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CONTENTS

	PAGE
Leading Article : Why we Believe in the Coming of a World-Teacher. A Lecture by <i>Dr. Annie Besant</i> - - - - -	322
Dr. Besant's Talk to Members of the Order - - - - -	332
Practical Idealism : Copee : A New Missionary Enterprise. <i>By</i> <i>John Russell, M.A.</i> - - - - -	337
The Fundamentals of Arbitration. <i>By F. Milton Willis</i> - - - - -	341
Le Décalogue de la Santé. <i>Par Dr. Paul Carton</i> - - - - -	342
The Young Theosophists - - - - -	344
Books of the Month : The Divine Wisdom—The Mahatma Letters— A Play and some Lyrics—Some Sermons worth Reading. <i>By</i> <i>S. L. Bensusan</i> - - - - -	346
A Member's Diary - - - - -	350
From Our Indian Correspondent - - - - -	353
From Our Australian Correspondent - - - - -	355
Letters to the Editor : An International Language—Kwan Yin— The Folly of Democracy—The Star Member and Family Relations—"Golden Apples"—The Humane Slaughter of Animals Association - - - - -	356

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July, 1924

Mme. Stella Hymans

THE LATEST PORTRAIT OF DR. BESANT
Taken during her visit to London

Leading Article

Why we Believe in the Coming of a World-Teacher

(The HERALD OF THE STAR has received exclusive permission to publish the following Lecture, delivered by Dr. ANNIE BESANT, at the Kingsway Hall, London, on June 30th, 1924.)

I AM to speak to you this evening on the coming of a World-Teacher, and I will put before you reasons which you can examine for yourselves, in order that you can test what I say by your own studies and in that way gain a reality of understanding and of belief, which should rest upon your own intelligence and not upon the words of any particular person. For the coming of a World-Teacher is a thing which has already happened many times in the history of the world, and there are certain events in the world connected with these comings which have repeated themselves several times in the history of our own Aryan race. If I can show to you that events similar to those that have happened before are around us now, then it will not be unreasonable for you to think that when you have a sequence repeated, all except its final letter, that that final letter is also likely to appear, in order to complete that finished word.

But I ought perhaps, before I go into that particular detail of the reasons, to show to you exactly what we mean by the term "World-Teacher," because it is useless to talk vaguely when you want to show people that they are dealing with a definite fact, and unless you realise what we mean when we say "a World-Teacher" you may be very easily confused amongst the multitude of Teachers who have appeared in the world at different times. What is the special characteristic which makes us prefix the word "Teacher" by the word "World"? Putting it quite plainly, looking at the various religions of

the world we find that each of these great religions looks back to its own Founder; we find that every religion believes in the existence of its own Founder but is generally chary of conceding that other religions have had the same great privilege; and that they also look to a World-Teacher just as the religion to which any one of us may belong is looking. He is looked up to, as the religion grows through the centuries, not only as its Founder but as its Supreme Authority. His words are quoted, His teachings are proclaimed. You will find in all those religions that try to spread themselves very widely amongst others who do not accept them, the propaganda of a particular World-Teacher, and antagonisms naturally arise in the minds of those who look back to a Teacher of their own. Now and again in a religion you will find the recognition of the fact that there are many religions, and that all of them are ways to the Supreme. That often quoted phrase in the Bhagavad-Gita, "Mankind comes to Me along many roads, and on whatever road a man comes to Me on that road do I welcome him, for all roads are Mine." In that you have the words of a great Hindu Teacher. Then again, if you come from that most ancient of the religions of our race to the most modern, taught by the great Teacher of Arabia, the Prophet Mahomet, you find him saying, "We make no difference between the Prophets." And the word "Prophet" is one that may very well be applied to these great Teachers who, if you will look at them historically as They appear one after the other, are somewhat like a great group

of superhuman men coming into the world far more developed, far more evolved than Their contemporaries and giving to Their contemporaries the same ancient spiritual verities, which They clothe in a garb suitable to the time at which They come, suitable to the people to whom Their first preaching is addressed. And "World-Teacher" is the name given to these great appearances in our world, appearances of Those who know far more than we, and who give to men a religion identical in its main truths but differing in its outer apparel as it were. But there is one point of difficulty that may arise with regard to the term "great group" I have used. Most of you perhaps in this country may look upon that as meaning a group of different Great Beings. The belief, however, in the Older World, and over, by very much, the larger part of that Older World resident in the East, is that the same World-Teacher returns, and that you may trace the reincarnations of the same Great Being one after another, and then a change in the Being in a way that I will put to you in a moment. Take such a religion as the religion preached by the Lord Buddha. There you have one which has gone with extreme particularity into worlds of a subtler and finer nature than the physical. The Buddhist will speak to you of hundreds of worlds, such as the Christian would call the Heaven World: he will tell you of Beings who reside in these worlds. You also believe, if you are a Christian, that there are worlds higher than this inhabited by Beings greater than mankind, and so you recognise the existence of great Prophets who have taught the world and who have passed away from it, but you do not suppose for one moment that those Prophets have perished. In the East they would tell you that they come again to the world, and the Buddhist speaks of these as Bodhisattvas, a word simply meaning "Wisdom Teacher." These Bodhisattvas come back time after time, and each comes for a last time into a physical body in which He takes the great illumination, the perfected wisdom. Then another in this great succession takes His place as World-Teacher, and is called again Bodhisattva,

while He passes away from this physical world not to return to it. Of the Lord Gautama it is said that because He was of the race of humanity which had lived on this planet, and is the first of our humanity to rise to that stupendous height, He has not gone away as other Buddhas have gone from this world, and the Buddhists tell you of the Shadow of the Buddha, that is the appearance made on one of the festivals kept largely in the East, the Festival of Weisak, which corresponds roughly with your month of May. At that time pilgrims go to a spot at the north of the Himalayas and await there this great appearance, which takes place once in the year. It is no secret, it is a recognised festival and a great manifestation. I mention that because I shall have to put to you that most of us who believe in the coming of a World-Teacher also believe that it is the same World-Teacher who returns time after time, to do similar work, with a certain difference, according to the age of the people or the purpose for which He appears. But that is not essential: you may believe in a World-Teacher, as many Christians do, who only comes a single time; that is an opinion held by the Western world. The opinion of the Eastern world—that the world while it is renewed to a great extent by the coming of a World-Teacher, that there are great changes in the physical earth in connection with that coming—is that the World-Teacher comes many times, comparatively, in order to start successive religions.

Now the sequence of events I will put to you in order that you may follow them as I take them one by one. The Teacher appears in the world and certain signs have appeared in the world before He came. I am not going any further back than our great Aryan race, because that is within your reach historically, far more than if I were dealing with older times. The Aryan race, or as we sometimes call it the Fifth Root Race, is a new type of man, following on the Japanese, Chinese and others belonging to the Fourth Root Race. This Fifth Root Race, as far as they know, originated in that part of Central Asia now known as the Gobi Desert—

though it was not a desert at the time they first appeared in it—and multiplied exceedingly. Hindus call the great city Shambala, and it is interesting to note in passing that there are researches going on by an American Committee, investigating archæologically and excavating in the neighbourhood of Shambalea to-day. They are finding the ruins of a great city, which they have to some extent uncovered, and it will take many years to carry out these excavations because of the extent of the city and the richness of what they are discovering. That is only interesting because there are so many stories of these ancient civilisations which people used to laugh at, but these researches have brought archæological evidence to show that these things which were thought of as the legends of an infant race, were really the traditions of a race which in its very early days enjoyed a high civilisation. From that centre they spread outwards and westwards, and finally those that were left behind in Central Asia came down into the country which you now know as India. I take that first because it was there that a great World-Teacher first appeared, and he was called Vyasa, and he arranged the Scriptures of his people from documents yet more ancient. Before, however, I follow him further, I must give you the signs which surround each of these great Teachers. First, a new sub-race or type appears in some part of the world, distinguishable from the people among whom it was born, of a type clearly distinguished by the ethnologist. A number of these remain still, and as I come to them you will recognise I am only mentioning the general fact, that a new type of mankind appeared, not so distinct as the root race, as, for instance, the Chinese, Japanese and Mongols from the Aryans, but subdivisions of that race, all distinguishable by recognisable types. That is one of the first things that shows itself as the sign of the coming of a World-Teacher, a new type of mankind. It is always a time of considerable trouble on the earth; wars and earthquakes and difficulties of all kinds which mark a transition period.

You come to a transition period which is comparatively short, the changes are very rapid, and many seismic disturbances accompany it as well as great troubles among mankind. Then you come to a long period during which that new type of mankind develops, with a civilisation of its own, a religion of its own, and the civilisation and the religion are founded by the World-Teacher so that they follow His coming, as we shall see. Before He comes, then, there are these troubles, disturbances appear; before His coming there is a new sub-division of the human race, recognisable as such. These are the two great signs of it. You may remember that when the Christ was speaking of His return that the word used was "at the end of the age," the word which is differently translated in the English New Testament, but in the Greek simply means "the age." He says there will be a time of trouble before He comes, and in the midst of that He will appear. Think, then, of these signs we are to look for, because it is to these I shall want to draw your attention.

The first World-Teacher who came to this root race was Vyasa, the founder of the Hindu religion. From that went out four great emigrations, and they all went westward. The first of them went first to North Arabia, into Egypt, and then along the northern shore of Africa, south of the Mediterranean, then also along the south edge of the Mediterranean islands there, like Crete; into the cities which were founded here and there along that part of Europe which we now call Greece, Italy and Spain; separate cities, like the City-State of Aristotle, were founded along there, and also along the African border. We generally speak of that as the second sub-race, although it is the first emigration really, because the root stock remains behind—that is the first race naturally, as it is the oldest, from which sprang the Aryan civilisation of the Egyptians, now found in the fellaheen of Egypt, who match with the great frescoes which have been so fully studied for many years in Europe. But what for the moment is important to us is the name taken by the Teacher and His

special fundamental teaching; whether you go to Egypt or whether you stop for a moment in India and take the teaching of Vyasa. Vyasa taught that the great central life of the system was the Sun and that that centre was the symbol of the Great Lord of the Universe, that the life which was in the Sun was the life which was in every human being, and that man might find that Mighty Ruler by sinking into the depths of his own spirit and finding there that he himself had as inhabitant of the body the same great life that lived throughout the whole of the universe. And Thoth or *Hermes*, the Great Teacher in Egypt, taught the same truth. He laid special stress upon the sun as Light. He spoke of "the Light which lighteth every man that cometh into the world," that remarkable phrase in the Fourth Gospel, you may remember, of which the first phrases are Platonic and Egyptian. That symbology had come down from ancient Egypt. This Light which dwelt in every man was also the Light of the whole world, and in that Egyptian religion Light was the central idea. Still there may be found inscriptions here and there which speak of the Light as the very central fact of the Egyptian Wisdom. The King is told to look for the Light, to strive to see the Light in his subjects, that he may realise that they also are divine. And the people are told to follow the Light. Seekers are told to seek for the Light. And everywhere that view of the Divine Life is spread, wherever traces of this great emigration on the Mediterranean shores are found. Out of that teaching there sprang the great wisdom of Egypt and its wondrous civilisation, and the mark of that civilisation was Science—that is, Knowledge—not beginning as it began here, climbing up from step to step, from observation of physical nature, but in the higher branches. For one might call it really the origin of the science that worked downwards and reached the physical plane, so that where you would talk of astronomy they studied astrology and then worked down to astronomy. Where you would talk of chemistry they would

study alchemy first and then work down to the elements of chemistry. They studied them first in the higher, and then worked down the descending scales. The wisdom of Egypt was divided into that which was given in the Mysteries and that which was given to the mass of the Egyptian people. We learn from the Greek writers a little, not much, how they were taught immortality. The Wisdom of Egypt was really that conveyed in the Mysteries. The lower knowledge was that by which they worked many wonders before the people, just as you might astonish ignorant people by many of the things you can produce to-day and that appear to them as miraculous. You read in the Hebrew part of the Bible how the Wise Men of Egypt and Moses contended with one another, in the changing of the rod into the snake, which are really mere child's play, but give authority in the times when people look up to those who know more than they do. And you find that wonderful civilisation growing up with its characteristics of Wisdom and Knowledge, and the whole Egyptian civilisation is founded on that idea; it is systematically built from above downwards, as their science was built, and with them came that maxim "As above, so below." You may find many traces of that in the Old Testament, where certain things are taught to a Prophet and then he is adjured to remember what he "learned in the mount," one of the old phrases for the Mysteries.

Let us leave India aside for the moment. There went out another emigration into Persia, and here Zarathustra was the Teacher. He is sometimes called Zoroaster. And he taught by Fire, not, as his predecessors had done, by light. His is the religion of the Fire. And the Parsees, successors of that religion, still have their Fire Temples. He called upon the Fire, which fell upon the altar, just as you may read again in the Hebrew Scripture how Elijah called the fire down from Heaven against the prophets of Baal. All these things can be done by understanding, and fire from

heaven was brought back into modern time, although without control of it, when Benjamin Franklin found he could send up a kite into a thundercloud and attract electricity ; that is a hint how you may again see fire from the heavens. This religion also had its note, and that was purity, and that purity was extended to the four great elements, earth, water, fire, air. No Parsee will pollute the earth, or the water, or the fire, or the air. When they wish to dispose of a dead body they do not burn it, as they do amongst the Hindus, they do not bury it as amongst the Mohammedans and Christians, and they will not leave it in the water, for the water would be polluted. They have their Towers of Silence, where they place the bodies of their dead and leave them to be devoured by vultures, so that none of these four great things, upon which the life of man depends, may be polluted by the corrupting body. Everything in their civilisation carried that stamp of purity. Even to-day every Zoroastrian repeats, " Pure thoughts, pure words, pure deeds," as he ties round him his sacred thread. And so they had a civilisation that was founded on this idea of purity, of absolute cleanliness, of dealing with the earth so that it should never be corrupted or soiled ; never would you see water stained and polluted as some of the rivers of our own land are when they flow through great cities where the mills have poured all their filth into the water and made it bad and dangerous for the health of the community. They are a long-lived race, the remnants of whom we call the Parsees, and if you read their books you will find them penetrated with the idea of purity ; first, mental ; then in speech, language and action. I have often thought it would be a good thing in this manufacturing country if you could get the reverence of the Parsee for the earth, the water and the air, so that our earth might not be made as filthy and ugly as it often is.

Then another Teacher came, Orpheus, of Greece. He struck quite a new note. We have had sun and light, we have had fire. He changed the symbology, and used

Sound. Music was the foundation of His mysteries, and He it was who struck the note of Beauty which became the characteristic of the fourth sub-race which gave birth to the Greeks and the Romans and all the Latin races, and to the whole of those whom we used to call the Kelts. Not only into Italy, but also into Spain and Portugal they came. They spread up over France, westwards into Ireland, northwards to the Picts and Scots of the Highlands, and a few of them went on into Scandinavia. Their note was Beauty, and I need hardly remind you of it, because Greece has set the model for Europe as to beauty. Many of the modern models are taken from ancient Greece, for instance, the Church of La Madeleine in Paris and their Parliament House on the other side of the Seine. Not only beauty in form but beauty in sound, in painting, Greece stands supreme in Europe as sending out that note of beauty. Her sculptures, her painting, everything is beautiful. She could not touch anything but she turned it to beauty. The great type for beauty to-day is the Greek, so that that type is called " classical beauty." Take the languages of these nations and note how melodious they are. If you have heard a Spaniard speaking Spanish, the rolling out of it is so full of melody that it is a joy to hear it, although you cannot understand a word. Italian has that same melody. French is remarkable for its clarity of form, the perfection of conveying one's thoughts in wonderful exactitude, so much so that the French say, " That which is not clear is not French." They do not care to read a book, even though great as far as its thought is concerned, if the expression is not clear.

