

# THE MERALD OF THE STAR.



Edited by J. KRISHNAMURTHI.

THE THEOSOPHIST OFFICE,

Adyar, Madras, India.

JULY 1918

# THE HERALD OF THE STAR

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11th JULY, 1912

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**THE THEOSOPHIST OFFICE**  
**ADYAR, MADRAS, INDIA**

THE  
**HERALD OF THE STAR**

Official Organ of The Order of the Star in the East

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VOL. I

11TH JULY, 1912

No. 3

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A TOUR

By J. KRISHNAMURTI

*Head of the Order*

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"Friends, I am happy to meet you here to-day, on my first visit to Holland, and to think that we shall meet in the future, to serve, in our different ways, the Great Lord, to whose work we are pledged. Remember always that the service of our Lord Maitreya is the service of One who is, above all, the Lord of Compassion, and that we can only become fit to serve Him by being loving, gentle, and pitiful to all. I hope that among you are some who will gather round Him when He comes. May His blessing be on you, and His peace abide with you."

On the 25th of March we were in Paris, where I had again the pleasure of presiding at a meeting of the Order, held at the Headquarters of the T. S. in France. We were welcomed by Commandant E. Duboc, one of the Organising Secretaries, Miss Bayer being detained in Holland by illness. Mme. Jarrige delivered an address, entitled, 'Vers l'Etoile' (Towards the Star). I addressed the meeting—which was a large one—on the same lines as in Holland.

## A TOUR

In France the Order is spreading in a very satisfactory way, and good reports have also reached me from Italy, Russia, and Hungary. I hope that during the next few years I may be able to visit some of the European countries that I have not yet seen.

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I have read with great pleasure the General Secretary's admirable report of the activities of the Order, and I am glad that so much good work has been done in various parts of the world. I agree that it would be very useful to have an official report of the progress of the Order published annually. For this purpose National Representatives should send to the General Secretary, Shānti Kuñja, Benares City, India, a detailed account of the work done in their respective countries, including the number of members, reports on special methods of propaganda, descriptions of interesting experiences, the general attitude towards

## THE ORDER OF THE STAR IN THE EAST

By ANNIE BESANT, PROTECTOR OF THE ORDER

IT is an encouraging sign for the future of the Order that it is meeting, on one side, enthusiastic welcome, and, on the other, sharp and quite unreasonable opposition. A movement which arouses neither falls still-born. One that arouses both is sure to live. The enthusiastic welcome shows that it has voiced a need, and embodied the satisfaction for that need; it gives to thousands just what they want, and stirs the heart with the promise of the dawn of a new Day. The sharp and quite unreasonable opposition tells that the opponents are conscious of the presence of a hidden strength, which they would fain cripple ere it becomes overwhelming.

Let us see if the adjective "unreasonable" is not justified.

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wore the little silver Star—in fact the Star was made the ticket of admission to the Hall.

Mrs. Annie Besant, the Protector of the Order, presided over the meetings; I sat on her right, and Lady Emily Lutyens, the National Representative, on her left. On the first occasion (March 3rd), the Protector talked about the meeting of the Order, held at Benares during the T. S. Convention, on the 28th of December, 1911; this has been fully described by Mr. C. W. Leadbeater in an article in the February number of the *Lotus Journal*, reprinted in our last issue, under the title of 'A Momentous Incident'. Lady Emily Lutyens said a few words on the activities of the Order in England, where there are about one thousand two hundred members. I closed the meeting as Head of the Order, with a blessing in the Name of the Masters.

At the second meeting (March 10th), the Protector spoke on Devotion, Steadfastness, and Gentleness, explaining the special necessity for the development of these virtues

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in preparation for the Coming of the Lord. Again I closed the meeting, and said :

" May the peace of the Masters be with you as you go forth into the turmoil of the outer world ; and may the blessing of the Master of Masters abide on you, and guard you from all harm."

The Order in England has been growing since my last visit, and it is fortunate in having such earnest workers at its head as Lady Emily Lutyens and the Organising Secretaries.

