make us both equally uneasy, more especially the sweeper woman, who had worked in filth and wet weather, I could not help putting my hands into my pockets in spite of the protests of an elderly and worldly wise female of my family who pleaded that the sweeper was regularly paid her wages every month, but who, seeing my quiet persistence in finding change which I then had not, herself managed to pay, though not to the same liberal extent that I would have done. Sympathy which literally means “feeling with, or rather, alike as” must be cultivated and made practical enough to stand the test of higher reason. Trifles, as the poet has sung, make the sum of human happiness, but a practical and tangible sympathy in trifles contains the sum of spiritual advancement and bliss. So much for the practical side of the much needed devotion to the World-Teacher. It must be remembered that there is also a passive aspect to this matter, and that is, internal devotion or a growing determination to serve the World-Teacher at all costs, when He comes. It is calculated to give a fine preliminary training to a member of the Star Order so as to make him a very practical and successful devotee. It is to keep before oneself the ideal of the true Hindu wife, absolutely devoted to her husband, and to make a vow that not one particular in which one can render assistance or help will one leave to the exertion of the World-Teacher when He comes. Very few Europeans have seen, but all Hindus know, how every devoted Hindu wife looks so far to all the details of domestic arrangements that the husband, who has come home weary of work, has only to use his hands in eating and his legs to walk to the ready-made bed where again awaits him the mute but intensely affectionate and soothing body-kneading process that lightens his fatigue and lulls him to a sweet and peaceful slumber.

So long as he is within the four walls of a house, she will so well cater for his comfort as to reduce to a minimum additional physical labour in serving himself. The ideal devotion of the true Hindu wife has become with Great Saints like Tukaram, Ramdas, Duaneshwar and others, the standard of comparison in respect of genuine spiritual devotion. When I stood in the Adyar shrine room before the transcendental beauty, dignity and intelligence of the Lord's face, as shown in the painted likeness, I could not help wondering how it did not stir up to its depths the fount of passionate devotion and matronly tenderness of the numerous ladies at Adyar to the perfect manhood of that glorious Figure which really represents the Godhead. With Tukaram's and Duaneshwar's simile in my memory, I wished I had been a woman, to more easily realise that ideal of devotion, and to confess the truth I did momentarily transform myself in imagination to enjoy the supreme happiness of looking at that glorious face, and lo! the heart met the heart with a complete mutual response, till I seemed to swell with love to the dimensions of the whole universe, inclusive of the subtlest planes. In respect of the endeavour to realize this ideal, women are better off than men, as love pervades the former in its nascent purity, but none should be abashed if sex notions sometimes intrude upon the imagination in picturing the ideal. In the presence of the Lord all dross must vanish and no bashfulness, no coyness, no coarse desire, no conventional modes and etiquettes can enter into and mar the truest and completest, because the most self-sacrificing, devotion to Purity Incarnate. No dirt can contaminate the native purity of the Sun's rays.

To such a pitch can devotion be carried, when once the heart is touched to reverent gratitude and affection for the Godhead or Deity, that the devotee rises to an ecstasy of joy and begins to dance in the true Radha fashion, the sound of music in the Bhajan welling up from within in beautifully refined notes, and tears flooding the eyes and choking the voice to allow temporarily of a conscious feeling of the

impact of two hearts, of desire and spiritual intuition, of Radha and Krishna, of the devotee and the Godhead. There is no shame in true devotional singing and dancing, but it must be remembered that the test of the truly devotional character of such musical dance, lies in the exquisite refinement and beauty and rhythm suddenly acquired by the voice, as the result of the most profound attachment to the Godhead. As Ramdas puts it the true disciple or the devotee must "Shame public shame" in the yearning for the spirit, and if a Tukaram could openly sing or dance in public temples, there is no reason why we should not do likewise, at least, in our private shrines or meditation rooms. For the benefit of my Deccanese brothers let me state here, that the fervour of devotion shown in the condition above depicted can be reached by an earnest member of the Star constantly reciting, loudly or slowly, according to circumstances, an *Abhang* like 'घेईं घेईं मासे वाच,' by Tukaram, who therein exhorts his speech, eyes, ears, and mind respectively to chant the name of Vithal, to see the face of Vithal, to fly to Vithal, to constantly sit at his feet and so on, and winds up the exhortation by an appeal to Vithal not to abandon the Jiva. The constant recital, for days together, of such a verse, in a spirit of true renunciation, has the effect of bringing the mind closer to the spirit and exciting a deep and abiding attachment to the Lord. I have, personally, found this process to also impart a richness to the tone in which the recital is carried on and a very charming, though weird, beauty of rhyme and rhythm to the recital. I can sing an *Abhang* in half a dozen different tunes, showing various permutations and combinations of letters and words beautifully expressive of the sentiment akin, very possibly, to that of the original composer, though I am unable to say how and whence the sound proceeds or rather "wells up"

as I feel it. At times, I think I can do it for ever, but for the annoyance I may cause by so doing to my neighbours less given to spiritual matters. I have actually demonstrated the fact before some of my theosophical and lay brothers in Bombay and would be very pleased to do it again to others. Imagine yourself to stand before the person of the Lord and charming Him, so to say, within the orbit of the vibrations of your love-song, altogether forgetting for the time being, the worries of this world. The success of the charm is not quite an easy matter for those who have not, unlike Tukaram, suffered from the buffets of the world and the arrows and slings of outrageous fortune, and yet kept a stiff upper lip and an erect head, not once showing the heels to the enemy. One must learn in a bitter school of experience to know that nothing in this world can help one, and that the only prop against ruin is the Godhead to whom one casually paid attention before, but who is now seen to be the only resort against dark oppressors. Not all egos can stand the strain of an awful fight against tremendous odds, such as force a soul to retire into the sanctuary of God, yet we can all so train our eyes, ears, speech and mind, as to be able to slowly but surely trace the path leading to the most exalted seat. Sing the glory of the Lord in *Bhajan* and also point it out to those who are not yet in the Order. Appeal to their weaknesses and in contrast with the perfection of the corresponding nature of the Lord, show them that the defect can be repaired by prayerful entreaty and homage to the Lord. Provided the time is suitable, any place can be utilised for addressing an appeal to him who does not know, and is in need of direction. Every opportunity must be taken to preach the infinite glory and goodness and power of the Star, and no better devotion is, and will be required by the Teacher of Gods and Men.

# The Value of Heaven

[The following sermon, which is the last of a series, was delivered by Dr. BESANT in the Church of St. Alban, Sydney.]

**B**EFORE going into the main object of my talk this evening, let me very briefly say to you, in case any of you may not understand, just two or three words about the constitution of man as we learn it in the Scriptures of the world, or as we often say in the Divine Wisdom. You will remember how St. Paul the Apostle, speaking of man, states that there is a natural body and also a spiritual body. In another passage, also, the Apostle speaks of man as three-fold in his constitution, as consisting of body, soul and spirit, taking the familiar classification. I may add that from some points of view the soul is regarded as consisting of two constituents, the emotions and the mind, and that is all really that I need say to you about the constitution of man to make that which I wish to speak about this evening intelligible.

Now the body of man drops away from him at what we call death, the immortal soul and the immortal spirit passes on into the higher worlds. Two of those are well within the reach of study for those who care to look carefully into the subject, and if they wish to do so, and can give the time and the thought, they can for themselves verify the details of those two worlds. The first of them is the one called by a very appropriate name in the Roman Catholic Church, the name of Purgatory. Sometimes by others it is called the intermediate state, and sometimes the world of emotions, because it is especially concerned with the working out of the emotions of our mortal physical life, and with those emotions that are more or less selfish in their character. I do not mean to use the word selfish in a

harsh sense at all, but the kind of emotion which is in its nature somewhat exacting, which always expects a return, feels dissatisfied or unsatisfied if a return is not made. And then you may pass on from that lower type of emotion to the higher types where love becomes unselfish, where it pours itself out asking for no return, and where in its highest form, that which we call devotion, it expresses itself by service to the object of its devotion, and seeks by service in this mortal world to show out the love which is really love in its divine aspect, the love that seeks to serve and bless, no matter whether return may come or not.

Then passing on, at a certain stage, into the heavenly world, we come to the world of purely unselfish emotions, emotions in which the mind is also concerned largely. We come to that higher part of the man's soul which finds its rest for a while in heaven, if rest may be used for a life which is full of activity and of the profoundest interest to man.

Now, in speaking to you about this, I would ask you, for the moment, if you do not mind, to think of me as of someone who has been to a foreign country and comes back to say something about it to those who are going to travel in it later on, but have not yet gone into—I was going to say—that far-off land, but really it is not far off. Think of me merely now as a traveller telling you what has been seen, what has been met, what has been experienced, telling you something of the occupations of that heaven world, of the conditions in which it exists, and above all of the great value which it has in the evolution of the human soul, the unfolding of the divine spirit in man. For many this

is not merely a matter only of the study of books, but of personal observation, and there is no more reason really to doubt the value of these observations than there is to doubt the value of the book of travels which you may read. You may never go to the country ; you may not be able to verify the information given, but it is interesting to hear the reports of any who have been to the country and brought back news of it. And that is really the way in which I want you to look at it this evening—to think of it as a world more real than this, more real because the denser matter in which we are clothed has been shaken off, so that it is two stages nearer the real.

Now these three worlds which I have mentioned, the physical, the intermediate, and the heaven world, these three worlds are the great field of human evolution during all its earlier stages, and far on to a high point of intellectual and emotional advance. Imagine, then, for a moment, that we are looking into that world and gazing on the activities that surround it. First we might very well be confused, so to speak, by crowds that we do not know, evidently employed in some activity, emotional or intellectual, according to the part in which we find ourselves. And the great key to those activities is this outer or earthly life. Here you are continually gathering emotional and mental experience ; that experience is exactly what we may call the food which a man is to assimilate in a higher world for the nourishment of his future growth. Just as the physical body is fed by food, just as that food would be useless if time were not given for its assimilation, just as we feed the various parts of the physical body and they grow and develop according as to whether the food is nutritious or not, so is the experience gathered in the life in the physical world. Wherever our emotions are exercised, there we gather emotional experience, and, as it were, lay it by, using it certainly after it has been gathered in this life, but only using it very, very partially, for we have not time in the continual exercise of emotion to work out all the possibilities

contained in each, and utilise it in the way which in a few moments I will mention.