We have dealt with three types. One more emigration went out, and that was the Teutonic, spreading into the north of Europe, partly over Russia, then over Germany, over Norway, Sweden, and Denmark. And they are a different type if you compare them with the Latin races. This last emigration came on into England as Saxons, and Angles, and pressed before them those of the Latin races which had lingered in the southern

parts and sent them up to the northern-most Highlands of Scotland, where they still endure. And that emigration was marked by the scientific type of mind, caring little for beauty of form but much for accuracy of thought. Take any German and French books and compare them. In one the thought is clothed in extreme beauty of language, and you need never read a sentence twice. Take a German book and read that! I have had sometimes to read a page of German and come to the last line to find where the verb was! The differences are fundamental; they mean different types. And in these differences of mental and emotional temperament you have the great characteristics of the race. You have in the Kelt, emotion; in the Teuton, the working of the scientific mind. It is just the fundamental difference of temperament between the Irish and the English. The English cannot understand the Irish. You need to rule your Irishmen by their emotions, by devotion to a great leader or a great ideal, but the Englishmen by argument, by reason, by thought, by putting to them logical ideas in proper sequence. These two natures are incompatible. The Irish and English were always striving against one another. Now, fortunately for each of them, they are going their own ways in friendliness, and not like two dogs tied together and straining at the leash.

I have not given you the note of India. I have given you the notes of these other four emigrations, which make up the sub-races when India is included. Now India had a note, and I will give it to you in the words of a Christian missionary, Dr. Miller, who founded the Christian College in Madras, a man of great insight and liberality of thought. After he left his pupils he used to write them a letter on their Commemoration Day, and in one of those letters he made a statement, one of the most perfect definitions of what he called the great idea that India has given to the world: "The immanence of God and the solidarity of Man." And that is literally true—God in everything, one life alone through all. It is only the

other side of the same truth, Mankind one blood, one humanity, therefore with common interests, with common happinesses, if they will learn to agree instead of to quarrel. It is rather remarkable that a Scotch missionary should give in a few words what you may call the kernel of Hinduism, the Unity of Life and the Solidarity of Man. The other special characteristics are found in germ in the Mother Race, for you are all Aryans, although you may be subdivided; you are all children of that great Mother Race which, after it had sent out its children westwards, came down into India and settled there, carrying with it its religion, its philosophy, and its power of organisation. And after that great work had been done, He, the Bodhisattva, who had done it, came back to India in the end and became the Lord Buddha, the founder of Buddhism, an offshoot of the Hindu religion, as I heard it called rightly to-day. But that does not bring us to Christianity. Here again you find a new World-Teacher came into the world, the successor of the Lord Buddha in His relation to Humanity, and you call Him the Christ, the Anointed, the Messiah. You say of that name it is the name of an office, not of an individual. It means in the Greek, The Anointed One, one chosen to fill a mighty office. And He gave to the world a religion, and there again it was to develop the characteristics of that fifth race, just as the earlier ones developed the characteristics of the preceding sub-races. And there are two notes, it seems to me, that the Christ struck in His teaching of the great verities in a form which would make them suitable for the development of a new civilisation, for the foundation of the religion which was to permeate that civilisation and give it its characteristics as in the earlier races. The first of these notes is struck in His words to His disciples when, during His absence for the moment they quarrelled as to who should be the greatest among them, and His answer, when they appealed to Him on His return, was: "He that is greatest is he that doth serve. Behold, I am among you as he

that serveth." And the other note that He struck was the enormous value of the individual. It comes out in that phrase of His, "What shall it profit a man if he gain the whole world and lose his own soul?" Now, in all other philosophy the group is greater than the individual. If you look into Hinduism it is not the man, the isolated being, who is the unit, but the family, and in the Hindu Scriptures it is written, "The human being consists of the man, the wife and the child." You find in another that the man is created to be a father and the woman to be a mother. In all the Hindu civilisation the family was the unit, and also in the other Eastern civilisations. The inevitable result of that was that the human being was born in a complex of obligations; he was looked after in his infancy, otherwise he would have perished. His duty to the family was born out of the attendance he had in his infancy. And then the family was expanded to the community, the village and then the aggregation of villages in the republic, the kingdom or empire, but always the idea of obligation everywhere, of the obligation of the smaller unit to the larger, and hence respect for law, respect for duty. Very little was said about rights and a great deal was said about duty. It was not the people who asserted rights against the king, but the king who was destroyed for not fulfilling the duties of kingship. It was much exaggerated, naturally. On the other hand, in Christianity the value of the individual was emphasised. This is the great idea which it was the special duty of that fifth sub-race to develop, and so the idea of reincarnation died out. In the sixth century, as taught by Origen, it was banned as heresy, but before that it was freely taught by the Christian Fathers. Now reincarnation does lessen the value of the single life—it makes life a chain of lives, each growing from the other, and the evolution of man from a long succession of human lives. Inevitably that lessened the value of each human life, and so reincarnation was withdrawn. It was never given up entirely. The Albigenes

and the Knights Templars kept it up, and I came across a reference to it in the time of Charles II by his chaplain, who considered the belief as necessary to the justice of God and each man's responsibility; he said it was not just that one child should be so much more highly endowed than another; he recognised that there must be a succession of lives, and he also thought it necessary for a rational belief in immortality. The idea of the individual and his rights developed, hence this idea of reincarnation disappeared from Europe, and the idea of one human life and the eternity that depended upon that life took its place. The value of the individual life was emphasised. This gave rise to struggle: nation against nation, Labour against Capital, and so on. It is no use ignoring that fact, it inevitably gave rise to struggle, that is necessary for the development of the qualities of the lower man. It was part of evolution. The new man was developed by the struggle of the stronger against the weaker brain, and could be developed in no other way. Until that was done you had no foundations for the next sub-race that is now being born, of something higher than mind which Bergson, the philosopher, has worked out. And in that great struggle came that lesson: He that is greatest shall be he that doth serve. And so you have seen growing in Europe during two or three generations a great social conscience, a realisation that the strong should help the weak. The laws which took the children out of the factories up to a certain age; the laws which took the women out of the mines, the laws which have limited hours of labour, these are signs of a social conscience. And public spirit in the Western nations is stronger as a rule than it is in the Eastern peoples; in the West men feel more responsible for what is going on around them. I have very often felt that England and India were brought together in order that having developed to exaggeration the central point of their faith they might together build up a better civilisation. For there is that idea, which you must never forget

when you are blaming yourself in your awakening conscience for the evils that have been brought about by competition, that the Christ sacrificed Himself for others. You remember that Bible phrase, "Though He were rich yet for our sakes He became poor, that we through His poverty might become rich." And there you have the central idea of Christianity. Knighthood was an expression of it; the use of strength in order to help the weak, and not to trample upon them. This idea of Rights has been carried to excess, so that Rights have become a revolt against the nation. The exaggeration of the idea has to be corrected, and will be corrected before this civilisation disappears.

Now I have put to you five cases in which a new religion, a new type, a new civilisation, all cluster round the coming of a World-Teacher. Can we trace any of these signs around us to-day? In the first place you have the coming of a new type, admitted by ethnologists, the peculiarities of it have been catalogued in the Washington Bureau of Ethnology. They are being born—in America, in Australia, and among other nations. The most numerous types of this sixth race are found in Australia and America. At first people did not recognise them. Madame Blavatsky, in the second volume of her "Secret Doctrine," written in 1888, said such a race would arise. The world generally thought she was only a pretender, and did not believe her. They are beginning to find out that she knew more than her contemporaries. And the other day I read about it in a Californian newspaper. A small minority of people read "The Secret Doctrine," but when newspapers in America get hold of an idea it spreads very, very rapidly, first in America, then here and elsewhere. And the ethnologists of America talk much of this new type, and they call it *the American type*. They have measured it up by ethnological methods; they have got its facial angles, the shape of its head and the way in which its features are moulded, and they have given us a composite photograph of it. A composite

photograph is one taken to show the type from a number of people who have strong characteristics in common. Havelock Ellis's book on "Congenital Criminals" gives some instances of composite photographs. The people concerned are photographed separately, and then by some arrangement they put the photographs one on top of another, as you might a pack of cards, and pass them rapidly before a camera, so quickly that the movement is not recorded by the camera. The result is you get a composite photograph, which is the photograph of no one individual, like nobody in particular, but which gives you the type, one in which all the likenesses are reinforced, all the unlikenesses obliterated. They have got such a picture of this new type which is found to be a very fine type, intellectual, strong-willed and vigorous. I have seen a good many of these people. I noticed when last in America how their number had increased since I was there before. I happened to go to Australia a year or two ago, and met quite a number of young people there. I knew them all by name, but I did not know them one from the other, and I was introduced to them, and not always catching their names I could not recognise them. They had written to me, and would be sensitive if I did not know them, so I used to listen quietly until somebody used their names and then I would identify them. That is always the case with a new type. A number of Italians look very like each other when you first meet Italians. When I first met Indians I used to find the same difficulty with individuals, they all looked so much alike to me. Afterwards, when I had been with them a little time and began to know them, I got used to them, and I mentioned the difficulty I had had in distinguishing them from each other, and one of them said: "It is just the same with us, we find all you English people are so alike." One notices the things which are alike, and it is not until you get accustomed to the new type that you pick out the unlikenesses by which you recognise one person from another. That is the case with this

new sub-race; they are not particularly favoured in their homes, nor with their teachers in the schools, because the new temperament of these children does not fit into the school mould—they jump to conclusions, they like to be given ideas, they grasp the idea, they do not want a lot of explanations about it. A lot of explanation bores them, worries them, annoys them: the moment an idea is first put to them they catch it quickly. They are very intuitive, and it was intuition which Bergson pointed out would be the next quality to be developed in human evolution, which is interesting to note. They are recognised by that Californian paper as a type which they think will spread all over America—they are already numerous in the East and Centre. This is one of the most striking signs of the coming of a World-Teacher.

Changes are also going on very rapidly in the earth itself. You must have noticed how many earthquakes there have been lately, and the results in the changes of land and water. Near Chile a large part of the sea-bed came up, so that what used to be deep water became unfit for navigation. There have been recent earthquakes in the North Atlantic, and scientists have been speculating as to what would happen if an enormous outburst arose and a tidal wave spread over America. And these are two of the strongest signs, except the change of temperament which is a noticeable fact that anyone can observe, so that you have three of the things which precede the coming of a World-Teacher: the new sub-race, the new temperament, the development of a new quality, the intuition instead of the great reasoning faculty. And then comes the question of a new presentment of religious truth. Notice the change to liberality in Europe, how various Churches are more inclined to come together than they were before, in their efforts for Christian reunion and their readiness to recognise other religions as ways to God. Do you remember what the Archbishop of Canterbury said to a number of men who were going out to India as

missionaries? He warned them that they would meet there other great religions, other creeds, and they must treat them with respect and not look down upon them as heathen. A word like that coming from an Archbishop, to ardent men who were going to India in order to convert others, shows a very great change. Naturally, he said that his own religion was the best—each person quite rightly thinks that, but that he should recognise that the others were God-given and not simply superstitions is surely a great step in advance. You have also the revival of mysticism within the Anglican Church—it has never been quite absent from the Roman Catholic Church—and you see recognised the fact that all religions are ways to God. You have the teaching of Theosophy, which is the foundation of all the great religions in the world—when we speak of theosophic teaching, all that we mean is the teaching common to all the religions and which can be shown to be in the religions by their own scriptures. We do not pretend to teach a new thing. We preach truths which are universal. But in that teaching of theosophy there is the Divine Wisdom from which all religions are shoots, so that a man may know his own religion better and so work out its real, deeper meaning. No one leaves his own faith when he comes into the Theosophical Society. If you realise that, you will see that there is a widening process going on, a recognition that Truth may exist outside the narrow, orthodox boundaries, a recognition that there are many phases of Truth, and that the religions should learn from each other and not try to convert each other. We venture to think that that will be a great characteristic of the coming religion. The old truths, for they are eternal, will be recognised by intuition rather than by teaching. You will remember the Hebrew word, "The day will come when no man shall teach his brother, saying Know ye the Lord, for all shall know Him from the least to the greatest." We see the wider recognition of Universal Fatherhood and Brotherhood that is arising in the world to-day, and

we believe that that will be the foundation of the new teaching of the coming World-Teacher. None of us would dare to say the form into which He may throw it, with the new form of religion, and civilisation growing out of it. No longer a civilisation that makes a struggle for success, but one that teaches co-operation instead of competition, in which people shall help and not strive to trample each other down. You may have many forms which may be objectionable, exaggerations which may be repellent remaining to-day, but none of you can look abroad upon the world without seeing the tendency to brotherhood underneath all the unrest and turmoil. The League of Nations, the International Court of Justice, are signs of that. The efforts to improve our own country are signs also, and between you, you are striving to find ways towards brotherhood and to make your society more brotherly than it is to-day. We are looking for a change in the world as well as for the coming of a World-Teacher.

Now let me say that if you asked me, Are these the reasons why you yourself believe in the coming of a World-Teacher? my answer would be "No." But the way in which I have convinced myself would not be satisfactory to everybody else. I have confined myself to those things which you can study for yourselves. Study them in history, and make up your minds.

There is one thing that appeals to me, and that is the expectation in the world of a coming Teacher. There is not one religion in the world to-day that is not looking for the coming again of its own Teacher. You will find this belief in Hinduism. You go to Buddhism, thousands of Burmese are to-day building temples for the Coming Teacher. And here you speak of the coming of the Lord Christ.

In the miseries and trials of the nations of the West, in the devastated condition of Europe, in the increase of trouble

everywhere, in all these things I see an appeal to Him whose ears are never deaf to the need of His people, that He will come again to His World, and set right that which no human power is wise enough to effect. Surely we cannot believe that He is deaf, He who has never been deaf to the cry of suffering. When we read the ancient scriptures what we read there is no legend, that when the world is so overburdened with sorrow she goes to the Lord Maitreya, and prays to Him for rescue, and the answer is that He will come back to His world to save, to rescue, to give back peace to man. I am a believer in those great scriptures, which voice the longings for rest as the great truth of the relation of God to man. When I see the misery around I believe there will be a Helper. When I see the discord, the helplessness and the despair of the world I think it is a sign of the coming of the Appointed Helper, the Messenger of Peace to this troubled world. However sad the outlook, to me there is the Light Beyond. However miserable the state of man I know that the Friend of all Men will be soon amongst us. There may be men, and women, and children dying in agony: He will come to make such suffering impossible in the future.

I have been appealing to your minds, but I will make my last appeal to your hearts. He will help when the world needs Him most. When we despair, then His help is approaching. You have no right to despair if you believe in a Helper of the world. Surely the time will not be very long before the Desire of All Nations shall come again to His grieving people. It is for that coming that we look. You speak of Christ, others give Him some other name, but there is but One Mighty Being to whom all these names are given, call Him what you will, the name does not matter, but remember that He loves all the nations of the world and will no more quarrel with the name by which they call Him than would a mother with the lisping of her little child trying to breathe the name of "Mother."

Dr. Besant's Talk to Members of the Order

FRIENDS OF THE STAR, we are standing, as all of you must realise, in one of those rare times of the world's history, when the Coming of a World-Teacher is close at hand; and remembering that and realising it, I think we must also realise that one of our great difficulties is really to believe it, and by that I mean to act in the way in which we should act if the belief were as strong and as persistent as it should be. It has been quite well stated that the test of belief is action, and one might for a moment change that into saying that the test of belief is the attitude of the believer, his general attitude towards the world and important questions, so that physically, emotionally and mentally he is in a condition of quiet and hourly expectation, and alert for the Coming of the Great Teacher. If that were the case with all of us we should be better prepared for that Coming than many of us are at the present moment.

