

THE Herald *of the* Star

VOL. XIII. No. 7

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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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Culture

By ANNIE BESANT, D.L.

THERE was much controversy twenty or thirty years ago as to the proper curriculum for college education—and indeed as to school education—between those who advocated the old “Public School education” of Greek, Latin and mathematics, with history and geography thrown in, and what was first called “a modern side,” elementary science. The latter was regarded as of doubtful value to a well-bred man, while Greek and Latin were essential to him. To-day “the humanities” are largely thrown aside and science is insistent in its claims, and if a boy must learn languages, let him learn French and German.

It is worth while considering, if we are to entertain pronounced ideals of citizenship, what is exactly meant by the word “culture,” which is often used as though it were identical with education, while it is radically different in meaning and in scope. The Greek thought of God as the True, the Good and the Beautiful. The True was sought by the cultivation of the mind, the evolution and the training of its faculties, by the study of nature and its laws, by the observation and classification of facts. The pursuit of knowledge was the search after the True, and the philosopher and the scientists were its priests. The Good was worshipped by Right Action, Action in conformity with the general welfare and happiness, in the discharge of duties and in bearing the responsibility of their proper assignment, the ideal citizen its exemplar. The Beautiful was adored by the culture of the Emotions, by harmony and grace in the surroundings, by works of art, by avoidance of all that was sordid and meretricious

and uncontrolled, the Artist, the Poet, its hierophants. The training in knowledge and in morality is Education. The love and the recognition of the Beautiful is Culture.

Now, both Education and Culture are necessary for the due evolution of the youth, and the balance must be weighed down in favour of the dominance of the one or the other by temperament, by the mental and emotional equipment. The mental powers must be trained by science, the servant of Truth, by the learning of and obedience to the laws of Right Conduct, the practice of Goodness. These are the sphere of Education. The study of history, of the lives of great men who were true lovers and servers of the lives around them, of human nature, of works of genius, of creative art, of imaginative literature, melodious and rhythmical in form, these are the materials which produce Culture.

The man of science may be hard and lacking in compassion, given to over-specialisation which makes him narrow. The cultured man is broadminded and tolerant—“nothing that is human is alien to me.” Greek and Latin are not necessary for Culture, but great literature, noble in language and splendid in high ideals, is necessary for it, and purifies the emotions. Appreciation of, nay, joy in great works of art, in exquisite forms, in lovely colours, is the rich treasure of the cultured, adding glory to life, deathless radiance to our human existence. Every child has the right to share in this heritage of Beauty, in the light it sheds around it, and Culture must be added to Education in the evolution of our youth, ere we send it out into the New World to learn its lessons and do its work.



CASTLE EERDE

Baron van Pallandt's House at Ommen, in the grounds of which
the Star Camp will be held next month

Oyez !

NOTICE is hereby given to all intending to camp at Ommen next month that the camp is divided into two sections—for women, and for men.

That four to eight people sleep in one tent on hay or straw spread on a canvas cover on the ground. A limited number of mattresses can be procured if asked for in good time; in exceptional cases a simple wooden couch is obtainable. Washing tents are provided in both sections.

That the food in the camp is entirely vegetarian.

That the way from the railway station to the camp will be indicated by finger-posts.

That immediately after arrival in the camp people are begged to go to the administration tent in order to be registered and to receive information. Guides and interpreters will be found there.

That the following things should be brought: Articles of toilet, two towels, and a pillow-case for making a pillow by filling it with hay.

That a pocket lantern, an extra pair of shoes, a raincoat, a rucksack instead of a trunk, two suits of clothes, woollen underwear for possible cold nights, and a bathing dress (as there is a good swimming pool) are strongly recommended.

RULES.

People are requested to observe the following rules:

1. Not to rise in the morning before the morning bell is rung.
2. To clear away everything in the tents after dressing.
3. To be punctual at breakfast and other meals and for the lectures.

4. To be silent during the hours of rest.
5. To help in creating an harmonious atmosphere when sitting round the camp-fire. Speeches may only be delivered with permission of the Head.
6. To remain quietly in the tents during any misadventure, and to warn the camp guard when something goes wrong.
7. Not to light candles, matches, cigars, etc., in the tents.
8. Not to smoke in the camp.
9. To be perfectly silent after the ringing of the night-bell.

If possible, luggage should be sent three days in advance and write distinctly on the label.

FRANCO BESTELGOED.

Voor het STER-KAMP.

aan J. M. Winkel.

te

OMMEN. (O.)

Holland.

exp. by

The Camp-leader.

Members of the Star in the East who want to spend some days in Holland after or before the Congress are begged to write to Mr. H. J. Neervoort van de Poll, Heemsteedsche Dreef 254, Heemstede, Holland, who will try to find out Star members who are willing to offer hospitality.

[The above was communicated by Mr. Baillie-Weaver, Vice-Chairman of the International General Purposes Committee.]

Revised Programme of European “Star” Congress

ARNHEM—OMMEN, AUGUST 9TH TO 16TH, 1924

ARNHEM :

Saturday, August 9th.

- 10 a.m. to 12.15 p.m.—Opening of the Bureau. Issuing of papers to members.
12.30 p.m.—Lunch.
2.30 p.m.—Opening of the Congress by the Protector and the Head. Lecture on Self-Preparation. (Qualification for Discipleship.) Discussion on questions.
4.30 p.m.—Tea and Social.
8 p.m.—Public Lecture (first part). Dr. ANNIE BESANT.

Sunday, August 10th.

- 10 a.m. to 11 a.m.—Devotional Meeting. G. S. ARUNDALE.
11 a.m. to 12.15 p.m.—Business meeting of the Head with officials.
12.30 p.m.—Lunch.
2.30 p.m.—General Introduction by the Chairman (H. BAILLIE-WEAVER) on the following subjects :
1. Sex problems in married and unmarried life. Opener, The Lady EMILY LUTYENS.
2. Health and the right treatment of disease and Maternal Welfare. Opener, Dr. J. OP'T EYNDE.
3. Right Conduct in Business and Commercial enterprise. Application to daily life of Star Principles. Opener, to be announced later. (Interchange of ideas by all members.)
4.30 p.m.—Members' Meeting. Dr. ANNIE BESANT.
8 p.m.—Reception or Open-air Theatre.

Monday, August 11th.

- 10 a.m. to 11 a.m.—Lecture on National Preparation. G. S. ARUNDALE. Self-Preparation groups. J. KRISHNAMURTI.

11 a.m. to 12.15 p.m.—Discussion and questions.

12.30 p.m.—Lunch.

2.30 p.m.—General Introduction by the Chairman. H. BAILLIE-WEAVER.

4. Exploitation of races. Opener, Dr. ANNIE BESANT.

5. Exploitation of women and children. Opener, Mrs. RAMONDT.

6. Exploitation of Animals. Opener, Mrs. BAILLIE-WEAVER. (Interchange of ideas by all members.)

4.30 p.m.—Conversazione.

8 p.m.—Public Lecture (second part). Dr. ANNIE BESANT.

Tuesday, August 12th.

10 a.m. to 11 a.m.—Lecture on International Preparation. Dr. ANNIE BESANT and J. KRISHNAMURTI.

11 a.m. to 12.15 p.m.—Discussions and questions.

12.30 p.m.—Lunch.

Afternoon excursions if weather permits.

8 p.m.—Concert and closing of the Arnhem part of the Star Congress.

N.B.—Translations of speeches will be given after each meeting at a time and place specially appointed.

4.30 p.m.—Tea and social.

8 p.m.—Concert and Social.

OMMEN :

Fourth Day, Wednesday, August 13th.

Travelling from Arnhem to Ommen by special train or otherwise.

6 p.m.—Dinner.

Evening.—Reception. Campfire in Eerde Camp.

Fifth Day, Thursday, August 14th.

7 a.m. to 9.30 a.m.—Breakfast.

10 a.m. to 11 a.m.—Lecture I: The place of the young in the New Era.
KRISHNAMURTI.

11 a.m. to 12 noon.—Discussion.

12.30 p.m.—Lunch.

Afternoon.—Free excursions, open-air play. Only business meetings.

6 p.m.—Dinner.

Evening.—Campfire on Besthmer Berg.

Sixth Day, Friday, August 15th.

7 a.m. to 9.30 a.m.—Breakfast.

10 a.m. to 11 a.m.—Lecture II: The place of the Old in the New Era.
H. BAILLIE-WEAVER and G. S. ARUNDALE.

11 a.m. to 12 noon.—Discussion.

12.30 p.m.—Lunch.

Afternoon.—Free excursions. Only business meeting.

6 p.m.—Dinner.

Evening.—Closing with Campfire in Eerde Camp.

Some Suggestions for Discussion at the forthcoming "Star" Congress

I.—What is a Star Member?

By LADY EMILY LUTYENS

THE programme of the Star Congress at Arnhem was carefully designed so as to meet the problems with which nearly all Star Members are confronted, and it was hoped that a lively discussion, in the pages of the *HERALD*, would take place on the various items of the programme. Unfortunately, the members have not shown that lively interest which was expected of them! An effort is being made, however, in this month's *HERALD*, to take up some of these questions with a view to preparing the ground for discussion at the Congress.

In trying to arrive at a standard of conduct, it seems obvious that a different standard must prevail for people at different stages of evolution. The standard of the ordinary man of the world will differ from the standard of the disciple. In what category, then, should we place the Star Member? Obviously, not in that of the ordinary man and woman of the world, or they would not be members of this Order, which is seeking to prepare

for the coming of a Great Teacher. But neither are all members yet in the position of disciple, ready for the supreme sacrifice of themselves, which is the mark of the disciple. The Star Member, or so it seems to me, is one who is trying to find the *next* step in evolution, and to deal with all problems of the present time in the attitude which will characterise the world of to-morrow. This is not necessarily the same attitude as that of one who is striving to tread the path of holiness. On that Path, as the Master has told us, there can be no compromise. For the one seeking the *next* step, it may be a question of finding the least harmful compromise. Take the question of cruelty, for instance; for the disciple, every habit which involves cruelty must be abandoned, therefore it may be assumed that no disciples will eat meat. For the Star Member, however, seeking only the *next* step, it may be sufficient to ensure that the animals sacrificed for human food are at least *humanely* slaughtered.

For the disciple, again, complete chastity may be desirable. The Star Member, on the other hand, without accepting such a condition of life, will, at least, be striving to find some way out of the terrible conditions of sex relationships which exist at the present time, to discover a compromise which may cause less misery to the human race than is the result of the present chaos.

The disciple belongs to no country, to no race, to no class, to no community. He is the homeless wanderer upon earth. The Star Member, on the contrary, must be trying to widen nationalism into internationalism, to substitute co-operation in place of competition.

This, at least, seems to me to be the criterion which should guide us in our deliberations. We have to find some

solution for the world's problems, we have not reached that stage of evolution where the ideal can be the rule for every one. Therefore, it is our business to find out how we can reach a step further towards that ideal, and be the pioneers in speeding up the changes which the spirit of the new Age is seeking to effect. Our attitude towards all questions must be in advance of that of the average man and woman, while not attempting, perhaps, to realise an ideal possible only for disciples, or for the world at a very much later stage of its development. It would be interesting if other members would express an opinion as to how far this definition of a "Star Member" agrees with their conception, and I hope that many will take up this point and develop it in the pages of the HERALD.

II.—Golden Apples

By JOHN CORDES

CONCERNING the Programme of the forthcoming World "Star" Congress there are certain principles to guide us to come to a decision concerning the problems raised. Under point one, the Sex problem, we have the Ideals of Purity, the need of Propagation and Perfect Unselfishness to be balanced one against the other, and to guide us in our deliberations, whilst Gentleness, Affection, Harmlessness, Consideration, etc., may help us to come to a conclusion when confronted with the other seven points with the exception of point four: Diet, for which many much more controversial maxims may be thought necessary to be brought to bear on the subject. In the writer's humble opinion, however, there are certain axioms concerning this all-important topic which point the way to great principles underlying even such a humdrum affair as the choice of food. If we leave such despicable folk aside who turn the mere act of partaking of food into an event surpassing all others in importance in the course of the day or spend their time in constant eating as did

certain childish forefathers of ours who lived for, in or about the kitchen, similar to certain habitués of the Roman Baths of more classical times, who passed their whole time engrossed in bathing; if we further overlook those others just as pitiable people who orientate all their actions, such as taking of exercise, etc., according to their gastronomical interests, and subtracting the huge bulk of humanity who hardly have enough to eat to satisfy the cravings of hunger accentuated by hard and honest work, we have a fairly large residue of thoughtful men and women in contradiction to those thoughtless crowds just alluded to, inane and lapped in luxury, or stupefied and overwrought by misery. Well, this cogitating minority it is to whom the principles which should underlie our choice of food might appeal. Only they can appreciate the simple axiom that food should be health giving. Professor Bircher-Benner quite rightly divided Foods into three classes, such as are health giving, merely sustaining ones, and finally distinctly harmful ones. Remarkable to say, most people prefer not only not to sustain life

but to undermine it through noisome meat eating, alcohol drinking and nicotine smoking. Others, almost as objectionable, fill themselves up to repletion with sweets, chocolates and unwholesome pastry, and other deadly sweetmeats taken incessantly and with no guidance beyond what the palate is able to give, all washed down by a deluge of black coffee or just as poisonous lotions of strong tea. If people merely refrained from *sattoic* (Sanskrit for harmonious) foods in preference of more sustaining (which had better be spelled less digestive) the case would not be so bad, and the revolution devoutly to be prayed for not so violent. But people have not only to get familiar with the thought that the work of the world as far as it is carried on by the animal kingdom (horses, elephants, camels, cattle, dogs and men) is best done on a vegetarian basis, but that food should be partaken of as being what it really can be, a wholesome, aye, beneficent medicine. The idea that health can be searched for not only among herbs and simples, but also in the combination of our daily food ration, is what escapes notice, and appears to most, in fact, a bewildering revelation. Instead of getting healthier with every bite we take, we become usually the reverse, as must be admitted by the bilious crowds who have to take recourse to many a famous watering-place like Karlsbad and others in turn. Nature is kind if obeyed, sending us health ever

more abundantly, kind even if disobeyed, as pointing out by pain and illness that the way has been lost. The great underlying principles, therefore, when working out our menu, should be that all food should be natural, not offending against nature's laws, chief among which towers that of evolution. People on the Path, and therefore harmonious in all respects, cannot afford to be offenders at meals, as the law of involution and evolution naturally holds sway in the realms of nutrition as well.

We may rise or sink, triumph or lose, be hammer or anvil, just in so much as we are obedient to the behests of natural law. The mineral kingdom sacrifices itself, and the vegetable kingdom thrives on its produce thus gladly rendered, and the vegetable kingdom freely nourishes the animal kingdom. The flora is above the mineral in space just as the fauna is above that of the former. Reasoning from this analogy, what should man, king of all animals, partake of; surely fruit! Man walks upright, head erect, and the trees, proud in their harvest-laden crowns, shower down health-giving fruit. For us, therefore, nice, as regards food, should imply fruit and fruit only; a complexion like a peach, a glow like an apple, can only be obtained at an orchard-fed dining table. The call goes to us to become Gods. Let us relish Freya's Golden Apples of Eternal Youth.

III.—Purposes and Rules

By ERNEST WOOD

I THINK it cannot be too strongly emphasised, when plans are being made for Star organisation, in large areas or in small, that the strength of our movement, and its ultimate service to the Teacher, depend on the inspiration of the members. Let us realise that all men have a double life—the life of the inner spiritual self, and that of the personality which is physical, emotional and mental—and remember that in the world men are at school, not at home, and are learning through tuition (by outer

things) and intuition (from within). Next, that the Teacher comes not as a God to give, but as an elder brother to teach and guide, and assist men to take a grasp on life and the world of things—that he is trying to help us to raise ourselves to his level of powers of will, love and understanding, and so destroy the gulf that exists between us and him. Indeed, nothing can be *given* to the spirit in man, which as a fragment of divinity must be self-existent, self-changing, self-creative and at last the bestower or winner of its

own full conscious divinity beyond the perfection of its manhood.