Then, again, as far as the mind is concerned, we are constantly gathering mental experience. We study, we think, we accumulate knowledge, we make our thoughts, work upon that knowledge, and add to it something of our own, and I want to lay stress on that fact, because it so enormously influences the value of the heaven life. If your life there is poor in emotion and in thought, if you only gather very little experiences in those two great departments of human life, then the value of the heavenly life to you will be less as regards your evolution than if your emotional life is full and rich and noble, and if your mental life is exercised on great and high thoughts and aspirations.

You cannot, after you reach the heavenly world, gather more experience to assimilate. You are limited, as it were, to the experience that you gathered while you were in your mortal body and to some experience in the intermediate world, though not much. Man has been compared, as regards the soul, to a bird which feeds upon the fish in the water, which swoops down into the sea, finds there some food, and soars up again in order to eat and assimilate it. And it is a very accurate simile in many ways, because the heaven life is so long normally in comparison with the physical that the very idea of the bird swooping down to the water and of coming up again gives you a fairly accurate picture of the human life on earth. The natural home of the bird is in the air, not in the water ; your natural home is in the heavenly world and not in the earthly. When the great Apostle I have already quoted spoke once of that heaven world, he said " your citizenship is in heaven "—not will be, but is. You are really heaven-born ; it is your natural dwelling-place. You live there ; it is your home, and you only swoop down into this lower world from time to time to gather the food you are going to build into faculties, into powers, into capacities of the emotions and the mind. And that is why I said that the

richer your experience, the greater is that experience in the heaven world which has to be assimilated, and the length of the time among other things that you remain in the heaven world will depend upon the amount of experience that you have gathered. For you need the time for the full and complete assimilation.

Let us then take that for the moment as the relationship of heaven to earth—earth the place for the gathering of experience, heaven the place for the working up of that experience into faculty, power, capacity. And it is with these increased powers and capacities and faculties that you come back again to the world when you have assimilated everything that you had gathered before, and are born again into the world with the germ of all those greater faculties that you have created in the heaven world out of the experience of the past life.

Take that, then, as a theory of human life, if you will, and the bearing of that theory on your life now is enormous. Think for a moment of a day in this present world. Look back upon it, if you will, when the day is over and ask yourself how you have used your emotions during the past day. Have you permitted any of the lower emotions during the past day? Have you permitted any of the lower emotions, sometimes spoken of as passions, to dominate you? Have you wasted your time over them, or have you ruled and guided your emotions well? Have they inspired you to service, inspired you to help each person with whom you came into contact during the day? Have you utilised to the full the emotions that you have had, and have you also in addition to that active exercise allowed them to soar upward in aspiration, so that you may experience the finest fruit of the emotions, the aspirations to yet nobler, purer, grander, greater, love of God and man? And when you have glanced over the day in that way, you may begin to understand that during that day you have gathered very much more in the emotional field. If you have spent it well, then you will be able really to utilise it during the present

life. And then you might turn to your thoughts and put them through the same kind of examination. Have the thoughts been pure and noble, or have they been given altogether to the more trivial matters of life? And when you begin to study thus the result of thought, you will probably make a rule, which is a very wise one, that no day shall pass during which you do not read some great book, if it is only a few sentences of it, so that you may have some mental food gathered during that day.

Now, it is not a question of reading a large amount. Most people read too much and think too little on what they read. It is not the mere reading which is the valuable thing, it is what you add to your reading by the exercise of your own individual thinking. To rush over many pages and put them by is not any particular use. You may possibly by that become what, I think, Bacon called a full man. That is, you may have a good deal of second and third hand knowledge. But the value of the reading lies really in what you add to it by the exercise of your own mental power. And you will see presently why it is important that you should have a book on hand which really is valuable and stimulating to thought, and should read if it is only a quarter of a page daily so that in thinking over that, getting all out of it that you possibly can, you will have really utilised the thinking power in such fashion that it will have in it many seeds of thought, as it were, which will need time to grow and to expand.

And very, very important is it that you should include in your daily reading, if it is only a single phrase of some great Scripture of the world, think over it, memorise it if possible, for I know nothing better as a guard of the mind against any low or base or undesirable thought than to put into it in the morning some noble thought and have that thought as the guardian of your mind during the day, keeping out what is evil. For there is one thing you may always be sure about, and that is that you cannot think of two things at the same time. Now, one

of the very best ways of getting rid of thoughts of any lower kind—the unkind thought, the ungenerous thought, the revengeful thought—the best way to get rid of those is not to fight them, but to put something else in their place. You should starve them out, because that which you think of you strengthen, and to think of a wrong is to strengthen the power of that wrong thought over you.

Suppose, then, that you make that a rule in your life. It is a definite preparation for the heaven world, and as you do this day after day, week after week, year after year, you are accumulating a mass of mental experience, a mass really which in its totality is huge, and you carry that with you into the heavenly world. Not one of your jewels is lost in passing on into that world. You find them all there with you in the soul, and that is the material that you are going to utilise in building up the mind with which you will come back into the world.

Now take one or two special experiences, and you will see how much light this throws on human beings who are born perhaps with exceptional capacities for noble and beneficent work. How often it happens to every one of us that we wish we could realise our thoughts in this world. We want to serve our world, we want to help it, we want to leave it better than we found it when we came into it, and we feel we are weak before the sorrow and the trouble and the misery of the world, and we bewail, perhaps the fact that our incapacity does not permit us to do that. Do not bewail, for bewailing is useless, but set to work to gather the material for greater power when you return. And, if you will permit me, I will mention the name of a man who in England was known as a great philanthropist in the days of my childhood long ago, and that is the Earl of Shaftesbury. Here was a man born to high rank, born to wealth, born in a position where every social pleasure was within his reach, born so that he might have lived for pleasure ; he might have

lived an idle luxurious life, as many of that type do. But he was the man who became distinguished for his sympathy with the very poorest, by devoting his life, his thought, his wealth to the helping of the most depressed classes in the community. He was the man who helped to bring the women and the children out of the coal mines where they spent so much of their unfortunate lives ; who helped to bring about the factory legislation in England about which, you remember, Mrs. Browning sang that beautiful song, "The Cry of the Children." He was a man who was always going about trying to help the poor, and who found his happiness in that occupation. Looking back into the heaven life of such a man you will find him thinking, thinking of how he can help, thinking and planning as an architect might plan a building, and gradually drawing his plan which shall make him a helper of the helpless, a lifter up of the miserable. And through long centuries of heaven life he will be shaping out the power to help, turning every aspiration of the past into power, every wish of the past which failed, into strength and so gradually building up that noble humanitarian character with which he was born into the world again as one of the helpers of the poor. In the previous life he had tried and longed ; and every aspiration you have that you cannot carry out ; every longing that you feel to help the poor and the miserable, which your circumstances perhaps frustrate or your own weakness makes impossible, every such aspiration will meet you again in the heaven world, and you will turn your weakness into power, your capacity into strength.

And as one begins to realise this, one begins to create one's own heaven. One begins so to utilise thought and emotion as to ensure a large material when the great work of assimilation and creation of the future comes. And you are given time—time to realise everything you hope for, and to make the power to accomplish everything that you had longed to perform. And that may be looked upon as one of the great values of heaven,

that you must get ready for it now. If you spend your time without thought and without high emotion, then very poor and small will be the experience which will be at your disposal for changing into power and capacity. You must gather, by the exercise of emotion and of thought, that material which you will utilise in heaven. It is as though you were here gathering, say the spinning of thread that you needed for a robe, and the size of the robe that you can weave will depend on the quantity of the thread or yarn or silk that you gather for the weaving. Heaven is the weaving place of all that here you have gathered, and you may prepare to weave yourself a robe of glory and strength in heaven in which you will return to our world that is in such sore need of help, and be able, by that weaving, to become one of the helpers of the world of to-morrow.

And there is another great intellectual value in the kind of reading of which I have just spoken. The author's thought is expressed, however imperfectly, in the book he writes, and most authors would say to you: "I have not been able really to describe in my book the beauty of the thought as it comes to my mind." Now as you read a book with attention and think it over, you create, as it were, a magic thread between your mind and the mind of the writer of the book, and in the very reading of it down here you may gain more than that man has written, for you may come into contact with the living mind, and so you may be able to gain from that more than the words manage to express. But that is only a foretaste of the future. If you care to do so you can choose your company in the heaven world. The authors you have loved will be there, and you will be in their company. You may utilise your mental capacity here to come into touch with the greatest writers of this time or of other times in the past, in that study. The link of love will begin to link mind to mind, and when in the heaven world you begin thinking, you will find yourself, as it were, surrounded by those whom on earth you studied; you will

find yourself in the presence of those who on earth you may often have longed to contact, but may not have had the opportunity. And above all is that the truth if, in your reading and your study, you read and think of those who are the great Teachers of the world. If you think of those whose books have inspired you to the noblest emotions, have moved you to the deepest, to the sublimest thought, if you think, say, of the great Teachers of the past Whose words have come down to us, being placed on record perhaps by Their pupils, then you are weaving threads with Them, and when you pass into your heaven world They will be there to help and teach you; They will be there to guide and to illuminate you, and your heaven may be filled with the most splendid opportunities of learning from Those Whom you have loved and revered and looked upon as your Teachers in this world. To those of us who have realised that there are Superhuman Men, Who love the world so well that They remain near the world, in touch with the world rather than go on into realms of being where They could no longer work for the humanity to which They belong, those of us who believe in such Superhuman Men and know Them, and strive to follow and to serve Them—Them we shall meet in that heavenly world and be able to come into individual relationship with Those Whom we learnt to know and love while still on earth. Those Who have passed through what I was speaking of last Sunday, Who have reached the stage of the Liberated Spirit, Those are ever ready to welcome Their disciples, to illuminate their minds, to direct and strengthen their thought. I do not mean that you cannot know Them before you reach that world, but in that world inevitably you will meet and know Them, if you have loved and served Them here.

