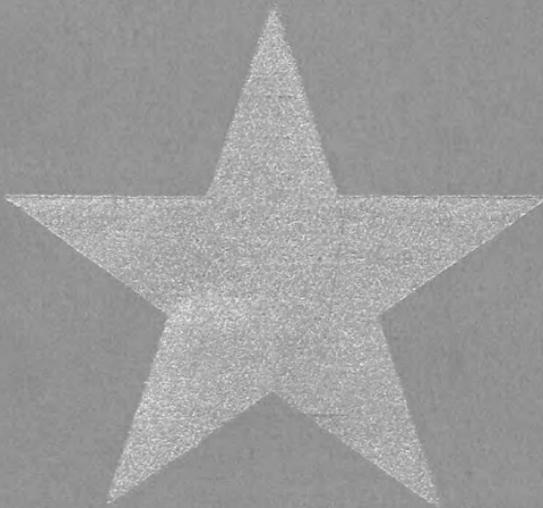


Edith Robertson

THE
HERALD OF THE STAR.



Edited by J. KRISHNAMURTI.

THE THEOSOPHIST OFFICE,
Adyar, Madras, India.

Jan 1912

THE HERALD OF THE STAR

11th JANUARY, 1912

CONTENTS		PAGE
The Order of the Star ...	J. KRISHNAMURTI ...	1
An Opportunity ...	C. W. LEADBEATER ...	7
When He Comes ...	C. JINARAJADASA ...	15
The Star in the East (Poem)...	VIKTOR RYDBERG ...	22
Devotion, Steadfastness, Gentleness	WILLIAM H. KIRBY	24
An Invocation ...	J. SCOTT ...	32

The Herald of the Star is the official organ of the Order of the Star in the East, edited by J. Krishnamurti (Aleyone) and published quarterly by *The Theosophist* Office, Adyar, Madras, India.

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THE THEOSOPHIST OFFICE
ADYAR, MADRAS, INDIA

A MESSAGE FROM THE PRESIDENT

OF

THE THEOSOPHICAL SOCIETY

[We have received the following telegram after the Magazine was printed. We are glad to be able to insert it here.]

Called away to Delhi. I did not know in time that an article for the first number of *Herald* was wanted from me by Editor. I can therefore only send my heartiest good wishes to new Journal and my sure hope that it will prove a strong help in that work of preparation for coming of World-Teacher which is making straight the way for His Feet.

ANNIE BESANT.

THE
HERALD OF THE STAR

Official Organ of The Order of the Star in the East

VOL. I

11TH JANUARY, 1912

No. 1

THE ORDER OF THE STAR

By J. KRISHNAMURTI

Head of the Order

THE Order of the Star in the East began its career under another name; it was founded on January 11, 1911, by my dear friend Mr. George S. Arundale, the Principal of the Central Hindu College, who called it the Order of the Rising Sun. He intended it to draw together those of his scholars who believed in the near coming

THE HERALD OF THE STAR

of a great Teacher, and were anxious to work in some way to prepare for Him. I do not think that he expected it to spread much beyond the limits of the College.

A few months later Mrs. Besant, finding that many people in many countries were ready for just such a Society, took it in hand and made it into a world-wide organisation, at the same time changing its name to The Order of the Star in the East, and asking me to be its Head. The idea of the Order has been taken up in many countries, and I have even already had to appoint many National Representatives. It has therefore seemed to some of us that it is desirable to establish a small magazine to serve as a means of communication with our many Sections, so that through it I can make suggestions to them.

In this first note I will write only of matters of business, leaving it to other writers to give advice as to the life and work of the Members of the Order. All that is needed in order to become a mem-

THE ORDER OF THE STAR

ber is to sign the Declaration of Principles which is as follows :

1. We believe that a great Teacher will soon appear in the world, and we wish so to live now that we may be worthy to know Him when He comes.

2. We shall try, therefore, to keep Him in our minds always, and to do in His name, and therefore to the best of our ability, all the work which comes to us in our daily occupations.