Never are men without the Teacher—within every one of them he has already come. And his guidance will be evident in them according to the measure of their inner response to him and their mastery of the personality, which should be an engine of service to the inner self, but is often a source of confusion and bondage. The coming of the Teacher *outwardly* means his assistance of men in the realm of personality—an undesirable thing, except when men have undertaken more than they can manage and got themselves into difficulties too great, like northern explorers caught in the ice, or miners entombed; or when they in the development of their powers have become too seriously unbalanced; or when the racial or social order needs a new turn. To restore the balance in the realms of physical contact and of our emotional and mental being with the superhuman force that he wields will perhaps be the greatest part of the Teacher's work.

As helpers he will need not the persons who require restoration, but those who respond from within—with whom he was before he came outwardly. It is not ours to do even partially the work that he will do when he comes, but to prepare ourselves to share his labours by the union of our life with his, and to stand by him because by similarity of nature we shall know him and his work.

Hence the Order of the Star in the East must not be composed of two very common kinds of people—those who need propping up, who want to lean; and those who require prodding along because they do not feel the inner impulse, who not having intuition need tuition, not having the inner impulse need external discipline.

The reconstruction of the Star in 1923 was based on this principle. We had thousands of members whose names weighted our files, whose apathy embarrassed our communications. Now we want the *satsanga*, the association of those who can inspire one another by the sharing of intuitions—in which none in pride assumes the function of teacher or guide to his neighbour.

Let us then have few rules, and none urging or compelling—above all, not pressing people to join groups or attend them if they have joined, or tempting them to come by the promise of something unobtainable outside—but only such as will quietly rid our organisation of those who do not love the associations that it gives. I believe that nearly all the rules necessary will be found in the system drawn up in America in January, 1923, and that any changes involving rigidity and external pressure or discipline or even direction have been undesirable and against the principle and progress of our work.

IV.—Some Points in the Sex Problem

THE following notes are put before readers as pertinent to the discussion of the sex problem, which will take place at Arnhem.

1. THE CHILD.—The problem commences at birth. Some factors: Diet, nurses, hygiene, punishment, mental, emotional and physical environment at home and later at school. Sex teaching by parents or teacher.
2. THE ADOLESCENT.—Some factors: Knowledge, companionship, environment, mental interests, employment, and recreation.
3. THE ADULT.—Some factors: A sense of responsibility, understanding of and reverence for the sex force, marriage or celibacy, conventional standards.
4. WHAT IS THE IDEAL?
 - For the unmarried?
 - For the married?
 - For normal humanity?
 - For the Star member?
 - For the disciple?
5. OF THE COMPROMISES with the ideal which are the least harmful?
 - For the unmarried?
 - For the married?

International Fund

The following contributions to the International Fund of the "Order of the Star in the East" have been received:

DURING JANUARY, 1924,

DUTCH SECTIONS (January 11th):	
Alkmaar	Fl. 11.-
Amersfoort	68.10
Amsterdam	107.25
Apeldoorn	13.55
Arnhem	19.03
Breda	6.25
Bussum	15.50
Gooi	93.-
'sHage	125.73
Haarlem	51.65
Heerlen	8.35
Helder	28.35
Hilversum	70.-
Leerdam	27.-
Leiden	63.-
Nymegen	32.25
Utrecht	65.80
Vlissingen	22.60
Total	<u>Fl. 828.41</u>

DURING FEBRUARY, 1924.

DUTCH SECTIONS (January 11th):	
Leeuwarden	Fl. 16.-
Middelburg	11.05
Ommen	57.50
Rotterdam	117.-
Weesp	12.50
Carried forward	Fl. 214.05

DURING FEBRUARY—*contd.*

Brought forward	Fl. 214.05
Austria, £5 0 0	57.15
Bulgaria, £1 0 0	11.45
Denmark	187.09
East Indies, £1 19 0	22.93
England, £152 8 11	1756.13
Estland, £2 0 0	22.82
Italy	100.-
Mr. J. Krishnamurti, \$181	487.05
Norway, Kr. 324.-	112.59
Russian Members (Prague) Fr. 20	2.20
Scotland, £16 5 0	184.26
Sweden	73.35
Total	<u>Fl. 3231.07</u>

DURING MAY, 1924.

(January 11th).

France	Frs. 1450.30	Fl. 248.37
Scotland	£8 9 6	97.96
New Zealand	£6 2 6	70.95
Johannesburg	£1 5 0	14.54
Costa Rica	\$63.04	167.24
		Fl. 599.06
Collected by the Head of the O.S.E., France, Frs. 352.-		49.98
Total		<u>Fl. 649.04</u>

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

Are You a Socialist ?

By the EARL DE LA WARR

IF an impartial observer were to endeavour to sum up in one word the general state of progressive thought in England to-day, the word of his choice would probably be "perplexity." On the one hand he would find a general sympathy for the ideas of the Labour Party, amounting almost to a belief that at the present moment Labour alone is fit to govern. The Labour Party, he would further discover, is thus happily equipped because it is mainly composed of men who have suffered under the present social system, who know just where the shoe pinches, and who are therefore intensely alive to the conditions which demand reform. On the other hand, our observer would also note an equally general tendency to view the full scope of Labour policy with distrust. Where will they lead to in the end, these thorough-going schemes of reconstruction ?

This distrust has been aroused by the very candour with which Labour announces its attitude. Its leaders have not been afraid to look ahead, have no doubt about their ultimate aims. They are, indeed, the only politicians who have any clear view of ends at all. But because their aims are explicitly stated, it must not be assumed that Labour proposes to realize them the very day after it finds itself possessed of a clear majority in the House of Commons. In the course of the debate on Socialism which lent a touch of value and significance to the proceedings of the last Parliament, Mr. Snowden was at special pains to emphasize this most important practical point, and the moderation which Labour is now displaying in office is due not only to the limitations under which it is at present compelled to work, but also to the

natural caution with which it desires to inaugurate its whole policy of thorough-going reform. "One step enough for me," said the Prime Minister when he took office. No other procedure is possible. Were these contemplated reforms mere amendments of the present social order, it would be possible to introduce them at once, but their very greatness imposes a vast responsibility on the men to whom their execution has been entrusted. It is, therefore, out of the question that they should be handled as playthings in the political game.

Labour is convinced of the soundness of its principles ; but it is equally convinced that the solution of our social problems depends on their application in the right way. Accordingly, no Socialist who finds himself in office is in the least likely to say to himself : " Well, here I am, let's socialize everything—mines, banks, railways and the land will do for one session, and we will deal with the family next year." Socialists capable of such an absurd attitude exist only in the minds of the more imaginative and less intelligent of their opponents.

What, then, is a Socialist ? A Socialist never loses his grip of the great fact that the whole is greater than the part. He applies this obvious truth to all political issues—domestic and foreign. If in home affairs he finds a conflict between individual and national interests, he lays it down that the nation must prevail, and if in foreign affairs he finds his country's interest run counter to the general interests of mankind, he is not carried away by claptrap about " my country right or wrong." His sympathies are always with the international as against the national, as they are with the national as against the individual.

It may be wondered why a movement so deeply committed to the interests of the community allowed itself to become connected with the Labour Party, which, by its very name, is a challenge to a principle which embraces all classes. The reason for the sympathy with one class of the social body was because it realized that it was impossible for the community as a whole to be healthy, when a portion—and by far the largest portion—of it was not being permitted to function as it should. In this way the Labour and Socialist movements became interlocked, and it is not surprising that the splendour of the Socialist conception completely captured the Labour organization. We thus begin to see why a party, apparently representing only one class, is in reality inspired by national ideals. From this standpoint it may become easier for some people to understand why they are so unexpectedly gratified by the actions of the first Labour Government. It may also help some of us to put the ultimate intentions of the Labour Party in proper perspective in our minds.

Let us take the industrial problem as an example. On the one hand we find that strikes are once more becoming almost a normal feature of our industrial life; and on the other hand, there is a feeling of the gravest public concern at the way in which some of our most vital industries are being conducted. On all sides there is a fairly general expression of opinion that things are not as they should be. It seems to us that private enterprise is not only proving that it considers its shareholders more than its workers, but even—by an extension of the principle—more than the nation itself. The industries that commit both these crimes constitute our immediate problem. It is a problem which can only be solved by the drastic assertion of the rights of the community by a form of nationalization which shall be more or less complete according to the circumstances of each industry dealt with.

At this point we come into conflict with the individualist. The latter will admit that it is necessary for the State to exercise

a certain controlling influence over the more flagrant abuses of the public interests. But he will not agree with us in our attitude towards more usual conditions. Experience shows us that it is impossible for a public service to be run simultaneously for public benefit and for private profit, that there are times when public and private interests must run counter to each other, and that then the latter will normally prevail. We propose to deal with the evil at its source and to remove the causes of conflict by a policy of socialization.

Our position is admirably illustrated by the present state of the mining industry. Here individualism has operated with such disastrous results that it was necessary to appoint a Royal Commission. The majority report was an extraordinary justification of the Socialist standpoint; while even Sir A. Duckham's minority report was a striking advance on the accepted individualist ideals. In view of the importance of this industry and the full enquiry that has been made into the condition of its workings, it is not unlikely that this will be the first industry to be dealt with.

A full discussion of a particular industry is hardly justifiable, however, in an article of such limited space and such wide scope. My only desire is to attempt to show the spirit in which the problem will be handled by a Labour Party when it is in power as well as in office. If I have succeeded in doing so, I have shown that Nationalization is only a means to an end, and that the end in view is the protection of the public interest.

The Trust system is still in its infancy in this country, but its growth is by no means slow. We have watched its growth in America, and we have seen the failure of palliative measures. Some of us venture to think that when the public have suffered a little longer under the evil influences of such a system, they will implore us to protect them with that very weapon of which they are now so afraid. We regard it as the only effective weapon; and when the public gives us the power to bring it into play, we will do

so drastically. And thus shall the interest of the individual be subordinated to that of the nation, and the desire for private profit which animated him be supplanted by that spirit of service which—far from being non-existent—is the proud possession of our present Civil Service in all parts of the Empire.

The whole is greater than the part, and the spirit which appreciates this truth must be stimulated—these are the doctrines which Socialism seeks to propagate. Accordingly, it finds abundant scope for its activities in the field of educational reform. We have now had a good half-century's experience of what is called a national system of education, and it is patent that this system is not national at all. It has consisted in the main of a series of tips for "getting on" to be used by individuals in the service of other individuals. As a result, our people have been taught how to read and write, but not what to read and write, and it is this perverse condition that we set out to change. For us education is the means to the greatest of all ends, good living. It will seek to find out the aptitudes of each child in order to enable him to develop his faculties to the utmost, and to train him to practise the whole art of life. We submit this scheme as an immediate practical necessity. The children whom it comprehends under its theories are the citizens of to-morrow. They are drawn from the class whose numbers give it preponderant power in the State, and whose leading members are resolved that this power shall be exercised. Without education, therefore, using the word in its evident sense, the State must needs fall away into evil courses.

"Idealism!" scoffs the practical man. It was this same practical man who dominated English life during the nineteenth century, and by his practical-minded pursuit of his own interest, equipped England with her slums and bequeathed to our own age its inheritance of social unrest. He it is who now bids us abolish education and substitute vocational training. In truth, however,

idealism in politics is justified of its own sake and not merely in comparison with its alternative, and in no department of life is idealism more inevitable than in education. To put the matter in the practical man's own way, education is an investment which will not begin to pay dividends until some years after the capital has been fully paid up, but which may then yield 100 per cent. per annum.

To ensure this result, however, it is essential that the investment should be made under favourable conditions, and it is, therefore, in a most practical spirit that Socialism links up its educational policy with a far-reaching scheme of housing reform. No scholastic method can produce good citizens out of children who come from slums every morning and return to them every night. By its housing policy, above all things, Labour will prove its fitness to govern. The problem is admittedly urgent and has been very badly handled. Approached first in a temper of heroics, it was afterwards, by way of reaction, regarded as an exercise in cheese-paring. At last Labour has taken control and has begun to make it clear that good housing is the beginning of social progress, and by good housing Labour means more than the construction of dwellings in sufficient numbers and with proper sanitation. Housing reform involves town-planning, transport, the provision of proper means of recreation, and ultimately the control of the drink traffic. If the present organization of the building trade proves adequate to these needs as they are gradually satisfied, well and good. If not, Socialism will think out a better way; for the people must be housed as surely as they must be taught.

To make our people good citizens of their nation and, therefore, of the world, and to turn England into the garden country that she would be if industrialism had not outraged her beauties, are the aims of Socialist administration in home affairs. I submit that they are the most practical and the most necessary aims to which modern politicians can aspire, and

from that standpoint I submit the question "Are you a Socialist?" It is no use to answer that you are not in favour of free-love, bureaucratic control, the Third International, or some other irrelevant extravagance. If you approve our aims as I have stated them you are a Socialist.

You may be afraid to say so and may compromise by voting Tory, or even, if you shut your eyes to the party's historical record, by voting Liberal; but in the last resort you are a Socialist at heart, and it is only a matter of time before you call yourself by your true name.

The Inner Life

One of Many

By NADARBEG K. MIRZA

I AM a Musulman and, among my own co-religionists I have a fair number of friends. Like me, they are all jolly good fellows; and, as is the way with all jolly good fellows, they have their fads and their fancies, but then, so have I. So, one way or another, we manage to pull along fairly well together. It is true that one or two of them are just a "wee leetle" unreasonable at times; but, well, they are the exceptions who prove the rule of our good fellowship.

Having thus introduced you to my private and most intimate circle of friends, I may be allowed to narrate an incident quite typical of our set. I am sure you will not find it dull, for it is as amusing as it is illustrative of our pet failing.

It happened in this way:

The other day, not so very long ago, a particular chum of mine, who has contracted the habit of dropping in at all odd moments, and I were chatting together with reference to some remark that he made. I brought out my copy of "At the Feet of the Master," which I always carry in my pocket and read:

"It (Gossip) begins with evil thought and that in itself is a crime."*

And, lower down," I continued, "You find the same sentiment expressed in more definite language. Here it is:

"Never speak ill of any one. Refuse to listen if any one else speaks ill of another. . . ."

Is it not beautifully put?" I asked, looking up.

He took the book from my hand, turned over some leaves and scrutinised the photographs.

"Oh yes," he remarked, handing me back the book, "it is good enough. But it is a truism after all. Every Tom, Dick and Harry nowadays can manage to put one or two fine words together and pass it off as intellectual or divine or what not—"

Well, to say the least, I was surprised. This was an entirely new point of view. I had not heard it before. While I was still considering the question my friend continued:

"Krishnamurti—A Hindu name, isn't it? What do these people know of God and religion?" and he drifted off into the commonplace.

I did not revert to the subject again that day.

Next morning, while I was reading my Quran as usual, quite by chance, I came across the following passage:

"Avoid most of suspicion, for surely suspicion in some cases is a crime . . . nor let some of you back-bite others. . . ."

I made a mental note of the verse and, for a day or two held my peace. When my

* Pocket Edition, p. 57.

† "At the Feet of the Master." Pocket Edition, p. 60.

‡ The Quran, xlix, 11-12.

friend came to see me again I deliberately turned the conversation to the desired point and quoted in original Arabic the verse I had so fortunately lighted upon.

This acted as a signal for my friend to break into rhapsodies of praise about the Quran, its beauty of thought and a hundred and one other points. I heard him out patiently. At the end I quietly remarked :

"Do you see much difference between this and that other sentence which you called a truism that day?"

"What's that?" he enquired. "Oh, yes, I remember! Will you repeat it for me?"

I did.

He pondered for a while. "No. By Allah!" he broke out "M, you are right! The two are almost identical——"

"Yes," said I, "that is why I was so surprised at your remark. And, if I know anything of my Quran, there are many more such sentences in this little book which express the same thoughts."

That is how it started. There and then, and whenever we met for days after, we picked out sentences from "At the feet of the Master" which resembled some of the verses of the Quran. We made out quite a long list. A few of these, which require little or no discussion, are given at the end of this narrative so as not to break its continuity.