Is it any wonder, then, that I should speak of the value of heaven? It reacts when you understand it on the whole of your mortal life. Every day changes to you because of the recognition of that value. And those of you who perhaps

long for beauty, those of you who may have the artist feeling within them, but little faculty at first and little capacity or opportunity, perhaps, to enjoy great art, remember that the frustrations of earth find their satisfaction in the heaven world, for there is found all that is most splendid in music, in painting, in sculpture, in every form of art. If, therefore, you have any faculty in that direction do not neglect it, even if it is not that of a great artist. Cherish it, cultivate it, do the very best you can with it within the limitations of this life and the limitations of your circumstances, for in the heaven world all your hopes will be realised, all your aspirations will find fruition, and thus it is the world's great artists are built up. For they have worked, they have longed, they have made efforts in the past, and in the heaven world they have built those efforts into greater powers; they have utilised all they have done in previous lives, and made those powers greater until they have come to be the wonders of our world, when perhaps

in a young child like Mozart, without almost any teaching, the child of five or six would sit down and produce wonderful melodies. And that same Mozart in later time tried to describe how he heard the music of higher worlds, and the description seemed almost impossible down here, for he would hear say, a great sonata as a single mighty chord, and then returning to the earth world out of his trance, he wrote down in succession that which he heard in one splendid harmony of sound. And when we speak of genius, it is the fruitage of the heaven world. When we speak of any great mental or emotional achievement, it has been created in the world of thought before it was able to express itself in the world of action. It is that which is the value of our long stay in the heaven world. It is that which you can create for yourselves here in the germ; the seeds, the beginning, and then your heaven will be rich and splendid and full of possibilities that you will realise when you return again to earth.

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## Church Indifference

By DOROTHY MILLER

### III.—The Great "I Am"

**T**HE dualism of Man is so necessarily obvious that adverse criticism of this truth would be superfluous, and though the extreme materialist would deny subconscious revelation, yet the fact remains that, with increasing knowledge, there is a correspondingly increasing belief in a something relative to Man which cannot be interpreted as expressing material development alone.

The marvellous mechanicism of the human frame—the wonderfully conceived

balance of power controlled by intuitive conception and culminating in subliminal action—suggests not only the genius of a Master Mind but presents to the thoughtful seeker after truth a problem of surpassing interest, namely, the purpose of supra-conscious unfoldment.

Character-building, as generally understood, is so uninitiative that it becomes, in many cases, purely mechanical.

The child is taught precepts of morality concomitant with the recognised claims of civilisation, but the tendency to concentrate upon the material advantages

of ethical observances undermines the refining influence of benevolence.

The great "I AM" of Christ, so infinitely suggestive of immortality, and so definitely conclusive of personal realism, bespeaks not only the survival of the soul but also the survival of individuality, thereby accentuating the very grave responsibility accruing to all would-be expounders of the so-called accepted doctrines of our religious beliefs.

Errors of judgment, however, are so prone to resolve themselves into the misinterpretation of angles of perception, that the limitations of narrow-mindedness must necessarily retard spiritual growth, since limitation itself bespeaks restriction.

Man's need is twofold—physical and spiritual.

The physical needs of the body, the dwelling-place of the soul in this small cycle of eternity, are such that individual exertion must be exercised to satisfy them, but the spiritual needs of the soul, the very ego of existence, are too often ignored or pandered to by sect, synthesis, or Church catechism.

Yet Christ, the Master Spiritualist, the Master Scientist who braved the wrath of Man and fearlessly expounded views of

perfection, sought the truth, and in a Gethsemane of anguish dwelt upon the star of Right that 'neath its rays He might find immortality and nutriment for His soul.

"Work out your own salvation" is a precept of purpose and undreamed-of possibilities, and from out the silence of worlds of mystery, borne on the wings of divine Light, thoughts of hope and of that peace which passes understanding are engendered by that greater knowledge of the triumph of Calvary.

The time has come when all who recognise themselves to be other than atoms of mortality, all who would uplift humanity, all who would participate in glimpsing by faith an infinity of love and purity, must have the courage of their convictions, and demand not only for themselves but also for the entire race of mankind a true conception of immortality.

The motherhood of Nature is spiritual as well as material, and "as a man sows, so he will reap."

Let us, therefore, broadcast seeds of moral enlightenment. Let us rend the veil of ecclesiasticism, that we may glimpse the birth of a Christ-Soul, and, in understanding the soul-need, enable it to fulfil its supreme destiny.

(Concluded.)

## Books of the Month

### Mr. Shaw Desmond on Labour

By S. L. BENSUSAN

**A**LL thinking people are concerned deeply with the future of the Labour Party. It is attracting many of the world's biggest intelligences, there is in its general programme something that responds to the altruism of mankind. We realise that while certain of the inequalities of life are natural and inevitable, still more

are artificial and conventional; we know that neither the Conservative nor the Liberal has made the drastic reform of existing abuses a plank of his platform. Moreover, and this is a fact of supreme importance, the Labour Party stands for world-peace and is opposed to all policies of revenge. In these circumstances the party is safe to attract a majority of

generous minds, and it will make a special appeal to the young whose sense of injustice is readily stirred.

In spite of the excellent prospects that Labour enjoys, those who have come into contact, however lightly, with any one of its many organisations, are acutely aware that the party is a house divided against itself. There is no central policy round which all the constituent parties can revolve, there is no real unity of purpose, there are no leaders who command the affection or even the loyalty of all the rank and file. On the other hand, there are policies sharply divergent, there are leaders who do not lead and rankers who do not obey; there are young men with ideals and old men with excellent appointments; there are men who hate the law, men who advocate direct action, and sober folk who have a touch of shrewdness that disgusts the feather-brained. There are those who would reach the mind through the stomach, and others, a minority unhappily, who realise that gross materialism can satisfy neither body nor soul. Mr. Shaw Desmond has realised the dread significance of mixed motives and material ends, and through Messrs. Collins & Co. has published an explanation. He calls it, aptly enough, "Labour: the Giant with the Feet of Clay." He writes as one who is disillusioned and unashamed. Fourteen years of intimate association with the Labour Party have revealed, not only the limitations of those who direct its fortunes, but the clash of ideals that makes one section of the party hate every other section in such strenuous, whole-hearted fashion.

One of the most interesting points in connection with Mr. Desmond's book is that, perhaps unconsciously, it is a powerful plea for peace. The Great War did more than any other cause to materialise the Labour ideal, to make a religion of "ca' canny," of shorter hours, and of larger pay for less effort. It gave opportunity to those who, while lacking the courage to aim straight, aim at the destruction of our social system. It made the elderly minded among the Labour more conservative than before, and leaders

made the younger men, who find themselves shut out from place and power, more revolutionary, more careless of the means to the desired end. Direct action, the Third International, and many other new aspects of the struggle between capital and labour may be traced to the effect of the war upon certain types of mind.

Labour, within sight of success, is losing or has lost its ideals, and Mr. Desmond is frankly pessimistic about the position, for he has realised that neither a man nor a movement can live by bread alone. In the old days when the soap box was a platform and a street corner served as a public hall, when William Morris and Walter Crane were among the inspiring forces of the Labour movement, propaganda was blended with ideals. Mr. Desmond fears that the modest measure of success attending the movement has in truth rooted out the ideal element. He believes that democracy tends to become autocracy, that Nicholas Romanoff, one desperately sincere fanatic, has merely been replaced by Nicholas Lenin, equally fanatical, equally sincere. He fears for the "morale" of the worker because of the new principle of "ca' canny," which he describes as "organised shirking, the thing that is the dry-rot of modern labour," and he tells of one of Keir Hardie's stalwarts who said to him recently, "In the old days we used to think; now we vote instead." He believes that in the end the Labour machine will fall into very strong hands, with the result that "the dictatorship of the proletariat will be exercised by a small group of officials, as in Russia." He sees in the Labour movement the rapid development of the phases that wait upon human enterprise at all ages and in all lands—struggle, success, stagnation and decay. He says that the average working man votes for the Labour Party to-day because, as a brute fact he wants more money for less work. If this be the case, it is fair to remember that the labouring man is no worse than any other section of the community; at most we can say he is no better. A man is not necessarily an idealist because he has never had a fair chance in life. On a later page

Mr. Desmond appears to recognise this truth when he writes: "Demos, like his master, is neither black nor white, but is grey."

Another important point that is handled in these pages is the unification of unions, and here our author is blunt to the verge of brutality. "The Achilles heel of trades unionism," he tells us, "is that no official is going to yield his job except with life itself." Mr. Frank Hodges, at the Congress held in Brighton last year, declared that, industrially, the trade union movement is, for the most part, a mere grouping of close corporations with only the interest of the particular group at stake and at heart; as the British industrial movement develops the tendency becomes more and more marked.

Mr. Desmond is of opinion that when the war ended Labour had its chance and failed to scale the heights of opportunity. He is right here, but surely he is not surprised. Labour, in the mass, young and untrained, its eyes are turned to earth and not to heaven, and the long term of the war served to corrupt all save the incorruptible. Some thirty representatives of Labour who reached the House of Commons in the "landslide election" of 1906 would have been high above the average of their fellow men if they had not succumbed, almost without exception, to the social life and usage of the House of Commons. They had reached their goal and their chief desire was to remain there. I think that Mr. Desmond, though a clear and caustic critic, has overlooked the youthfulness of the movement, he forgets that there is nothing in the life of labour to make those who follow it better than the rest of the world.

I can't help feeling that these very human failings are serious only so far as they threaten the future of the party. Even though the foundations of the present Labour House be set on sand, the worst that can happen is that the house will collapse. In that event the builders will take

thought and seek more secure foundations. Mr. Desmond's best service is rendered when he calls attention to the existing weaknesses, to deplore them is unnecessary. They will right themselves, for the Labour movement is one of the great movements of the earth and cannot be destroyed by the errors of those in charge of it. At the same time it may be quite true, as he tells us, that no movement has ever been such a prey to sectarianism. One of the shrewdest statements in a book full of close observation and reasoned deduction is that many men and women in the Labour Party are nearer in temperament and feeling to some of their Liberal and Tory opponents than to one another. Even the failure of the "Triple Alliance" to function last year is set down to "the eternal squabbling of the sects," and there is, in this connection, a bold plea for education, a thought so sound that a little obscurity in phrasing may be overlooked. Here it is:—"The proletariat will not have to strike their fetters from off their limbs—when they are educated they will find that the fetters, which they themselves have made, will have fallen off themselves." He has no fear of "Direct Action" or of revolution, but he does not consider at length the possibilities that may result from reactionary government in this country.

Mr. Desmond is not without hopes for his party, but he feels that it has travelled along the wrong roads and must retrace its steps. The spiritual side of the movement must be developed, an appeal must be made to what is best in man. The giant unreformed and unrepentant may reach the high places of Power, but his clay feet will break under him. He will crash; a Democracy informed by the spirit will succeed.