3. As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.

4. We shall seek to make *Devotion*, *Steadfastness* and *Gentleness* prominent characteristics of our daily life.

5. We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.

6. We regard it as our special duty to try to recognise and reverence greatness

THE HERALD OF THE STAR

in whomsoever shown, and to strive to cooperate, as far as we can, with those whom we feel to be spiritually our superiors.

The applicant need not copy out these Principles; he should write simply:

Dear Sir, I wish to join The Order of the Star in the East and fully accept its Declaration of Principles. Yours, etc.

and then sign it, writing his name and address very clearly, and send what he has written to the nearest Organising Secretary. Any one living in a country for which no Representative or Secretaries are yet appointed should write direct to Professor Wodehouse, Central Hindu College, Benares City, India. In return he will receive a certificate of membership, as follows:

THE ORDER OF THE STAR IN THE EAST

I have this day admitted to membership of the Order.

J. KRISHNAMURTI

Head

THE ORDER OF THE STAR

The letter-paper used for official correspondence should bear the name of the Order in blue, and a Star in silver, according to the pattern which I have already sent to the National Representatives. Members may use similar paper for their private correspondence if they choose, as this is one way of advertising the existence of the Order.

Members are strongly advised to wear the silver Star as a badge, but this is not compulsory. Each country makes its own Stars, and they may be obtained from the Organising Secretaries. If a ribbon is worn with the silver Star, it should be blue in colour. Purple ribbon is worn only by the Members of a higher Section of the Order, into which I personally admit them. The National Representatives should wear golden Stars.

I should be obliged if the Organising Secretaries would kindly send in quarterly reports of the progress made and the work done in their districts to Professor Wodehouse, the General Secretary, at the address

THE HERALD OF THE STAR

already given. He has recently prepared a pamphlet upon the outer and inner work of the Order, which I earnestly commend to every member, as it will tell him exactly what is expected of him. Members who desire any further information, or who have any suggestions to make with regard to the work of the Order, are requested to write to him also. Any article or paper on the work of the Order offered for insertion in this magazine should be sent to me. My address is Adyar, Madras, India. In conclusion, I send through this magazine my heartiest good wishes to every member of the Order.

AN OPPORTUNITY

By C. W. LEADBEATER

WE hear much talk of the progress of humanity, and if we examine surrounding conditions very carefully we may perhaps discern that some steps in that direction have really been taken. The steps are neither so many nor so great as we are in the habit of boasting, but still there are some ways in which we have advanced. Yet few people understand that the progress of humanity really means the individual progress of the units which constitute it, and that as we are among those units, this advancement is not a vague and general matter for academical discussion, but an actual living reality in which we, each one of us, can take part here and now by improving ourselves.

This vital fact has dropped so much out of sight largely because the ruling

races of the world have for a long time forgotten the great truth of reincarnation ; but now that that fundamental doctrine is once more widely accepted, at least by those who are at all abreast of modern thought, people are beginning to understand that self-improvement on a large scale is possible. If you were asked to build London Bridge in one day, you would reply that the task was impossible, and would waste no further thought upon it ; but if you knew that you had as much time as you needed, you would not refuse to do any work on one day because the whole task could not be finished before evening.

The goal (not only of humanity as a whole, but of each individual) is perfection ; there is a way by which that goal may be reached, and there are, and always have been, guides to show us that way—perfected men who have already trodden the Path themselves—men who are called the Masters of the Wisdom. The way is hard and toilsome, and the process is long

AN OPPORTUNITY

and slow; first, because those who follow it are trying to hasten their development, to compress into a comparatively short time the evolution of æons; and secondly, because such an effort is out of tune with the laziness and self-indulgence of the surrounding world, and consequently to make it is to be peculiar, to set working against one the mighty forces of the prevalent mediocrity.

I suppose we all of us wish to improve; but the difficulties daunt us—we feel the need of help. It happens that just now there *is* special help available—a special opportunity for those who have discernment to see it and courage to take it. Do not think for a moment that this means a lowering of the standard expected from those who offer themselves as pupils of the Masters—a relaxation of the qualifications which are necessary; that can never be. But there is at this time an outpouring of potent forces which makes attainment easier.