When the list was complete, out of curiosity at first, but with growing interest later, we started comparing other Scriptures. Bhagvad Gita, the Bible, Zend Avista, all came in for a turn. It was amazing what a lot of passages we could find which were common to all. We could clearly trace the same regular code of morals; Social, mental and spiritual, running through them all clothed in a different garb.

Accustomed as I was to these peculiarities, beyond a passing surprise, I evinced no further interest in the matter. My friend, however, must have been brooding over it, as it seemed, when three days later he walked into my office.

"I have a brilliant idea!" he announced proudly.

"Indeed!" I replied. "Then I share in the patent rights, if it is a paying concern."

"As to that," he answered back, "the dividends will be declared when you get to the Houris in Heaven . . ."

"At least it sounds worth while. Out with it."

"Look here," said he; "in connection with those beautiful little tracts, it has occurred to me that a clever brain could put things together and found an entirely new religion which would satisfy everybody. It could be called a religion of Brotherhood or no religion at all, yet each one would feel . . . why? Why do you smile? Don't you think it is a good idea?"

I made no further attempt at concealing the amusement I felt.

"On the contrary," I replied, "it is a splendid idea. The only unfortunate part about it is that it is not very original. You are about a score of years behind the times . . ."

"Good Heavens!" I thought I was up to date in most things. Please explain."

I did. Briefly I told him of the "Order of the Star in the East," its aims and its objects; of the religious, Scientific and logical evidence that has been put forward from time to time, and of various other movements and individuals who were preparing for the near coming of a mighty Teacher who should more than materialise his happy dream.

We discussed, too, several possible objections a punctilious Musulman might have to this belief. Then, as I had some urgent work to dispose of, I left him to rummage my book-shelf. My work kept me occupied for over an hour. When, at last, I was free to look up, I found him immersed in deep meditation.

"Well, my friend," I interrupted, "have you founded your religion yet?"

"No," he replied, "I have not tried. But the more I think of it the more I am convinced that you are right. I have been looking up some of the prophecies about the coming of the Mehdi and other literature here, and I feel that if a man could rise above his prejudices he could

not but feel certain as your tracts put it : ' Behold ! The Lord Cometh.' Leastways, for my own part, I have quite made up my mind and . . . and "

He fell to thinking again.

" Yes," he cried, suddenly, " there can be little doubt about it and, by my beard, if I am alive then, I shall be one of the first to go out to meet Him "

There is no doubt about it that my friend was serious. He is still very sincere in his belief. He reads the " Brothers of the Star " regularly ; he dotes on the HERALD and goes into ecstasies over the articles written by the Head. Nor is he ever without a copy of " At the Feet of the Master." I do hope he will redeem the struggling growth which it pleases him to call his beard ; but I fear for the young hopeful for, unless he goes out to meet Him very heavily veiled, for the life of me I cannot see how he is going to manage it. Whole-hearted as he is in his enthusiasm he is even more whole-hearted in his fear of " what people will say " if he joins the Order.

I have spoken to him often. I have lectured him and I have jeered him, but do you think it is any use ? Not a bit of it.

" Where is the need," he answers whenever I try to persuade him to join

the Order, " we in the East have a custom of going a little distance to meet the coming guest. And the more distinguished the guest, the greater the distance we have to go. But, as the Lord comes down the Spiritual road, we will have to go up the Spiritual path to meet Him. We can do that quite as well without joining the Order."

" But, you forget," I remind him, " that you have to prepare not only yourself but also the world for His coming "

" True," he replies laconically, " there is something in that. I will think about it."

That is as far as ever he gets. I cannot say that he is altogether unreasonable and yet . . . and yet . . . well, I give it up. Will not some kind friend, however, please find me a word to express this attitude of mind ? To be fully convinced of His coming and yet to hesitate in proclaiming the fact from the house tops ! Could anything be more ridiculous ? Is it " Cowardice ? " " Prejudice ? " " Superstition ? " No ? Then, in the name of goodness, what would You call it ?

Is " Cussedness," vulgar though it be, the only word left ?

THE QURAN.

1. So they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves ; and Allah loves the patient.—III., 145.

2. You shall certainly be tried respecting your wealth and your souls. . . .—III., 185.

3. O you who believe ! Be patient and vie in endurance and remain steadfast and be careful of your duty to Allah. . . .—III., 199.

4. Allah does not love the public utterances of hurtful speech. . . .—IV., 148.

5. Do not abuse those whom they call upon besides Allah . . . thus have We made fair-seeming to every people their deeds ; then to their Lord shall be their return.

"AT THE FEET OF THE MASTER "

(Pocket Edition.)

1. Bear your Karma cheerfully whatever it may be. . . .—46.

Never allow yourself to feel sad or depressed. . . .—38.

2. Karma may take from you the things which you like best, even the people whom you love most. . . .—47-8.

3. The calm mind means also steadiness so that you may make light of the troubles which come into every one's life and avoid the incessant worry over little things. . . .—36-37.

4. There is a cruelty in speech as well as in act. . . .—63.

5. You must feel perfect tolerance for all and a hearty interest in the belief of those of another religion just as much as in your own, for their religion is a path to the highest just as yours is. . . .—42.

[continued.]

THE QURAN.

(contd.)

6. O you who believe! eat of the good things We have given you. . . .—II., 172.

Say: the good things are allowed to you. . . .—V., 4.

7. O you who believe! be careful of your duty to Allah and speak the right word. . . .—XXXIII., 70.

8. O you who are clothed, . . . your garments do purify and uncleanness do shun. . . .—LXXIV., 5.

9. Bestow not favours that you may receive again with increase. . . .

10. The servants of the beneficent God are those who walk on the earth in humbleness and when the ignorant address them they say Peace. . . .—XXV., 63.

11. Make not your alms void by reproach and injury, like him who spends his property to be seen of men. . . .—II., 264.

12. Shun ye the word of falsehood. . . .—XXII., 30.

13. We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruit. . . .—II., 155.

14. Say: my prayers and my sacrifice and my life and my death are for Allah. . . .—V., 163.

15. Follow not that of which you have not the knowledge.

"AT THE FEET OF THE MASTER"

(contd.)

6. You must feed it (the body) properly on pure food and drink only. . . .—9.

7. It is well to speak little, better still to say nothing unless you are quite sure that what you wish to say is true, kind and helpful. . . .—29.

8. Keep it (your body) strictly clean, even from the minutest speck of dirt. . . .—9.

9. You must do right for the sake of the right not in the hope of reward. . . .—27.

10. Hold back your mind from pride, for pride comes only from ignorance. . . .—40.

11. If you help anybody you want to see how much you have helped him. Perhaps you want him to see it too and to be grateful. . . .—26-27.

12. You must be true in speech too. . . .—21.

13. Sorrows, troubles, sicknesses and losses—all these must be as nothing to him. . . .—37.

14. He who is on the Path exists not for himself but for others.—68.

And, All helpful unselfish work is the Master's work and you must do it for His sake. . . .—49.

15. You must not hold a thought just because many other people hold it, nor because . . . You must think of the matter for yourself and judge for yourself whether it is reasonable.—17

The Moral Test for Future Life

By REV. ALBERT D. BELDEN, B.D.

THERE are few questions upon which the voice of the Church has grown more uncertain of late than the question of human destiny beyond this life. With the decay of the older conceptions of the character of hell as a place of material torment, and with the return of a clearer vision of the majesty and passion of Divine mercy, there has been a corresponding tendency to blunt the edge

of that moral issue upon which the Christian Gospel plainly insists. It is urgently necessary for us to get a clearer conception of what the teaching of Jesus involves positively in regard to the future life. It is interesting, therefore, to recall a pregnant little sentence which occurs in Christ's reply to the Sadducees concerning the future life, and which throws into sharp relief the existence of a moral condition as governing the soul's position

in the next world. In this memorable passage, as reported by St. Luke in his twentieth chapter, Jesus speaks of those "who are accounted worthy to attain to that world." When we associate that very definite statement with his teaching about Divine judgment, the separating of the sheep from the goats, of the undeserving rich from the deserving poor, we are face to face with a very stern challenge to our modern easy-going views of morality. Plainly, for Jesus, character does determine destiny. We may contrast this with certain wide-spread and growing notions concerning the significance of ethics.

Ethics, we are being freely told to-day, are just the "*mores*" of society, its agreed customs of conduct. Humanity has found by experience that to live together in such a way is safer, more useful, ultimately more pleasant, and thus the conventions of modern society by long evolution have arisen. Conscience in the individual is simply the inherited pressure of those majority decisions of the past.

Upon this basis ethics are a purely human expedient for permitting human beings to dwell together in communities. "Godliness is profitable for this world." But if a man is really courageous he will probably defy convention. It is one of the few outlets for moral heroism in our very conventional modern existence. These preferences ignore very ruthlessly the rights of minorities, and often show scant respect for the peculiarities and difficulties in which the individual finds himself. Even where there is no definite theory such as this to determine action and inspire result, morality has come to mean for many such a deadly dull routine of behaviour so unspiced by danger and so unromantic in meaning that for sheer ennui the soul flirts with sin.

The question must inevitably arise upon such a theory of ethics as to whether it is not intrinsically nobler to be immoral than moral. If morality is only the will of the majority is it not a clear case of the coercion of the freedom of the individual, a subtle form of "Might is right"?

It is to this *impasse* that the merely humanistic theory of morals inevitably

leads. There is one significant fact, however, which shatters this view completely. Progress in morality has historically been due not to mass-judgments but to the inspired vision of individuals. How does one explain the moral pioneer if before conscience can exist there must be the pressure of a widespread social habit? And if the moral progress of mankind has been due to an Abraham, a Moses, a Socrates, an Elijah, a St. Francis, a Wilberforce, a Lloyd Garrison, whence came their inspiration? There is no answer, but that the conscience of man reflects increasingly by progressive development the mind of the Creator.

It is interesting in this respect to reflect upon the way in which all creation seems to conspire to press upon mankind, always and everywhere, the moral issue. The use or misuse of his own being is a matter of travail for every soul, a travail that no life escapes. His relation to others is always being balanced between right and wrong development. No one escapes the issue. His relation to science has, especially in our own day, revealed the same problem. Shall he prostitute his knowledge to the service of evil or exalt it in devotion to the good? A man makes no new discovery in any realm but the moral issue follows him to plague him with its eternal question. Every soul carries deep within it, always and everywhere, an instinct that answers with rapture or with terror according to the verdict Right! or Wrong! Truly might Shakespeare write "Conscience doth make cowards of us all." Man is incurably ethical, and he is so because he is the offspring of a vitally moral universe. The supreme issue in life is the moral one. This view is plainly endorsed by Jesus. Indeed, it is the very heart of His teaching. Man needs to be redeemed into the character of God. He can only be thus redeemed by making certain definite choices of temper and behaviour. The Gospel that Jesus brings is the good news that grace is available for the making and the retention of such choices. "If a man love Me he will keep My word, and My Father will love him, and we will come in to Him and

make our abode with him." The virtues Truth, Justice, Purity, Love for the mind of Jesus, constitute the character of God, and for that reason are the structural foundation of the Universe. Nothing can last in which this character is not incorporated. Just as that building cannot stand which is built contrary to the laws of architecture, so no house of life, individual or social, can stand in which these structural principles are not observed. "Except the Lord build the house they labour in vain that build it." "If a man do my words I will liken him unto a wise man who built his house upon a rock."

If Jesus is right the Universe is ethical and we may expect that its ethical nature should become particularly evident at the main crises of life. All the vital processes of life are accompanied by intense spiritual sensations and strong activity of conscience; let the reader judge by his own experience. Sex is the first point of the moral issue in life. Birth, Puberty, Marriage, these from primitive times have been hallowed by some kind of sacrament and surrounded with all the mystic solemnity that man could devise. It was the solemnity of these *vital* interests that made the sacraments, not the sacraments that made the solemnity. So Jesus teaches that the vital process of death will be an occasion of moral judgment and that the future life is conditioned by the character that we achieve here. Our character meets the Divine judgment at death. It is useful to give to this word "judgment" a rather simpler meaning than it usually bears for us. We must escape the sense of a legal assize set out in the atmosphere of a celestial law-court, and think rather of God's *opinion*, or *preference*, His appraisal of values, what He *thinks* about things. That preference runs concurrently with our life, permeates the Universe in which He is immanent, expresses itself continually within us as conscience, according to the measure of our intelligence, meets us outwardly in the recurring crises to which human affairs inevitably move, and awaits us at last in clearer degree at the portals

of a higher and more illuminated existence. Does any soul ever depart this life with any time for thought without realising as never before what are the true values for which his being was given, without meeting his God in judgment? "And after death the judgment." It is with a clearer vision of himself and of all things that every soul knocks at the celestial gate.

These are facts that need to be preached. Whatever the character of heaven, whatever the character of hell, the soul of the one is to be *right*, the soul of the other is to be *wrong*. We need to get upon the conscience of our modern community the solemnity and the magnitude of the supreme issue—Godlikeness. How can that which does not correspond to reality hope to last? How can that which is harmonious with the supremely real ever be destroyed? "The gift of God is eternal life." Wherever then we find a moral test in life the issues are far more than those of the moment. They determine our place beyond death.

It is necessary, however, to distinguish here between the words "Immortality" and "Eternal Life." There is no need, in the present writer's view, to take the teaching of Jesus as endorsing conditional immortality, *viz.*: the doctrine that moral fitness is necessary for survival. His sense of the infinite value of each separate soul was too intense and passionate for Him to be reconciled to the scrapping of any soul however depraved. It is incredible that the Divine Mercy can have a time limit set to it, and therefore *endless continuity for every soul* must be in the will of God as one of the conditions of His eventual victory. In the sentence that Jesus used there is a sense of stepping *up*, of *rising* from the dead. "Those who are accounted worthy to *attain* that world." It is to the achievement of a higher life that He sets this moral condition. It would be a poor reward for moral victory to simply perpetuate life with no reference to the quality of its existence. The gift of God is not mere immortality. That, especially for the degraded soul, would be an appalling prospect. "The gift of God is

Eternal Life." We know now the value of that word "eternal." It stands for quality rather than quantity, for life that is not merely endless but is intrinsically indestructible because it is perfect. "He that *doeth the will of God* abideth for ever."

Human society is often divided conventionally, in respect of moral condition, into worlds. We speak of those who belong to the "underworld," the "demi-monde." Even so might Jesus speak of those who are worthy to attain that "world." For every soul death will be either a stepping on or a stepping up. Death is a supreme moral crisis. The "light that never was on land or sea" shines then upon each soul's problem and state and in God's light he sees—what? Is not that a sufficient issue still to make the unprepared soul quake with dread and the dedicated heart to thrill with rapture! Before every soul there lies at

death a prospect of the heaven of a completer harmony with God or the hell of a continued, fundamental jangle and discord. We do not need to get back to the crude and harsh theology that swayed the minds of a rougher and more cruel age. We need only to face up to the facts of life as they are plainly indicated, and to the solemnities of our own being as they are plainly felt in the sober reflective moments of life. Hell is still hell; indeed, since our view of it is now truer, it is more hell than ever it was. Heaven is still heaven, and since our view now is truer, more heavenly than we dreamed. God is still God and man is still His child, and the question still remains, "Is he prodigal and feeding upon the husks of life in the far country, dead while he lives, or is he home in the Father's House, for ever safe in the renewed harmony of One spirit and One way of life"?

Books of the Month

The Byron Centenary—Matter for Mirth—Nature in Hampshire—The Search for Immortality—The Meaning of Dreams.