Here is a thoughtful, serious book, handling with intimate knowledge a problem that concerns us all. I think every reader will find there is something worth learning to win from it.

## Practical Idealism

# Occupational Education

By M. M. BARKER

**T**HERE are occasions in one's life when some phrase or idea strikes home, is apprehended clearly, and whatever may happen afterwards, however it may be modified, criticised, reapplied or qualified, can never again be forgotten or ignored. Such an occasion it was when, many years before the war, I first heard Professor Patrick Geddes explain his "Valley Section theory," and the bearings on education which he deduced from it.

I imagine that his thesis, then new to me, a student, is now pretty widely known, and I do not propose to linger over it. Briefly, he pointed out how each of the fundamental occupations, whereby man lives, results in a social grouping and way of life, which evolves into a "society" with laws and customs—and, it may be, an entire system of morality: giving us in fact the fundamental ideas of the Science Sociale, worked out in the first place by Frederick Le Play and Demolins in France; and interpreted and enriched in this country by Geddes himself, by the late H. J. Herbertson, and many others. But, going beyond this, he suggested that these fundamental occupations, these bed-rock activities whereby all mankind derives its means of subsistence from Mother Earth, result in the possession of certain qualities, not only by the group, but by the individual: actually moulding his or her character and conduct. Thus he pointed out how the occupation of the miner (for jewels or gold, not the coal miner) is fraught with the spirit of chance and fosters the gambling instinct; how the care of living things resulted, among pastoral peoples, in the Idealisation of Life, with that tenderness, care and

wisdom which find complete expression in the Ideal of the Good Shepherd; while the contention so often heard that war has its seat "in the depths of human nature" is most certainly true of the hunting peoples, among whom the successful infliction of death, physical courage, and bodily vigour are essential to survival. It is not necessary to enlarge here upon this aspect. It belongs to the realm of human geography, and has found many and admirable exponents.

But if this thesis of Geddes be true: if the pursuit of selected occupations will help to inculcate, even partially, qualities which we desire, and which we can thus *select*, then it seems to me that it is one of the most important propositions ever made to the educational world; and his contention that we should give to our children "contact with those essential experiences which have moralised humanity" is the simplest common sense.

It is through the practice of these primitive occupations that mankind has struggled up to what civilization we now possess. Primitive man did all these things for himself. He mined for flints or jewels; used wood for his bows and haftings, his buildings, fire kindling and fire making; hunted for food and skins; tamed, in long time, the dog and horse to help him; gathered the fruits of the earth for food, and later cultivated them; caught fish, and made his dug-out canoe. We have heard much of the "recapitulation theory" in education; of how the child-mind is nearer than ours to that of primitive man; and working upon that theory our educationalists have hastened to supply the children with—books! "The Tree Dwellers," "The Cave Dwellers," "Child Man," etc., etc.; all

supposed to be specially acceptable to them. And they are! I am quite sure of the avidity with which children devour stories of primitive man, I have tried it. But primitive man did not have books! I use books in order to help the children, all the books I can get; but surely they ought to be *doing* things—working out, not reading about, the life of their early ancestors. One thing that primitive man certainly did not do was to read about *his* ancestors!

This question of the use of the study of primitive man and his occupations is matter for a paper by itself. The point now at issue is just this: If we have any faith in this theory of the ethics of the occupations, and also in the recapitulation theory, why do we, in educational practice, stop at the use of primitive man? Humanity has evolved; and from the savage ranging up and down the valley section on his own, being in turn miner, woodman, hunter, peasant and fisher, have been derived the hunting peoples like Red Indians and Assyrians; the agricultural peoples, like Egyptians and Chinese; the pastoral peoples as on the great steppes of Asia and the Hungarians; the seafaring Norsemen, and so on. They have each their own "morals" and social code. Can we really select, even to a limited extent, those qualities which they possess, and which we desire for our children? We can only test the efficacy of this by experiment; and not by the experiment of a few months or years even; but only by long continued and tested work. I once asked Geddes what was his ideal of a perfect education, to which he replied, "Efficiency at any given point of the valley section at any given moment." Consider this efficiency as including not only practical dealings with the earth, but understanding of the psalms of the Shepherds, the war-songs of the hunting Braves and the sagas of the Norsemen; knowledge and understanding of the Demeter of the corn and Pallas Athene of the olive; of the music of Apollo, of "the mournful mystery of the Bread and Wine," and also of those derived occupations which make up our

present complex tragedy and comedy of a civilisation—and then see where it leads us.

I have now some knowledge, extending over seven years, of such an experiment in occupational education. So far as it can be done within ten acres of ground the Priory School, King's Langley, provides an environment allowing for great variety of experience. I do not mean that we set out to invent, however, realistically, the conditions for all the occupations of the "Valley Section"; but that the ground is used as fully as may be in the manner natural to that district (West Herts), pre-eminently an agricultural and fruit-growing one. Some description has already been given of the School as a whole (see "A School Regional Survey," Jan., 1920); and of the manner in which the domestic occupations are shared by boys and girls and staff; and I quote it here only by way of example. Outdoor work falls chiefly into pastoral or agricultural variants. Goats, ponies, pigs, dogs, cats, poultry and bees all have to be fed, cleaned and tended. Besides gardening at all times, there are the seasoned rhythms of hay-making, cherry picking and the fruit and nut harvest—a formidable business in a good year such as this. There is the providing of firewood, with which quite tiny children can help; and there are such specialised jobs as looking after the acetylene gas plant, riddling cinders and stoking, and the fetching of grains and oats from the mill and many others. On the "Fisher" side we fail utterly, save for some pond-hunting in the canal!

Now it may fairly be argued that the qualities of primitive peoples are *not* ideal, and are not what we now want. This is to some extent quite obviously true; yet all have value in some respect. Can we not keep and improve upon the primitive characteristics without intensifying the primitive defects? In any case, shall we make any real progress if the children of our "intellectuals" are cut off from that earth-experience which has got us to where we are? We may hold it as desirable and just that the great poet, artist, musician, and statesman

should not be required even to make his bed or black his boots, far less to contribute in any way to the essential labour of the world ; his services to the gods and muses being such as to give him the right to such immunity. That may be so, but I do not think we know enough to say that he would not be even a better artist,

poet, or statesman if he had had some such experience as part of his education and at the right time : had passed, in fact, by some part of the long road trodden by humanity from the primitive master of all trades to the specialisation of labour on the world's valley slopes.

## Life and Letters

# Nicolas Roerich and his Work

By I. DE MANZIARLY

Beyond all the Russias exists one unforgettable Russia.

Beyond all love exists universal love.

Beyond all beauty exists one Beauty leading to the knowledge of the Cosmos.

**W**E mistrust the artist who talks about art, because too many of them are bad artists. We do not like theoretical creations (often they are devoid of inspiration) yet we dream of artists who would be mystics, and seers and prophets to help us, to explain to us the meaning of beauty. In Nicolas Roerich we have such an artist. His art comes first, it is great and beyond criticism. His art is a fact, an event, a revelation. All countries should have an exhibition of his paintings, because it is impossible to describe them.

He is a seer, and he paints his vision. Not in a queer ultra-modern subjective way, which is intelligible only to the creator : he paints what he sees, beautiful poesy, therefore beautiful truth ! He possesses a real kingdom of his own, and he shares it with humanity. It is as though he has the power to bring us into his dreams. We have beautiful dreams, but we cannot take our friends into them—he can. He has his own hues, his own images, his own beauty, and he objectivises (projects) his subjective world for us.

He looks upon his talent as a trust, a God-given mission. To the power of

artistic creation he adds a heart full of love, a conceiving wise mind and an activity which realises dreams.

Nicolas Roerich is a painter, and a poet, and a mystic, a practical mystic who does not only love, but acts too.

We cannot describe his paintings ; let us hope that the whole world will see them. But we can give you an idea of his poetical work.

The proceeds of his book—"Flowers of Boorya"—are sent to starving Russia. The contents of his book will feed hungry souls. The poetic world of Roerich is a mystical world ; some will not have access to it ; but such great artists as Andreew and Gorke did.

It is difficult to translate these poems, they are so simple. Every word is the simplest word, and not one stands there for the sake of an effect : they are so simple in order not to shut out the spiritual light which shines through them.

Four sections we find in the book :

I.—Sacred Signs.

II.—To the Blessed.

III.—To the Boy.

IV.—Directions to the Trapper entering the Wood.

"To Him" belongs to the first section.

## TO HIM.

After long search I found the solitary Sage—  
The Sage whom, thou knowest, it is so difficult  
To find here upon Earth.  
And having found him,  
I craved of him that he would show me my path  
And that, of his grace, he would accept my  
works.

But he, gazing long and fixedly upon me,  
Inquired of me what thing, of all, I held most  
dear.

I answered, "Beauty."

Then he: "Whatsoever is dearest,  
That must thou abandon!"

"Whose," asked I,

"Is that commandment?" "God's," he said.

"Then," quoth I,

"God's judgment be upon me!—never, never,  
Shall I abandon the Beautiful—

The Beautiful, which is the path to Him!"

That is Roerich's Gospel of Beauty.

"Find God through beauty." "Make  
the World beautiful." "Create beauty in  
yourselves." And rather will he disobey  
God's commands than the commands of  
Beauty.

"Love"—belongs to the second section.

"Smile to unintelligible speech, to  
apparently threatening sounds, because  
we do not know if the strangers do not  
speak about love in their own tongues.  
Many things we do not understand; are  
we sure that they do not hide love? And  
Roerich's heart says: "Credit them with  
love."

## LOVE.

Heigho! What a day!—Such hosts of people  
Thronging in upon us unexpectedly  
And bringing with them others,  
Utter strangers like themselves!  
Before they came

I had no chance of asking who they were;  
And the worst of it was that one and all con-  
versed

In tongues that were completely unintelligible.

And I, as I listened to their uncouth babel,

Smiled; for the speech of one

Was like the screaming of a mountain eagle;

Another's had the hissing of a serpent;

In some I caught the howl of wolves.

Anon the talk took on a hard glitter, as of metal;

It had a threatening sound,

As of the rattle of stones down mountain sides,

Or the pelting of hail,

Or the roaring of cataracts.

—Yet I smiled. How was it possible for me

To catch the meaning of what they said?

Possibly they were all repeating, each in his own  
language,

The word we hold so dear—

The word "Love!"