Very often during the last few years, I have thrown my mind back to the time of the last Coming, and tried to realise the condition of minds of the people who were—I cannot say happy—"surrounders" of that Coming; because there were so very few who at all realised the extraordinary privilege that was theirs of being in the physical presence of the Christ. There is perhaps nothing more difficult than to think of a future event as being real.

It seems so extraordinary a thing that we should be present at a time when such a Being incarnates upon our earth, and realise that He is coming amongst us. It is literally true that physically we shall see Him and hear Him. And one cannot

but be struck by the fact, that even if you take only the Gospel stories, you will see the extreme difficulty of realising the fact of the Teacher's Presence when He was amongst men last. It seems so unlikely that we should be of those who are going to have that great chance and privilege, and that sense of unreality is difficult to get over. One would imagine that everyone of us would be religiously preparing in every possible way to receive Him and recognise Him when He comes. This is a natural saying for those who have seen Him as He is at present in the Himalayas. They at least have some conception of the glory and beauty embodied in His marvellous Figure. But down here we have an added difficulty in the fact that, as at the last time, He will use another body not His own for His work in the world of men. I have sometimes been asked why that should be, why—as He is living, so to speak, like a man might live, in the Himalayas in His own garment—why He should not use that body when He comes down amongst us in our physical bodies. The reason is really a very simple one. That body, while physical, is very much finer and of more delicate material, so to speak, than our bodies. It is of enormous value as a physical organ, of tremendous power, and is adapted to those powers, answers to their vibrations and radiates out with the least possible obstruction, those beneficent forces for which He is the great Centre in the world. If He came amongst us as He is now, in the body that He usually wears, instead of laying aside that body, His great power would have to be expended so largely in protecting it from injury and destruction, in protecting it from the contact of the rough world and

of our human bodies, that there would be a great waste of the higher energies in keeping that body uninjured when going about amongst us; and that ought not to be so difficult to understand, as so many of us must know that as you become more careful in your diet, more careful in your ways of living, in your emotions and thoughts, all of us become very much more sensitive of the actions and thoughts of the people around us. We know perfectly well if we go into an omnibus—as many of us must—that we smell the meat and drink which are assimilated by the bodies around us, and that ought to make us understand very clearly how impossible it is for Those whose bodies, compared with our own, are of almost unimaginable purity, how difficult it is for Them to come into our lower world.

I expect the body that He wears has been built up very carefully for long years, and hence has become a very valuable thing for the helping of the world. But the greater difficulty of recognising Him, and one about which I think everyone of us ought to be on our guard in the present life, is the attempt to realise that when we are in the Presence of a Being enormously more evolved than we are, He is sure to say and do things that are not on a line with our ways, ideas and conventions, and many of which will be exceedingly unpleasant to the ordinary man and woman. That is one of the things that comes out so strongly in the Gospel stories. Many were attracted to Him and many repelled and “they walked no more with Him.” Pondering over that condition I try to accustom myself to look at everything that repels me at the first moment, with a calm and considerate gaze. We are so conventional, and our thoughts and habits run in such grooves, that when we come across One who is far beyond us in evolution, who speaks in a different way and has a different attitude towards life, and a different way of looking at it from that to which we are accustomed, that while we are inclined to imagine we should inevitably be attracted, I always remember that the people of His own time were not attracted as a rule to the Christ—they were

even turned against Him. There was only hatred shown, apparently, in the crowd that surrounded Him after His arrest. It seems so strange, so incomprehensible—but we must remember that we see Him through the glamour of centuries—that He could appear so different to His opponents.

It is no use any of us thinking that we are prepared on all points, it is wiser to be on our guard. One practice that I follow is to note the effect upon one when coming across something quite new and repellent from which one naturally shrinks. I begin to realise that this is a frame of mind against which we ought to be on our guard. If I notice a man who is alcoholic, I must not allow myself to be repulsed, I must not allow myself to feel sick, not because of the effect upon myself, but because of the effect of that habit on him, and substitute a feeling of compassion. He is perhaps struggling to break away from the ways of things that are unpleasant and sickening.

We cannot imagine what our position will be and what we shall feel in the Presence of the Christ. You must remember that those of us who have had the happiness of seeing Him are then in our finer bodies, not our physical bodies; that we are then using our mental body, and sometimes our causal body, and the effect upon these is overwhelming in the sense of reverence and awe. But that does not help us at all to realise how far we should meet with similar reverence, and how we should feel when we are seeing Him in our physical bodies. There is a point I might just mention to you with regard to H. P. B. when I was with her at Avenue Road, because it illustrates the attitude of which I speak. At one of the gatherings a man came—a singer of comic songs. Well, I did not admire his contribution to the evening at all—I thought it rather vulgar—but to my horror H. P. B. thanked him warmly and said: “Do sing another of those.” I asked her if she should show her liking for such songs so openly, and she said: “Why not? It is the best he can do.” That was characteristic of her, and one way she had of trying

her pupils by doing things with the uttermost unconvention. I know that my brother Bishop Leadbeater had the same experience when he travelled with her. Once when they were travelling together, and reached Cairo, she made a great noise about her luggage, in the hall of the hotel, and expressed herself with great abandon. I mention these cases because there are sure to be conventions that the Great Teacher will break down, and we shall need therefore to be careful in our attitude and take conventions at their proper value.

It is in these apparently little ways that many of us may get tripped up. We have to put off these traditional values, try to get rid of them and live in the first century. The people around you may look down upon you as in the Gospel stories. We have to get rid of these prejudices. The value of conventions is simply to make society smoother, and to get rid of the unpleasant.

Try, if you can, when you do not understand a thing that is said by anyone who may know more than you do, to find out what it really means, do not reject it. I know we all think that if we had been there when last He came, that we should have loved and followed Him and acted so differently. Human nature is a queer thing, so narrow in some ways and so broad in others. You can sometimes see in the writings of great people how much they differ in their judgments from us, and that largely depends upon the fact that their sense of time is quite different from ours. If we think over some of the statements that have been made by the Masters, you will find out how differently They judge the outer world, and you will also notice that They prepare for things at such enormous distances of time. They will start a thing which is only to be realised several thousands of years hence, and that will go on growing quietly always towards the goal. I think one of the things that has made such an impression upon me is Their way of disregarding time. One could understand it in a way with these Great Teachers, because They disregard

our measures of time altogether. The Master Koot Hoomi said: "Past, Present and Future, clumsy words to express facts." But They live in a sort of ever present Now, and They work with a view to that distant Now. You will remember many people being somewhat puzzled when it was said by my brother Bishop Leadbeater that the future influences the present, and it sounded rather as if he were standing on his head. But our modern psychologists are beginning to realise the continuity of life. It is not difficult to understand the meaning of that if you realise that what you are to be in the future must necessarily affect the building of your present temperament and character. Think for a moment of the choice of the Monad for his future. He determines what particular road he is to take for some particular work, to fill some particular office perhaps, in exactly the same sense that you prepare yourself now for the position you are going to take six or eight months hence. So it is that the Monad chooses the particular pilgrimage that he is going through, and sees the end and result which that pilgrimage through those myriads of years is to bring to him. If you were going to a foreign country, and were a sensible person, you would study the language before going—it is that kind of thing on a very much higher level which influences the Masters in Their attitude to the future. They prepare for events thousands of years hence as we might prepare for something three or four weeks hence. The judgments They form must be influenced by that wider view. Looking ahead through these tremendous periods of time they prepare for it and look on people as they will be then, helping them and sometimes giving them directions. I do not think that any of us ought to be so sure of ourselves. We should make preparations along these lines for contact with the Great Teacher, remembering that all His measures of thought and judgment will be covered by His wide reaching knowledge.

I have sometimes thought also that it is very instructive to notice the difference between the attitude in some ways and

the methods of the Great Teachers. We know a good deal of the story of the Lord Buddha; we also know something of the characteristics of the present Bodhisattva, yet how very, very different from the outer standpoint is Their judgment, how different is Their view of a person in trouble. Think for a moment of the Lord Buddha—that Buddha of Wisdom—and of the Buddha to be who is called the Lord of Compassion. In each case we are thinking of a Being who is perfect beyond any imagination of ours. Yet it is impossible, if we are trying to understand a little, not to look at the way in which each of those Beings acted with regard to the sorrow of a person. You will find the action of the Christ to be a wonderful manifestation of His great characteristic of Compassion, and His desire to lift the person out of sorrow by taking the cause away. You will remember in the case of Jairus, He goes with the man to his house and raises the daughter and gives her back to the father. Everyone must see the beauty of that action which is characteristic of the Lord Maitreya, and there are so many of these incidents in His life—the healing of the sick, etc. Such historical examples show us the reality of the great Love in His nature.

When we come to read of the incidents in the Lord Buddha's life, we find a quite different treatment. There is the story of the mother who lost her child, and who came to Him asking Him to give her back her dead, and He told her to go and bring to Him a mustard seed from the house where no one had died, and she came back and said: "Lord, there is none in which there is not one who has died," from which He teaches her the transitory nature of sorrow, and so takes away from her the sting of the sorrow for the future, outliving the memory of pain, as it were. It does not at all follow He would have done this in every case, but on the other hand the Lord Buddha may have seen that here was a woman who was ready to take the great teaching of sorrow, so for the moment He disregarded the pain of the mother. It is instructive and a

warning. I can imagine someone in the crowd around thinking: "He might have given the woman back her dead" but He gave the woman something more lasting than transitory relief from her pain by raising her to the level of seeing what was real instead of unreal.

Studies of that kind are exceedingly illuminative provided you start with the right realisation of those you are studying, not in the attitude of a critic, but in the attitude of a student, eager to understand and learn from the teaching. All sorts of things like that may happen to us when the Christ is again with us. We should have that intensity of belief and reverence which should make us reverence Him no matter what He may do. We should be always sure that He would do the best. It is exceedingly confusing meeting men who know, as it were, the real goal which is set for human attainment—and that is enormously important in the position in which all of us are standing to-day.

I would especially suggest to you to be exceedingly careful in your judgment of the young, now that we are having born into our midst the child who really belongs to the next sub-race and not to this one. People are very, very apt to misjudge and check any expressions of a child by their own fifth race ideas, and these children are being born in considerable numbers in different parts of the world. It is very much better for many of us, however old we are, to try to understand the young people of to-day than to lay down the law for them. I sometimes think they cannot do much worse with the world than we older people have done. One does not wonder at many of the young people being absolutely disgusted with it. Never check their suggestions. At the very start they may be foolish, but they may have a grain of wisdom in them. When I look back to my young days, I think we must have been just as conceited as the young people of to-day. In my own extreme youth I may have thought I could put the world right. Many people tell me that I keep young because I go with

the young people a great deal. I try to understand what they are going to do with the world when they come to majority. One of the secrets of keeping young is to keep an open mind—welcome the suggestions which come and do not hinder the young people from following their ideas, unless they are mischievous. Give them a free hand. It is much better for them to learn by their own mistakes.

All this frame of mind that I have been trying to put to you is a very important part of preparation, and the last especially so because it is the young people of to-day who will be the workers in the new civilisation which the new World-Teacher will found when He comes. It is they who will carry on His work and catch His suggestions and put them into practice. As they are to have the enormous advantage of a World-Teacher amongst them, it is well that we should be ready to give such help to Him when He comes, to help especially now in the growth of the young, and in trying to work with them and in giving hints now and again. They practically will be the makers of the new civilisation and the early builders of it.

The only other point I want to put to you is this: it is well for those who have studied Theosophical teachings to remember that the civilisation of the sixth sub-race will essentially be what is now called a Socialist organisation. The fact that it is a long way off is an indication that we must not attempt to do anything rashly, but approach it gradually, but these are the tendencies which will

inevitably come into flower in the founding of the civilisation of the sixth sub-race. We need to think very carefully and judge very carefully. We have to give up struggling against each other. The great principle must be the principle of love and not of hate. H. P. Blavatsky, when she was once asked, "Are you a Socialist?" answered, "I am a Socialist of love and not of hate." It may be risky looking forward unless you are patient. You have to learn something of the patience of the Great Teachers, if you are to co-operate with Them in the work for humanity. You will also see everywhere in the very best of humanity the desire for the things that make for a higher understanding of human life, the things that make for the harmony of the people who are struggling, planning to improve their conditions, not only with regard to the question of wages, but the question of a fuller and more human life. All these things are ways by which we can prepare for the Teacher, and ensure, to some small extent at least, understanding when He comes.

If we can accustom ourselves to look for the signs of His Coming in the signs of the times, and especially in the ideals which strike the young, and realise that there are forces which will oppose His teaching, we shall make the work a little easier when He comes. The opportunities are many, and it is along these lines that I suggest to you as members of the Star, to try in your daily lives to live in the atmosphere of the Star, and to become co-workers with Him.

Copec :

A New Missionary Enterprise

By JOHN RUSSELL, M.A.

TO one who is without bias and who yet sees in Copec the outstanding spiritual event of our day, it seems strange that there should be devout Christians still in ignorance of it—as there are. Not a pulpit in the land, it might have been expected, could have ignored the April Conference at Birmingham, where fifteen hundred representatives from all the Christian Churches (Roman Catholics alone excepted—and even they had co-operated in the work of the preliminary inquiries) gathered in earnest council to consider how best to preach Christ to Christian England. There was no question of winning unbelievers, but of winning professing Christians for the Master whose name they bear, and whose teaching they have often so flagrantly ignored. For present-day England, with all its horrors of avoidable suffering inflicted by men and women on each other, on children, on animals, is not yet worthy of the name of Christ. To make it more worthy, here and now without delay, is the sublime purpose of Copec—a new missionary enterprise indeed!

At an immense sacrifice of money and devotion, we send Christian missionaries to all non-Christian lands, and glory in the spiritual conquest. Do the heathen never retaliate: "Physician England, heal thyself?" It is an old and penetrating criticism, and now at last England, by the grace of Copec, is setting herself to meet it.

Readers of the *HERALD* will need no reminder (and yet it may be safer to remind them) that the name Copec was

suggested by the initials of the Birmingham Conference already referred to—on Christian Politics, Economics and Citizenship. Before the Conference assembled there had been some years of patient work by commissions, composed of Christian men and women of intellectual and spiritual repute, and entrusted with the duty of preparing reports on the present-day aspects of certain fundamentals of human life. Those fundamentals included Education, the Home, the Relation of the Sexes, Leisure, the Treatment of Crime, International Relations, Christianity and War, Industry and Property, Politics and Citizenship, and The Social Function of the Church.

I have not read every page of every report, but I have read enough (as also of the various reports of the Conference itself) to assert that to Gnostic and Agnostic alike, the whole movement is of immense significance as honestly asking, and in part answering, the deepest question of life—how to live in true fellowship with our fellow-man, how, in the old words, to *do* our Duty to our Neighbour.

The main theme is built of three great notes—God, Christ and the Service of Man. And the variations touch frankly and fearlessly on every aspect of human activity, both individual and corporate.