By S. L. BENSUSAN

THE BYRON CENTENARY has brought a crop of books in its train, and perhaps the best is Mr. J. D. Symon's "Byron in Perspective" (Secker). The poet spent eight years of his life in Aberdeen, and the author of this remarkable study is an Aberdonian, one of those who bring to their exile in the Metropolis a love for the granite city of their birth that age cannot wither nor contrast stale. Mr. Symon dedicates the book to his Alma Mater and he has seen to it that the work is worthy the dedication. He writes with an innate feeling for vigorous English, his prose is finely balanced, he has all the

ripe judgment of the scholar, the judgment that demands many years of intimate association with the greatest masters of prose and verse. His book is authoritative; it presents Byron in his habit as he lived, and his narrative down to the time of the poet's unhappy marriage with Miss Millbanke reads like romance. Then for reasons doubtless cogent, the author departs from the established sequence, the biographer becomes the critic and only resumes his proper rôle towards the end when nothing save the Greek misadventure remained. Happily, the critical chapters convince; they are justified, too, by the book's title, though one

could have wished the biographical sketch to reach its appointed end before criticism intervened. To read "Byron in Perspective" is to understand the poet, to realise what his poetry expressed; and, if one be a Theosophist, to gather some idea of the karma that had to work itself out in a brief space of 36 tragic years in which there was so much of pleasure and strife, so little of happiness. It is very difficult to see through the mists of a century, very difficult to disregard the clamour of those who mistake strong feeling for sound judgment, but Mr. Symon has a level mind to bear him company through the arcana to which only the Akashic Records can provide a key. He is sympathetic, but sound in his judgment; he is not a partisan, but where he holds a brief it is for the defence. He says, and rightly, "If ever Byron cherished two pure ideals they were Mary Duff and Mary Chaworth. They stood always outside the pale of the material." And he goes far to emphasise his understanding of Byron when he writes: "He (Byron) has left the significant confession 'All convulsions end for me in rhyme.'" But many will agree that some of the best work in a volume that will take a high place in what may be called Byron Literature is the part that deals with the poet's ancestry. The personality sent to incarnation in the offspring of John Byron and Catherine Gordon could have claimed only a stormy inheritance in such a *milieu*. Life was a penalty, an expiation, and there was a small harvest of virtues, some of them perhaps negative. A loose-liver, Byron could boast that he had never betrayed innocence; a comparatively poor man, he was generous; he saw the Greek tragedy with a sympathy that lay deeper than any of the theatrical gestures of which his life was so full, and he gave himself completely. It was not only the supreme sacrifice, but it was dictated by the best part of him. Mr. Symon does not criticise the poet as a poet to any great extent, nor is it necessary to-day. Just as Sir Joshua's finest portraits have lost the iridescence of their first years, so Byron's highest flights have ceased to dazzle the modern reader who knows his

Swinburne, Tennyson, Browning, William Morris and Rossetti. We may still chuckle over the "Vision of Judgment" and his "English Bards and Scotch Reviewers;" perhaps we may chuckle, too, over Mr. Symon's sudden discretion in light of which he omits the latter part of the title as though in deference to his brethren north of the Tweed, quite forgetting that most of them have long since descended upon Fleet Street, finding Caledonia too stern and wild for their practical purposes and considerable attainments. Byron will claim his place on the bookshelves and will be read by the curious who wish to discover what manner of writing it was that turned the heads of the young men and women of the early nineteenth century and provoked hysterics in old women of both sexes. And there will be lovers of the best of the lyrics and admirers of the deepest satire, and there will be a few whose very genuine sympathy will go out to the man whose gifts and passions were so great that they left his soul bare. They will feel, perhaps, that his greatest good fortune came when it could be written, as Hardy wrote of Tess, that the Immortals had finished their sport. Those of us whose thought follows other lines are content to hope that the good outweighed the evil and that in some future incarnation the gift he gave to the world will be renewed in happier form. To those who, knowing the poetry, desire to know the man, Mr. Symon's book can be recommended with every confidence.

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If you would study burlesque in its most brilliant form read "A Gallery," by Philip Guedalla (Constable). The author has the brightest eye and the sharpest pen for the foibles of writers, politicians and statesmen; he can "turn to mirth all things of earth." As a side line he can present a city, and a recent visit to a Morocco from which France has removed most of the romance, provides the bulk of the necessary material. So far as writing is concerned, it would be hard to find anything more glittering in contemporary

effort; in point of cleverness the sketches leave nothing to be desired. You will notice that when he wishes to praise his friends very generously he presents their virtues as failings, and in this manner contrives to indulge in "the noble pleasure of praising" without incurring the historic reproach made by the Carpenter, that "the butter's spread too thick." It is only when we begin to look for real light upon the character or accomplishment of those who loom large in the public eye that Mr. Guedalla fails us. His lightning has flashed and gone; what it illumined has passed again into darkness, and we realise once more the truth told by the scroll in the casket to the prince of that country from which Mr. Guedalla lately returned, "All that glistens is not gold." At the same time, if our author's design has been merely to amuse, to please his friends and to rescue from the oblivion of the weekly or monthly press essays that are well worth a home between book covers, he has succeeded admirably. The only fault to be found with him is that he sparkles a little too brightly; one feels that the method does not suit all the people whose life-work is his theme. Yet, after a course of heavy reading, after study of a number of works whose authors have every sense save that of humour, it is a relief to turn to Mr. Guedalla even though we may feel at times that his humour and wit have demanded the sacrifice of everything save the medium in which they are presented.

* * *

Unless the men and women who write about Nature pen a really unreadable essay, I am bound to welcome them. Their energies appeal; I share their simple pleasures. Only bad weather keeps me away from woodlands at any season of the year, and I would not change my familiar seat on a certain oak stump for the best stall in any theatre, the most animated corner of any salon. Mr. E. M. Williams, whose "Seasons in Wood and Valley" calls for this confession, does not need any allowances from his audiences,

and his publishers, Messrs. Duckworth, deserve congratulations for publishing at a reasonable price (6/-). The author, a Hampshire man, rambles pleasantly through the year, mingling observation and reflection into an agreeable combination. He is puzzled by the interest that sheep and cattle take in dogs, and finds no reason, but the sense of curiosity supplies one. Wild duck, in a decoy, are drawn to the "pipes" by the sight of a red setter, young birds are lured to their death by the antics of stoat or weasel; and akin to this sense, so far as I can see, is the interest that sheep and cattle take in animals that are strange to them. There is little that is striking in Mr. Williams's observation, though one feels his sense to be very real when he remarks that there is nothing so dead as a dead bird; there is little to arrest in theme or treatment, and yet he gives us pleasant companionship. Nature is not sensational. She follows the path of the year in tranquillity, and our author goes with her in the same mood, noting happenings that, if not unfamiliar, have a perennial interest. He has the right feeling; his protest against the use of birds' wings for women's hats, against the reckless destruction of the New Forest holly trees, and the looting of birds' nests, the merciless confinement of house dogs (illegal, by the way), and the removal of birds from their home in the church belfry, is always timely. No lover of Nature can see wanton destruction without realising the serious limitations of our civilisation. I often think that the parents are more to blame than the children. The mother who wears gulls' wings in her hats and encourages her children to collect birds' eggs, moths and butterflies, and the father who buys Tom, Dick and Harry a gun, and takes them out shooting with him, are uncivilised folk of whom we may say with Cowper: "I cannot count them on my list of friends."

One learns from this book how the seasons vary in different localities. Where I write, on the watershed of the Stort, the spring is at least a month behind the valley of the Itchen in Hampshire, where Mr. Williams takes his walks. He is

fortunate in his home, for in and around the New Forest more than three-quarters of the country's avi-fauna may be found, and he is within touch of Gilbert White's country. What more could naturalist desire? I think that a ramble with him through the haunts he has made his own would be a very happy experience.

* * *

"Immortality" is the title of a symposium to which nine distinguished thinkers have contributed. Sir James Marchant has acted as editor and Lord Ernle has written an introduction that is non-committal. He holds that "no cogent proof can be offered either of the truth or the falsity of the hope in immortality." Sir Flinders Petrie bears testimony to the belief "first held and ever held by the Egyptians." Mr. Cornford surveys the Greek view with many a timely reference to Plato and Aristotle, but he is concerned with Greek opinion and does not stray beyond its boundaries. Dr. MacDonell, Professor of Sanskrit at Oxford, believes that the spiritual life of India has been continuous for about 3,400 years, a very modest assumption. He places the Mahabharata "in its present form" at about A.D. 400, finds the doctrines of Karma and Reincarnation "fantastic," fails utterly to distinguish between unconsciousness and super-physical consciousness, and generally writes *de haut en bas*. Christianity and Judaism, Science, Ethics, Poetry, the attitude of all these is considered, and though the writers are experts in their own domain, it cannot be said that any one of them has very much to offer. They are all more or less afraid to commit themselves. I can't help thinking that a chapter on the Theosophical view of immortality would have had a distinct value; the trouble is that it would have made some of the other essays pale very ineffectual fires. At the same time the symposium is one to read because it reveals the state of the modern mind and shows how large a field the T.S. has to explore and ultimately, let us hope, to cultivate. The mental condition revealed by these learned contributors peeps out in

spite of themselves and it is by no means a happy one. There is scant nourishment in an hypothesis that is slightly suspect, and the most of them seem to be subsisting on nothing better. Dr. George Galloway, in writing of the Philosophy of Immortality, and Dr. Rudolf Eucken in *The Ethical Basis of Immortality*, come nearest to what seems to us to be the light; it is a thousand pities that they did not look in the right direction. Out of that great gathering of the talents there is no man with the courage to say "*Non omnis moriar.*"

* * *

Giovanni Papini, whose book, "*The Story of Christ*," ran through fifteen English editions between April last year and the March that has lately gone, wrote in 1912 an autobiography entitled "*Un Uomo Finito*" (*A Man Finished*), and this has now been translated into English and published by Hodder & Stoughton. It is a curious study of the kind that men and women of letters give us from time to time, and the record of the early days, with their struggle and squalor and consequent bitterness, would appear to lose little or nothing in passing from Italian into English. Papini, now a figure in the literary world of at least three countries, writes of himself that in his teens he stole from his family the pence he needed to buy books. "How they all despised me at that time—the booksellers, my masters, companions and relatives! A lank hobbledehoy I was, taciturn and ill-clad, with staring, near-sighted eyes, pockets ever bulging with papers, ink-stained hands, a mouth surrounded by lines that stood for churliness and dissatisfaction." His early craving for self-expression led him to undertake impossible tasks, he describes his big efforts to achieve "an impossible encyclopædism," and when he came of age he was ready to compile a history of pessimism with a proposal for universal suicide at the end! Then friendships came to lighten for a little while the load of life, and, when these failed, a single friendship more enduring. Schopenhauer ceased to hold him, life's obstinate

questionings baffled his reading, and theories were admitted only to be abandoned. There was a period when he found refuge in the thought of God's Immanence; there was a season in which he was an anarchist and speaks of the age of 20 as the season of man's braggart frenzy, though in his case the frenzy was longer-lived. This fury for self-expression materialised (in 1903) in the publication of a journal called "Leonardo," published every ten days, and it met with the usual fate of such adventures, a short hectic life in the original form and then a change of appeal, a gradual decline of the motive power, and extinction. But "Leonardo" in one form or another lasted five years, and this is surely a record, and when it died Papini went for company to the great poets of all time and to the philosophers, and the strength won of knowledge was too much for him. "Very soon," he tells us, "I had acquired the reputation for violence and overbearing that I coveted."

Of his love affairs he says little save that they were not few. "Women have neither corrupted nor purified me." His one ambition was "that all eyes should be fixed upon me, at least for a single moment, and that my name should be on all lips!" He became a nationalist, then "a spiritual Nationalist," and thence came the desire to become pure and to lead others to a higher life. Following this phase came the dream of starting a new religion, and he began to consider Theosophical writings, to complain, later on, of "their wishy-washy outpourings and inconclusive compilation." The truth is he wished to take the Kingdom of Heaven by storm, he thought that it sufficed to be Papini in order to do so, and in that mood there can be no response to effort, however devoted it may be. The monstrous claims of his personality led him to demand tribute from every aspect of life, and in these pretensions lie the secret of his unhappiness and discontent. He went to the hills expecting a revelation; he returned abashed. Later he describes himself as the Wandering Jew of Knowledge who has tarried nowhere, who has no

permanent abiding place, who has made many beginnings and brought nothing to an end. Then he realises himself as an echo of the thoughts of other men, as a doubter whose greatest desire is to find light. Out of this state one sees the beginnings of some recognition of the state of separateness that he has decreed for himself, and we sense the courage of the man who, though described as "finito" by his critics, has really only just succeeded in finding himself. Here the record closes; in 1912, ten years later, "The Story of Christ" was to achieve some of the early ambitions, to mark them out as a dream come true. As a human document this book must not be overlooked. Jean Jacques himself was not more outspoken.

* * *

"The Meanings of Dreams," is an admirably written study, written by Dorothy Grensidge and published by George Bell. It deals very lucidly with phenomena of interest to us all, and gives us the opinions of the psycho-analysts, the philosophers and the healers who use dream states as a medium for their work. The modern writers believe that no memories can be lost and Bergson holds that sleep is a state of disinterestedness in which we do not select as we do when awake. He says that sense-impressions are the raw material of dreams. Under the description of "The Sundering of the Ego," certain dreams are included without comment, in one case an appearance of the etheric double would appear to explain the "sundering." M. du Prel is said to explain the failure to remember the dreams of deep sleep by the want of a common organ available to the dreaming and the waking self. Bergson admits certain dreams inexplicable, and the occult view of dreams is hinted at (p. 44) and then explained in a separate chapter. Here the author writes at length, and very clearly advancing the results of hypnotism as evidence in support of the occult view, though she may leave some readers a little puzzled by the expression "psychic body" (p. 53), which she explains on a

later page as the astral. The chapter on the Invisible Bodies can be followed readily even by those who know nothing of the first books of Theosophy and a very interesting suggestion is made (p. 77) that a dreamer has no wish to impress his psychic experiences upon the physical body because his joy in life on the astral plane makes him indifferent to the plane below it, the plane to which with some reluctance, he must presently return. Other parts of this chapter contain explanations familiar to those who know Bishop Leadbeater's book "The Inner Life," but there is a quotation from Sir Thomas Browne that is of great interest: "We are somewhat more than ourselves in our sleep and the slumber of the body

seems to be but the waking of the soul."

The explanation of the wayward moods of the artist is very interesting, and still more interesting the statement that the writer saw the wreck of the Titanic, and was able to describe it before accounts were published. She thinks that she was one of the "invisible helpers" present. Strange to many of us these revelations of the subtle bodies and their uses, but surely the most material, the most sceptical, are waking to the truth that Hamlet expressed

There are more things in Heaven and Earth,
Horatio,

Than are dreamed of in our philosophy.

And again "A dream itself is but a shadow."

Practical Idealism

The New Science of Medicine

By H. C. F. GENUA

THERE are unfortunately too many sufferers in the world for me to feel the need of apologising for the subject of this article. Medicine achieves its triumphs; but how few are they, how precarious, how dearly bought everyone conversant with the subject must know. When one sees the terrible maiming after even a successful operation for cancer the doubt arises whether life at such a price is altogether worth it. Again, when one realises the constant care, the continual treatment necessary, even after the discovery of insulin, to keep a diabetic alive is it possible to avoid a wonder whether the *science* of medicine, *i.e.*, the science of *curing* disease has yet been discovered? And to be logical, it would therefore appear almost a necessity to speak of "the science of medicine" and not "the *new science*."

Certainly there would be no point in discussing the science of medicine at all

if it were not yet discovered. Orthodox medicine does achieve something; for it is the onlooker and not the patient who has the doubts which I have already expressed. Life *is* worth the purchase even at the cost of mutilations and of endless care. No one will willingly throw it away if he may by *any* means preserve it. But would it not be an amazingly fine thing if someone should discover how to cure, really cure and not merely palliate, disease? Now Mr. Raphael Roche actually claims to have discovered this tremendous secret. He has cured numerous sufferers and, as is natural, his only patients are those who have been proclaimed incurable by orthodox medicine. These are arresting facts; but Mr. Roche not only claims to cure and does cure. He cures by means which he can justify to the reason and which he wishes to communicate to the medical profession; and the very least that can be said for such a position is that it deserves careful expert examination.

For my part I have no other interest in it than this: I was sceptical. I examined Mr. Roche's theory and convinced myself that it is logical. I have convinced myself that he undoubtedly has achieved cures in cases which the medical profession has either declared incurable or, as a fact, has failed to cure after prolonged treatment.