"Kill not" is the expression of the feeling  
of Unity, Buddhic unity: insects, birds,  
animals, and men are one—the life of all  
is precious. Do not except the man, do  
not think the rest does not matter, do we  
know where murder begins?

## KILL NOT?

The boy killed a beetle;

It was that he might know it the better.

He slew a bird;

It was that he might examine it the more  
closely.

A beast he slaughtered

For information's sake.

And then he asked: "May not one,

In quest of knowledge and well-being,

Kill also a man?

If it be permitted to kill

A bird or an animal,

Why not a human being too?"

The fourth section begins with a  
dedication:

"To the trapper entering the wood."

"If it is Roerich from Russia who gave it:

Take it!

If it is Allal-Ming-Shri-Tshvara from Tibet

who gave it:

Take it!"

Here, in this poem, we hear the call to  
action: the trapper with his strong net  
shall go to the nights where his prey  
waits for him.

"Trapper, know your path yourself—  
don't believe those who call, those who  
give information; you only, you alone,  
know your own catch. You will not be  
satisfied with the small spoil, nor dis-  
heartened by obstacles."

"I know you will not stop nor hesitate,  
nor lose your way"

"Finishing your hunt, repair your net,  
conceive a new catching. Do not be  
afraid, and do not frighten. Plan simply.  
Everything is simple. The beautifully  
thought is beautiful. All fear will be con-  
quered by your indomitable being."

"If the tired speaks against the hunt,  
do not listen: he weakens you, this one  
blinded by doubt. What will be his  
catch? What will he bring home?"

"The trapper is destined to his catch;  
do not listen to the hours of weariness. In  
these hours you are not the trapper, but  
the prey."

"If the first day of hunting you do

not find your booty, do not be worried—your booty is on the way to you.”

That is Roerich's Gospel of Action.

In the HERALD he spoke about his work—*cor ardens*; he has not yet spoken about his Master School of United Arts in New York.

Indeed, Roerich is the rare, rare artist we hoped for; the synthetic artist of the new united world; a rare and priceless artist, whose vision of beauty reflects itself in art, wisdom, love, and sacrifice.

## A Member's Diary

November 20th, 1922.

FROM MY GERMAN NOTE-BOOK—THE MUENCHENER KALENDER—SLAUGHTERHOUSE REFORM—A LOVER OF ANIMALS—BENEFICIARIES AND BENEFACTORS—NEW STAR ACTIVITIES.

AT a time when most people are thinking of home politics, and the old party conflict has been renewed with vigour, world issues tend to be overlooked. While Conservative and Liberal and Labour representatives shout defiance from the hustings, many people forget that Great Britain is a part of Europe and that Europe is part of a world that is fulfilling its destiny. Yet the problems that were with us before political passions blazed up are with us to-day, and their gravity is greater rather than less than it was a few months ago. For, when all has been said and something has been attempted by the politician, the crying need of the world is for peace, and there are in our midst to-day many forces that are making for war. To add to the complexities of the situation, the one force that makes for peace and sanity in the world is being weakened. The *intelligentsia*, whether of Russia, Germany, or Austria, desire no wars save the war that reason wages against militarism; they constitute, perhaps, the only real force upon which pacifism can rely, and they are being starved out of existence. The world as constituted to-day recognises little need for them. Culture of whatever kind is deemed an article of luxury, it suffices to suffer the medical profession because even big businesses must suffer without it. But in Central and Eastern Europe, at least, the professor is being crushed out of existence.

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IN Frankfort a few weeks ago I discussed with one of the city's leading men the state of the German scholars, the hard-working, studious professors, whose annual income to-day, represented in English pounds, would hardly reach double figures. He told me that there are associations in the leading cities to provide these men with cheap meals. At the ordinary restaurant of the working classes a meal costs (or cost at the time of writing, in October) one

hundred and fifty marks. At the clubs now established a *table d'hôte*, without meat, is served at thirty-five, but this sum (it was little more than a halfpenny in our currency then) is beyond the means of many; and one of the troubles of the organisers is that many scholars prefer to starve rather than to beg. The difficulty is met by sending out invitations requesting the pleasure of the company of such a one as guest of the club. For the further assistance of the submerged intellectuals, there are establishments where those who have to part with their possessions can have them honestly valued, free of charge. "Piece by piece men are breaking up their homes," said my informant; "all their saleable household effects are being sold. But the time will come when there is nothing more to sell. And then! The State would help if it could—does help in small ways now; but it is poorer than those who turn to it for help in their distress."

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TO make matters worse, the *intelligentsia* were among the most patriotic of Germans. They gave their gold and silver coins, their ornaments, their metal work. The stories one hears to-day recall the last hours of Carthage. When the end came, the men and women whose patriotism had been farthest removed from selfishness were worst off, but they do not appear to have made many complaints. They realised, more clearly than most, that war is fatal at once to humanity, civilisation and progress, that it encourages reaction, and as a class they set to work to aid the peace ideal. To the men who follow Ludendorff and Hindenburg, to the young students who tell you still that Germany was betrayed but never defeated, those who are not reactionary, opposed sound reason and balanced judgment. Some at least were an aid to the present Government; in a greatly weakened fashion they aid it still, so far as they are loyal

to the progressive cause, but they can do little public work. He is a happy man who by dint of working hours that would drive the manual labourer to revolt is able to earn sufficient to buy food and fuel. Clothing is well-nigh out of the question. One man who was telling me some of his difficulties said that parents must provide their children with exercise books. They cost ten pfennigs before the War; they were 50 marks when he spoke, they have risen since then. Newsprint is so dear that hundreds of papers have ceased to appear. Subscription to the *Frankfurter Zeitung*, seventy-five marks for the month of August, was four hundred marks for October! In peace times it was three marks monthly.

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I FOUND myself in a small town on the Rhine, and visited two of the *intelligentsia*. The husband is a Master of Arts and Doctor of Medicine, the wife is a Doctor of Civil Law. Before the War they had an income running into four figures, chiefly from Government securities. There was also a business in Russia from which further income was derived, but the Bolshevists have blotted it out. The total private income of the two has fallen to about twelve shillings a week in English money, there is no work for the wife in a small town, and the husband, who is a clever doctor, has his reception room full from morning till night. Fourteen hours do not make an exceptionally long day for him, but the proceeds are so small that they scarcely avail with the aid of the private means to maintain a very modest flat and support an old family servant who looks after the two babies. Yet the doctor did not complain. He said that the air was exceptionally good for the children and that, if fees were low, people were poor. In English money he could get a fee of twopence-halfpenny from an ordinary patient, but many of his clients were members of one of the unions and paid greatly reduced fees, and only paid twice a year. He admitted that, so far as material things are concerned, the workman earning his hundred marks an hour by the sweat of his brow, and with no appearances to keep up, was better off than the professional man. It has been said by the Jewish sages that without human frailty there could have been no Divine Mercy. So one may say that without misfortune the fine flower of courage could never grow to full beauty.

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CONTRASTED with the work of the section of the *intelligentsia*, that is republican in sympathy and pacifist by conviction, we must set a world of discontented men who can bring no philosophy to serve as an anodyne to their very real sufferings. The ex-soldier and sailor, the militant section of the professional class, these men are working to inflame the rising generation against the German Republic and against the peace of Europe. All manner of

leagues spring up throughout Germany: to-day young men drill and march and prepare themselves for something, they know not what. The Government are not strong enough to suppress them—they can only temporise. Any additional pressure from France adds thousands to the ranks of the malcontents, each fresh decline in the value of the mark strengthens their grievance. Because Dr. Ranthenau was trying to deal honestly with the country's conquerors he was denounced and murdered; all who seek to follow in his footsteps are doomed to suffer. There are, in Germany, all the elements of a reactionary revolution: they are, like the chemicals in the laboratory, only waiting the addition of some fresh element to coalesce. The conclusion is that all who have the interests of world-peace at heart must do what they can to strengthen those who, in their modest way and in circumstances eminently discouraging, are fighting the real battle of civilisation. If we will stretch out a helping hand, if we will think in our comparative ease of the stress and turmoil of the lives of others, the seeds of assistance will fall on fruitful soil. The times impose a certain duty upon every thinking man and woman. Each should endeavour to bring aid to the forces of intelligence, each should endeavour to bring a convert to the cause of peace. Powerless as we may be individually, collectively we are a force that matters. We can help to mould the future if we will, but if we refuse to take our opportunity and leave the future to be shaped by other forces, we must not grumble if the ultimate shape is not to our liking.

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IN the London *Evening News*, "The Londoner," whose pen is one of the most perfect in journalism to-day, writes the following, which, space permitting, I will quote in full. Nor is any comment of mine necessary.

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ONE of my good friends has travelled into Germany and come home again, bringing for me, as a gift from foreign parts, the Muenchener Kalender for the year of grace 1923."

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I NEVER thought to see a Muenchener Kalender again. You know the Muenchener Kalender? It is a calendar, an almanac in the shape of a long and thin book, some seven by fourteen inches. Every year a bale of those almanacs came to London: this was a jolly looking calendar, this one that had the Little Monk of Munich on the cover. It was a German thing of the old sort; it seemed to belong to that older and kindlier Germany which was content to eat its sausage and drink its beer, which made ponderous philosophies and merry tales of Shockheaded Peter."

"THERE was once, I suppose, a Germany like that, or at least it seemed like that : a good sort of country as countries go ; a Germany in which Germans might live happily enough—a Germany that might have been good neighbour to other lands and prosperous behind its shop-counter. Alas! that ever it changed its old philosophies for that windy stuff about World-might and the German Destiny, that ever it should have forgotten the moral of the Grimm's fairy tale."

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"YOU will remember that, in the Grimm fairy tale, the ogre, however ogreish it might be, would always come to disaster in the end. He might set his baited trap for the babes, but the babes would have the better of the greedy ogre before the tale should be told. The great ruminating German mind should have taken warning at that before the German dressed himself up to be an ogre : Grimm's book was a safer guide than the book of the new philosophy of the crazy man whose name sounds like a sneeze. The old books were more wholesome. When I was a child I had an Æsop's Fable Book with pictures by an old-fashioned German artist. There was a delightful picture of the dog who dropped his piece of meat to snap at a shadow. Why did the artist's countrymen not heed that picture ? It might have saved them from dropping the old Germany to bite at the shadow of World Dominion."