On the occasion of our visit to Holland, a meeting was called at Utrecht by Miss Dijkgraaf, the National Representative ; it was held in a church, hired for Mrs. Besant's lectures by the Theosophical Society. About two hundred and fifty members were present, among whom I was pleased to see an old Adyar friend, Miss Bayer, now National Representative for France. I presided over the gathering, and the Protector gave a very valuable address. Then I spoke as follows :

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the idea of the coming of the Great Teacher, extracts from utterances of public men bearing on the subject, and so on. These reports should reach him by the beginning of November, so that the volume may be issued by January. The first report should cover the period from the founding of the Order in each country to the latest possible date before sending it in.

\* \* \*

It may be useful later on to issue a list of dates on which special meetings of the Order in all parts of the world might be held. In the meantime, however, one or two dates may be noted as having a definite significance, and officers of the Order should, as far as possible, hold meetings on these days. January 11th is the most important of these dates, for not only does it mark the foundation of the Order, but on that date in 1910 a very unusual conjunction of planets was utilised for the performance of certain occult ceremonies of very considerable importance to the Order.

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and to its future work. The 28th of December has already been sufficiently described to show its importance. Members may now add to these the full-moon of Chaitra, which in the West is usually the full-moon of April, the Easter full-moon. Members of the Order should take advantage of such periods, when magnetic conditions are peculiarly favourable, so that they may renew their energies and increase their power of work.

\* \* \*

Gold Stars should only be worn by the Protector, the Head, his Private Secretary, the General Secretary, and the National Representatives.

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## THE ORDER OF THE STAR IN THE EAST

By ANNIE BESANT, PROTECTOR OF THE ORDER

It is an encouraging sign for the future of the Order that it is meeting, on one side, enthusiastic welcome, and, on the other, sharp and quite unreasonable opposition. A movement which arouses neither falls still-born. One that arouses both is sure to live. The enthusiastic welcome shows that it has voiced a need, and embodied the satisfaction for that need; it gives to thousands just what they want, and stirs the heart with the promise of the dawn of a new Day. The sharp and quite unreasonable opposition tells that the opponents are conscious of the presence of a hidden strength, which they would fain cripple ere it becomes overwhelming.

Let us see if the adjective "unreasonable" is not justified.

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The Order has its creed : "I believe in the Coming of a World-Teacher." Surely the belief is harmless enough, and need raise no anger, even in the breast of the most orthodox of any religion. The Hindū believes in Avatāras ; yes, he may say, but my Kalki Avaṭāra is a long way off, so my Kalki is not your World-Teacher. Quite so ; the Kalki Avaṭāra is a very long way off, but no one, so far as I know, has identified the coming World-Teacher with the Kalki Avaṭāra. If the Hindū will turn to the *Bhāgavata Purāṇa*, he will find quite a long list of Avaṭāras in addition to the ten which mark the beginnings and endings of great cycles of time ; and he may find, by a little further research, that the Ṛṣhi Maiṭreya was long ago announced as a coming World-Teacher. In any case the Order is quite indefinite in its statement, "a World-Teacher". The Budhīhist believes in the coming of the Bodhi-sattva Metṭeya. All Christendom believes in the second coming of Christ, and many

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proclaim and advocate their several cults, and rightly so. Theosophy is greater than any special cult, and respects and includes them all; the preparation for the coming of a World-Teacher is very urgent now, but will cease when He comes, while Theosophy will roll down the ages, bringing ever out of its treasury new things and old. But the one thing the T.S. may not do is to forbid a particular cult, unless that cult denies Universal Brotherhood. It seems to me, therefore, that the opposition aforesaid is unreasonable, and even anti-Theosophical.

Is objection raised to the three virtues specially inculcated—Gentleness, Devotion, Steadfastness? Surely they are virtues inculcated in every religion, and why is it wrong to emphasise them? Any Fellow of the T.S. has a perfect right to select these three—or any other three—for his own special culture. Here, again, opposition is quite unreasonable.