The Great One who is the Teacher of the world and the Founder of its religions—He who is called in the East the Bodhisattva and in the West the Christ—is about to descend upon earth once more in order to give us a new presentation of the eternal verities—to draw together all those adherents of existing religion who are prepared to accept and to study the wisdom which lies within all of them alike, and binds them into a unity. Whoever is willing to put aside the mere outer husk in order to become one with the kernel of truth within, will find that to all these apparently different bodies there is in reality but one soul, and that soul is the eternal verity which men have to study—which men have to a great extent forgotten because it has been concealed by the voluminous vestures of form and ceremony in which it has been enwrapped, so that the great Teacher must descend to unveil and re-proclaim it.

The world is not left to itself in this matter of progress, as so many suppose—

AN OPPORTUNITY

left to sink or swim as it may happen, to blunder along or to fall by the way. Those who think thus are under a delusion born of their own limitations—of the fact that they see only the underside of the web of life, and so cannot understand the design, and therefore come to the unwarranted conclusion that there is none.

On the contrary, there *is* a magnificent design, but to see it we must raise ourselves above the turmoil of the world, and watch the Divine Force at work. Then we shall know that:

It maketh and unmaketh, mending all;

What it hath wrought is better than had been;

Slow grows the splendid pattern that it plans

Its wistful hands between.

The world is all the time being guided and governed with consummate wisdom, little as men down here usually see of the scheme; and he may comprehend who will take the trouble to study.

Now when one of these periodical special efforts is made, all the force of the various departments of the government of the

world is concentrated upon it. This makes a tremendous stream of energy, aimed in a particular direction; and any one who is willing to throw himself boldly into this stream can take advantage of the play of these forces, and obtain from them an impetus along the right path which is not otherwise to be had.

What must he do to obtain this benefit? He must definitely range himself on the side of the LORD who is to come—on the side of good as against evil, of altruism as against selfishness. The work in connection with the coming of the LORD groups itself into three classes:

1. Preparation for His coming.
2. Service and assistance to Him while He is on earth.
3. Continuation of His work after He has left us.

For the present we must all concentrate on the first of these three classes, since that is not only the work of the moment, but is also the best possible preparation for the

AN OPPORTUNITY

others. And this divides itself into two sections—the preparation of ourselves, and the endeavour to do something towards preparing others to see that Light when it shines forth—the Light which lighteth every man that cometh into the world—the Light that once before shone forth in darkness, and the darkness comprehended it not.

It is to help its members to do the work of preparing the way of the Lord and making His paths straight that the Order of the Star has been founded. So far as the making of ourselves ready is concerned, we can do no better than follow with strenuous and unceasing endeavour the marvellous teaching given to us by the Head of the Order in that peerless book *At the Feet of the Master*. Let us learn from that to work even now in the name and in the spirit of the LORD Who will so soon be with us, that we may be among those who watch for His appearing.

Let us not lose so splendid an opportunity; let us not fail to fit ourselves to

bear a humble part in the wonder and glory of the day which even now is beginning to dawn. Of us, as of the men of old, it may be said :

Blessed are the eyes which see the things that ye see ; for many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

Let us not be among the crowd whose ears are deafened by the tumult of the world, so that they cannot hear the voice of the herald of the coming day ; let us not be blind to the light of that dawning, as were so many when He came in Palestine ; whether our band be small or large, let us at least be ready to recognise when "the Dayspring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, and to guide our feet into the way of peace."

WHEN HE COMES

By C. JINARAJADASA

Who may abide the day of his coming? and who shall stand when he appeareth? (Malachi, III. 2).