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"THIS Muenchener Kalender comes to me like a message from the dead. It is tricked out in its old German fashion, but its fashion is of grave-clothes ; there is no more any old Germany. The sin of that war has tainted all things. It has taken the homely flavour from the fairy tales of the Brothers Grimm. The book of Shockheaded Peter is a German book : our enemies were Germans. Once upon a time we read these things, these foreign things, as children eat the icecream of the Italian or as we drink the wine of France."

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"IT will never be so again. I do not think that Herr Otto Hupp, who draws the fantastic shields of arms, the crested helmets and their fluttering mantles for the Muenchener Kalender, ever took helm and shield to fight against us in battle. He has been drawing such things for so many years : he must be old and spectaclled : the great German adventure brought much woe to the Hupps and their harmless like. His Kalender, that cost a mark before the War, is now priced at twelve marks, which the paring of a halfpenny : these must be hard times with Herr Otto Hupp. But I doubt that I shall ever buy another Kalender."

"THIS poor Hupp has done his best. But either his hand loses its cunning or else my taste for his art is gone. His ramping lions do not ramp so furiously : his dragon of Drachenfels is not fierce as were his dragons of old time ; this one has a look of the ex-Kaiser, a dragon whom Saint George's little page could wallop."

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"I HAVE even lost my pleasure in spelling out Herr Hupp's notes on the ancestral glories that belong to his coats of arms. Once upon a time, if I had read that the ' Welsers were an old Augsburgish Patrician race that, while already in the thirteenth century conspicuous with Bartholomaeus Welser, whom the Augsburg records for 1318 and 1330 as Buergermeister of Augsburg name, the trustworthy Family pedigree begins,' I should have smiled to see a language thus tangling itself into knots. But now there seems nothing kindly comic in that unfriendly tongue : German gingerbread has a bitterness with its ginger. It is not my fault, nor, I think, the fault of Herr Hupp, whose advice was not sought in 1914. But there it is."

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## WHY IS SLAUGHTER-HOUSE REFORM NECESSARY ?

Because : 1. Between 30,000 and 40,000 animals are killed every day in this country by methods which involve totally unnecessary suffering and distress.

2. The pole-axe is used for bullocks and large animals, the knife for small animals. The pole-axe is undesirable as an instrument of stunning, because with it the slaughterman will often strike the animal in the wrong place, and many blows are frequently struck before the animal is brought down. In the hands of the inexperienced, the heartless, and the careless, the use of the pole-axe is the cause of terrible cruelty. A Leeds butcher recently wrote to the *Yorkshire Evening Post* (May 1922) that " it often happens " that a beast is struck more than once with a pole-axe. This is especially the case with beasts with hard heads. Another well-known butcher has stated that he has seen a professional slaughterman hit a bullock as many as twelve or thirteen times before it was properly stunned ; also that he has seen bullocks so hit go absolutely mad, foaming at the mouth and bellowing with pain. Smaller animals, such as pigs, calves, and sheep are killed with a knife. In large factories pigs are killed by being hung up on a revolving wheel, stuck and left to bleed to death. Calves are generally left to bleed to death. Sheep are placed on a bench and killed with a knife.

3. There are no schools for slaughtermen. Boys and unskilled men learning the trade practise on live animals. No one should be allowed to kill animals for food without

systematic practice on dummies, and a competent slaughterman should be required to hold a licence showing his fitness for the work.

4. By using a mechanically-operated Humane Killer a vast amount of animal suffering can be prevented. Many butchers in this country have adopted it with entirely satisfactory results. Why not every butcher? The Ministry of Health has issued model by-laws for slaughter-houses to be adopted by local authorities. Clause 9B of these bye-laws enforces the use of a mechanically-operated Humane Killer. Several towns have already adopted this clause—notably Portsmouth, Plymouth, Brighton, Eastbourne, Southampton, Weston-super-Mare, Winchester, etc. Why not every town? Why not the whole country? Prejudice and belief in old-fashioned methods of killing are difficult to break down, but it has been proved again and again that humane killing does not deteriorate the meat and that the use of a bullet-firing instrument is perfectly safe in a slaughter-house provided reasonable care is taken.

5. The meat-buying public can greatly help this cause by insisting that the meat they purchase is derived from animals killed by humane methods. Certain opponents of reform in the meat trade have stated that this is no matter for the public to decide, but solely one for the trade. We differ entirely. Purchasers of meat, like purchasers of other products, can rightly insist on obtaining a certain *quality*. Meat derived from animals which have suffered pain and anguish is a danger to public health.

6. The time has come when this reform should no longer be a matter of local and piecemeal legislation, which gives opponents the opportunity of demanding freedom from restraint which is not universally applied. *A short Parliamentary measure, making humane killing obligatory throughout the country, should be passed without delay.*

7. Real and effective reform will necessitate the complete abolition of the private slaughter-houses of England, and the institution of humanely-conducted sanitary public abattoirs. Such abattoirs exist on the Continent (the model abattoir at Stockholm is an example of what can be done), and not only ensure the humane killing of animals, but raise the social standard of the slaughtermen by giving them efficient appliances and sanitary conditions under which to work. The best Continental abattoirs have not only a reliable system of meat inspection and control from the sanitary point of view, but they have baths, changing rooms, and opportunities for recreation and games for the workers employed.

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**E**XCEEDINGLY interesting is the letter which comes to me from a member of the Shri Krishna Lodge, Limlidi, Kathiawar, in North-Western India. "It is," writes my correspondent, "with some diffidence that I

write this letter, ever fearful that my motives may savour of self-advertisement; yet I am only anxious that my methods, if followed, should be of service to those poor dumb creatures I love—the animals."

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**P**ERHAPS you know that in Kathiawar, the home of Jains, no creature is killed, but they are congregated at certain places called Pinjra-Pohls, and fed and looked after to some extent.

"Far be it from me to disparage the efforts of these Directors of Pinjra-Pohls, but, naturally, they are overcrowded at times, and naturally there is a good deal of unnecessary suffering.

"Now I wish to tell you what I have done in this matter and the benefits that have accrued to the animals and society in general."

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**I**HAVE taken four or five of these animals, and a servant, a man who dresses them twice a day under my supervision.

"Through experimenting—a labour of love for sick animals to alleviate their misery, not giving misery to healthy ones as does the wretched vivisector—I have found a herbal cure for almost incurable ulcers, and as regards *cancer* of the horn, after many trials—about 20 animals have passed through my hands—I have reached this stage: I have checked the cancer—I, a mere novice, who knows nothing of medicine, and was only moved by compassion.

"I have a cow with me who was in the last stages of disease six months ago. She is still with me, eats well, and has given birth to a cow-calf, who is nearly two months old."

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**H**OW do I feed them?—for I am not a person of great means. I economise in some way or other, buy grass in bulk and get damaged cotton-seed cheaply; and somehow help always comes when the will is sincere.

"By looking after these poor creatures who have spent their lives in Man's service, we alleviate their pain without destroying their life, which is dear to man and animal alike: and we discover many remedies which we try in desperation, remedies which otherwise could not be tried.

"In houses at home, in the stables, one or two of these old animals, kept clean and fed, would surely, by their wordless blessings, protect those that had fed them from an evil fate.

"If every person who could afford it would buy some of the old cab-horses and keep them as pensioners, as I keep my little bunch of old cows, would not the scandal be a thing of the past? One can always do such a lot; but why, why is the will lacking?"

"My pensioners have brought me nothing but happiness. For a year it was some little burden, but afterwards, in so many ways, God made it up to me: treasure in His House accumulates, and I am fortified by the blessings of the dumb creatures I have tried to succour.

"God give us all wisdom to help these our younger brethren. This is my prayer."

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THE following verses, by S. E. Kiser, appeared recently in the *New York American*—an American daily of enormous circulation:

The greatest benefactor perhaps will come some day  
To charm the most disturbing of all our ills  
away;  
He may be large or little; he may be young or old;  
But he will give us something worth more than  
bags of gold.

The wars may all be ended before he shall  
appear;  
The things that cost us dearly no longer may be  
dear;  
And men may mock and hiss him, or gladly  
spread his fame,  
And here and there a mother may give her child  
his name.

He will not build asylums; he will not cure  
disease;  
He will not call the navies from all the seven  
seas;  
He may not waste his efforts in hunting low and  
high  
For means to make the country unquestionably  
dry.

There may be no processions, no blaring bands to  
play  
When he comes benefacting in his peculiar way;  
His efforts may be hampered, his aims mis-  
understood,  
But what he does will surely be for the common  
good.

The greatest benefactor is yet to benefit;  
He may be long in coming; he may be slow to  
act,  
But soon or late somebody will teach us to be  
glad  
By getting rid of troubles that we have never  
had.

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OWING to the very great success of the Mystery Drama League's activities at Bournemouth, Cardiff Convention and previously in the colonies, Mrs. Campbell

Chappell will visit any lodge and explain her methods of training actors, and producing symbolical plays simply and inexpensively. It is seen to be very fine propaganda work, and when properly organised covers the whole field of the Fellowship of Arts. It is on a different basis from the Arts League of Service, because no one is paid, no one is professional, and definite Theosophical and STAR ideas are portrayed, also Astrological. Mrs. Chappell was one of the original members of the Orpheus Art Circle in the early days of Blavatsky Lodge, and has been working on these lines ever since.

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THE Preventorium d'Arbonne (near Biarritz) is a home for poor children—more particularly for those of the devastated regions of France. There are at present thirty girls of different ages.

The Preventorium is specially organised for sun cures, under the supervision of trained nurses and two doctors. The children live in little wooden huts, composed of well aired dormitories, an isolation hut, gymnasium, recreation rooms and bath rooms. There are fields, woods, and a big farm with thirteen cows, and a large kitchen garden. The children live out of doors when fine, and have out-of-door classes, and classes for domestic economy. A lady writes from Arbonne: "The results already obtained for the children are astounding. A little girl from the Pas-de-Calais has put on sixteen pounds in two months. They are very happy in this beautiful place, and the gymnastics and sun cures have worked wonders. We have only 30 children up till now, but we have room for 80, and it is only a question of money which prevents us having more children at present.

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A NEW STAR activity has been started in Paris this summer. A small group of workers have begun to write Theosophical books in Braille, with the new method invented by M. Guérin. The new method enables one to print as many copies as one likes of the same page of Braille, without having to write it again. Further particulars, if wanted, can be had in applying to Mlle. P. Mallet,  
Vareneville, s.m., Seine Infre.,  
France.