There are many religious assumptions which may not here be questioned. But there is one ungenerous dogmatism against which it is impossible not to enter an emphatic protest. The offending passage occurs in the first chapter of the introductory report on The Nature of God and

His Purpose for the World. It runs thus :

"It is one thing to demand justice and consideration for our fellow-man as an immortal soul made in the image of God, and because we regard him as one among brethren living at God's table, where grasping as much as we can is as bad manners and morals as it would be at our earthly father's table; it is another thing to make these claims if we merely regard man as a superior animal living for a few years upon earth. If this be indeed his nature and destiny, we can hardly blame those who seize all the earthly good they can. Such acquisitiveness can only be wrong if there be a higher good which is thus lost. (O, ignoble condonation! There is always a higher good. But see Ruskin below.) . . . It is only on this spiritual basis that a true view of the brotherhood of humanity can be maintained. Apart from this, the employment of the phrase rests wholly on a basis of sentiment—a sentiment which is either a pathetic delusion or an obstinate camouflaging of the reality. Unless there is a Divine Being who as Father calls His own children unto Him, there is nothing to guarantee, control or inspire our sense of brotherhood one to another. . . . The kinship of the common dust is no demonstration of brotherhood. From the same dust came the tiger and the snake. An equality of worthlessness robs the conception of all moral value. Brotherhood must derive from a spiritual source or it is nothing. The sense of brotherhood is a religious experience, otherwise it is an unsubstantial dream."

I will not dwell on the disloyalty of that "worthlessness." I will only say that innumerable thinkers will profoundly dissent from the implications of the whole passage. It may be that the sense of brotherhood of the modern Agnostic is in part the outcome of a Christian upbringing, of the Christian tradition. It may be so. But there is something deeper. So far as I can read my own heart, my sense of fellowship, my desire for the well-being of my fellow-man has its ultimate source in that very "kinship of the dust" that is so despised, in that one touch of nature that makes the whole world kin, in the realisation that my neighbour is another self, with the same claim as my own, to joy here on the earth in the exercise of his instincts and faculties. Human love for a person, at its highest and best, is the highest and best I know. And it springs from the depths and heights of our mysterious nature—the nature of men and women as the totality of the past

has made it. And from the same source, despite Time's delays, there will assuredly some day spring the wider love for the neighbour, for all men, for all nations, also at its highest and best and in its own differing ways, the source of supreme service and supreme joy. If I am reminded that the world, for all the non-Christian fellowship it has known, is still materially and spiritually a slaughterhouse, I can only reply that even Christian fellowship has so far achieved little success in wiping away the reproach.

But now hear Ruskin preach brotherhood to men without "religious experience," without hope of eternal life.

"To men for whom feebleness of sight, or bitterness of soul, or the offence given by the conduct of those who claim higher hope, may have rendered this painful creed (the denial of immortality) the only possible one, there is an appeal to be made more secure than any which can be addressed to happier persons. Might not a preacher, in comfortless but faithful zeal, say to them thus: 'Hear me, you dying men, who will soon be deaf for ever. For these others, at your right hand and your left, who look forward to a state of infinite existence, in which all their errors will be overruled, and all their faults forgiven, for these, who, stained and blackened in the battle-smoke of mortality, have but to dip themselves for an instant in the font of death, and to rise renewed of plumage . . . for these, indeed, it may be permissible to waste their numbered moments, through faith in the future of innumerable hours; to these, in their weakness, it may be conceded that they should tamper with sin which can only bring forth fruit of righteousness and profit by the iniquity which, one day, will be remembered no more. In them it may be no sign of hardness to neglect the poor, over whom they know their Master is watching; and to leave those to perish temporarily, who cannot perish eternally. But, for *you* there is no such hope, and therefore no such excuse. This fate, which you ordain for the wretched, you believe to be all their inheritance; you may crush them, before the moth, and they will never rise to rebuke you; their breath, which fails for lack of food, once expiring, will never be recalled to whisper against you a word of accusing—they and you, as you think, shall lie down together in the dust, and the worms cover you; and for them there shall be no consolation, and on you no vengeance, only the question murmured above your grave; 'Who shall repay him what he hath done?' Is it, therefore, easier for you, in your heart, to inflict the sorrow for which there is no remedy? Will you take, wantonly, this little all of his life from your poor brother, and make his brief hours

long to him with pain? Will you be more prompt to the injustice which can never be redressed; and more niggardly of the mercy which you *can* bestow but once, and which, refusing, you refuse for ever?'" (From Preface to "The Crown of Wild Olive.")

That is a generous and touching appeal—ininitely nobler, as it seems to me, than abandoning the unbeliever to his worst.

But if the soldiers of Copec cannot hail me as a spiritual comrade in the fight against evil, I can and do hail Copec, and welcome its splendid outspokenness and its fearless facing of hitherto unfaced problems not only with an ardent sympathy, but with something akin to regret that though I desire as passionately as it does to help to establish the Kingdom of Heaven upon earth, I cannot build on all its foundations or with all its material.

The Reports naturally reveal differences of opinion, but the whole series is immensely stimulating, and to all social workers, Christian or not, should prove an invaluable ally.

I close with a few utterances of deep social significance—such as are to be found on almost any page.

"The work of the home should be regarded as an honourable calling, but it will not be so as long as the worst rooms and the worst food are given to those who do it, and grown-up people are expected to call small children 'Master' and 'Miss' without receiving any such courtesy themselves from the children" ("The Home," p. 55).

Nor will it be so, it might pertinently have been added, so long as, if you eat with the family, you are Mr., or Mrs., or Miss, but if with the servants, plain John or Mary or Robinson—or so long as hats are effusively lifted to the mistress and disdainfully unlifted to the maid.

Here are two Recommendations from *Education* :

"The Christian Church should strenuously refuse to sanction any condition of social life that prevents or warps the growth of any of the children of our Father, and in particular should take measures to prevent the limitation of the educational opportunity of any, whether child, adolescent or adult, by reason of social position, or family income."

"Education is crippled and incomplete because of the false standards on which we have built so much of our social life. . . . The urgent problem of the social cleavage that the present education system so seriously aggravates would be solved by securing the right kind of primary schools, staffed by the right kind of teachers."

In *Leisure* (p. 18) we read :

"Every industry should provide an annual holiday for its members with payment; the present inequalities are shameful to a Christian society."

And again (p. 19) :

"No report on the place of leisure in relation to work could omit a reference to the 'leisured class,' ignorantly claiming to lead sport and fashion, but fruitful for the misdirection of labour, and in its example of extravagance in both time and money a menace to the stability of society as a whole."

And again :

"Anyone who is familiar with the crowd which spends its days rushing from one racecourse to another, and who knows the shame and waste which their activities foster, will feel that the comparative handful for whom the racecourse is an inspiration (!) might well be asked to sacrifice their legitimate pleasure for the sake of the multitude who are degraded by it. It is not necessary to be a Puritan in order to doubt whether Newmarket and all that it represents has at present any place in the Kingdom of God" (p. 447).

In "Christianity and War" two opposing views are set out at considerable length. The two passages following sufficiently sum them up :

"About one duty there should be no doubt among Christians, even those who do not accept the pacifist position. If their own nation has refused to submit the quarrel with another nation, which is the occasion of war, to the League of Nations, or some similar judicial or arbitral tribunal, or is refusing to accept the decision so obtained, they must refuse to fight, cost what it may, as no moral justification for the war so pursued can be offered."

That is already an advance, though far short of the pacifist position (p. 72) :

"What greater message of cheer and reconstruction could be brought to mankind to-day than the assurance that all who bear the name of Christ in every land have solemnly resolved to have no part in war, or in preparation for war, but henceforth to work unitedly for peace

by peaceful means alone? Shall we not make this venture of faith together in the love that beareth all things, believeth all things, hopeth all things, endureth all things, and that *never* fails? Shall the torch of spiritual heroism be borne by the Church of the living Christ, or shall leadership in the utter rejection of war pass from our hands to men of braver and truer spirit? Which Master shall we who call ourselves Christians be known by all the world to serve—the God of Battles or the Prince of Peace?”

The same impartial presentation of opposing views is especially noticeable in the Report on “The Relation of the Sexes,” which, on the burning questions of Divorce and Birth Control, reveals a sharp division of opinion.

Copec itself could hardly forecast its future. But this at least may be said for it—that once again a candle has been lighted in England that shall never, if righteousness is to prevail, be put out.

[N.B.—Attention is called to a United Summer School on Copec, to be held at Swanwick, Derbyshire, from August 23rd to September 1st. The subject for discussion is “The Vision and the Response” (God in the heart and in the common life). Information from Miss Lucy Gardner, 92, St. George’s Square, S.W. 1.]

International Fund

THE following contributions to the International Fund of “The Order of the Star in the East” during June, 1924, have been received from:

ATLANTA (Ga), \$25.00	...	...	...	Fl. 65.88
NEBRASKA, \$40.00	...	...	...	„ 105.54
WALES, £15	...	...	...	„ 172.35
NORWAY, N. Kr. 500	...	...	...	„ 178.57
				Total Fl. 522.34

(Signed) P. M. COCHIUS
International Treasurer

Villa Prānā, Leerdam, Holland

The Fundamentals of Arbitration

By F. MILTON WILLIS

THE idea underlying arbitration is generally considered to be the effort to restore harmony by the establishment of a common ground on which the contestants may proceed with their activities without jostling one another, this common ground, however, being frequently but a compromise acceded to by the parties to the dispute without special reference to the truth in the matter. In brief, there is at the heart of most cases of arbitration a germ of insincerity whence may develop later a grievous ill.

Such measures as those wherein the truth is not revealed and sustained are, obviously, but palliatives and hence temporary in nature; mere compromise can never be final. Yet arbitration (no matter what the occasion, who the parties) with a firm basis on principle is a possibility.

Let us consider the arbitrator. He is essentially a judge. His function is to extract and isolate the truth from the mass of evidence. His duty is to lay aside all prejudice, all promptings of emotion, all self-interest, and decide solely in the light of intellect tempered by a comprehensive sympathy, being careful to base his judgment not upon legal grounds alone, but upon considerations of equity and temperament as well. He should be sustained in an absolute and unfettered discretion to decide solely in accord with the dictates of truth or of an expediency which has the truth for its goal.

Let us glance at the conditions surrounding all contestants, whether individuals, voluntary organisations, nations, or races. All are immersed in a mental atmosphere peculiar to themselves. This atmosphere, in the case of groups of individuals, is made up of the results of

temperamental peculiarities, of prejudices due to provincial or national traditions, of thought-channels dug by forceful individuals; indeed, of biases of all sorts arising from a common history, common interests, common thoughts and feelings and desires; and, in the case of individuals, is made up of similar tendencies due to environment, predisposition, their own thinking and self-interest. Through this mental atmosphere surrounding each, does each look as through a coloured glass (each except the advanced few who can rise and look through the clear and uncoloured atmosphere of Reason); and, so far as he alone is concerned, rightly does one say that the proposition is thus, and another that it is something else, whereas a dispassionate observer readily perceives it to be neither the one nor the other.

Many are the moral accusations inspired, many the antipathies aroused, many the quarrels engendered by ignorance of this fact that we look out upon things through different media and consequently see them differently. Were nations to recognise this so fruitful source of disputes, and realise that in a matter of contention the disinterested arbitrator alone can arrive at a point nearest the truth, how happy the outcome for mankind!

Proceeding now to formulate the principles of genuine arbitration, we venture to display them as follows:

1. The recognition of a common Reason in which all humanity participates, and through which a common ground may be reached by people of any intelligence, no matter of what race, creed, caste or colour they may be, provided a proper presentation of the matter at issue be made them.

2. An appreciation of the fact that, aside from his selfish interest in the subject

of dispute, each contestant is affected by a mental atmosphere peculiar to himself so that his first apprehension of facts and their relations is different from that of another, and hence his decisions are likely not only to be adverse to those of others, but also unintentionally to swerve from the truth.

3. A determination on the part of the contestants to abide by the decision of the arbitrator, or at least to endeavour to reach to the standpoint of Reason on which the decision is intended to be based and, if it be obviously wrong, to confute it and demand a new arbitration in virtue of the new light thrown upon the case; the contestants to assume the attitude of seeking the truth, no matter whither it leads.

4. The inculcation by the arbitrator in the minds of the contestants of the idea of *finality* as to the matter in hand; this

being brought about by his promoting a thorough understanding of all points at issue—no loose ends being allowed to remain, to permit the unravelling of the web of harmony by the vicissitudes of the days to come.

In fine, underlying true arbitration is the idea of restoring and cementing harmonious relations by eliciting the truth in the matter of dispute and so presenting it to all concerned that, by virtue of the common Reason in which they participate, they will perceive it to be the truth and proceed to adjust themselves to it—the more readily because the true arbitrator will have brought them to realise that no infraction of it can be tolerated in the network of law in which all things are so interwoven that any breach must eventually injure not only the delinquent, but some who are innocent as well.

Le Décalogue de la Santé

Par DR. PAUL CARTON

LA vie humaine est régie par des lois précises, comme tout ce qui existe dans la nature. C'est la connaissance et l'application de ces lois qui constituent les fondements de la santé et du bonheur, individuels et collectifs. En effet, les maladies et les souffrances résultent immanquablement d'ignorances ou de transgressions des lois biologiques de l'espèce et de l'individu.

Si l'on ne s'élève pas jusqu'à ces notions primordiales d'existence de lois directrices et de soumission obligatoire à ces lois, on est incapable de discerner les origines réelles des maladies et, par conséquent, de les traiter avec logique et efficacité.

Or, les idées qui règnent actuellement sur les causes des maladies et sur les moyens de s'en préserver ou de s'en guérir sont, pour la plupart, si éloignées de

ces principes directeurs, qu'il n'y a pas lieu d'être surpris de la succession croissante de perturbations corporelles et spirituelles qui s'observent chez tant de sujets.

La vraie santé, en effet, ne saurait résulter, comme on le croit si généralement, de soins purement médicamenteux ou de préservations vaccinales. Elle est liée à des obligations d'ordre plus général et plus élevé et à des efforts plus méritoires que le fait d'exécuter fidèlement une prescription pharmaceutique ou de se soumettre à un changement de climat.

Il faut être vraiment naïf ou irréflecti pour croire que l'on peut commettre impunément les pires infractions des lois naturelles (manger et boire à l'excès et n'importe quoi, vivre confiné et sédentaire, séjourner habituellement dans l'atmosphère empoisonnée des grandes villes,

commettre les plus graves fautes de conduite spirituelle) sans en ressentir jamais d'inconvénients, du moment où l'on absorbe certaines drogues soi-disant spécifiques ou certains produits dits "fortifiants" que le pharmacien débite en ampoules, potions, pilules ou cachets.

La santé, on ne le proclamera jamais assez, n'est pas une affaire de médicaments ni une question de chance.

La maladie ne tombe pas toute construite et à l'improviste sur n'importe qui. Il faut qu'elle rencontre un terrain préparé, c'est-à-dire maltraité de longue date. En effet, elle est toujours précédée d'une période plus ou moins longue de préparation, pendant laquelle les fautes d'hygiène se répètent, s'accumulent, se compensent passagèrement, plus ou moins, grâce à l'action protectrice des immunités naturelles. C'est l'époque des petits avertissements (migraines, névralgies, dyspepsie, rhumes, eczéma, congestions, etc.) dont on ne cherche pas assez la signification et les causes. Puis, un jour arrive où l'intoxication humorale déborde et où les forces de résistance sont vaincues. Les immunités naturelles sont alors effacées et, à ce moment seulement, le microbe entre en action, parce qu'il trouve le champ libre, du fait que le terrain n'est plus défendu.