THE message we are proclaiming to-day that a Great Teacher will come to help mankind is but the re-utterance of old things. Every religion has taught and teaches that One shall come, in the power of Whose word is salvation for all men. Hinduism prophesies that the next Avatara is Kalki, who shall come riding on a white horse; Buddhism foretells the coming of the "Teacher of Gods and men," the Bodhi-sattva Maitreya. The Zoroastrian is taught to look to the coming of the Saoshyant, "the Saviour," the Jews to expect the Messiah, and the Christians the Christ. Muhammadanism, too, speaks of the coming of another Prophet of God, and already by the side of Muhammad's grave at Medina

is prepared an empty tomb where shall lie the body of the Lord after His death; in Persia and elsewhere the Shiahhs know well of the Imam Mahdi who in 940 A.D. disappeared from the sight of men, but now awaits, in the mysterious city of Jabulka, to come once again, when faith wanes, to lead men to God.

When He that is thus prophesied in all religions shall appear, who will acknowledge Him?

Without great gift of prophecy we can surely already foretell who will acknowledge Him and who will not, for human nature has but little changed since Zoroaster gave His message and was reviled for it, since the Buddha gave the Law and was denounced for His all-embracing love, and Christ showed the Way and men killed Him.

There is one characteristic which is common to all the Founders of the religions, which makes their teaching so inspiring to some and so repellent to others, and that is that they see things as they are and

not as the men of their time think them to be. They go behind the form to the life, and see that form as lifting men to higher things or as dragging them to lower. With a standard not of men, nor of conventions and hypocrisies, they measure what the world holds to be right and wrong and just and unjust, and tell what before God alone is true.

In the world at any given time there are those who are certain they know, and those who more humbly feel and think "thus have I heard". The former are ever in a combative mood, and when a fact is brought to their notice which perforce must modify their convictions, they reject that fact as untrue or as of no consequence. When the Great Teacher comes and points out fact after fact not dreamt of in their philosophies, how will these who "know" recognise Him? They will point out that He speaks with unwarranted authority, not seeing that the facts He shows are authority enough in themselves.

for every necessary modification of their philosophies; they will draw attention to contradictions between what He says and what He said of old in Palestine, not knowing that perhaps He never said it at all but only men attributed it to Him; they will criticise Him for bringing into the domain of right and wrong a thousand and one things that in Palestine and elsewhere He spoke of not at all. They cling to the form, and when the Life demands a purer, larger channel, they will not let it go and accept the new form the Great Teacher brings. The intellects they so pride themselves upon will be as thick fumes that shut out the light, and truly it shall be said of them that all they "have the wit to see is a straight staff bent in a pool".

Surely on the other hand those who humbly acknowledge "thus have I heard" will be better prepared to know Him. Wherever a man has heard the call of an ideal, he must have planned for its realis-

ation, dreamt of the ways in which men and things would be revolutionised into a fuller and more joyous life. But it were better that each idealist and reformer should recognise that his dreams and plans are true only in the light of his limited experience and knowledge, and that they are not of a necessity unchangeably the truest and the best. Well indeed for us if what the Great Teacher says will endorse our conclusions; but if it should not?

Here it is we must take care to guard ourselves from clinging too closely to the forms of things; inspiring though it is to act nobly because we have a noble philosophy, it is safer to act nobly because we have none. For then the philosophy the Great Teacher gives us we shall make our own at once, and we shall not expect Him to prove to us that He is right and we are wrong. So long as we are not firm and broad-based enough in right conduct so that we can let our convictions go, instinctively doing the right because right is right, so

long we shall not be ready to receive with open hearts the outpouring of the Spirit He will give us. Verily they will recognise Him "when He comes" who recognise Him *now*, when He has not "come".

For what is the Coming? Only to the outer world of men, to the world of space and time. In the Inner world of the Eternal He has to some already "come". Some, loving Krishna or Buddha or Christ, doing good each in the name of his Teacher, already in their hearts have seen Him, the Lord of Love; many a man, atheist though he be, who has lived in charity and compassion, refusing to judge his neighbour, has already known Him; each scientist and artist who has trod an uphill path bearing a cross for the love of his science or his art, has in his inmost heart pledged himself to follow Him when He comes. For these are the "men of good will" who are already listening to "good tidings of great joy;" when He comes they will accept His peace.

WHEN HE COMES

Let us but be "men of good will,"
gentle in all our ways of thought and
word and deed, steadfast and true to every
noble ideal, heart and head and hand
devoted to the work of making the burden
of our brother a little easier for him to
bear, and of a surety we shall know Him,
rejoice with Him, tread the Path led by
Him, "when He comes".