The books will be corrected, plastered, heated, printed and bound at the STAR Headquarters, Square Rapp.

Hardly any Theosophical books existed in Braille, and we have been glad to receive a great many answers from French libraries all over France, stating that they are not only willing but eager to receive the T. S. books which are constantly being asked for. PERIX.

## From our Paris Correspondent

L'ORDRE de l'Etoile d'Orient a repris ses activités depuis le 20 Octobre. La première réunion a été consacré à la réception de Mme. de Manziarly de retour des Indes. Le programme du mois de Novembre annonce comme très intéressant et très chargé, le 12 grand concert gratuit avec le concours de Mlle. Lucienne Bréval. L'éloge de cette grande artiste n'est plus à faire, qui ne se souvient de ses créations admirables à l'Opéra de Paris, en particulier celle du rôle de Kundry dans Parsifal. Mr. Alexander L. Steinert, jeune compositeur Américain prêtera également son concours au concert, se faisant entendre dans ses œuvres et dans le 5e sonata de Scriabine, celle de "Poème de l'Extase." Mrs. Maugham fera entendre la "Kantele" dans des morceaux semblant inspirés directement de la nature. Cet instrument si rare, presque totalement inconnu en France et la musique si étrangement remarquable interprétée par Mrs. Maugham, offre un intérêt tout particulier pour les compositeurs et l'élite musicale de Paris.

Le 20 Novembre la série des *Conférences d'Amitié Internationale*, ouvrira la saison par une Conférence sur *Haiti l'Ensoleillée*, celle que Michelet appelait "la petite France noire des Antilles." La Conférence sera faite par un haïtien Mr. Louis Morfeau, de le Sté. des Gens de Lettres de France. Mr. Louis Morfeau, dont l'oncle, grand ami de Jean Richepin, fut célébré dans tout le quartier latin littéraire, est lui-même fort connu à Paris et très populaire dans le quartier Montparnasse ou il tient ses assises littéraires au café, dit, du "Caméliion"! Lorsqu'il y parle la salle est comble et l'on refuse du monde.

Le 27 Novembre, il y aura une grande Réunion publique pour la Société des Nations.

LA Revue Scientifique du 23 Septembre, publie un long article de M. Négris docteur honoraire de l'Université d'Athènes, prouvant la réalité de l'existence du continent de l'Atlantide.

MR. H. Bergson, président de la Commission a exposé à une des dernières séances de la Sté. des Nations qui fut tenue cet automne à Genève, qu'un acte de solidarité internationale devait être conclu en faveur des travailleurs intellectuels. La Commission a envisagé la co-opération en matière de recherches scientifiques par l'institution d'une caisse de crédits et de prêts, et la création de bibliothèques complètes de documentation avec dépôt obligatoires de livres et de revues. Pour la France, le gouvernement serait

disposé à mettre à la disposition de la Sté. des Nations le château de Vincennes. L'attention de la Commission s'est portée sur la question de la propriété intellectuelle et des droits des inventeurs. En termination exposé, Mr. Bergson a conclu qu'en rapprochant les travailleurs intellectuels, ou contribuerait à établir plus de fraternité entre les nations.

EN France pendant ce dernier trimestre, nous pouvons signaler une campagne en faveur des nègres, et de leur droit à l'admission au grade d'officier. Le journal *L'Œuvre* s'est fait en particulier l'apôtre de cette cause.

Signalons à ce propos la présence à Paris de Mr. Roland Hayes, qui s'est fait entendre le dimanche 5 Novembre au concert Colonne, non seulement dans des chants populaires de son pays, mais même dans l'air de Sémélé de Haendel, le chant du concours des Maîtres Chanteurs et les études latines de Raynaldo Hahn. C'est la première fois que l'on a vu un chanteur nègre sur l'affiche d'un concert classique!

ON peut continuer à mesurer le progrès des idées psychiques, occultes et théosophiques, par les attaques auxquelles ces idées sont sujettes dans les milieux catholiques. Signalons le geste bien significatif du Cardinal Dubois, le samedi 4 Novembre, à l'Institut Catholique, qui a fait prêter serment officiellement à tous ses professeurs, contre les tendances modernistes et théosophiques.

PLUSIEURS journaux de la grande presse (*le Petit Parisien*, *L'Œuvre*, etc.), ont cité avec intérêt les expériences des "Sourciers," chercheurs de sources et de mines, qui arrivent maintenant à déterminer la profondeur, l'espèce et l'étendue des cours d'eaux, ou des gisements.

L'ACADÉMIE de médecine, le Directeur de l'Observatoire du Mont Blanc, assisté de deux médecins, affirme avoir vérifié que l'état sanitaire et l'évolution des maladies et de la flore microbienne, sont fortement influencés par les météores et les taches du soleil. Certains symptômes de maladie, sans aucune variation appréciable des lésions varient avec ces influences. Le phénomène a été observé sur des statistiques importantes. Il semble établi que l'apparition des taches du soleil coïncide avec des accidents *plus graves et plus fréquents* au cours de certaines maladies.

## From our Indian Correspondent

**A**N Indian budget of news in the **HERALD OF THE STAR** is a very excellent idea. It will not only keep the members of the Order all over the world in touch with the various phases of Star activity in India, but provide a lighter and a topical side to the magazine, if "snappy tit-bits of all sorts"—to quote the instructions from the editorial office—are any indication of the nature of these contributions. Further, written as it is in Adyar, the centre of the stupendous activities of our great Protector Dr. Annie Besant, it is bound to give a glimpse of the very busy and vigorous life that she is leading.

One cannot forget to mention the birthday celebrations of our Protector that took place at Adyar on the 1st of this month. The celebrations began quite early, at 7 a.m.—it may seem impossible to English readers—in the big Headquarters Hall. The Star and the residents garlanded her, and the latter presented her with an address, expressing complete confidence, deep devotion and unswerving loyalty to her, as efforts are being made in certain quarters to question her leadership at the present time. She gave a beautiful reply.

Later came a charming function at the National High School, where it was pleasant to see her surrounded by "sons, grandsons and great-grandsons." She looked supremely happy showered as she was here by unbounded and unalloyed love. Other functions were a public meeting in the Gokhale Hall to congratulate her, a variety entertainment by the National High School and a musical entertainment by the residents of Adyar. No one can say that the devotion and love showered upon her has diminished or is undeserved. She is greater than most of us have any conception of. May she live long to guide and "protect" us.

Dr. Besant gave a tea-party on the afternoon of October 1st in honour of Dr. S. Subramania Iyer, whose birthday coincides with hers. It was heartening to see the unwaned vigour of the grand old man. Although he is eighty years of age, his mind is as keen as ever.

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**T**HE Star work in India is progressing satisfactorily. Conferences are held in all parts of the country, lectures are delivered, and the Message is being spread far and wide. Useful practical work, in the direction of jail reform, social reform, education, etc., has been taken up by many groups. The membership is slowly increasing; there are 2,000 now, but it is uphill work due to the

unsettled political condition, which is made worse by the irresponsible pronouncements of English Cabinet Ministers.

*The Brothers of the Star*, the Indian national monthly magazine, has started a new volume with the October number in a much better garb, and if one may judge of the matter from the first number, it promises to be very instructive and useful. The Editor, Mr. V. C. Patwardhan, M.A., LL.B. (Cantab.), has to be heartily congratulated.

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**O**N October 2nd, Adyar saw the opening function of what might be called a Theosophical University, though its real name is Brahma-vidyashrama, or place of universal knowledge. It is intended as an international centre of culture, as well as a place of instruction and research, where the light of theosophy will be shed on the various phases of human knowledge. The life and soul of the Ashrama is Mr. James H. Cousins, the Irish poet, while the inspirers are Dr. Besant and our Head Krishnaji. A very attractive course of lectures have been arranged, and the course is to last from October to March, the coolest part of the year, so that Members from Western countries may be able to take advantage of the opportunity. Six opening lectures were delivered by Dr. Besant on Mysticism, Religion, Philosophy, Art, Science, and Social Relationships, and they were masterly introductions. The lecture on mysticism was perhaps the best, but all of them showed the universality of her genius, the brilliance of her intellect, the breadth of her sympathies and the lucidity of her exposition. Our Head was very keen on starting such an institution, and he will be pleased to see the beginnings, at least, of his dream.

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**D**R. BESANT'S proposal to create conventions of the Legislatures to be elected in India next year, with a mandate to frame a constitution for India, and to bring them before the Houses of Parliament as the demand of India, has met with a considerable amount of support. She is of opinion that advantage should be taken of the present lull in the activities of the non-co-operators to bring together all such workers in the country's cause as are desirous of getting the problem of Home Rule solved without any violence, on the side of India at least. India is likely to play a great part in the work of the World-Teacher

when He comes, and it is necessary that India should be a self-governing country if the work of the World-Teacher is not to be hampered.

There will be a conference in January next at Delhi to draw up a basis of the propaganda among the electorates that will have to be carried on before the elections take place. All success to it if it hastens the Coming.

**D**R. RABINDRANATH TAGORE was in Madras recently, and he gave two most illuminating lectures in aid of his international University, called Vishwabharati. He came to Adyar to call on Dr. Besant and had tea with her. The idea of internationalism is fast gaining ground, and it is a good augury for the near coming of the World-Teacher.

## Letters to the Editor

### FROM OUR READERS—TO OUR READERS.

*To the Editor of the HERALD OF THE STAR.*

**S**IR,—Being a northern member of the Order of the Star in the East and an enthusiastic reader of the HERALD OF THE STAR from its inception, I happened during the first week of last month to pay a visit to London.

You may imagine my surprise and gratification on seeing paraded beside the pavement of a thoroughfare so populous as Regent Street a large hand-pushed truck (belonging to the Parading Publicity Company) loaded with copies of the HERALD OF THE STAR and ablaze with the most telling coloured posters and handbills advertising the Order and its official magazine.

I know you will not resent my wish to express to you my real appreciation of the efforts which you are making to spread the principles and ideals of the Order, which mean so much to me and might mean so much to all.

Yours, etc.,

"CONSTANT READER."

*To the Editor of the HERALD OF THE STAR.*

SIR,—As a recent reader of your magazine I hardly feel myself entitled to trespass on your valuable space.

I happened recently to be talking with a number of Star members, our conversation turning on the HERALD OF THE STAR.