Les infections sont donc engendrées principalement par les défaillances des résistances organiques, sans quoi le moindre contact microbien suffirait à infecter l'organisme. Or, tous les germes microbiens sont répandus dans la nature. Les bacilles de la tuberculose, entre autres, pullulent dans les agglomérations humaines. Une foule d'aliments en contiennent. La viande saignante, le beurre cru et les fromages crus en renferment invariablement, puisqu'ils proviennent d'animaux d'étable qui, en grand nombre, sont tuberculeux. Et, malgré cela, tous les humains ne deviennent pas tuberculeux. Les individus robustes bravent donc les microbes et seuls les affaiblis par la vie malsaine, la nourriture mal réglée et la mauvaise conduite mentale sont la proie des mauvais germes.

A côté de cela, on ne peut nier que les méthodes modernes d'asepsie et d'anti-

sepsie aient permis d'accomplir de bien-faisants progrès, en matière de préservation infectieuse, surtout dans le domaine chirurgical. Mais les améliorations réalisées dans l'ordre médical apparaissent comme bien plus factices et précaires, parce que la mise en œuvre des procédés de préservation artificielle (stérilisations, vaccins, sérums, produits chimiques) a trop fait négliger la culture des immunités naturelles qui comptent seules pour assurer la robustesse de l'individu et la santé de la race.

La meilleure preuve, c'est que parallèlement à la diminution des maladies infectieuses aiguës (diphthérie, fièvre, typhoïde, etc.) s'est déclaré l'accroissement rapide des dégénérescences et maladies chroniques (folie, suicide, cancer, scléroses multiples, etc.). En effet, toute erreur ou faute se paie. Et, l'écart des sanctions immédiates (maladies aiguës) à l'aide de moyens artificiels, ne fait que transformer l'échéance et la reculer en la majorant, sous forme d'épuisements, d'usures et d'infections indélébiles.

Il est donc clair que la médecine d'aujourd'hui néglige trop l'étude du terrain organique et la culture des immunités naturelles et s'efforce trop exclusivement à la lutte antimicrobienne et à la recherche des remèdes chimiques et vaccinaux. En cela, elle fait fausse route. Jamais les médications antiseptiques brutales, la frénésie des piqûres médicamenteuses, la rage des vaccinations, l'empoisonnement humoral des sérums n'arriveront à redonner de la vigueur aux épuisés ni de la santé aux intoxiqués, car il n'y aura jamais de santé vraie ni de guérison durable, en dehors de l'exercice des immunités naturelles, créées et entretenues d'une façon physiologique, par l'obéissance aux lois de vie saine.

C'est dire que la santé est avant tout une question d'hygiène alimentaire, vitale et psychique et qu'elle ne saurait s'acquiescer à l'aide de traitements éclairvoyants qui, en se bornant à faire la chasse aux microbes ou à surexciter chimiquement certaines fonctions organiques, n'aboutissent qu'à déplacer et à transformer le mal.

L'être humain, dont la constitution est plus complexe qu'on ne l'enseigne, doit être dirigé logiquement dans chacune de ses parties composantes, en même temps que dans ses rapports avec les milieux naturels. Il est donc de toute importance de ne pas considérer l'homme comme une simple organisation matérielle, affranchie de ses attaches et obligations naturelles, et de ne pas se figurer qu'il agit d'une façon seulement réflexe, sous l'influence exclusive des sollicitations extérieures. Formé de parties distinctes, c'est-à-dire d'un organisme physique, d'un centre de forces vitales impondérables et d'un foyer d'énergies psychiques, l'homme groupe ses forces dans une unité de conscience et de volonté qui constitue sa personnalité et son tempérament. A chacun de ces plans constituants correspondent des besoins d'action et de développement qui demandent à être réglés avec clairvoyance et minutie, pour que l'ensemble fonctionne avec harmonie et évolue sainement.

Des lois de direction spirituelle, vitale et matérielle existent donc qui créent des obligations inéluctables. Elles peuvent se résumer en une série de dix préceptes essentiels qui constituent en quelque sorte le décalogue de la santé.

Lois matérielles

I.—S'alimenter d'une façon simple, paysanne, sobre et pure, sans changer subitement ses habitudes.

II.—Prendre chaque jour l'exercice physique nécessaire, principalement sous forme de marche.

III.—Veiller à l'élimination régulière des poisons du corps et surtout à la rapidité des fonctions intestinales.

Lois vitales

IV.—Vivre le plus possible, hors des grandes villes, à l'air pur.

V.—Se vivifier en consommant chaque jour une part d'aliments crus (salades et fruits).

VI.—Fortifier ses résistances, en prenant à propos des bains d'air, d'eau et de soleil.

Lois spirituelles

VII.—Travailler avec joie, perfection régularité et rythme.

VIII.—Aimer les autres hommes et la nature entière, dans une recherche patiente du bien et du progrès à accomplir.

IX.—Croire en Dieu et l'introniser en soi, en s'obligeant à être toujours juste et véridique.

Loi d'unification et d'adaptation individuelles.

X.—Tendre à devenir son propre médecin, en se réformant soi-même et en redoutant par-dessus tout les traitements symptomatiques et pharmaceutiques.

The Young Theosophists

EUROPEAN FEDERATION

SINCE our last report, we have welcomed back to Europe our president and our vice-president. The latter went to Holland after a short stay in England, while Mr. Krishnamurti remains. It is hoped that many may be present at the Star

Congress in Holland, at which time we hope to arrange a meeting.

Mr. Burgess, our Acting Head, and I are looking forward to our European tour, during which, in addition to those we meet at Ommen, we hope to meet many of our fellow-workers. It may, therefore, be of interest to our Continental friends to know when we intend visiting the

various countries. Commencing at Geneva on September 12th, we go to Amsterdam on the 19th, then to Copenhagen, 24th; Christiania, 29th; Stockholm, October 2nd; Berlin, 6th; Warsaw, 11th; Cracow, 14th; Vienna, 17th; Budapest, 22nd; Zagreb, 25th; Trieste, 29th; Venice, November 1st; Florence, 4th; Rome, 7th; Milan, 12th; Turin, 15th; Nice, 18th; Barcelona, 23rd; Madrid, 28th; Paris, December 2nd; Brussels, 7th; London, 9th.

I have been asked many times what the work of a Group should be, and one Group especially asked me to submit a scheme as a basis of Group activity. It may contain suggestions which other Groups may wish to follow.

1. *Learn to Lecture.* Let each member take a subject connected with Theosophy or the work of the allied activities of the Society, and lecture to the other members. For example, they might choose any of the following subjects: "The Work of the Theosophical Educational Trust"; "Why have new ideals in Education?"; "The Theosophical Order of Service and its work"; "Plans of Social Service from the Theosophical viewpoint"; "The Work of the Order of the Star in the East"; "The Coming Teacher"; "The necessity for the Church"; "The Religion of the Future"; "The Hidden Side of Christian Ceremonies." Then there are many theosophical subjects which might include matters dealing with Reincarnation, Karma, the Masters, the Path.

After a few months' preparation within the Group, a lecture might be given, say one each month, to all young people under thirty. Speaking to others more or less his own age will tend to give the lecturer more confidence.

2. *Learn to Write.* Each member might write an article on a suitable subject, and submit it to the Leader for suggestions

and criticism, the Leader then submitting anything of general interest to the Federation Secretary.

3. *Learn to Serve.* Cultivate the spirit of service with those who suffer, the old, the young, and the animals. Cruelty in connection with the killing of animals should be abolished. Help the Theosophical Society and its kindred movements by stewarding at meetings, offering to distribute handbills and leaflets, serving refreshments at social functions. Co-operate with the Theosophical Order of Service, which is the special Theosophical organisation for active social service.

The International Correspondence League of this Order has many avenues of service. Through it several hundreds of Theosophists in the United Kingdom have been linked up with members in practically every country in the world, thus strengthening international brotherhood. A special call has been received for young correspondents for India and Italy. English only is required for India, but the addition of French and Italian would be an advantage in the case of Italy. Mr. F. W. Rogers, The Châlet, Cashio Lane, Letchworth, will be pleased to receive the names of any desirous of corresponding, and will make the necessary arrangements. Will those sending in their names please state what languages they understand, in addition to English?

I wish to remind Group Leaders that their Reports are due in London September 1st, so that they may be incorporated in the October issue of the HERALD OF THE STAR.

Greetings to all Young Theosophists, and success in their many endeavours.

RALPH THOMSON.

Secretary, European Federation.

Books of the Month

The Divine Wisdom—The Mahatma Letters—A Play and some Lyrics—Some Sermons worth Reading.

By S. L. BENSUSAN

BRAHMAVIDYA (Divine Wisdom) is the first volume of "The Brahmavidya Library," recently published at the Theosophical Headquarters in Madras. The book consists of a series of six inaugural lectures delivered by Mrs. Besant when the new course of training for Yoga was organised towards the close of 1922. We are told that the preliminary study period will extend over two years. Dr. S. S. Iyer, who gives a rather vague outline of the idea, contributes an introduction to the book. The value of the Ashrama is obvious, in spite of the fact that it is not too clearly set out. It is impossible to overlook the work that is being done to spiritualise the world or the value of Adyar's contribution thereto, and when we turn to the lectures with which presumably the first Session was opened, we find that Mrs. Besant has some fresh stimulus for those who follow her teaching, together with very useful counsel for the world at large. She considers in turn mysticism, religion, philosophy, literature and art, science and social organisation as manifestations of the Divine, as God manifesting in turn as Will, Love, Understanding, Beauty, Knowledge, and Human Society. Her teaching is permeated through and through by that sense of the Immanence of the Divine that comes down to us from the Bhagavad-Gita. She reads in our every effort and action an expression of the Law, and on the whole she would appear to find in most of the modern manifestations a will to move with evolution rather than to oppose it. The materialisation of science is perhaps the gravest charge she brings against the western world; she sees that we have here the gravest of all dangers, such an

one, she tells us, as destroyed the civilisation of Atlantis. When Sir Jagadish Chandra Bose, contemporaneously with Signor Marconi, discovered wireless telegraphy, he refused all offers to keep his knowledge secret or to place it on the market. He explained his view that knowledge is a great spiritual light sent from God and that such a discovery is not matter for traffic. In this view, so inexpressibly arresting, so high beyond the western standard, Mrs. Besant finds the hope of the western world. Let Science become as of old time, the material side of religion, and we may yet be saved from that misuse or misdirection of energy that is ever seeking fresh means of destruction on the grand scale.

Twenty years have passed since Sir Oliver Lodge said that science had outgrown the physical, and the movement today is towards the East—*ex Oriente Lux*. If, in the course of a little while, our men of science will bring themselves to realise the existence of other planes than the physical, if in short they will go back to their very first teacher "the East where God was born," they may, by the opening up of fresh horizons, so influence the minds of men that the conscience of the world will demand the dedication of science to nobler ends than the slaughter of mankind and foul experiments on helpless animals. By that time they will have learned that if we kept clean bodies we should not invite hideous diseases. Sometimes in optimistic mood one dreams of times when our cattle markets will be turned into gardens and our abattoirs into Alms Houses for the only people who have no work to do—the butchers. Greater changes than these may come from knowledge, and more fantastic dreams

have become realities. Knowledge is the key to progress and we are told that the tendency is in the right direction, so far as the rank and file of the population are concerned.

On the day before I read *Brahmavidya*, I was sitting in the Court of Petty Sessions of the small country town a few miles from my home. A lad was charged with embezzlement; he was twenty years of age, it was his first offence. The Chairman addressed a few words of kindly warning and he was bound over, under the First Offender's Act. Now, one hundred years ago or thereabout, that lad would have been sent to the Assizes and would have been hanged publicly in the County Gaol. I have no doubt that many old gentlemen of the most patriotic kind stirred uncomfortably in their arm chairs in the Clubs of St. James's when the long arm of capital punishment was shortened, and that they vowed England was going to the dogs. They were wrong, as they always are.

Side by side with a certain growth in our humanity, a growth to which a score of changes, accomplished or impending, bear witness, there is another development to which Mrs. Besant refers. It is the steady growth of beauty. She instances the hideous ugliness of the districts in our Midlands given over to mining and points out how in the course of years Nature brings them all back to her way. Those who know the areas of the Great War can testify to the like change. "Nature works absolutely by Law . . . you find that God cannot manifest Himself outwardly in form except by beauty." That Nature endeavours ceaselessly to destroy the work of man's hands is clear enough. They tell me that the gangs of painters and other workers on the great Forth Bridge work throughout the year, but it is well to think that when she has wrested from man the little fruit of his hands Nature will cover the scene of his endeavour with flowers. We can, if we will, regard it as the crown of human effort, this chaplet that hides or even obliterates.

On the limitations of the intellect Mrs. Besant has some illuminating things to

say. She compares the Intellect in human consciousness with sunlight passed through a prism. "When the white light from the Spirit world shines down, the intellect splits it into colours and it cannot quite recombine them and is therefore always imperfect," and she goes on to elaborate this argument (pp. 51 and 52). Another great truth worth pondering is set out in a single sentence: "It is one of the great facts of consciousness that you can never understand a stage which you have not reached." Mrs. Besant's view of Nirvana is also very clear, striking and satisfying. Much as I reverence Sir Edwin Arnold for the "Pearls of the Faith," his translation of the *Bhagavad-Gita* and above all his "Light of Asia," it is impossible not to feel that his well-remembered line "the dewdrop slips into the silent sea" is almost as misleading as it is beautiful.

It would not be difficult to write at even greater length about the wisdom and fine teaching to be found in this slender volume, the latest, if I mistake not, that Mrs. Besant has given us.

* * *

In the rather violent discussion aroused by the publication of "The Mahatma Letters to A. P. Sinnett," a smaller but very significant book covering a part of the same ground has been rather overlooked. I refer to "The Early Teachings of the Masters," published by the Theosophical House at Adyar and edited by the Vice-President of the T.S., Mr. Jinarajadasa, a man whose literary gift is considerable. He explains in his introduction how these Letters were "precipitated" and how certain phrases became liable to misconstruction. Mr. Jinarajadasa suggests that readers of this book should study side by side "Letters from the Masters of the Wisdom." The "Early Teachings" is divided into six sections dealing with the Planetary Chain, post-mortem conditions, races, cosmic origins, science, ethics, and philosophy. There are further brief chapters dealing with the Universal Mind, the real meaning

of Avalokitesvara, Ideas on Evil, Planetary Spirits and the Principle of Life. The appendices include an essay on Death by Eliphas Levi. This book is not, I think, for the students who have not travelled far along the road. It implies the possession of knowledge that can be won only by prolonged study and of the leisure that is so hard to win from the average day of work and strain. Yet when the state and the time permit there is much that will reward the reader, for the correspondence between Mr. Sinnett, Mr. Hume and the Masters is of a kind that may be said to stand alone in literature. With kindly assurance the Masters enable us to glimpse state beyond state, world beyond world, all connected with each other and with man, who looks wondering on, by the thread of a definite purpose. I cannot help thinking that, if all this information were no more than the baseless fabric of a vision, it would still have enormous value in opening men's minds to the infinite possibilities of evolution, in drawing them farther and farther away from the pursuit of the material, in giving them something to live and work for and an assurance of renewed activity beyond the grave. For if the human mind is able to conceive such glorious developments, such a magnificent purpose, can the Divine Mind lag behind? Can the purpose of Creation be anything *less* than the mind of man can imagine? Have we not a right to expect that it is very much more, and that the Masters, when they limit the inspiring information they have to communicate, are doing so because we are not yet in the state in which we can receive and assimilate it? These teachings are valuable because they help to confirm our innate belief that the world

"has risen up by Cause
Following on Cause, in perfect purposing."