It would, of course, be folly to treat Mr. Roche as a "quack" or an "unqualified practitioner" and advance his merits as such against those of the qualified practitioner. There are no merits merely in being qualified, or in being a "quack," *i.e.*, unorthodox. I merely make this point because Mr. Bernard Shaw, who is a convinced believer in Mr. Roche, supported the latter's claims on these ambiguous terms. I would much rather be treated by the greatest fool who was qualified than by any unqualified practitioner whose credentials had not passed my critical scrutiny; and I am sure most people—including Mr. Shaw—are of the same mind. Mr. Roche's claim deserves to stand alone. He accuses qualified practitioners of an absurd, illogical and, worst of all, unsuccessful system; and he claims to practise a system that is feasible, logical and, in fact, successful.

First of all he objects to the admission of such a thing as a *chronic* disease. He would insist that a disease is chronic only so long as the cure is not found. But once apply the cure and there is no more reason to fear its resistance after fifty years than after fifty minutes. These so-called chronic states, he would maintain, are the true tests. Acute or passing diseases go away of themselves, but "chronic" diseases need to be driven off, and when medicine defines a chronic disease as one which cannot be driven off, it is therefore merely advertising its impotence.

Further, the failure to keep pace with diseases like cancer and the resort to the mere cutting away of the diseased part, are other blots on the record of the profession. It is, in point of fact, openly admitted that there is no known cure for cancer. Mr. Roche would insist upon the seriousness of such a statement for

a number of reasons; and when the profession proceed to confess, with equal gravity, that they do not know the cause of cancer, he would become almost incoherent. He would contend that the cause doesn't matter at all. It might lead into an interesting metaphysical digression but it cannot assist the science of medicine. Then he would contend that the really vital point is that a medical man cannot cure Mr. X., suffering from a train of symptoms which he calls cancer, but which it is absurd to classify at all. There are many provocative points in that indictment, and one of them will be discussed more fully a little later on.

Then there is a further indictment of the current practice of medicine that it confines itself in so many cases to mere palliatives. Take, for instance, first what is considered the greatest present triumph of medicine, the discovery of insulin. This has undoubtedly saved from death many people who seemed to be almost across the frontier. Comatose, emaciated, almost pulseless, they have returned rapidly to life and even to healthy activity when the insulin has been properly injected. Anyone who has watched such a case must have reflected that the age of miracles has not yet passed. But what has happened? The bodily machine was running down through lack of a secretion. Frequently some definitely recognisable cause could be cited as the beginning of the gland's ceasing to function. But the injection of insulin does not stimulate it to resume the secretion of the necessary fluid. All that it does is to supply the want of the fluid and, as Mr. Roche naturally suggests, make it more and more unlikely that the gland will ever resume its work. Hence the injection of insulin continues to be necessary for the rest of life. Such a criticism applies to all palliative measures, though their use has not such obvious implications in most cases. But in every case there is at least the tendency on the part of the organism to atrophy when its work is being performed by other agencies.

Before another characteristic evil of the age, incomplete elimination, orthodox

medicine also throws up the sponge and uses or attempts to find palliatives. The condition is one which is said to be responsible for asthma and even for cancer. But the best that can be done is to secure a palliative which will have some good effect, though its ultimate evil effect may be beyond imagination.

And finally there is the absurd tendency to classify. The modern doctor insists that when you are ill you must have one of a limited number of diseases. It is, of course, a natural tendency of the human mind to attempt classification; but success is only of value when one realises the limits under which it is applicable. One of the most penetrating essays written by Mr. H. G. Wells dealt with the evils of classification; and nowhere is its influence so fatal as in the direction of medicine. The idea behind it is that if once you succeeded in curing Mr. X, who is suffering from the disease Y, you have discovered a cure for Y, and whenever a person is found suffering from Y he will recover as soon as the cure is applied. A little thought shows the crudity of the whole idea. It treats human beings like simple machines; and yet, despite the crudity, despite the constant checks and disappointments the theory suffers in practice, it still survives and goes on its way rejoicing. The crucial fact is that it can never be a disease that one is treating: it is a diseased person, and there is an immense difference between the two ideas. In treating a patient what is necessary is not to discover the resemblances between the case in point and others, but the differences—the individualities, if one may say so, of the disease.

It will of course be obvious to everyone that this purely negative criticism does not necessarily lead anywhere. No one can be more conscious than myself that it is absurdly easy to criticise anything, good, bad or indifferent. But in this matter the negative criticism has been necessary merely to prepare the way for positive exposition. Now what impresses me most about Mr. Roche's cures is that he has a theory for them which will bear

examination. We know so little about the human body (as an individual) in health or disease that it is not wonderful that "cures" (perhaps, for the most part, they are merely palliatives) are achieved by the use of all sorts of expedients, by water treatment, by electrical treatment, by heliotherapy, etc. We have not the faintest idea why such things take place; but most doctors are prepared to admit that they do take place. Let us leave it at that.

Mr. Roche's "cures" are different in that he applies a definite principle. Let me attempt to describe his system point by point. [It has never been written down before; but in some such way he might put it.] First of all he is not interested in causes. If anyone should say he had discovered the cause of cancer, he would merely smile. For one reason his disbelief in classification would involve the uselessness of this causal theory. What he would wish to know is the patient's *symptoms*. So does the general practitioner, it will be urged; but he merely wishes to know the symptoms in order to suggest the cause or the classification of the disease. To Mr. Roche they *are* the disease. Apart from the complexus of symptoms, what disease is there? Furthermore the general practitioner, once provided with a few symptoms, will suggest others because he imagines he has identified the disease with which such-and-such symptoms go. Mr. Roche is mainly interested in the *subjective* symptoms, of health as of disease. One person's health is not that of another. Health, like disease, is simply a set of symptoms. This, presumably, might be admitted by a medical man without doing any undue violence to his "science."

Then, secondly, he holds, like the most intelligent members of the medical profession, that *he* cannot cure, neither can a drug cure; it is nature that cures. But by nature he would explain that he means the vital force, which orthodox medicine seems to seek to supplant whereas he would seek to stimulate it. Quite possibly the medical man would suggest that he, too, seeks to stimulate the vital force. It is here, perhaps, that Mr. Roche's

theory does not appear to be much to be preferred to the theory underlying current medical practice. Mr. Roche's theory depends upon the principle *similia similibus curantur*. In effect this means that by an extra little push in the direction of the disease the vital force will be stimulated to deal with the condition. In an article in *The Cornhill Magazine*, November, 1923, he put the position in this way: "A wooden ball pressed very slowly against an india-rubber wall will remain lying there indefinitely, with the wall slightly indented at the point of contact. Now, if you want the ball to come away from the wall, give it a *rapid* push, however light, with a finger, in the contrary direction—that is, towards the wall—and it will at once come away. The wall is the vital force, the wooden ball the disease indenting it, and the *rapid* push is the drug rousing the vitality to reject the disease." The claim made for the use of similars becomes quite obvious from a consideration of this metaphor. But, to carry the discussion to the bitter end, it is not clear that a little extra stimulus in the direction of the disease is a more appropriate treatment than a little removal of the pressure of the disease. Personally, if I found a man drowning I should hardly risk giving him an extra push downward. I should help him *up* as much as I could.

Indeed there is not much to choose between the metaphors, if we are to judge by them. But this at least one may say: There is no reason, immediately valid, to expect the mucous membranes of my nose to resume their work of dealing with bacteria, when they have once been overwhelmed if I merely do their work for them; whereas a little extra push might seem to offer a chance of stimulating the vital force. At all events, it will respond or appeal to the vital force, if I can accurately reproduce the same symptoms and the vital force will naturally act in the appropriate direction. And the individual treatment offers better chances than the "disease" treatment.

In the final resort, however, Mr. Roche's system will be judged by facts. It is

sufficient, for the moment, that this theory is reasonable. It might be added that it is ancient; but this, again, is largely irrelevant. New or old, does it matter: the question of questions in a scientific matter like this is the purely empiric one, does it act? We would not accept it as science if it were incoherent and illogical. But we cannot go back to the Middle Ages with its purely deductive reasoning. Does it act and act better than the theory it seeks to supplant? Now on this point there is abundant evidence, and it is most interesting evidence. Mr. Roche has cured most of the "incurable" diseases from the chronic nasal catarrh, which is so far-reaching in the stealthy effects it produces, to malaria. The last-named disease was mentioned in *Truth* as long ago as 1917 when that periodical was discussing malaria, and it described a case cured by Mr. Roche. There are many points of interest in this case. It was, firstly, one of long duration. The patient was the wife of a missionary who had had malaria first in India, and after much suffering "the doctors professed to have cured" her with quinine. But she constantly suffered from "agonising pains," and the first result of Mr. Roche's treatment was the *return of the malaria*, after which the pains went. Now this is a most instructive case since it appears to prove that the quinine had merely masked the malaria, and, failing to cure it, had left it in the body to produce other symptoms for which no cure could be found. Can anyone think it correct to speak of quinine curing malaria in such circumstances? And there are other diseases, graver still, which may similarly be damped down by such drugs as mercury until the effects of the remedy became so bad that the victim tries one doctor after another to secure relief. When Mr. Roche deals with such cases the original disease at first returns before it is finally cast out. Do not these cases bear witness that modern medicine is on the wrong track and Mr. Roche on the right one?

The symptoms which Mr. Roche singles out as notable make a singular

impression. A lady of 66 years has been suffering for nine years from deafness, due to rheumatism, and the case is pronounced incurable. Mr. Roche discovers that she has a "feeling of hardness in the throat and a sensation of stoppage in the ears" . . . "the deafness was worse in cold wind and worse from catching cold, also worse in a warm room or from being overheated" . . . "there was pain and swelling of knuckles, and burning of eyes, brow and feet." In a little less than two months this "incurable" case was cured; but it is extremely interesting to find that the symptoms Mr. Roche noted were rather a jumble from the general practitioner's or specialist's point of view. They were the main symptoms, however, which the patient suffered from; and, as such, they were noted and removed!

One last word. Mr. Roche is not a homœopathist! He is almost as much at issue with the orthodox homœopathists

as he is with the allopaths. Both classes have this in common: they work upon a system of classifying diseases and this, as I have pointed out, is rejected, and rightly rejected, by Mr. Roche. There are other objections to homœopathy, but they scarcely need discussion at present. What is of cardinal importance is that Mr. Raphael Roche appears to have discovered a more scientific system of medicine which has justified itself by success extending over a long period of years. Success in the failures of orthodox medicine is success indeed! Mr. Roche believes in this true nature cure, which depends upon the specific action of drugs, and he would not admit that any disease is incurable. Is there not a sufficiently strong case to call for a full investigation by orthodox medicine? Mr. Roche is quite willing to give an account of himself, and the hope he holds out is too tempting for sensible people to sit down quietly and allow it to be ignored.

Animal Protection and World-Peace

By DR. WALTER KLEIN

(Translated from the German by H. B. Wallace, Ph.D.)

THAT Richard Wagner was a life-long and passionate supporter of the vegetarian and animal protection movements is a fact not generally known. In his collected works are many hundreds of pages devoted to these matters; yet, strangely enough, he steadfastly refused to strengthen by his own membership any of the societies dedicated to their propagation. Being continually under the painful necessity of declining friendly invitations to such membership, he felt himself at last compelled to explain, once and for all, his standpoint

in the matter, and he justified his conduct somewhat as follows:

You enthusiasts for the vegetarian diet will never be entirely successful in your efforts whilst you give the hygienic standpoint precedence over the moral. And you, who would champion the cause of the suffering race of animals, will find your endeavours utterly futile whilst you continue to devour the very creatures which you would protect. Vegetarianism and animal protection are doomed to failure till they join hands in a common campaign.

(I trust the reader will forgive me for

having given the spirit rather than the letter of the master's thought ; having, at the moment of writing, no books at my disposal, I cannot give exact quotations.)

It will be seen that the thoughts of the great Beyreuther were continually turning upon two of the ideals which to-day are being constantly impressed upon the minds of Star Members, because their realisation is an essential piece of preparation for the coming of the World-Teacher. Moreover, in asserting the need of united effort, Wagner gives us a valuable hint on method, which, if adopted, might make our efforts more effective.

And again, the two movements of animal protection and vegetarianism are inseparably bound up, not only with each other, but with a third movement, Pacifism. The essence of all three ideas is brotherly love for all beings, human or animal. An ideal has a prospect of becoming realised when we strive after that realisation in every possible direction, and not merely in one or two. Of what use is it for the pacifist to cite the law of love when he denies this law by the cruelty of meat-eating ? Can one step simultaneously to the right and to the left ? If a man answers "yes" and "no" to the same question has he any hope of winning our trust or our belief ?

To vegetarians, friends of animals, and pacifists, it is a matter for self-reproach that they have not grasped the identity of their motives and have so deprived their work of a great part of the success which might otherwise have been theirs. The greater share of the blame, it is true, lies with the pacifists. For whilst the vegetarians and the protectors of oppressed and tortured animals have usually sympathised with the peace movement, the pacifist has seldom been able to see in these two groups of people his natural allies. Therefore, I consider it no unimportant task for Star Members to draw up a series of arguments such as should convince the adherents of the world-peace movement that they have also a vital interest in the furtherance of

animal protection and the introduction of vegetarianism. The following points may be regarded as a preliminary sketch of such a series, though I am keenly conscious of its incompleteness :—

(1) It has been scientifically proved that the vegetarian diet, affording, as it does, by far the most economical method of living, would considerably reduce, if it did not entirely eliminate, the struggle for existence. For the production of the necessary vegetable food less ground and less work are required than for the production of the mixed diet. As the needs of society are regarded as constituting one of the principal causes of war, it is to be hoped that, in proportion to the reduction or abolition of this cause, the danger of hostile complications will likewise disappear.

(2) Wars cannot always be attributed to inevitable historical conditions. The instigators of race-murder cannot always point to compelling causes of a physical or mental kind. In the life of nations, as in that of individuals, there is a certain freedom of action, for good or for evil ; in a word there are (terrible as the thought may be) wars that could have been prevented. Anger sends out an ultimatum which reflection would have withheld. An enemy's rage prolongs a struggle which exhaustion has brought to its natural conclusion. The "bombs" that never were thrown "over Nuremberg" kindle flames of anger in the nations and destroy the civilisation of a continent ; and the death of a grand-duke costs the world ten million lives. But enough of these instances of a foolish and destructive passion that the man of vegetarian diet does not know. How often are the fatal ravings of our Minister for Foreign Affairs attributable to a stomach overloaded with animal corpses ; a vegetarian Berchtold or William II. would undoubtedly show more reverence for human life and a greater reluctance to permitting the sacrifice of millions.

(3) The law of the conservation of energy states that no energy can be lost. The highest form of energy is love, and the

law, applied to love, asserts that love can never be destroyed. It follows that the vegetarians and the protectors of animals in increasing the store of love in the world create a treasure that the pacifists can use, and that the pacifists, when they disregard the love we owe to animals and increase the world's store of hatred, accumulate a power for evil which may assist in their deadly purposes all those who fan the flames of war.

The friends of animals should remember, too, the indescribable horrors to which dumb creatures are exposed in warfare. The beating to death of the horses that pull the guns; the slaughter of untold numbers of beasts to provision the front; the drowning of horses in sunken vessels; the enforced killing of horses, dogs and cats in starving cities, the increasing brutality and indifference of soldiers and

civilians towards their younger, still unindividualised brothers; the destruction of domestic pets in poverty-stricken homes; the consequent diminution in opportunities for individualisation—all these things should afford ample proof to the supporters of animal protection that they, too, have a huge interest in the results of the peace movement.

In every peace organisation there should be at least one vegetarian and one protector of animals; in every society for vegetarianism or animal protection, at least one pacifist. Once a year the bodies representing the three movements should take counsel together regarding their common interests. And finally, may the organisers of the Brotherhood Campaign, now beginning, be mindful of the fact that the dumb creatures also are our brothers.

World Federation of Young Theosophists

ROUND AND ABOUT EUROPE.

WE propose allocating our space this month to an intensely interesting report received from the Secretary to the European Federation, which, believing that it may be an incentive to groups in other parts of the world, we print in its entirety.