EXPECTANCY

Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst Time nor Fate;
For lo! my own shall come to me.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me.

THE STAR IN THE EAST

FROM THE SWEDISH, by VIKTOR RYDBERG

Beam over sea and strand,
Star, that wast lighted
Far in the eastern land,
For the benighted ;
Children and shepherds will
Follow thee yonder,
Bethlehem's wonder.

Night over Judah's land,
Night over Zion !
Out in the West, the grand
Waning Orion !
Shepherds in weary sleep
Outside a-lying ;
Children in slumber deep
Indoors a-sighing,
Wake and with rapture hear
Wonderful voices ;
Each sees a splendid, clear
Star, and rejoices.

THE STAR IN THE EAST

Lambs are now left by them,
Eden they yearn for ;
Star over Bethlehem,
Those dost thou burn for.
Leading 'mong flittering,
Hurrying mortals,
On to the glittering,
Heavenly portals.
Arms there are proffered them,
Sweet words are ringing,
Ringing they're offered them,
Soothingly singing,
" Star over Bethlehem,
Show'st the way home to them.
Children and shepherds will
Follow thee yonder,
Shimmering wonder ! "

DEVOTION, STEADFASTNESS, GENTLENESS

By WILLIAM H. KIRBY

THE fourth clause of the Declaration of Principles, acceptance of which is necessary for all members of the Order of the Star in the East, reads as follows:

“ We shall seek to make *Devotion, Steadfastness* and *Gentleness* prominent characteristics of our daily life.”

It is incumbent on us therefore to seek how we may realise all that is implied for each one of us in these three great qualities; so that our daily lives may, to some extent, reflect their presence and show forth in our acts their characteristics.

Too often great qualities, great virtues such as these, because their names are familiar to us, because we juggle with words as counters and use the merely superficial

DEVOTION, STEADFASTNESS, GENTLENESS

meaning of terms, lose much of their deeper value and most of their truer significance.

In an age where nothing is probed very deeply, when the mind is in a state of perpetual distraction hither and thither, the face value of the word is taken at sight, the intrinsic worth is not pondered upon nor examined.

So the building power of virtues is unrealised and the consequent and necessary growth of character becomes ineffectual. So too, the value of a movement is therefore not created, and the purpose of the Great Ones who were behind it and planned it is, if not frustrated, at any rate delayed. Now the value of a Society, the success of an Order, depends on the members themselves becoming and being *in their lives and actions* all that the Society and Order set out ideally to do.

It behoves us, and therefore it is the strict duty of each one of us in the Order of the Star in the East, to meditate and

to dig deep down into ourselves, so as to find out what meaning lies involved, for us, in principle and in practice, in our outer lives and in our inner being, in the virtues of Devotion, Steadfastness, and Gentleness.

A fuller realisation of their meanings, a more intimate understanding of their application, will make us better members of the Order to which we have engaged ourselves, better servants in the work which we have undertaken.

And one more word in general.

This work we have undertaken concerns the coming of a Great Teacher Whom we say we believe in and for Whom we are professedly organising ourselves all the world over to prepare His ways.

To prepare for Him means to foreshadow in our lives however faintly, however feebly, some of those qualities, some of those teachings which, when the World-Teacher Himself appears, will shine out into the wilderness of men and will illumine all paths for them.

DEVOTION, STEADFASTNESS, GENTLENESS

For this, therefore, it is said that these qualities of Devotion, Steadfastness and Gentleness must be "prominent characteristics of our daily life". For, if each day we can show forth in our lives under all sorts of trying circumstances, amidst all sorts of opposition and difficulty, the main characteristics of these three qualities as prominent and constant features of our natures and characters, then we may venture reasonably to hope that if we are entrusted with some little portion of the Great Work of preparation, we shall be able to discharge our service and our obligations faithfully and honourably, and that through us the message of the Great Teacher to men will be spread far and wide and reach the hearts of every one of those who seek Him.