The plan, even as outlined so shortly in these letters, may stretch beyond our capacity to grasp it, but the mere feeling that we may train ourselves to comprehend something, however little, of the wonders, provides many of us with what is perhaps the greatest stimulus of this

incarnation. Perhaps the "Early Teachings" will find its best use as a textbook in the hands of a teacher who knows the literature of the Society with some approach to intimacy. Passages in these letters, like many passages in the larger volume to which I refer above, have a curious ring about them that appears to assert their genuineness. Many people would not indulge in any doubts, they would accept the Vice-President's assurance, but I am not built along these lines and if these or the other letters had appeared to me to be less than they pretend, I must have declared my doubts or said nothing about the books. But I have found so many passages that seem to breathe a higher air than ours, have felt so conscious of great understanding underlying the discourses that, though I have neither had nor sought psychic experience of any sort or kind, I accept these books as genuine. Many like me who, *faute de mieux*, must depend upon their own poor judgment for what it is worth will come to a like conclusion before they have studied many pages.

* * *

I have had occasion to refer in these columns to the gifts of Mr. Wallace B. Nichols. I think his poetry will make its mark, that it will be remembered long after much work that is kept alive to-day by methods that do not invite investigation is very properly forgotten, together with those who created its market. His latest work is a little play in one scene, set within the compass of thirty pages. The scene is laid in Britain after the Romans had gone, the *dramatis personæ* are a tribal chief who has won power by murder, his wife who knows nothing of his crime, a henchman who betrays him, and a woman who waits upon the wife. The story is brief and dramatic, there are some striking lines. Clotan, the chief, says:

No man may lose what is himself; we change
Our thoughts, our purposes, our hopes, our
dreams,

Our places in the march of circumstance,
Our vision of the truth—but not ourselves.
Ourselves in the end must sanctify ourselves
Or what we are will blast us—

And later, when his wife knows the truth :

Now further than the stars,
Brenevere, is thy kiss, and the world's glory
An empty platter to that hungry man.

And Brenevere tells Clotan :

As I both live and stir in thee—
Live or yet die as beauty flows and ebbs
About me in thy deeds and inmost thoughts.
It is thy fire of shame, full-lit at last,
That warms my body with this strange, new
strength ;

Now I must tend that shame and blow its
embers

Till it blaze forth, not shame, but beauty of soul.

These brief quotations are evidence of quality of thought, of imagination, of a sense of the great laws to which at long last the most rebellious must pay tribute.

* * *

Messrs. Methuen have published an unpretentious but pleasant volume called "Verse," by Carina Violet Maddocks, some of whose lyrics have appeared in this magazine. Her ear is true and her feelings are deep; there are times when she writes with vision and insight. Those who read this book would do well to start with "Hiding and Seeking" (p. 29), a singularly happy effort that will put them into the right mood to enjoy the gift that "Verse" has to offer.

* * *

I have often studied sermons, though they are not the kind of literature that finds a place on the shelves of a layman. Beyond Newman's "Parochial and Plain" and some of Dean Inge's addresses there are few that have seemed worth keeping and for a simple reason. Some preachers are so emotional that they share the fate of Narcissus, they come to a violent end, so far as their effectiveness is concerned, by reason of their superabundant love for their own images. Other preachers are so intellectual that they never get any nearer to the heart than the head. How few are the men who can appeal equally to both and at the same time can clothe the old and familiar beliefs in new and beautiful vestments. Real faith, a large measure of inspiration, a complete command of the

medium, these are sources of strength and Mr. Jinarajadasa has them all. He preached in 1919 and 1922 in the Church of St. Alban, Sydney (N.S.W.) and his addresses have been collected into a volume entitled "The Law of Christ" (Sermons by a Buddhist) and published by the Theosophical House at Adyar. If it were necessary to retain in my library no more than a single volume of Sermons, I would let the others go and keep this.

It is hard to realise that Mr. Jinarajadasa is not an Englishman, so complete is his command of the language. He has an innate feeling for the *mot juste*. He never panders to ornate phrases, never lapses into vague and ineffective generalities, he has wide reading and the right quotation is ever within his reach. These qualities, of course, are no more than a setting, to possess the means of expression is but an incomplete gift; you must have a message. It is hard to find room to drive fresh furrows in the field of conduct after it has been ploughed so deeply by the leading writers of the T.S. "What shall he do that cometh after the King?" enquired one of the greatest of all preachers. Strange though it may appear the author of "The Law of Christ" has no apparent difficulty in giving to his addresses a quality of originality, in impressing the reader, as doubtless he impressed his congregation, with the sense of a new facet in the jewel of truth. Time and again he sees through words to the facts that lie behind.

"Our modern science," he remarks, "tells of the waterfall in terms of gravity, of the rainbow in terms of refraction, of the sunset in terms of vibrations. We have to go behind those dry-as-dust statements, and understand that each of Nature's forces is a divine manifestation." He quotes old Thomas Erskine who said: "we may be allowed to trust that He who has taken untold ages for the formation of a bit of old red sandstone may not be limited to three score years and ten for the perfecting of a human spirit." In a following sermon on Eternal Progress he says: "you must

realise that what is important is your thought now, your aspiration now, for even though these may not triumph over the tendencies of the past they will triumph in the future, for your thought, your hope is the future you." In a fine address on the Divinity of our everyday virtues he says: "When you are able to fashion, to create, to body forth, to give to the universe something which did not exist before, of love, of gratitude, of beauty, of teaching, then will you find that as you are so fashioning out of the past which you have acquired in life, there comes to fashion with you some other Person, a mysterious Other You. The joy, the fundamental joy in life, is in the discovery of this Other You who is fashioning you. So when you have acquired a virtue, when you have a virtue to give, then in so giving that virtue you will discover that it is not your virtue, but God's virtue." Later (p. III) he tells us that each faculty, each virtue, is as a window through which we look into

the eternal nature of God. Another very subtle warning is given (p. 131). "If you indeed can give, can flash on to others, an Ideal, be thankful you can do so. But when in return they give you love, or admiration, be you yourself the alms-bowl; receive it, but offer it on high." And he goes on to remind us that the winner in the Olympic Games took his olive wreath and laid it on the altar.

In a slow and careful passage through the book I have marked other fragrant or illuminating passages, but it is not fair to quote too freely. The work is published at a low price and it is of high value. Nobody who brings to its study any consciousness of the purpose of life can fail to receive a part at least of what Mr. Jinarajadasa has to offer. We cannot hope to receive all, for he looks at life from a high level of thought and there is far more in his addresses than lies upon the surface. He must be read with deliberation and will repay all the attention we have to give.

A Member's Diary

DR. BESANT'S LECTURES—PUBLIC STAR MEETING—CLINIC—DOCTORS RECOMMEND WHOLEMEAL BREAD—TRAVELLING CARAVAN—PROHIBITION NEWS—THE BACON CALENDAR.

DR. BESANT lectured to a crowded audience at the Queen's Hall, London, on the five Sundays in June. She spoke on "Civilisation's Deadlocks and the Keys." Each lecture, lasting well over the hour, was reported *verbatim* for the *Clarion*. It is a great joy to have these lectures reported in this way, for those present who, having heard her speak, will be able to hear the tones of her wonderful voice again as they read the actual words she used.

* * *

LADY EMILY LUTYENS took the chair at a public meeting held in the Kingsway Hall, London, when Dr. Besant spoke on "Why we believe in the Coming of a World Teacher." Many of the strangers present enquired whether the lecture would be published. It was certainly a most successful meeting.

* * *

OWING to the continued demand, the clinic, mentioned in our June issue, for the furtherance of eye-treatment, by

the methods of Dr. W. H. Bates, has now developed into a regular weekly institution, although it has not yet been able to find permanent premises. People who have undergone the treatment speak about the relief they experience in being able to leave off their glasses.

* * *

MR. MICHAEL TERRY, with Mr. Richard Yockney, made the great journey from east to west across Northern Australia, a distance of 2,269 miles, in an old Ford car. The full story of his experiences can be read in the July number of the *Geographical Journal*.

* * *

THE Ford Motor Company has bought about 300 acres in Essex, where it is proposed to make cars. Already, 10,000,000 Ford cars have been made elsewhere.

SIR WILLIAM ARBUTHNOT LANE has been warning people against white bread. It appears that whole grain must be ground freshly as required, because the "live" products of the wheat are contained in the germs and in the substance outside the grain, and will not keep. White flour will keep indefinitely, simply because these "live" products have been extracted.

* * *

SIR BRUCE BRUCE-PORTER has introduced the use of wholemeal bread in a school of which he is a governor. In a speech which he recently made at a London Settlement, he said that during the siege of Kut, the natives had wholemeal flour for bread and the white troops were given white flour. The white troops suffered from *beri-beri*, a disease from which the natives were immune. When the white flour was finished and the white troops had wholemeal flour, the existing cases of *beri-beri* were cured and no further cases developed. The wholemeal contains the vital part of the corn which is necessary for human consumption.

* * *

THE sixth session of the International Labour Conference of the League of Nations opened at Geneva on June 16, when the report on the Development of Facilities for the Utilisation of Workers' Leisure was under discussion.

The struggle against Alcoholism is not being waged by Temperance and Prohibitive workers only. The issue has already assumed international importance, which engages the attention of many statesmen and others who, though not official temperance enthusiasts, find they cannot ignore this question.

* * *

MR. SHOZO AOKI, of Japan, has given from his estate properties valued at 100,000 yens (about £10,000) for the purpose of carrying on scientific research work regarding alcohol and the dissemination of the knowledge thereby obtained.

* * *

IN the report of the Anglo-Indian Temperance Association, it is reported that Mr. K. C. Ray Chowdhry (Labour member of the Bengal Legislative Council) read before the East India Association (London), a paper in which he said that drink was playing havoc with the energy of one of the best sections of the industrial workers of India, namely, the coal miners. Commenting on these facts, Dr. G. W. Thompson, Chief Medical Officer of Health of the Jharlia Mines, wrote that the subject had been prominently before him for many years, and that he advocated Total Prohibition as superior to existing conditions.

THE Rev. A. G. and Mrs. Adams, of the Berger Hall Mission, Bow, London, have reopened the "Five Bells" (public house) as a social centre with refreshments—no alcohol—reading room and games, etc.

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PROHIBITION in the United States has done away with a number of establishments which existed for the cure of drunkards. The Keely Cure Institute of Dwight, Ill., is now closed.

* * *

IN the Exhibition grounds at Wembley there is a caravan which travels, as a rule, throughout the poorer parts of the country. People ask for advice about any sick animals, and free treatment is given in cases where the owners cannot afford to pay for it. A qualified veterinary surgeon and a nurse complete the staff. There is a lethal chamber for badly injured animals; I am told that during the last twelve months over 65,000 animals have been treated at this travelling dispensary. Animals are not allowed in the Exhibition, so that while the caravan is there it is sometimes difficult for the surgeon to find out with any exactitude what the animal is really suffering from. Enquirers are so vague in their statements.

* * *

1.

"RIGHTLY was it said 'that the servants of a rich man are the greatest slaves.'"
De Augmentis Scientiarum.

2.

"The end of logic is to teach a form of argument to secure reason, and not to entrap it."
De Augmentis Scientiarum.

3.

"Silence is the fermentation of thought."
De Augmentis Scientiarum.

4.

"Whatever is imitable is potentially common."
De Augmentis Scientiarum.

5.

"Things which come of felicity appear free gifts, bought without toil; but things gained by our own virtue seem as paid for."
De Augmentis Scientiarum.

6.

"Some are always inculcating their favourite political doctrines, and idly interrupting the narrative by going out of the way to display them."
De Augmentis Scientiarum.

7.

"Virtue is not chosen for the sake of popularity, since it is a precept that a man should above all things reverence himself."—*De Augmentis Scientiarum*.

8.

"A good man will be the same in solitude as on the stage; though perhaps his virtue may be somewhat strengthened by praise, as heat is increased by reflection."—*De Augmentis Scientiarum*.

9.

"It appears also that logic differs from rhetoric not only in that the one is like the fist, and the other like the open hand; but much more in this, that logic handles reason in truth and nature, and rhetoric handles it as it is planted in the opinions of the vulgar."—*De Augmentis Scientiarum*.

10.

"But God forbid that speech should not be much more conversant in adorning that which is good than in colouring that which is evil; for this is a thing in use everywhere, there being no man but speaks more honestly than he thinks or acts."—*De Augmentis Scientiarum*.

11.

"He will see that men who are great and famous in their own countries, when they come up to the Metropolis and seat of Empire are almost lost in the crowd and of no mark."—*De Augmentis Scientiarum*.

12.

"All depraved affections are but false estimations, and goodness and truth are the same thing."—*De Augmentis Scientiarum*.

13.

"Leave it to the unskilful and the contentious to act by precedent."—*De Augmentis Scientiarum*.

14.

"He that will not have new remedies will have new evils."—*De Augmentis Scientiarum*.

15.

"He that attempts a great matter with small means does but provide himself with an occasion of hoping."—*De Augmentis Scientiarum*.

16.

"If a man's mind be truly inflamed with charity, it raises him to greater perfection than all the doctrines of morality can do."—*De Augmentis Scientiarum*.

17.

"For as I said that the good of the body consisted of health, beauty, strength and pleasure, so the good of the mind, considered according to the precepts of moral knowledge, tends to this: to make the mind sound and without perturbation; beautiful and graced with decency; and strong and agile for all the duties of life; lastly, not stupid, but retaining a lively sense of pleasure and comfort in an honest way."—*De Augmentis Scientiarum*.

18.

"For knowledges are as pyramids, whereof history and experience are the basis."—*De Augmentis Scientiarum*.

19.

"For God is holy in the multitude of his works, holy in the order or connection of them, and holy in the union of them. And, therefore, the speculation was excellent in Parmenides and Plato 'that all things by a certain scale ascend to unity.'"—*De Augmentis Scientiarum*.

20.

"The ways of the wise are everywhere broad; to wisdom there is everywhere abundance and variety of means."—*De Augmentis Scientiarum*.

21.

"Men ought to take an accurate and impartial survey of their own abilities, virtues, and helps; and again, of their wants, inabilities, and impediments; making the account in such a manner that the former are always estimated rather more and the latter rather less than they really are."—*De Augmentis Scientiarum*.

22.

"Defects may be principally concealed in three ways, and as it were under three coverts; namely, caution, colour and confidence."—*De Augmentis Scientiarum*.

23.

"If a man means to make a good figure and maintain his first position in the world, I consider it of the greatest importance to him, not to show himself disarmed and exposed to scorn and injury by too much goodness and sweetness of nature, but rather in everything to exhibit from time to time some sparks of a free and noble spirit, and one that carries with it no less of the sting than of the honey."—*De Augmentis Scientiarum*.

24.

"Frequently dissimulation breeds errors which ensnare the dissembler himself."—*De Augmentis Scientiarum*.

25.

" Nothing hinders men's actions or fortunes so much as this, ' to remain the same, when the same is unbecoming ; ' that is, for men to be as they were, and follow their own nature when occasions change."—*De Augmentis Scientiarum*.

26.

" Others again measure things according to the labour and difficulty bestowed upon them, and think if they be only moving they must needs advance and proceed."—*De Augmentis Scientiarum*.

27.

" We ought to look round and observe where things lie open to us and where they are closed and obstructed, where they are difficult and where easy, that we may not waste our strength on things to which convenient access is forbidden."—*De Augmentis Scientiarum*.

28.

" But it is in life as it is in ways, the shorter way is commonly the foulest and muddiest, and surely the fairer way is not much about."—*De Augmentis Scientiarum*.

29.

" The Arts of Government contain three political duties : first, ' the preservation,' secondly, ' the happiness and prosperity,' and thirdly, ' the extension,' of empire."—*De Augmentis Scientiarum*.

30.