We have received a letter from the Secretary of the proposed Federation for U.S.A., *i.e.* :

Miss DOROTHY MAXSON,
501e, Grand River,
E. Lansing, Michigan,
U.S.A.,

with whom we urge all interested to get

into immediate touch. It is proposed to hold a meeting of Young Theosophists during the Convention in Chicago, August 9th to 13th, of the American Section of the Theosophical Society, and they are planning, with the help of the Chicago Youth Group, to have a camp.

Miss Dora van Gelder is progressing with her work in Australia, and is dealing with innumerable demands from Young Theosophists all over the world to be put into correspondence with each other, truly an admirable method of building an international spirit.

During the Convention of the Theosophical Society in England, Dr. Besant delivered a cordial and inspiring message from the Young Theosophists of India to the Young Theosophists of England;

and later an impromptu meeting of Young Theosophists was held, where representatives from many countries were present, and where great enthusiasm was expressed, and promises of the establishment of groups were made. The Head of the World Federation gave an address, which was a clarion call and inspiration, and the Acting Head presided over an interesting discussion, the meeting concluding with a social gathering.

EUROPEAN FEDERATION.

As was suggested in the May number of the *HERALD OF THE STAR*, I have pleasure in putting together the various reports I have received from the European Groups of the Young Theosophists. I have tried to extract from them those items which will be of general interest, and what I have taken will, I hope, show the great possibilities that lie in store for the Young Theosophists.

AUSTRIA.

From VIENNA comes a most interesting report, from which I extract the following, feeling that all will wish to hear details of the splendid work being done by this Group, under the leadership of Dr. Fritz Engel :

"Inspired by Mr. Arundale's beautiful lecture addressed 'To the Youth of the World,' where he advocates the realisation of brotherhood also with the so-called 'outcasts and sinners' and so on, we have taken up a rather important work, which consists in going out to the prisons for youthful criminals, in order to help them as much as possible and stand on their side against those who are inclined to condemn and ostracise them. For this purpose some of us got the permission from the Government to permanently visit a gaol, where there are 130 boy prisoners between fourteen and eighteen years of age. We have given them a present of a hundred good books and some pictures so as to brighten the gloom of their daily life, surrounding them with beauty and letting in a ray of hope. But we soon saw, though this work was very important, it was not sufficient in any way, and so we got into contact with and joined an association of prison officers,

which sets out to take care of young prisoners when leaving the gaol. They cherish the plan to build workshops combined with a boarding house where those young people can learn a craft to perfection under trained professional supervision, in order to enable them to earn their own living decently. That is a very important thing, because they have great difficulties to find any work, when people get to know where they are coming from—and this fact alone very often means for them a lapse back to gaol. The necessary capital to realise this plan is, of course, very large; it is about stg. 350.-- or about 105 million crowns in Austrian money—and so we set about to interest people of influence with the Government, and they promised to see to it that the city of Vienna should pay the half of the sum required.

The other work we have taken up in connection with this is the 'Jugendgerichtshilfe,' which is a very fine reform here in Austria taken up by the Government after the war. It means to watch and help those young people who after an offence are not put in gaol at once, but get time to prove whether they can behave and can respect the social life. In addition to this work we are studying what is being done in other countries in the way of reform, in which connection we are doing some translation work. . . . During the last days we have been very busy getting articles inserted into the best known newspapers, so as to draw the attention of the public to our workshops and to collect the money necessary for them as quickly as possible."

BELGIUM.

The BRUSSELS Group (Leader, Mr. A. Jorwitz) is studying earnestly, and once a month one of the members gives the group a short lecture, on any subject chosen by himself.

GREAT BRITAIN.

In GREAT BRITAIN a few Groups exist. In LONDON a very interesting one has been started under the leadership of Miss Ruth Roberts, meeting at 6, Tavistock Square, W.C. 1. We have also received a report from the London Youth Lodge of the Theosophical Society, of which Mr. Christmas Humphreys is president. The SWANSEA Group is led by Mrs. Cadwaladr, and in connection with this an attempt has been made to interest a Liberal Club in a neighbouring town, with a view to arranging some addresses,

although, as yet, no definite arrangement has been made. Our attention is drawn by this Group to a need which they feel exists for more literature, dealing with the immediate problems which affect Youth, and they would be glad of any information regarding such literature. In HYDE, Mr. Redfern is endeavouring to gather round himself the nucleus of a Group, and a similar effort is being made in EDINBURGH by Mr. Cadenhead. The development of these will be watched with interest.

HOLLAND.

From HOLLAND we learn that the GOOI Group (LAREN), under the leadership of Miss J. E. Van Regteren Altena, has been active during the recent Brotherhood Campaign. All the members of this Group, with one exception, are members of the various Theosophical Lodges in the district. They find that the most effective method of reaching the people amongst whom they are situated is by means of personal contact rather than lectures, etc. This Group hopes to organise camping arrangements in Arnhem for the Young Theosophists attending the Star Congress, to be held in Ommen during August. The HAGUE Group (Leader, Miss Esther Meuleman) was fortunate in obtaining an opportunity of running one of the meetings of the local T. S. Lodge. A lecture was given of half-an-hour's duration, and the rest of the evening was devoted to a musical and dramatic programme.

The AMSTERDAM Group (Leader, Miss S. Ramandt) is, for the present, studying, and endeavouring to grow in inner strength as a group, before launching out to any great extent in outer activity. A group has also been started at HAARLEM.

ITALY.

A group has been formed in MILAN, under the leadership of Miss Nicola Armanino, and we look forward to hearing fuller particulars of its activities in due course.

An interesting report comes from TRIESTE, where the group has a membership of ten, under the leadership of Mrs. E. Volli. They have regular meetings once a week, the local T.S. Lodge kindly lending them the lodge room. They report that their elders are giving them every assistance in their endeavours. Under three heads one may give the gist of their reports :

- (1) *Study*.—Our Patron's "Outline of Theosophy"; Occult Hygiene as basis of spiritual study; the first principles of concentration and meditation. They also keep a diary.
- (2) *Social Work*.—Assistance on the Committee which aids the consumptive. Visiting the sick.
- (3) *Inner Preparation*.—They are definitely aiming at a high standard of living, so as to be an example to those around them, and so that they may be better able to serve.

The TURIN Group meets regularly once a week, with twelve members, under the leadership of Signorina Luisa Canfari, and has had very successful meetings.

In ROME a group has been formed, of which Signor Amadeo de Vincentio is the leader.

The ITALIAN Groups are using the columns of *Alycane* to disseminate news of each other's doings.

POLAND.

From POLAND there comes an interesting letter written by the Leader of the JASLO Group (Mr. Bibro), in which he outlines the aims of his group. They hope to study social and educational questions from the Theosophical viewpoint as a means of realising brotherhood, and to co-operate with organisations having similar ideals to our own. They hope, from the study of Theosophy, to draw concrete and practical conclusions.

* * *

I think the Young Theosophists of Europe are beginning to find themselves.

We want, in spite of the language difficulty and that of distance, to work as one body, to reduce to a minimum the differences in our various nationalities, and have common aims and common aspirations. Especially should we keep in mind the near approach of the World Teacher, so that by diligent inner preparation and outward service we may become a suitable

channel through which His Life may flow, and so help to reconstruct by attitude and example this devastated Europe of ours. I am sure we all look forward to the next report, which, if the Spirit of Youth be true, will show great progress.

RALPH THOMSON,

Secretary, European Federation.

Life and Letters

King Arthur

By C. F. J. GALLOWAY, B.Sc., F.R.G.S.

AMONG the magnificent array of life-sized bronze statues guarding the tomb of the Emperor Maximilian in the Hofkirche at Innsbruck, one stands out pre-eminently from the rest. Not only the noble countenance, but also the perfect proportions and graceful poise, distinguish King Arthur from all the others. The attitude, no less than the face, expresses the sublime calmness of strength in repose, that combination of indomitable force of character with gentleness and perfect serenity which is the keynote of the character of the legendary British Hero-King.

The mediæval armour is in accordance with the familiar stories of the exploits of the Knights of the Round Table, but is ludicrously inconsistent with the supposed date of his life. His death, or rather "passing," is variously given as having occurred in the years A.D. 537 and 542. But that appears to rest upon the most slender evidence, and even the historical existence of such a monarch is generally questioned.

The Christian terminology and setting of the stories, as we have them, is probably no more historically accurate than the

armour, or the shield with the Lions and Fleurs-de-Lys. It was obviously due to the influence of the Crusades, which furnished a suitable and picturesque setting for many of the exploits, and which was naturally made the most of by the monkish channels through which the legends passed.

Many legends of quite independent origin have been woven into the complex mass which has reached us through that historical romancer, Geoffrey of Monmouth, Chrétien de Troyes, and others as the Arthurian Cycle. The Holy Grail theme, now so intimately and so fittingly associated with King Arthur, had a different origin altogether. Gawain, Perceval, Tristram, and many other heroes of Arthurian romance, including Lancelot himself, have no original connection with King Arthur and the Round Table. The legends have probably been handed down from remote times, undergoing endless modifications in the process. Even in the written accounts we see how Gawain, from being the original Grail hero, has been debased into a knight of very indifferant moral calibre. What transformation may have taken place during the ages before the stories were reduced to writing it is impossible to conjecture.

It has been clearly shown by Miss Weston that the Grail legend at least is undoubtedly of pre-Christian origin, representing, in her opinion, in support of which she produces very good evidence, some form of ritual.

May it not be that the legend of King Arthur has come to us from some period in the dim past, perhaps before the fair land of Lyonesse, to the westward of Britain, was submerged beneath the advancing waves of the Atlantic? Possibly the Round Table may have been a School of Occultism under the guidance of some advanced Personage, perhaps a Master of the Wisdom. It has been suggested by Sir John Rhys that, besides a historic Arthur, who may have lived in or about the sixth century of our era, the name referred also to a Brythonic divinity. Many indications seem to point to this. The mystery surrounding the birth, or "coming," and the final "passing" over the sea in the west, to come again in due season, are strongly suggestive of the Sun-Myth. The twelve battles may represent the twelve signs of the zodiac, through which the sun passes in its progress through the heavens.

In view of this, it appears not altogether fantastic to suggest the possibility that the origin of these legends lies in no less an event than an incarnation of the World Teacher Himself in some remote, perhaps Atlantean period. The garbled stories relating to the coming of Arthur are obviously crude attempts to materialise and explain away some mystery. In a way, they remind one of the wonderful legends connected with the coming of the Buddha, the Christ, and other manifestations of Divinity. The fanciful account of the coming of Arthur given by Tennyson is probably a much truer symbolism of the mystery than such a crude and grossly material story as that recorded by

Geoffrey of Monmouth, and familiar to us in Malory's version, although even this may be a materialised version of some mystical experience. In any case, the coming of a great Personage is indicated, from some unknown source, but with the knowledge and co-operation of some occult Order (perhaps Druidic, perhaps far more ancient) represented in the legend by the mysterious Merlin.

In the historical sixth century connection, Merlin was probably an alchemist and engineer, full of scientific inventions which were regarded by the populace as witchcraft, as was the case with Leonardo da Vinci nearly a thousand years later. But in the mythical connection it appears quite possible that an occult Order is referred to, of which Merlin may have been the head at the time. Throughout the accounts, Merlin is represented as being of great service to Arthur, until in a weak moment he imparted certain arcane knowledge to an unqualified and unworthy recipient, Vivien, as a result of which he was imprisoned by her in a tree or under a stone. Does this possibly signify that the Order in the course of time degenerated, as did the Eleusinian Mysteries, admitting unworthy candidates, and in consequence became imprisoned by them in the rigid forms of dogmatism?

Another point of similarity between these legends and those surrounding the birth of Christ lies in the three mysterious Queens, who were in some undefined way attendant upon the coming of Arthur, and who recall the three Kings, the Wise Men of the East. Unlike these, however, the three Queens receive Arthur again on his passing, though obviously not on the physical plane. Their presence during Arthur's sojourn on earth is suggested by the peculiar statement, sometimes met with, that there were really three Guineveres. Again, Arthur is stated to



König Arthur von England 71.

Photo by Fritz Grall, Innsbruck

KING ARTHUR OF ENGLAND

A famous bronze in the Hofkirche at Innsbruck, Austria

have met his death through the treachery of Modred, one of his own kin, a detail having its parallel in the stories of all Solar Heroes, and suggestive of Judas.

An interesting incident is the story that Arthur established his right to the throne by drawing a sword out of a stone, a feat which no one else could accomplish. Does this possibly signify that he taught the people the art of iron smelting, of extracting the metal from stone?

Whatever may be the historical foundation of the legends—and one is drawn to believe that they probably do rest upon some remote historical happening of great moment—they are rich in symbolical significance.

One of the remarkable features about them is the fact that Arthur himself is always in the background, so much so that some critics look upon him as a mere dummy around which the action is carried on by others. True, a few exploits are introduced in which the King is the chief actor. But these read as though the writers had felt it necessary to drag him out of his retirement occasionally, and the exploits themselves are not always very creditable. Some of them are among those so aptly stigmatised by Tennyson as :

Touched by the adulterous finger of a time
That hovered between war and wantonness

and, as such, may be disregarded from both the historical and symbolical point of view.

But, although always in the background, King Arthur is obviously the source of inspiration of all the deeds of chivalry described; had he not been there, behind the scenes as it were, one feels that these great deeds could not have been performed.

Is this not a fitting symbolism of the Higher Self, the spiritual principle in Man?

The Knights of the Round Table represent personalities, each a partial expression of the Higher Self in the outer world. All the action is carried on by the personalities; these are all that the superficial observer is aware of, and they receive all the credit and glory, the Higher Self remaining calm and serene in the background all the time. In this connection the story of Lancelot fits in remarkably. He is the premier knight, the hero of most of the exploits, the very embodiment of chivalry, and the outward expression of King Arthur *par excellence*. He it was who was sent to bring Guinevere, the physical body. And, after a time, he fell from his unwavering allegiance to Arthur, being enamoured of Queen Guinevere; the Personality became false to the Higher Self, and identified itself with the physical body. This is naturally succeeded by the lifelong struggle between allegiance to King Arthur, the Higher Self, and the guilty love of Guinevere, the attachment to the physical body. In this struggle is found the keynote of Lancelot's dual character. In the end the physical body dies; Guinevere retires into a convent, and King Arthur "passes," to return again in due time.

True, the inclusion of Lancelot in the Arthurian legend is a comparatively late innovation, and not authentic. But, as Goethe once remarked, what is authentic, unless that which is eternally beautiful and true? Out of the tangle of interwoven myths and legends, embroidered out of all recognition by mediæval writers, we may extricate much that is full of deep significance. The symbolism of the Holy Grail is a theme which a number of writers have taken up. But there remains a rich field for investigation, by study and meditation, in the legendary lore connected with that mystical hero, the embodiment of all that is best in man, King Arthur.

A Member's Diary

ARRIVAL OF MR. KRISHNAMURTI—DR. BESANT AT THE QUEEN'S HALL—WORN-OUT HORSE TRAFFIC—A BACON CALENDAR.

MR. KRISHNAMURTI and his brother Mr. Nityananda reached London on Sunday, June 15th. The train by which they were travelling was very late in reaching its destination, and many of those, Dr. Besant among the number, who had gone to the station in the hope of seeing them arrive, were, owing to other engagements obliged to leave to their great disappointment.

* * *

ALL those who were able to attend the lectures given by Dr. Besant during June, at the Queen's Hall, London, must have been thrilled by the immense vitality of her intellect. Her eloquence can, perhaps, only be compared with the rhetoric of those wonderful French Dominican Fathers who took Paris by storm some years ago, among whom Père Didon and Père Monsabré were perhaps the most celebrated. Dr. Besant has spoken many times and at many places on a large range of subjects, all of great interest, and it has been a great advantage to the members of the many different societies now in London to hear her opinion, always large and open-minded, on the most important questions of the day. She discoursed feelingly on the condition of animals during Welfare Week. No one who heard her then will ever forget the tone of her voice when she said: "If, indeed, there can ever be any such thing as *Humane Slaughter!*"

* * *

NOTICE has been received that Mr. and Mrs. Arundale will leave Bombay, July 1st, for a six-months' Educational and Youth Movement Tour in Europe. They expect to be back in India about December 20th. All letters and communications should be addressed to them c/o Messrs. Thomas Cook and Son, Ludgate Circus, London, E.C. 4.