In considering severally Devotion, Steadfastness and Gentleness, it will perhaps be well to bear in mind what was said at the beginning, namely that these words have a simple straightforward meaning

which everyone understands and each can practise in the circumstances of his everyday life. But, probing deeper, one comes to find that there is much more in, and a profounder connection between, these qualities than appears at first sight or is met with on the surface.

DEVOTION

The Latin origin of the word devotion carries with it the sense of dedication, consecration, devotion *to* some person, object or ideal. Now there are necessarily grades of devotion just as there are differences in the objects of devotion. I by no means intend to bring these under discussion nor to consider in any way what is usually intended by the word 'devotional' which has a limited and often an ecclesiastical sense. But the spirit of the devotion which is the first of the three qualities expected from the members of this Order, I take to mean the highest kind of which man

DEVOTION, STEADFASTNESS, GENTLENESS

is capable. I mean the consecration of his life to an ideal and the dedication of himself and all he is and has to the realisation and consummation of that ideal.

This kind of devotion embraces all the minor kinds, it takes in its outspread arms all the lesser stages, it is prepared for all sacrifices because it has given, it has consecrated, all. It is the soul that has thrown open its windows to the light. It does not do so in any spirit of exchange. There is no calculated idea of *quid pro quo*—as, alas, so often happens when we are giving—it simply knows the light is there and so it opens out towards it all possible windows and channels; it asks for nothing, but the response is immediate for the light streams in with the splendour of illumination and the dark places are made bright.

Only the few attain this whole-hearted devotion, yet it is ideally what the more earnest must inevitably try for. For measured devotion, partial devotion, while possibly

better than none at all, implies the presence of self-elements that will, sooner or later, have to be met, fought and cast out.

Devotion then contains all the elements of love, selflessness, altruism, sacrifice, service, loyalty, faith, and determination. All these qualities interact with each other when true devotion is rendered; and only by deep thought and meditation of how devotion embraces these qualities can the true meaning be realised and become operative in the life.

Says Sri Krishna in the Twelfth Discourse, on the Yoga of Devotion, in *The Bhagavad-Gita* :

Taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me.

The coming World-Teacher is, as His name designates, the Lord of Compassion or Love, as before Him the Lord Buddha is said to have been called the Lord of Wisdom. Devotion to the Lord of Love, as devotion to the preparation for His coming, means standing for and trying to show forth in life, in thoughts, words

DEVOTION, STEADFASTNESS, GENTLENESS

and deeds, all those component virtues enumerated above, all those features that contradistinguish the love that gives from that which takes, and which Saint Paul has so beautifully set forth as charity in his Epistle to the Corinthians. Devotion comprises all that is implied by constant forgetfulness of self and faithful whole-hearted service and sacrifice to the great ideal. This and much more, devotion means, and it is for each to seek out yet deeper and grander meanings for himself.

(To be concluded)

AN INVOCATION

TO THE SPIRIT OF THE STAR

Star of the East that from the orient sky
Sheddest a soft effulgence o'er the earth !
Star of the dawning of a nobler birth,
Herald of Him Whose coming draweth nigh !

Touch with thy spirit men of every race,
Fill them with love increasing day by day,
Guide them along the strait and narrow way
Unto the joy and glory of His face.

J. Scott

Books Recommended for Study

On the Coming of the World-Teacher

Annie Besant. *The Changing World.*

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THE THEOSOPHIST OFFICE

ADYAR, MADRAS, INDIA

At the Feet of the Master

By J. KRISHNAMURTI

Every member of the Order of the Star in the East should possess a copy of the wonderful little book which its Head has given to the world, for there has been no clearer statement of the qualifications necessary for those who would take part in the glory of the day which is even now dawning upon us. M^{rs}. Besant wrote of it: "Very rarely do such teachings find their way into the outer world."

"A little book, the first written by a younger Brother, young in body verily, but not in Soul. The teachings contained in it were given to him by his Master in preparing him for Initiation."

—ANNIE BESANT *in the Preface.*

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—THE AUTHOR *in the Foreword.*

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