" The Kingdom of Heaven is likened not to an acorn or any larger nut, but to a grain of mustard seed, which is the smallest of all seeds, but yet has within itself a certain property and spirit hastily to get up and spread."—*De Augmentis Scientiarum*.

31.

" All States that are liberal of naturalisation towards strangers are fit for empire."—*De Augmentis Scientiarum*. PERIX.

From Our Indian Correspondent

THESE are months of summer holidays in India, and many of the activities are at a standstill, due to the scorching heat of the sun, which drives all indoors, one hopes also for introspection. The rich and fashionable fly to the hills, but the common multitude carries on in the hot plains. There are places in India where the temperature soars to 120° F., or even higher. Adyar is in many ways much better, as the temperature at the worst season never rises above 100° F., but even from there residents fly to the hills, not merely due to the heat, but for a change. Adyar activity never ceases, and at present the office of the General Secretary of The National Convention is very busy, getting memoranda ready, publishing leaflets, and otherwise pushing the work of The National Convention, and these even in the absence of the General Secretary, Dr. Besant.

Dr. Besant, when asked by an interviewer in Bombay, before she left for England, whether she was hopeful of the success of her mission, replied : " I would not say hopeful, but *confident* of success." It is this great optimism and confidence in her mission, that makes her the great leader she is. We in India have not this attitude, which removes all obstacles. We are apt to look at the gloomy side rather than at the bright side and, without struggle, give up all attempts as a result of real or imaginary obstacles in our path.

We, of the Order of the Star in the East, have a similar uphill task and must welcome obstacles, opposition and ridicule. If we face these, we may be sure that our work is progressing. We should not withdraw into a shell of reserve, if an expression of our belief meets with such a fate. We must always be on the look out for different ways of convincing our fellow-men of the great urgency for preparation for the Coming of the Great Teacher. If there is no intuitional response, other ways of approach should be thought out. If we but worked as Dr. Besant works, or even a hundredth part of it, the Coming would, indeed, be much nearer.

* * *

THE Non-Co-operation movement has introduced an element of Social Reform in India. There is, at present, a universal movement in India for the rectification of Social injustices, and efforts at reforming the management of religious monasteries, and places of worship. In the doing of them, a certain element of militancy is introduced, due to the adoption of what is here called *Satyagraha*, and, in the west, passive resistance, but there is an essential difference between the two, and a better word to express the method would be " passive militancy," if such a term may be permitted. The reformers pursue such methods, without being themselves militant, as are sure to evoke militancy in the other side, sometimes

with serious consequences. Be that as it may, at present, a great struggle is going on in a place called Vaikom, in Travancore (S. India). The struggle is over the right to walk in a certain street of a class of people called Thiyas, or the untouchables. The relegation of human beings to a position worse than that of animals, is, indeed, deplorable, in whatever form it may make its appearance, and it is the duty of every Star Member to see to it that this violation of the spirit of brotherhood is done away with as soon as possible.

In Southern India, Mr. Manjeri S. Ramier and Sir T. Sadasiva Iyer, both eminent and respected Star Members, have done a great deal for this cause. The sympathy of the Star is bound to be with such efforts at the removal of social injustices. The point of interest and hopefulness is that such efforts are becoming universally popular. The Akali movement in the Punjab, though it had cross-currents of politics beneath the surface, had its origin in a similar effort. Recently, at a place called Tarakeswar, in Bengal, a similar struggle has begun. At all these three places, volunteers have flocked in, and *satyagraha* or "passive militancy" has been offered. Whatever temporary disturbances there may be, one hopes that this will lead to the purification of Hindu Social and Religious life.

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IT is interesting to note, that Indians with Modern Education, who, as a class, were indifferent to religion, thirty years ago, have now begun to take a deep interest in the religious life of the nation. The educated Hindus, under the leadership of Pandit Madan Mohan Malaviya and Swami Shradhanand, are trying to take hold of Hindu Society and Religion. Their attempt is to consolidate and organise Hindu Society, and gradually to mould and reform Hinduism, so that it may be purged of all its centuries-old accretions and obnoxious growths. The Mussulmans, on the other hand, are also trying to organise and revivify their religion under the leadership of Maulana Muhammad Ali, and by the impulse derived from the marvellous reformation brought about in Turkey, one cannot yet say whether these movements will tend to make the two great religions understand each other better or not, but if guided properly, they can be great forces for good, and will be a true preparation for the Coming.

* * *

NEWS received from England, from sources both friendly and unfriendly to Dr. Besant, show the remarkable vigour with which she has put herself into the work for which our revered Protector left India. The memorandum put before the Cabinet has the whole-hearted support of all the saner elements in the Indian political world. The Theosophical Society and Star activities of Dr. Besant are also considerable, and it makes one feel how little

one does when compared with our great leader. Every day she seems to be getting more and more full of energy and activity. May India deserve all the services of this great servant of Humanity.

* * *

MR. KRISHNAMURTI must have reached England, and one hears that he will come to India soon after the Ommen Conference. We, in India, are looking forward eagerly to his visit, or rather, return home after an absence of over two years. Many Indian members hope to be at the International Star Congress at Ommen, and it is to be hoped they will imbibe some of the facility for practical usefulness which the west can teach India, just as India can teach the west the right tone that should permeate human life. It adds a certain mellowness to the activities of mankind. India has perhaps gained it by an age-long civilisation or by the habit of tradition, but she is lacking in definiteness of aim and clear-cut methods of work. The west has developed mechanical efficiency to a high degree, but has sacrificed higher things. India has breadth of vision perhaps, but lacks definition. Our representatives have much to learn from the west, and we hope that when they come back, they will place their increased efficiency in the service of the Star. Professor R. K. Kulkarni is one of those who will be at Ommen. He is a keen Star worker and a National Lecturer. He has set out on an educative world-tour, visiting various countries and imbibing the various phases of the New Spirit, which is animating the world to-day. We hope that he will get all the help that he can from the representatives and members of the Star in the countries concerned.

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MR. PAVRI'S book, "The Coming World-Teacher," which has received the highest praise from Mr. Krishnamurti and Mr. Leadbeater, is being found very useful. The first edition is completely sold out and a second one is being published. Other books of interest published in India are (1) "In the Service of the Star," by Dr. G. S. Arundale, (2) "The Message of the Star," by P. Pavri, and (3) "The Thoughts of the Great," collected by Dr. Arundale. The Indian Star Headquarters has decided to reduce the price of the album of Dr. Besant's photographs, called "An Apostle of Truth and Freedom," to Rupee one only, and it is hoped that many will take advantage of this offer. A new book to be published in the near future is entitled "In the World's Service." It is a collection of short sketches of the lives of the world's greatest Teachers, like Buddha, Christ, Muhammad, Sankaracharya, and others, and almost all of them have been written in a fine style. For Star members, who are getting ready and preparing the world for the near coming of a Great World-Teacher, it will be an invaluable book.

DR. ARUNDALE and his wife, Srimati Rukmini, left India on July 1st for an European tour. Their programme in Europe is full, and they will come into close contact with hundreds of Star members all over Europe, and thus bring into intimate touch the Indian Spirit. Srimati Rukmini is a typical Indian lady of the new generation, and will bring to Europe the spirit of India, which resides in her daughters much more than in her sons. Dr. Arundale says that he belongs to the country of youth which is in all countries; and thus he will be at home wherever there are youths. His influence among the youth is indeed remarkable.

Mr. V. K. Krishna Menon and Mr. M. T. Vyas, both Star workers, are accompanying Dr. Arundale to England. Mr. V. K. Menon has done invaluable work for the Scout movement in South India, and Mr. Vyas has to his credit important educational and Star work in Gujerat. We are sure they will receive the cordial welcome of Star members in England.

STAR members all over the world will be glad to hear that the School at Madanapalle (Mr. Krishnamurti's birthplace) has been revived. The school was opened on June 25th, and is bound to be a great centre for Star activity. It is needless to say that it will draw boys and girls of the right type and will be a field for the nurture of future Star workers. Madanapalle is bound to be an important educational centre in the near future, and one feels encouraged about its growth by the fact that our Head was not only born there, but was educated in the earlier years of his life in that school, and he now takes an active interest in it. If any members wish to endow scholarships associated with the name of Mr. Krishnamurti it will be gratefully received by the secretary, Theosophical Educational Trust, Adyar, Madras. Endowments for scholarships in India vary from £150 to £300. The School and College at Madanapalle are under the management of the Theosophical Educational Trust.

From Our Australian Correspondent

THE Right Reverend Bishop C. W. Leadbeater is away from Sydney at present, having gone to Brisbane, Queensland, for a few weeks. Brisbane is indeed fortunate, for the value of such a visit lies not only in the actual work which is being accomplished by our beloved Bishop in all the different branches of activity in the movement there, but in the tremendous impetus of vitality and inspiration which his presence cannot fail to leave wherever he goes. Everyone will be delighted to know that the fatigue of the long journey had no ill effects for him, and the amount of work which he is transacting during his stay in the north speaks volumes for the improvement in his health. He is greatly missed in Sydney: but those who are so constantly privileged in the benediction of his presence may well afford to forego it gladly for a while that others not so fortunate may share in it.

The theosophical work in Sydney is making splendid progress. Excellent audiences gather week after week to the Town Hall midday lectures: having been already accustomed to that hour and method of meeting by the Star midday lectures, which have steadily continued for two years, and made smooth the path for the T.S. to follow in our wake. The Star propaganda, and the addition by the Amphitheatre to the beauty and culture of the city which is so keenly appreciated by the people of Sydney, have worked wonders in breaking down the opposition which our movements have had to

face in recent times, and giving the public generally a truer valuation of our aims and our work. There is every reason to believe that we may now look forward to a great advance in all the different activities of our movement: an advance which shall be characterised by the loyalty and brotherhood which are the fundamental common basis of all aspects of our work.

* * *

ACCOUNTS have now reached Australia of the opening of the British Empire Exhibition at Wembley. This great symbol of Empire unity has touched the hearts and imaginations of British people all over the world. Everywhere on our hoardings here there are posters of the Exhibition: our stamps are defaced on our letters by a postmark bearing the words: "British Empire Exhibition." Surely we may hope that some day the next logical step will be taken, and an effort be made towards world unity.

Another significant event within the last few days was the receiving of a wireless telephone message in which words spoken in Cornwall were clearly heard in a suburb of Sydney. In the sense of physical intercommunication, the world grows smaller, as it were, every day. It is our task to see that, in the New Age that is dawning, the growth and progress of spiritual understanding and mutual goodwill keep pace with the increase of temporal facilities of relationship.

Letters to the Editor

AN INTERNATIONAL LANGUAGE.

To the Editor of the HERALD OF THE STAR.

SIR.—In the HERALD OF THE STAR for June, Mr. A. F. Knudsen writes about an international language, evincing thereby a total want of knowledge of the whole matter. Therefore, one cannot but take for granted that Mr. Knudsen has never himself studied such a language, nor tried to understand the idea behind it.

Mr. Knudsen is of the opinion that such a language fails in "essentials," and states that it is impossible to feed one's soul by means of it or to think through it. For my own part I can only say that I have studied and used Esperanto during seventeen years, but have never noticed the said drawbacks, nor have I ever heard people, with more than a superficial knowledge of it, say anything of the kind.

Mr. Knudsen expresses the very funny idea that "no one puts his heart and soul into a synthetic language." Well, one can only reply that Mr. Knudsen evidently does not know anything of Dr. Zamenhof, the creator of Esperanto, who did put his heart and soul into his creation, nor of those thoughts and feelings that have been expressed through it during the 37 long years in which it has been used as a second mother-tongue by its many thousands of adherents. If Mr. Knudsen possessed this knowledge, he would never call it a "substitute," and assert that it "lacks 'nuances,' idioms, metaphors and symbols." Compared to Esperanto, my own national language (Danish) lacks "nuances." When a language can recreate "Bhagavad-Gita" and "At the Feet of the Master," we should certainly not have to die from spiritual hunger, even if we were forced to live on it exclusively.

Mr. Knudsen is quite right in asserting that two persons cannot express themselves adequately in a third national language, and here I notice that Mr. Knudsen knows what he talks about—he has experience. What he says is true of all national languages, which nobody, or only very, very few, learn to use as their own mother-tongue, every individual being ensouled by the spirit of his own language. I am sure that Mr. Knudsen is right in stating that there exists an occult connection here, which he can, no doubt, explain much better than I can. His experiences are very interesting; he finds, that where either himself or his audience does not master the spoken language, the sub-conscious and the thought-forms supply what is lacking; but I fail to see why thought-forms and the sub-conscious should be incapable of working because people speak an international language;

why should the Deva be dependent on a linguistic knowledge, as he must have the capability of reading and transmitting the thought-forms?

Mr. Knudsen's own admittance that a conversation between two nations in a third nation's language is lifeless, proves fully that it is impossible to use a national language as an auxiliary language, but that does not in the least preclude the possibility of using an international one.

Mr. Knudsen does not believe that "a synthetic language can possess a subjective or subliminal life; it has no link with brain or blood," he says. Why not? Why should Esperanto not have a Deva that reaches farther, perhaps, than the national Guardian Angels, in so far as Brotherhood and the idea of Unity is its inner life? From a purely linguistic standpoint Esperanto has its own "spirit," a thing that was borne in upon Dr. Zamenhof, when he had experimented with his language during some years. He writes himself: "In the year 1878 I thought it sufficient for the language to possess a grammar and a glossary; the want in pliability and elegance I set down to my own inability to wield it to perfection, but practice showed me abundantly that the language also needs this enigmatical 'something,' the unifying element that gives life to a language and imparts to it its own proper 'spirit.' To begin with, I tried to avoid the literal translation from one or another language, and began to *think* in the neutral language, when I found that Esperanto ceased to be a shadow of this or that language, that it got its own spirit, its own life, its own proper and distinct physiognomy, independent of any other influence, that conversation flowed freely and fluently as is the case in one's own mother-tongue."

The assertion that it is impossible to think in Esperanto is thus frustrated; no double translation is needed. Mr. Knudsen ought to visit one of the big Esperanto Congresses to see for himself how all nations are able to discuss any problem without *any* difficulty whatever.

Finally, Mr. Knudsen seems to have quite a wrong idea of the function of an international language, since he asserts that such an one does not unify nations, but instead emphasises the feeling of humiliation in speaking the language of another country. This is a fundamental mistake. Just to unify the peoples, just to pull down the walls that divide them, did Dr. Zamenhof create Esperanto. The conditions in his own mother-country taught him that the two factors which divide nations are language and religion, and we Esperantists have experienced the realisation of that wonderful thing: the disappearance of all barriers because

all nations could speak the same tongue. Certainly, no movement for the promotion of brotherhood has accomplished so much as Esperanto, just because we possess that which others lack, *i.e.*, a common means of understanding.

How is it possible that Mr. Knudsen can imagine that the brotherhood of humanity is practicable without a common neutral language? Mr. Knudsen's great mistake lies in the fact that he regards an international language from the same standpoint as he does a national one, and I suppose the reason is that Mr. Knudsen has not yet found time to study it; but in that case Mr. Knudsen ought to consider the harm he can do by expressing a crushing condemnation of a movement which he does not understand, but to which he would, no doubt, give his full support if he did know it.

The desire for Esperanto as an Official Language of the Theosophical Society was expressed by those—and they are not few—who are unable to understand the English lecturers. Besides, there are millions outside the T.S. to whom the introduction of Esperanto would give the means of making themselves acquainted with its spiritual treasures.

Yours, etc.,

MARGRETHE NOLL.

Copenhagen.

To the Editor of the HERALD OF THE STAR.