I was amazed at learning that the magazine was not receiving the full support of every member of the Order.

But why? Not only does it provide first-rate reading material to all who are inclined to be interested in the progressive movements of the times, but what more wonderful medium could be imagined through which members may express themselves (even through your ever-open correspondence columns), freely exchange ideas, and meet upon the common ground of print some of the most able writers of many countries?

The magazine being such a joy to myself, I find it difficult to conceive how it can be otherwise to all who truly believe in the principles of the Order. It is, I suppose, not very valuable to you if I offer my very best wishes for your ultimate success.

Yours, etc.,

CATHERINE P. PALMER.

*To the Editor of the HERALD OF THE STAR.*

SIR,—I should like to express my appreciation of the HERALD OF THE STAR.

A friend lent me a copy some months ago, and I was so interested that I am now a regular reader.

I know of no other organ which so consistently opens its pages to the expression of the ideal and is so broadly tolerant in its point of view. Looking through the issues of the last few months, I am especially struck by the variety and cogency of the subjects treated and the humane and philosophical handling they have received.

If only all social reformers were inspired by this spirit!

Yours, etc.,

Hampstead.

MARGOT BAINES.

### SLAUGHTER-HOUSE REFORM.

*To the Editor of the HERALD OF THE STAR.*

SIR,—In answer to Mrs. Yeoman's letter in the October HERALD OF THE STAR regarding my article "Shadowland" (July issue), France was not mentioned as one of the pioneer countries in the use of humane slaughter; Sweden, Denmark, Switzerland, Holland, Germany were.

In the Report of the Admiralty Committee, 1904, we read the following: ". . . all animals without exception shall be stunned or otherwise rendered unconscious before blood is drawn; this is actually the law in Denmark, Switzerland, and some parts of Germany."

Mr. John Galsworthy in his series of articles on this subject in the *Daily Mail* (1912), says

that "our methods are behind those of nearly every Continental country, and vastly behind those of Denmark, Switzerland and Germany."

Miss Lind-af-Hageby, whose knowledge is that of personal experience, speaks of the "excellent conditions in Sweden, where animals are killed in public abattoirs by properly licensed and experienced men," and in addition to humane and cleanly killing of animals, she tells us "the best Continental abattoirs have not only a reliable system of meat inspection and control from a sanitary point of view, but they have baths, changing rooms, restaurants, rooms for games and recreation for the workers, thus raising the social standard of slaughtermen and making their trade less inhuman and offensive."

According to Mr. Christopher Cash, B.A., who has spent many years investigating the subject of humane slaughter, it "was in 1893 that the Government of Switzerland passed an enactment forbidding butchers to kill without rendering their animals insensible"—and in Switzerland and Denmark even the sheep (often excluded from "humane" mercies) must be so stunned.

Again, Mr. Cash, in his foreword to "Humane Slaughtering," by H. Heiss, says: "In Germany the question of humane slaughtering has been studied with intelligent interest—we might almost say, with enthusiasm. Large sums of money have been offered as prizes for the most humane slaughtering apparatus; the stunning of cattle, which is the essence of humane slaughtering, has in many places been made compulsory by law."

Herr Heiss himself tells us that over the entrance to one of the German abattoirs are inscribed these words:

"Thine is a task of blood, discharge that task  
With mercy, let thy victim know  
No pain, but let the sudden blow  
Bring death, such death as thou thyself wouldst  
ask."

The Admiralty Committee of 1904 in their recommendation of the abolition of private slaughter-houses in favour of public abattoirs, state: "This system is prescribed by law in several Continental countries, and is enforced in the City of Edinburgh"; but this statement makes no claim that humane slaughter is adopted in these abattoirs, or even that they are managed upon up-to-date and hygienic lines—simply pointing out that the adoption of the abattoir system is in itself a step in the right direction.

France is a backward child among nations as regards slaughtering conditions, Britain also, May both countries make rapid progress in the near future.

Yours, etc.,  
O. C. GRIFFITH.

Bryn Aber, Abergele,  
North Wales.

## WILL YOU HELP?

*To the Editor of the HERALD OF THE STAR.*

SIR,—May I venture to appeal through the columns of your journal for assistance in the education of a little deaf boy, aged 4?

The child is at present at school, and shows unusual promise, but owing to financial causes his mother will be obliged to remove him unless help is forthcoming. An attempt is therefore being made to raise a bursary fund for him.

If your readers could realise the supreme importance of education to the deaf, and how essential it is that it should begin at the earliest possible age, I feel confident that those who are in a position to do so would come forward to help this little one, whose whole future (in this incarnation) is at stake. I shall be happy to supply any further information upon inquiry.

Yours, etc.,

H. M. HENSLEY.

38, Parliament Hill,  
Hampstead, N.W. 3.

## COUNT KEYSERLING'S SCHOOL OF WISDOM.

*To the Editor of the HERALD OF THE STAR.*

SIR,—The very kind appreciation which my School of Wisdom has been favoured with in the HERALD OF THE STAR has brought me many letters of sympathy from all quarters of the world.

Let me express here the wish that as many as possible of those who are interested in spiritual work should look in here some day and judge for themselves.

The best time for such a visit would be that of the great Convention, which takes place at Darmstadt every year in September. The particular "orchestration" of personalities and minds, which they will experience on these occasions, would make them realise best in what sense and by what means the strong divergences of modern Western life can be led over into a higher Unity without loss of character for any particular tendency. At our last convention one of the best officers of the old German army and the Head Rabbi of Berlin were lecturing side by side, each true to his own Dharma and yet each expressing something far beyond himself: the soldier speaking of his duties from a depth unheard of perhaps since the days of the Bhagavad-Gita, the Hebrew revitalising the life of Israel with the very spirit which moved the great prophets of his race—and all listeners realising, as though by magic, that there was at bottom no antagonism between these two expressions of life, be they ever so contradictory on the surface. . . . And then let me say the following: If any of our well-wishers should own a spare pound or dollar, let them spend it rather for Darmstadt than for anything else.

The financial state of Germany is a secret to none; the material basis of the School of Wisdom is vanishing away accordingly; it is absolutely impossible to increase its revenues in correspondence with the devaluation of the mark. On the other hand, a person of simple tastes can keep here a household as yet for two pounds a month; for a hundred a magnificent library could be purchased, and for a thousand a large estate with a beautiful castle, surrounded by a park. The smallest sum from abroad spent in Germany would therefore mean very much more than it could at home.

Now the School of Wisdom is undoubtedly to-day one of the chief centres of European regeneration—I say “European” because it is open to all races, nationalities and creeds on equal terms. In order to fulfil its purpose it must become able as soon as possible to supply its students with free lodgings, to pay the journey to Darmstadt to the poorest among them, to create the necessary outward atmosphere of peace, and to issue its publications at a low rate.

All this is, or has become, impossible with our present means. But it would become possible at once on a very considerable scale if we could dispose of a safe income of only five hundred pounds or even a thousand dollars a year. Are there no friends who could help the School of Wisdom to this—from any but the German point of view—very small income? Are there none who might send at least a few dollars or pounds? They would get in return our periodicals, apart from our heartfelt thanks. Such gifts would mean much more to us, I repeat, than they could *anywhere*, comparatively speaking, in England or America.

Please address gifts (in foreign notes, if possible, or cheques on London) to the office of the School of Wisdom, Darmstadt, Paradeplatz 2.

All particulars concerning the School, as to principle and practice, are to be found in my introduction to the latter, entitled “Schöpferische Erkenntnis,” Darmstadt, 1922, Otto Reichl Verlag.

Yours, etc.,

(Count) HERMANN KEYSERLING.

Darmstadt,  
Paradeplatz 2, Germany.

### “HUE” AND CRY.

To the Editor of the HERALD OF THE STAR

SIR,—Mr. Krishnamurti's account of the places he visited on his voyage made pleasant

reading, and I could almost fancy myself basking in the sunshine and beautiful scenery of the fortunate isles instead of living in a sooty manufacturing town—but unfortunately, too, I could imagine myself making the same remark as the lady passenger: “Really, you know, for natives they are not bad-looking!” I couldn't help laughing at that sentence, and feeling guilty, too.

We English, when we are young, read adventure stories in which the “natives” are usually sly, crafty creatures, and the Englishman the noble young hero who overcomes their evil tricks, so it rather filters into our subconscious mind that this is the general rule.

There are other books with an opposite tendency, of course. Many little English boys and girls must have been astonished when they read in one of Ruskin's works that God loved the little nigger boy frisking about on the sands of Africa as much as he loved them!

“Bug Jargal,” by Victor Hugo, presents a noble and heroic type of “black” man, and Longfellow shows us the North American Red Indian in a good light in “Hiawatha.” Ellis's “Deerfoot” stories, too, are calculated to arouse admiration for the best type of red man, and I know that reading “Uncle Remus” (by Joel Chandler Harris) when I was little gave me a feeling of affection for the jolly old negro who told his little “mas'r” stories of “ole Brer Rabbit.” A recent book by W. J. Locke, “The House of Balthazar,” presents the Chinese servant in an interesting manner, and even we arrogant English cannot help admiring the too-obedient character of this surprising Celestial; and Stacpoole's “Willow Tree” is an idyll which helps us to see and wonder at the soul of Old Japan. To write such books is evidently helping on the cause of human brotherhood.

Some writings of Indians which I have read recently make me wonder whether perhaps I have mistaken my own nationality. Their thoughts are more congenial to me than those of English writers!

This feeling of exclusiveness seems to be physical and racial rather than a matter of individual prejudice entirely. It has grown up with the world, and we inherit it as a cat does the instinct to catch mice. Of course, it is silly; but what can we do about it?

Yours, etc.,

Manchester.

R. W.

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## Notice

All members are asked to particularly note the following dates and activities. Any member from the Provinces who can come, or who may happen to be in London on these dates, will be heartily welcomed.

### *Saturday, December 16th, 1922*

There will be a XMAS PARTY *for Members* at 8 p.m. at No. 13, Mansfield Street, London, W.I.

### *Thursday, December 28th, 1922*

There will be a SPECIAL MEETING *for Members* at 8 p.m. in the Mortimer Hall, Mortimer Street, London, W.I.

### *Thursday, January 11th, 1923*

There will be a SPECIAL BIRTHDAY MEETING *for Members* at 8 p.m. at No. 13, Mansfield Street, London, W.I.

# The Order of the Star in the East

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

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

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

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

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

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

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