* * *

THE Royal Society for Prevention of Cruelty to Animals, has published "A Century of Work for Animals, 1824-1924," by Edward G. Fairholme and Wellesley Pain Murray; 7/6). H.R.H. the Prince of Wales

has written a foreword which contains the following words:

"A hundred years ago, animals had but few friends, even in this country, but happily those friends were staunch. Possibly those early humanitarians never realised the magnitude of the success they had won; to-day it is apparent to all, and both man and beast are the better for it. For though it may be that a man who protects an animal from ill-treatment acts solely with the object of befriending the animal, yet none the less his kindly deed reacts upon his own character and makes him a better citizen.

"May I suggest, therefore, that in contemplating what the Royal Society for the Prevention of Cruelty to Animals has done, and is doing, for animals, we should not lose sight of the humanising effect of its work on the hearts of the community."

* * *

IN describing the horrors of the Worn-out Horse Traffic, the authors say: "The ships which take them to their fate are British, the owners and officers are British. The cruelty commences in Britain and continues under the British flag. Why? Because the Ministry of Agriculture representing the farmers and breeders, fears to hamper a trade which apparently cannot flourish except at the cost of suffering and cruelty which brings disgrace on the whole country."

* * *

IN 1923, 15,571 horses, as compared with 56,068 in 1920, were shipped to Belgium, France and Holland from this country. This is an improvement, but the traffic must cease entirely. Not a single live horse must be shipped to a foreign land for slaughter! All members of the Order of the Star in the East should assist in this matter.

* * *

INTEND publishing in this place every month, beginning with this one, a series of quotations, in the form of a calendar, from the philosophical works of Francis Bacon, Baron Verulam, Viscount St. Albans, and Lord

High Chancellor of England under James I. "We shall do well," said Leibnitz, "to think highly of Verulam, for his hard sayings have a deep meaning in them." He has sometimes been called a utilitarian—not that he loved *truth* less than others, but because he loved *men* more.

* * *

1.

FOR what we get by the favour of other men we are other men's debtors; whereas what we obtain of ourselves carries no obligation with it."—*De Augmentis Scientiarum*.

2.

"Glory and honour are the spurs of virtue; and though virtue would somewhat languish without them, yet as they are always at hand to attend virtue, even when not invited, there is no reason why virtue may not be sought for its own sake as well."—*De Augmentis Scientiarum*.

3.

"In the favours of others or the good winds of fortune there is little certainty; but our own virtue and industry are ever with us."—*De Augmentis Scientiarum*.

4.

"I would have, in short, all topics which there is frequent occasion to handle studied and prepared beforehand."—*De Augmentis Scientiarum*

5.

"You would not say that Prometheus was led by speculation to the discovery of fire, or that when he struck the flint he expected the spark; but rather that he lighted on it by accident."—*De Augmentis Scientiarum*.

6.

"And this is the very thing which I am preparing and labouring at with all my might—to make the mind of man, by help of art, a match for the nature of things."—*De Augmentis Scientiarum*.

7.

"If any man will awake his observation and look a little about him, he will easily see from obvious and familiar examples what a mastery the subtlety and acuteness of the intellect has over the variety either of matter or of form."—*De Augmentis Scientiarum*.

8.

"The master of the ship is judged by his skill in steering, and not by the fortune of the voyage."—*De Augmentis Scientiarum*.

9.

"It generally happens that they who talk much, boast much, and make many promises, are needy persons, who make no profit of the things whereof they discourse."—*De Augmentis Scientiarum*.

10.

"A froward detention of custom is as turbulent a thing as an innovation."—*De Augmentis Scientiarum*.

11.

"Arguments, when opposed to testimony, may make a fact seem strange, but cannot make it seem a fact."—*De Augmentis Scientiarum*.

12.

"Whatsoever contributes to preserve the whole state in its own nature, has greater power than that which only benefits the particular members of the state."—*De Augmentis Scientiarum*.

13.

"Number itself in armies is not much advantage where the people are of weak courage; for as Virgil says, it never troubles the wolf how many the sheep be."—*De Augmentis Scientiarum*.

14.

"The more religiously the laws of friendship are to be observed and honoured among good men, the more care should be taken to make a prudent selection of friends at the first."—*De Augmentis Scientiarum*.

15.

"Now the disposition and manners of our friends, so far as they affect ourselves only, should by all means be borne with; but when they compel us to alter our bearing and deportment towards other men, the condition of the friendship becomes very hard and unfair."—*De Augmentis Scientiarum*.

16.

"With regard to the office of the preservation of the health, many have written thereon, very unskilfully both in other respects and especially in attributing too much to the choice of meats and too little to the quantity."—*De Augmentis Scientiarum*.

17.

"For the unlearned man knows not what it is to descend into himself or to call himself to account, nor the pleasure of feeling himself each day a better man than he was the day before."—*Advancement of Learning*.

18.

"We see the dignity of the commandment is according to the dignity of the commanded; to have commandment over hearts, as herdsmen have, is a thing contemptible; to have commandment over children, as schoolmasters have, is a matter of small honour; to have commandment over galley slaves is a disparagement rather than an honour. Neither is the commandment of tyrants much better, over people which have put off the generosity of their minds: and therefore it was ever holden that honours in free monarchies and commonwealths had a sweetness more than in tyrannies; because the commandment extendeth more over the wills of men, and not only over their deeds and services."—*Advancement of Learning*.

19.

"The knowledge of man is as the waters, some descending from above, and some springing from beneath; the one informed by the light of nature, the other inspired by divine revelation."—*Advancement of Learning*.

20.

"Therefore men are to imitate the wisdom of jewellers; who if there be a grain or a cloud or an ice which may be ground forth without taking too much of the stone, they help it; but if it should lessen or abate the stone too much, they will not meddle with it: so ought men so to procure serenity as they destroy not magnanimity."—*Advancement of Learning*.

21.

"I love the man who yields to others' feelings, and yet keeps his judgment free."—*De Augustinis Scientiarum*.

22.

"No man can tell how far his virtue will go unless honours give him a fair field."—*De Augustinis Scientiarum*.

23.

"Great empires have been governed from bed, great armies commanded from the litter."—*De Augustinis Scientiarum*.

24.

"That mind is to be esteemed truly and properly healthy which can go through the greatest temptations and perturbations."—*De Augustinis Scientiarum*.

25.

"As in the clearest diamond every little cloud or speck catches and displeases the eye, which in a less perfect stone would hardly be discerned; so in men of remarkable virtue the slightest faults are seen, talked of, and severely censured, which in ordinary men would either be entirely unobserved, or readily excused."—*De Augustinis Scientiarum*.

26.

"There are two ways of making peace and reconciling differences; the one begins with an amnesty, the other with a recital of injuries, combined with apologies and excuses."—*De Augustinis Scientiarum*.

27.

"Knowledge of men may be derived and obtained in six ways; by their countenances and expressions, their words, their actions, their dispositions, their ends, and lastly by the reports of others."—*De Augustinis Scientiarum*.

28.

"Next to the knowledge of others comes the knowledge of self. And here we must use even greater care in gaining good and accurate information touching ourselves, than touching others; since the oracle "Know thyself" is not only a rule of universal wisdom, but has a special place in politics."—*De Augustinis Scientiarum*.

29.

"For as it is said of calumny, 'calumniate boldly, and some of it will stick,' so it may be said of ostentation, 'boldly sound your own praises, and some of them will stick.' It will stick with the more ignorant and the populace, though men of wisdom may smile at it."—*De Augustinis Scientiarum*.

30.

"A man who has once earned a character for deceit and trickery, entirely loses one of the principal instruments of business, which is credit."—*De Augustinis Scientiarum*.

31.

"A man may chance to hear by way of reproach from an enemy, what the friend is too good-natured to utter."—*De Augustinis Scientiarum*.

PERIX.

Letters to the Editor

THE CASE AGAINST SPIRITUAL AND MENTAL HEALING

To the Editor of the HERALD OF THE STAR.

SIR,—I have read with great interest the letter headed "The Case Against Mental and Spiritual Healing," appearing in your March issue of this year.

Although Spiritual Healing is mentioned in the heading, the article seems to me to deal almost entirely with Mental Healing. Are we to conclude that sacramental healing, prayers for health, and theosophical meditation, having for its object the attainment of harmony and consequently health in all the vehicles for its object, are condemned equally with the so-called scientific use of the imagination, as advocated by Cocies and other methods of auto-suggestion? What about magnetic healing, too? It must not be forgotten that suggestion both from outside sources and from within operates largely in all cures, if the modern theories on the power of suggestion are correct.

Faith in the doctor, faith in the osterpath, faith in the quack medicine, helps wonderfully, and it is just faith in each case, an idea, a mental state, largely charged with emotion. Indeed, spontaneous—that is, unconscious auto-suggestion—is said to influence us physically, mentally and morally every day of our life, whether we will or no. This is surely mind-acting directly on matter, and, always provided that the suggestion theories are correct—well, Nature arranged it without asking us first.

With regard to spiritual healing the Christian Church teaches that Jesus healed, as a rule, by mental means only. The Apostles and elders of the Church were told to lay their hands on the sick, anoint them with oil, and pray for them. Since the revival of spiritual healing within certain branches of the Christian Church some people have received benefit, sometimes lasting benefit by means of it, though everyone asking help has not received it. Would Mr. Groves consider that the people thus cured or relieved in part of their sufferings have been harmed on planes above the physical, though the benefit to their physical body is undeniable?

However, it *may* be quite true that the powers of the mind should not be brought to bear directly on the physical matter of our body. If this statement is a fact, then people should be convinced of its truth. It would be helpful, therefore, if Mr. Groves would give some proof of his assertion. Perhaps he can, and will, produce letters or other evidence which proves that certain people have been definitely harmed

spiritually, mentally or physically, or in all three ways from having trusted in, and practised, methods of mental and spiritual healing.

Yours, etc.

D. TOOGOOD.

BEFORE HE COMES

To the Editor of the HERALD OF THE STAR.

SIR,—Please will you be so kind as to print a few words in answer upon what Mr. Galloway wrote in the April number of the HERALD OF THE STAR. I think Mr. Galloway misunderstood me.

We who begin to understand a little of the great truths underlying all that happens, and to see the way we have to follow, to alter bad conditions, to make the world a more habitable place than it is to-day, we can certainly *try* to alter a great deal of these conditions under which the world now is living and groaning. And if we *are able* to do this, then for a certain time the world will grow more contented and less miserable, but I think only for a certain time, not permanently. As our Head says over and over again, we must begin to alter our attitude; the new attitude must be born within us; and unless we are able to convince the world as a whole of the necessity of this new attitude, which can only be born in them, as in us, through the realisation of the great fundamental truths—the divinity, the oneness of all that is—then, and then only, can the change be a change for ever, and that was my view, by saying that none but our Great Master will be able to convince the world.

I really don't belong to "a waiting school," nor know of any such a school existing; I only said that which I feel myself.

Yours, etc.,

A DUTCH MEMBER.

CREDIT REFORM

To the Editor of the HERALD OF THE STAR.

SIR,—May I respectfully suggest before inserting further articles recommending the "Douglas" scheme that you ascertain the opinion of someone conversant with the principles underlying the present monetary system.

I think if you do you will find that while it is quite possible to use tickets in place of money as we do now when we write a cheque, these

have no value and are of no use for exchange purposes *unless the amount mentioned in the cheque is covered at the bank with actual cash or credit.*

The Douglas scheme ignores this fact and supposes, wrongly as I think, that pieces of paper without any backing of that kind are capable of service as means of exchange. Any banker or other authority will, I think, tell you that such a proposition is *simply ridiculous.*

Yours, etc.,

JOS. BIBBY.

To the Editor of the HERALD OF THE STAR.

SIR,—It is high time a protest was made against the repeated insertion in your magazine of articles advocating the peculiar economic dogmas associated with the name of Major Douglas. His doctrine, by its superficial plausibility, appeals to a certain type of mind as affording an easy solution of all our troubles. Those who know nothing of the working of finance blindly accept these pernicious teachings, and, with the help of a smattering of financial jargon, proceed to spread them broadcast. It is with painful surprise that I have seen the pages of your magazine used for this purpose. Why, may I ask, has no recognised financial authority taken up Major Douglas's theory? Simply because those who understand finance see through its fallacy. We in England are asked to throw over the guidance of those who have steered our finances until now, and raised the Empire to its present position, and entrust our fortunes to a pack of amateur theorists!

We must clearly realise that it is the existing financial system that has created the prosperity of this country. Throughout the nineteenth century there was a continuous expansion of industry and of that overseas trade upon which our prosperity depends. Where fifty years ago were sequestered valleys supporting a handful of people, are thriving industrial districts, not a green thing to be seen for miles. Where our fathers had to be content with the dullness of nature, we travel past immense hoardings indicative of the multitudinous products of our industry. In the most remote country districts we meet heavy motor lorries carrying goods; the deadly monotony of sleepy little old-world cathedral cities and market towns has been banished for ever by the clang of electric cars and the incessant hoot of motors. Morning and evening we see endless streams of men and women rushing to and from work, scrambling for place in overfilled trains or cars, or snatching a hasty meal at midday in some restaurant. Everywhere is life, activity, prosperity, such as was not dreamed of a century ago.

On all the best corner sites in every town we see palatial new bank premises going up. The amalgamation of the banks might have been expected to render less branches sufficient, but everywhere we see more, testifying to the in-

creasing wealth of the country. Our banks are paying from 20 to 57 per cent. dividends, even after having piled up colossal sums as reserves. And yet these fatuous theorists talk as though we were not enjoying unparalleled prosperity! People even make a fuss about a supposed shortage of houses. But what do a few houses matter when we have these beautiful banks? The working people should learn to do with less luxury.

It is true we have rather more unemployed than we would like to see. But, as has so often been pointed out by the financial experts, the only remedy for that is for all those who are employed to work harder and produce more. Why should men only work eight hours when they used to work ten or twelve? What is really wanted is a change of heart. Employers must be willing to run their businesses at a loss, and workers to work a great deal harder, while accepting a wage that is much below the cost of living. These strikes that are constantly occurring are very wicked, and ought to be prevented by law. We who are comfortably off and are not engaged in business can see these things so much more clearly than those whose view is distorted by personal interests.

By producing more goods we will be able to sell more overseas, and import more raw materials, which will afford employment to those now unemployed, in producing still more goods to sell abroad. We will thus regain our supremacy in the world markets, which is the fundamental basis of our prosperity. Major Douglas and his followers show their ignorance of real facts by saying that this would lead to war by bringing us into more intense competition with other nations. They forget that we have now a League of Nations, and have come to an agreement for the limitation of armaments. If there is not room for our products on the markets of the world, as well as those of other nations, the International Court of Arbitration will sit, and the other nations will be told that they must export less, or find some other market for their goods, failing which they will have to reduce their production. It is all perfectly simple.

Besides, there is a movement afoot for the building of a great international city, to include all kinds of magnificent buildings and institutions for the dissemination of world culture. When once that is built war will obviously be impossible. We who are more spiritual than the rest of the world should devote our attention to the realisation of this noble ideal, instead of wasting our time on such worldly matters as economics.

In any case, Major Douglas and his admirers are dabbling in things they do not understand. They advocate the unlimited issue of valueless paper money, when one has only to look at the effects of such policy in Russia and Germany to understand what that means. This they have entirely overlooked. All economists know that a gold basis is essential for the currency of any

country. I was recently speaking to a bank manager, who told me that, if the Douglas ideas came into force, this paper money would not be accepted, because it would not have a gold backing. Our present currency has one; he could not tell me to what extent, or indeed anything about it, but he was quite certain that it has a gold backing of some sort. When those who *know* tell us this, it is surely arrant presumption for amateurs to interfere with their half-baked views on such a matter.