SIR,—On the subject of an international language some writers have indulged in serious errors of facts. For instance, the Assembly of the League of Nations never accepted the opinion of the Committee for Intellectual Co-operation, and its reporter had to withdraw his resolution recommending the study of foreign languages in preference to the study of Esperanto. On the contrary, the Assembly adopted, by vote, a report on the teaching of Esperanto in schools, showing the extent and success experiences made in seventeen States.

The only real opposition against Esperanto came from the French delegates representing the Poincaré Government, which was against all international tendencies. Everybody knows that the new French Government holds a very different opinion on the subject, some of its members being strongly in favour of Esperanto.

Again, it is another error to assert that even the advocates of Esperanto admit that it lacks spirit. It is just the opposite.

Zamenhof was a deep thinker and inspirator of human unity. He merely proposed a basis for a common international language, which would express the new feelings of unity among men of all nations. On the basis he gave, a language grew by gradual use and natural development in 40 years. It does express a new feeling. It is the organ of an international family of men, who believe in unity above differences of races and religions.

Most of the Esperanto literature is inspired by that great ideal, and the language would never have come to life had it not been for that very fact.

The spirit of Esperanto and Esperantism is one of the most remarkable phenomenon of modern times, and it appeals to none more than to Theosophists and "Brothers of the Star."

To see an international Esperanto Congress with thousands of people conversing and fraternising in one same tongue is an impressing sight. But what is more impressive still is the "internal idea" of the whole movement and that mysterious link embodied in a language which has a life and a spirit of its own, not tainted with any national egotism, but expressing the new hopes of mankind, liberated from racial blindness.

Other people have been able to copy Esperanto or to compose artificial systems on a similar basis. They have never been able to give life to their draft, because there was no such strong spiritual element behind it. They blame the Esperantists for being almost a religious sect. The fact is, that if they were not, they would have no international language alive, but only a dead, dreary combination of words.

So, before you judge, will you come and see an Esperanto Congress in Vienna from August 6th to the 13th?

Yours, etc.,

EDMOND PRIVAT.

Vice-President Universal Esperanto Association, Geneva.

To the Editor of the HERALD OF THE STAR.

SIR,—I was much interested in Mr. Knudsen's remarks on the subject of language, in your June issue. He points out that when two persons of diverse nationalities converse in a national language foreign to both, the result is unsatisfactory. I fully agree. It is for this reason (and others) that we Esperantists do not advocate the universal adoption of French or German or English or Spanish.

But when Mr. Knudsen speaks of Esperanto as a language lacking spirit, without "nuances" and metaphor, without subjective or subliminal life; when he gravely asserts that in the case of two persons speaking Esperanto neither is thinking in the language, but that there is a process of double translation going on into and from the national tongues of the speakers, it is obvious that he is theorising without practical experience, and I know of no one who has put the matter to the test who would support him.

I know that, speaking strictly, we do not think in *any* language. But accepting the general use of the phrase, it is certain that Esperantists who know the language *do* think in Esperanto, and that its use is as natural to them as that of the mother-tongue; certainly there is no mental translation. It is a matter of indifference to me whether I speak in Esperanto or in English, and often the Esperanto

word flows to the tongue when the English equivalent is hard to find. My little kiddies prattled away in Esperanto before they knew English. It was their mother-tongue, which they spoke with ease when they had no other language into which they could translate their thoughts.

If your correspondent had attended any of our Esperanto Congresses, like that held last August in Nuremburg, where nearly 5,000 persons from 42 nationalities conversed with perfect freedom, and carried on the multifarious official and unofficial activities of the congress without the slightest feeling of embarrassment, by the use of a tongue common to all; if he had had the slightest practical experience of the ease with which a command of the language may be gained; of the manner in which it can and does express "nuances" impossible in the national tongues; of the way in which Esperanto thought does flow, and of the way in which the use of Esperanto does promote intimacy in a manner which with a national language would be impossible, he could never have written his amazing remarks on this subject—amazing, I mean, to anyone who has had practical experience, and hence knows that the facts of the case are in contradiction to his theories.

We do *not* use Esperanto from any feeling that it is an indignity to use a national tongue. We encourage the study of other languages, and find in Esperanto a royal road to their acquirement, as far as a royal road can be said to exist. The reason we use Esperanto is because it is precisely this language, with its power and its associations, which does enable us, as no other can do, to get at the heart of the thought of those of another nationality.

I know that there are scores of so-called international languages—imitations of Esperanto—existing on paper only. To these Mr. Knudsen's remarks may well apply. No language is a living language which is merely a scheme on paper, spoken by rule and translation.

But Esperanto is no scheme of the study. It is "a living language of a living people," with a genius and inspiration, with literary feeling, and a literature of its own. True, it reflects no national ideals; but it does reflect the international ideal, and to hundreds of thousands its use is a matter of course.

I invite Mr. Knudsen to learn the language and attend the congress to be held this August in Vienna. He will not in a few weeks become sufficiently proficient to absorb the spirit of the language and use it with perfect freedom and without conscious effort. But I am convinced that as an honest man he will return convinced that Esperanto is, indeed, the magic key which unlocks the hearts of men—the key, as far as the language difficulty is concerned, to the harmony of the world.

Yours, etc.,

MONTAGU C. BUTLER.

KWAN YIN.

To the Editor of the HERALD OF THE STAR.

SIR,—The article and picture of Kwan Yin in a recent number of your magazine reminded me of an experience I had some years ago which I think may be interesting.

When the Chinese were here in great numbers as labourers on the gold mines I was well acquainted with Mr. C. Spurgeon Medhurst, the compound manager on the Glen Deep, and so had the privilege more than once of getting into close touch with the Chinese.

On one occasion I visited the Temple dedicated to Kwan Yin. At the time a "service" was on, and the Altar was covered with gifts and sacrifices which, needless to say, were not "bloody," but consisted of fruits and flowers.

I was told that Kwan Yin incarnated first as a female, and when she grew to young womanhood she sacrificed herself for her family. In her next incarnation she gave herself for the town in which she dwelt. And in subsequent appearances on earth was sacrificed to the tribe and eventually to the nation, so that those with whom she was associated might be spared suffering. So she is well named "The Goddess of Mercy."

I was much interested in the "text" or motto round the Temple which was translated to me by the Priest Lin Chun Po, who gave me his visiting card, which was a piece of red paper about 8in. by 4in., on which his name was inscribed in Chinese symbols. I asked him for a copy of the "text." This he kindly wrote for me with Indian ink on his visiting card, and I have this framed in my room. The translation of the "text" is "Beautify your Heart, Purify your Body, Restrain your Passions, Revert to Righteousness." When visitors come to my room I show them this "visiting card" and the translation of the motto, and ask them if they know of anything better than this, I say, from the Heathen Chinese. It makes them think and gives me an opportunity of telling them something of the wonderful teachings of the East.

I have not much time for reading after my work of earning my living is done and the duties of secretary to the T.S. in S.A. have been finished, and people have been met and talked with, but I always welcome THE HERALD, and whatever else is left unread that is not.

Yours, etc.,

C. E. NELSON (Johannesburg).

THE FOLLY OF DEMOCRACY.

To the Editor of the HERALD OF THE STAR.

SIR,—I see one of your correspondents, "Argus," writing on Mussolini's open distrust in "democracy" as an efficient governing power, speaks words of wisdom in laying down that "what is wanted at the present time is not a system of government suitable for people as we would like

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them to be, but one suitable for people as they are." And again "we cannot but be grateful to Signor Mussolini for pointing out the futility of democracy as a practical solution of present-day difficulties."

I should very much like to have our revered Protector, Dr. Besant, give us her opinion on the subject. I am second to none in my appreciation of the untiring efforts of this great lady to do good for her fellow men, or of the eloquence with which she commands respect and admiration for the noble aims and objects of her life work, but I cannot understand her attitude in the matter of Indian politics. Sane and moderate, comparatively, as is the position of her "Nationalist" followers looked at alongside the demands of the wild men who call themselves Swarajists, the fact remains that the "Dominion status" she asks for, with "full powers for representative bodies working through responsible ministers," is a premature proposal "suitable for people as we should like them to be, but emphatically *not* suitable for the Indians as they are." From 53 years of friendly and sympathetic intercourse with Indians of all races, religions and opinions, including politicians of every variety, I lay down without hesitation or doubt, the following as the cold facts of the situation.

1. There is no Indian "Nation" or "People," but a congeries of mutually hostile races, religions, and castes, with bred-in-the-bone animosities that make any form of genuine "Unity" quite impossible.

2. That any form of true "democracy" is not only unintelligible but *inconceivable* to any Indian, or to most Orientals of any race.

3. That the crucial experiment of giving a form of "representative government," under certain limitations, has proved to the hilt that neither electors nor elected are sufficiently educated politically to exercise any such powers, and has ended in an absolute fiasco and deadlock.

4. And that the argument founded on this failure, in favour of extending powers to an unlimited extent to bodies which have proved themselves wholly unfit to have any powers at all is a clear *reductio ad absurdum* of the worst kind.

5. That the practical result of the turmoil caused by the experiment has been an exacerbation of religious and communal hatreds and animosities which threatens catastrophic disaster in the near future due to the apparent weakening of the British power to keep the peace, which alone keeps the country from a state of sanguinary chaos.

I could say a great deal more, but have already made an unconscionable demand on your space and humbly ask our revered Protector to enlighten my ignorance as shown in the honest beliefs set forth above.

Yours etc.,

COLD FACTS.

THE STAR MEMBER AND FAMILY RELATIONS.

To the Editor of the HERALD OF THE STAR.

SIR,—You will remember that when I called on you about twelve months ago I said that whatever other reading might be left, the HERALD was always perused with interest. There is often much in it upon which I would like to comment did time permit, but in the May number there is something which I cannot pass by.

In the article on "The Star Member and Family Relations," the section headed "Parental Dominance" I know to be true. My experience as a child growing up showed wherein the treatment you speak of as wrong is so, and it acted as a warning to me, so that when I had children of my own I avoided the errors you wrote of, and tried to bring up my children in the way suggested by you. I found it worked out all right, notwithstanding that my friends told me I should repent of my treatment of them.

Perhaps a few details may interest you and may be best given as part of a conversation I had with a deacon of the Church to which I then belonged.

This deacon remarked to me one day that my boys, four in number, were very fine lads, that they could be depended upon, and were most useful in the Sunday School and Church. He remarked that he supposed I had brought them up very strictly. I replied that I had not, but had allowed them pretty well their own way.

"Then you must have made rules for them and saw that they obeyed them?" "I have made no rules whatever; I have never told them that they are to do this or are not to do the other. If they have done wrong, made mistakes, I tell them I am sorry, and I hope they will be more careful in future."

"You must have punished them when they did wrong?"

"No," I said, "never, except once I gave the eldest a beating because he had got into the way of telling lies and taking money, and, if I had known then what I know now, I would not have done that. In fact, after he grew up I reminded him of it and apologised to him for having so treated him."

"But they must have often done wrong, although now they are so good?"

"Yes, no doubt they have, but they had to learn by their own experience, they could not learn by mine, and the younger they get that experience the better."

"Well," he said, "I can't understand it; I am careful with my children, I make rules for them, I try to teach them what is right, and I punish them severely when they do wrong, and yet they have not turned out like yours have."

I replied that he had tried to force his children into the mould he thought was best for them, that he had forgotten or did not know that each child was an individual and had to grow in his own way, but chiefly he had thought that

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his child would go to the devil unless he hedged him in and guarded him in every way, and so his fear had had its influence upon the child; thinking he was a child of the devil had helped to make him such. I have had no such fear, for I have realised that my child is the child of God and that his natural inclination is towards God and not away from him. I have believed in my child every time and all the time.

You will, I think, be pleased to have this confirmation of the principles laid down in your magazine, and to know that, as my boys grew up and then went to the Great War, I never had the least fear for them, although I knew the temptations which would come to them.

I might comment on other portions of the article, confirming them by the experience of my life of seventy years, but I must not take up more of your space.

Yours, etc.,
A MEMBER.

"GOLDEN APPLES."

To the Editor of the HERALD OF THE STAR.

SIR,—That article of John Cordes, called "Golden Apples," saddened me much. For can he make people adopt his views—quite right views about diet—when he hammers at them and their ignorance as he does? He is evidently contemptuous of the "despicable" people who . . . and of the "pitiable" ones who . . . But are we not, before anything, to "love" and "understand" and be sorry for those who are less advanced than we? Are we, who follow the Lord of Compassion, be it from ever so far behind, to judge any man "despicable," and is our love for vegetarianism to make us forget that the least of men is more interesting than the greatest of animals? Is not our Protectress always saying that one must see, or at least try to see, the God in making in each man, and she never said that the eater of meat is to be excluded?

These hard, harsh, contemptuous lines are not helping; they will hurt more than one of these old, or elderly, people who cannot suddenly transform the whole of their minds, emotions and flesh bodies; who are humbly willing to do their best, but whose complete outlook, whose whole theory of life, of science, of art, of eugenics, of religion, of everything, in short, have been upset and reset.

Does he realise what that may mean?

I know that to the young—and the strong—belongs the future. And I pity my brothers and sisters who, like me, have passed from one world to another, full of admiration, of good will, but a little bewildered, and who are hustled to do that which they have never contemplated doing. I quite agree that we must not put feeding above other pleasures, and I think that eating sweets, ices, sundaes, etc., is as bad as any other form of self-indulgence. I have taught that to my pupils for years. But . . . I have not considered as "despicable" the

poor unenlightened people who like their dinner, probably because I am a member of this Order which preaches charity, *as much* towards men as towards animals and plants.

Yours etc.,

ONE WHO LOVES THE STAR.

THE HUMANE SLAUGHTER OF ANIMALS ASSOCIATION.

To the Editor of the HERALD OF THE STAR.

SIR,—May I be allowed to make an appeal through your paper on behalf of the Humane Slaughter Association.

This Association was founded in 1921, as it was felt that, though existing humane societies were already working for slaughter-house reform, an organisation which could concentrate its energies on this one point might help to bring it about very much more quickly.

Slaughter-house reform is a matter on which there cannot be conflicting opinions—there *are* no arguments against it. More merciful methods are employed satisfactorily in some countries and, were it not for the apathy of the general public, might be employed here. As it is, over 40,000 animals are slaughtered daily in a way that involves great and quite unnecessary suffering.

Something, however, has already been done to bring about a better state of things. Over 100 local councils have adopted the Ministry of Health byelaw which makes the use of the humane killer compulsory, and the Humane Slaughter Association can claim a considerable share in this result.

But it is a small association and hampered by lack of funds for publicity purposes. If this reform is to be brought about quickly, more money is needed, and—still more important—more members. Energetic workers are wanted, especially in the provinces—members who will unite with their friends in urging their councils and Parliamentary members to take active steps in the matter.

I know this is a reform which will make a special appeal to Star members; in fact, I expect most of them will want to carry it a great deal further and do away with slaughter altogether. This, however, is an ideal which is not likely to be brought about very quickly, and in the meanwhile the universal use of the humane killer would very greatly reduce the present suffering involved.

If members who are interested in this work will apply to me at the office,

Humane Slaughter Association,
84, Eccleston Square, London, S.W. 1,

I shall be glad to furnish any further particulars, and offers of help of any kind would be most gratefully received.

Yours, etc.

NORMAN GRAHAM,

Hon. Secretary Humane Slaughter Association.

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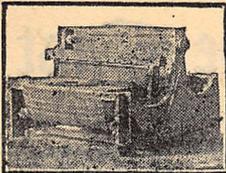


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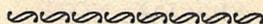
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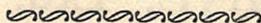
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