I would recommend Major Douglas and his followers to study carefully the article on the International City in the June HERALD OF THE STAR, and learn something about what is going on in the world, leaving finance for those who understand it.

Yours, etc.,
A. L. PULLAR.

THE NEW ECONOMICS.

To the Editor of the HERALD OF THE STAR.

SIR,—I have made a careful study of Major Powell's book *The Deadlock in Finance*, and have attended study classes on the latter, and have also read several tracts and books on the Douglas theory, but I still find great difficulty in understanding the statement that this theory provides a better remedy than Socialism, nor do I understand the contention that the Douglas method is, in the least degree, compatible with Capitalism, or what Capitalism implies, namely, the use of money in large quantities to earn dividends, or a profit on itself. Surely if money is allowed to be used in this way it becomes a commodity for the hire of which a price can be charged, and *will* be charged, if the ownership of capital and the control of the issue of money remains in private hands as at present. Even if all banking is nationalised or municipalised (which *is* Socialism by the way!), if investment of capital for profit in industry is still allowed, the private capitalists who employ money in this way will corner it and charge for its use, which will be the same thing as interest. In what way is it possible for dividends to be legitimate, and interest illegal? They are both different forms of the same thing, viz., a price charged for the use of money as a motive-power.

Money, at present, *has* a motive-power, and consequently a commodity value, just as water has, or gas, or electricity, and the "ticket" theory is, in actual present fact, untrue. Money resembles rather the function of a railway than the function of railway tickets. It renders a service to the community just as a railway does, and there is no more reason for allowing the use of capital to be free than for railway travelling to be free. This "hire" value of money is associated with its employment in masses, and the fact that its motive-power is psychological does not make it any the less real or tangible.

It may, theoretically, be an obsession, or a superstition, but it is an obsession from which mankind has never been entirely free. And to write books showing the disastrous effects of this tyrannical obsession, and the urgency for men to remove it from their minds, and the Utopia that will follow from so doing, is hardly practical. To scorn Socialism while advocating a policy that is really more revolutionary than the modified Socialism of the Labour Party seems hardly comprehensible. The programme of the Labour Party is a compromise which consists not in destroying this commodity value of money altogether, but in removing the banking business from private hands, and limiting the dividends of industry.

What the advocates of the Douglas theory should explain is how are they going to retain the motive-power of money—that is, its capacity to mobilise the brain and muscle-power of large armies of men—when its issue is permitted free of charge?

Mr. Galloway stigmatises as ridiculous the theory that money "breeds." Let us examine the facts for a moment. Is it not true that the resources of Nature remain latent until the brain-power and muscle-power of men is mobilised and brought to bear on them? Secondly, is it not true that when man-power is so brought to bear, these resources are set free in the form of wealth convertible into money, and that the only limit to this process is the limit of man-power? Thirdly, does it not follow from this that since money mobilises this massed effort of men, therefore money tends to breed without limit? Most certainly money *does* breed when used productively, not when used on war-material or on whisky. The true theory of money distinguishes between what expenditure of money is *profitable*, and adds to the life of the nation, and what is *waste*. None of the Douglas advocates seem to understand this elementary distinction in economics which is insisted on in Hartley Withers' text books, and forms the basis of the perfectly startling productive methods of Mr. Henry Ford. How remarkably money in this way typifies its spiritual prototype, Love, must be apparent to all symbolists and mystics.

Yours, etc.,
H. L. S. WILKINSON.

THE FOLLY OF DEMOCRACY.

To the Editor of the HERALD OF THE STAR.

SIR,—On first reading Signor Mussolini's article in the June HERALD, one is perhaps somewhat repelled by his frank endorsement of Machiavelli's pessimistic view of human nature, so out of harmony with the ideals for which the Order of the Star in the East stands. Many of us believe in the fundamental goodness of mankind, and the gradual unfolding

of the divine nature of man, however deeply it may lie hidden at present. In spite of Signor Mussolini's emphatic assertion to the contrary, I think most readers will agree that in public life to-day there is a great deal more evidence of higher motives than was the case in Machiavelli's time.

At the same time it must be admitted that this outspoken article comes as a salutary antidote to the vague sentimentality so prevalent amongst us to-day. Many people regard democracy as the ultimate goal in political organisation. But, even granted spiritual evolution, it must be many ages yet before the masses are evolved into a condition in which they are fit to govern. It is not a question merely of giving them a superficial education, but of evolving their higher principles, which is of necessity a very slow process. For many ages yet the great majority must remain, as at present, animated by purely selfish motives, so that Signor Mussolini is fully justified in endorsing Machiavelli's dictum that "it is necessary for anyone who establishes a Republic and orders laws therein to pre-suppose that all men are bad." As Gustave Le Bon has demonstrated, the moral level of a mass is that of its lowest members, not that of the highest, or even the average. So that mob-rule is not conducive to the welfare of the community.

Many of us are Socialists at heart; that is, we want to see the State governed in the best interests of the whole community. But, instead of rhapsodising over utterly impracticable ideas, depending upon the masses undergoing a "change of heart" and all agreeing to live unselfishly for the common welfare, we would do well to absorb a little of Signor Mussolini's practical common sense, and realise that what is wanted at the present time is not a system of government suitable for people as we would like them to be, but one suitable for people as they are.

Another important point brought out in the article is found in the statement that "governments based exclusively on the will of the people have never existed, do not exist, and will probably never exist." While we may entertain the hope that in some future age an enlightened people may exercise government, the truth of the first two statements cannot be gainsaid. Even the most "representative" government falls very far short of being based exclusively on the will of the people. And in any case no "representative" government ever governs. The Labour Party in Great Britain tries to approach as nearly as possible to being representative of the bulk of the people, and has long been clamouring for power, promising to put right many of the wrongs under which we are suffering. They have at last captured Downing Street, and, instead of everything being put right, we hear on all hands accusations of "broken pledges." They have made the discovery that the real seat of government is not

in Downing Street, but in Lombard Street, and that, for all their strenuous and honest attempts to fulfil their pledges, they are just as much under the control of the City financiers as their predecessors were. A government may to a limited extent represent the people, it may have at its head, as the present British government has, a devoted and noble-minded idealist, whose one aim is the welfare of the people, but as long as it has not the power to govern, the will of the people counts for very little.

We have heard a great deal recently of the violent repressive methods adopted by the Fascisti in Italy. It is curious that this violence is always directed against those who attempt to oppose financier control. As long as the Fascisti consent to act as agents for the power that really governs, they will remain in power. But if, as appears possible at present, Signor Mussolini dares to thwart this hidden controlling hand, interesting developments may be expected. However, in Signor Mussolini Italy has a strong man and a practical man, and, although we may differ from him as to the fundamental goodness or badness of human nature, we cannot but be grateful to him for calling attention to the futility of democracy as a practical solution of present-day difficulties.

Yours, etc.,

"ARGUS."

THE STAR MEMBER AND FAMILY RELATIONS.

To the Editor of the HERALD OF THE STAR.

SIR,—The discussion on this subject can only be to a slight extent helpful to Star Members in their ever-recurring difficulties, because each one has to find the answer to his or her questions from within, but at least it may make more clear certain principles which are so greatly clouded in the general world-thought of to-day. I have a vague memory of a statement of Mrs. Besant's to the effect that any member expecting new teaching on the subject of sex and marriage would be disappointed. Might we not take this as indicating that there is no new teaching other than the old "Whom God hath joined together, let not man put asunder," and that we have, as usual, failed to understand?

Certainly, if the principle is accepted that "a woman's first right is to herself," this would, in the present stage of evolution, mean the putting asunder of many ties, because that can simply be construed to mean that the law of each for oneself is the *summum bonum*, and the corollary would be that a man's first right is to himself.

Is it possible, however, that what is meant is that a woman's first right is to her own Higher Self, as judged from her own standpoint without submitting to domination as to action whereby

she shall work out that right? If so, this is a much wider thing, necessitating for its working out a full understanding of the complex problems of life, as viewed from both sexes, and particularly, and as a beginning, as viewed from the standpoint of any man with whom she has relations.

I speak as a man, and believe that the time is ripe for open discussion and deep thinking on these subjects of sex and family life by all who hope to influence the thought of the world. Can anyone explain that phrase, "Whom God hath joined, etc.," or is it mere meaningless jargon? I am convinced that there is a meaning without accepting the meaning of the Roman Catholic Church.

There are many points of view from which to approach the subject of sex-relations, but we should seek for the basic one first, and seek to know why the Great Architect chose to produce new bodies from two existing ones when it would have been equally easy to do so from one. We should attempt this, however imperfectly we may expect to understand such wide-reaching laws.

It is likely that the basic reason is directly connected with the great aim of the universe, the growth of spiritual consciousness. All evolutions seem to lead up to the human, after which sex is transcended so that we must expect to be doing something towards transcending sex here and now. This spiritual consciousness necessitates the power of living in the other self and eventually in the all-self, and this, not in any fanciful sense, but in a sharing as much as possible all the incidental difficulties arising from the living in a physical body of another sex, for spiritual consciousness connotes the idea of helpfulness.

The principal mistake made to-day arises from a desire to dominate and dispose of those others whom we should "possess-in-love" only. The "possession-in-love" has no tangibility to us, and even the pristine glory of an early love fades as the desire to possess passes into a false state of possession.

It seems that the most helpful, and therefore correct, attitude towards families arising from unions, cannot be attained without an understanding of the same principles. We must not forget that in any organisation there must be a Head whose duty it is to govern; the modern method of committee management seems to undermine this idea, but it does not really do so, for only in so far as the idea is followed are the committees able to follow successfully anything but the well-beaten track. This Head could not be deposed without a revolution, although such revolution should be peaceful.

The principles involved in this subject may be simple, but the ramifications are indeed complex, and I should like to see the views of others.

Yours, etc.,
A STUDENT.

SYNTHETIC LANGUAGES

To the Editor of the HERALD OF THE STAR.

SIR,—With regard to the somewhat sweeping condemnation of "synthetic languages" made by Mr. A. F. Knudsen, and quoted under the heading of "A Member's Diary," in the last number of your magazine, may I, as one who for many years was connected with the Esperanto movement, be permitted to say that Mr. Knudsen's objections are manifestly based solely on theory, and that they are in no way borne out in practice.

I myself have, in the past, spoken to people belonging practically to all the principal nations of Europe, besides some from the lesser known peoples of Asia, many of whom possessed no knowledge of any tongue except Esperanto and their own national language, and I have found that our power of self-expression was limited solely by the extent of our mutual knowledge of the language. I have discussed philosophic and other abstruse subjects in the tongue, and there is no difficulty in expressing those "nuances, idioms, metaphor and symbols" of which Mr. Knudsen speaks. I also strongly disagree with him when he states that "it (*i.e.*, Esperanto) is never a language, it is merely a substitute for a language." In practice one does not notice any artificiality about the tongue whilst using it, but can express one's meaning as clearly and easily as when speaking a national tongue.

One other point: It is not true that in speaking Esperanto, one has to form one's sentences in English, and then translate them into the international tongue. Anyone who is at all fluent thinks in that language whilst speaking it, exactly the same as he would do in any other.

Such theoretical objections, as is so often the case, are entirely disproved by practice, and I think that, in justice to a movement which is based on the idea of Brotherhood and provides such a useful instrument for bringing the members of the various nations together, such a misleading view should not be allowed to pass without protest.

Yours, etc.,
S. A. P.

ON PROPAGANDA

To the Editor of the HERALD OF THE STAR.

SIR,—For an organisation such as "The Order of the Star in the East" to choose the right means for propaganda is indeed no easy task. It will prove useful to consider the question more closely.

Among different methods of propaganda, we will choose two extremes, simplifying and exaggerating, to make the matter clearer.

First there is the common method, to *push* things by zealous agents and pretentious advertisements. What is the result? One gets annoyed, and finally buys to get peace, feeling heartily sick.

The business man is pleased, thinks himself smart. Yet perhaps the end could have been gained by easier and more attractive methods.

Secondly, there is the opposite way, which I will simplify thus:

You go out to the people where they work, sit down quickly in their neighbourhood, watch their work, help them if you really can, say nothing, just look wise.

They wonder: "He looks so wise! Who is he?"

Then they will come to you and ask: "What do you think about the crop? How can we improve it?"

Then you will answer just enough to make them eager to hear more. If you know anything about crops, you answer that question first. If not, you will perhaps suggest that they are not getting the full value for their products, because of the lack of confidence, co-operation and goodwill among themselves. This is as bad as lack of confidence in God—God who toils ceaselessly for them.

Then after some time they receive the Message of the Star from you. These simple-minded people will wonder and not forget the words they heard. They will tell all they meet about it and the message will roll on.

Which way shall we follow? Shall we rush in through the front doors of houses, catch people and bring them to our lectures? Or shall we stand humbly waiting till they call in?

We all have a desire to be courageous in the work for our great Cause. But is it not quite possible that in this desire, to be courageous, we may do something not quite desirable?

In a certain country place some Star members told me that they became interested and finally joined the Order, just because this Order made no propaganda.

I have sometimes seen interested people turn away disgusted by the too zealous propagandists.

What are we really doing when we place our advertisements (announcing lectures, literature, etc.) in the daily papers and on posters—beside other advertisements? We are, in the eyes of the public, in some way putting ourselves on a level with the business world. We are *competing* with other organisations, political, commercial and religious, asking to be judged by the same measures, that is, in proportion to our amount of propaganda, the greatness of our schemes, or the sensation we are able to arise.

Does this agree with our conception of our position and our Message?

Further: What are we doing when we, as an organisation, ask people to come to our lectures? Somehow we are standing on the mountain top peak, calling to them: "Come up here! We have something to tell you!"

"But it is a long way to go, though," they reply.

"Yes," we say, "and you will have to pay for it as well!"

Some will come, and go back again, either comforted or disappointed.

But the majority will say: "Thank you very much. It is possible that you have something very valuable to say, but I cannot know, and there are many who shout: I must first keep starvation out of my own house, before I can give any money and time to uncertain things."

From where, then, does the majority get the Message of the Star? Perhaps from short, distorted notices in the press.

When the masses really get hold of an idea they keep it, tell everyone about it, and it will spread upwards through the whole of society. Then the press takes it up, and the idea becomes a force.

Will anyone say that these simple-minded people are not ripe for the Message?

Here in Norway we have some of the most devoted Star members among hard-toiling farmers, doing all the work on their farms themselves.

Mr. Jinarajadasa said in December: "Go amongst the peasants and the depressed classes. . . . Speak to the *people*."

Indeed, this dream of going out to the masses as did the sages of old seems to live in the Order throughout the world to-day.

Especially useful it might be in these times if such a work could be extended *internationally*.

Would not that encourage the belief in the One-ness of Humanity?

Mr. Jinarajadasa said: "The World-Teacher will probably now, as before, speak to the masses of the people." So did Buddha, so did Christ in Palestine. Have They not shown the way?

One distinct advantage there is with this plan: It would not require funds. For funds and the collecting of funds cause a good deal of trouble.

For instance, a zealous worker is starting an excellent plan for this great Cause. He has not all the money yet, "But that will come."

However, it does not come, and he is almost in despair.

"Members! Our Order is in extreme difficulty, will you help? If you don't help . . .!"

Star workers are often poor (*that is in itself not bad, I think*); they feel in their empty pockets and regret, but harmony is disturbed.

The Master's words go to the root of the matter: "Work, not in the hope of seeing the result."

The above suggestions are only put forth to stir up thought upon this subject. They are not final opinions, nor are they meant to be a criticism, still less a desire to change the opinions of others. Most Star workers already have more work than they can do, and more ideas than they get time to carry out.

But there may be some to whom just *this* side of the work appeals most strongly.

In general, I would put the problem of propaganda into these words:

"Make propaganda in the way you would expect God to do it."

Yours, etc.,

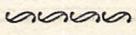
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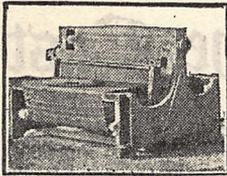


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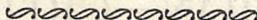
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