Is the objection to the promise to recognise greatness? On this, again, any

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sects—Irvingites, Second Adventists, etc.—believe that “He is near, even at the door”. Many Theosophists believe that since the twelfth century a Messenger from the White Lodge has appeared in the last quarter of each century in order to teach the world, and is to be looked for between 1975 and 2000 A. D. All these people hold their respective beliefs unassailed and un-insulted. We have, in the Theosophical Society, Fellows who believe in one or other of these kinds of Teachers. Why then should the belief of other Fellows so much disturb and flutter the Society’s dovecots? Surely, after thirty-seven years of welcoming all shades of opinion, no official of the T.S. is going to assert that this one special opinion is to be barred out, stigmatised and banned? The Sikh Fellows proclaim their reverence for their Gurus; the Bahai Fellows for Bahu’ullah and his son; many Bengali Fellows for Lord Gouraṅga; some Indian and foreign Fellows for Paramahamsa Rāmakṛṣṇa; all these are freely allowed to

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Fellow has a right to do as he pleases. Some may prefer the modern custom of trying to belittle greatness wherever it appears; the *nil admirari* school has many followers in these days. To recognise and revere greatness is, it seems to me, a mark of age in a soul, not of juvenility; the small boy is often the most irreverent of human creatures, and the Zulu and the Red Indian think it a mark of superiority never to show a sign of admiration; but the Masters of the WISDOM bow in the profoundest reverence before the Mahāchohan, the Bodhisat्यa, the Buddha, the Manu, the four Kumāras. The member of the Order is left free to recognise greatness for himself; no one dictates to him whom he shall reverence. If any member claimed to force upon others *his* own object of reverence then opposition to such claim would be reasonable. But to oppose people because they desire to see and reverence greatness is profoundly unreasonable.

And the queer thing is that the opposition is so very angry. Why? Because some of

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us wear a badge? But that comes with ill grace from those whose fellow-religionists wear tulsi and ruḍrākṣha, crosses and T. S. seals, to say nothing of special head-dresses like the Pārsī and the Sīkh, or iron bracelets, or sacred threads. If all these may be worn without giving offence, why not a star? Because the star is a sign of a minority? But, if it comes to that, so are the rest. This objection also is unreasonable.

It is to me, as President of the T.S., a matter of profound regret that the T.S. is the only religious community in which an outcry has been raised against its members joining the Order. In Christendom, people of all the divisions of Christianity have joined it without reproach. In the T.S. alone, which boasts that it has no creed, is loud opposition heard, and illiberality shown. I confess that I feel rather ashamed.

Well, Brethren of the Star, meet all this opposition, even when discourteous and epithet-flinging, with good-tempered indifference. Be tolerant even to the intolerant.

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Appointed your Protector, I protect. But be you of good cheer. If this counsel be of men—as wise Gamaliel said, when his countrymen persecuted the followers of the Christ on His last coming—it will come to naught. But if it be of God, none may overthrow it, and the opponents may haply discover that they are fighting against God.

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Gentleness and cheerfulness—they are perfect duties. If your morals make you dreary, depend upon it they are wrong. I do not say, “Give them up,” for they may be all you have; but conceal them like a vice, lest they should spoil the lives of better and simpler people.

R. L. STEVENSON

## THE ORGANISATION OF THE ORDER OF THE STAR IN THE EAST

By DONNA MARGHERITA RUSPOLI

IT may be useful to put together, and present united, such information as we have been given about the organisation of the Order to which we have the privilege of belonging. From various questions that have been asked me, I gather that not all our members have entirely understood this information—it may be that not all have heard it; and that some Theosophist-members have, not unnaturally perhaps, assumed that the O. S. E. is cast in the same mould as the T.S.

The Protector of the Order, Mrs. Besant, has traced the general lines on which the Order is laid down, in the following words<sup>1</sup>:

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<sup>1</sup> The various quotations which follow are from a speech made by the Protector at a Meeting of the Order of the Star in the East held last September in London. A report of this Meeting appeared in the *Vahan* of November 1, 1911.

"This Order, in imitation of a greater Order, exists in grades. And those grades are clearly and definitely marked. In the higher ranks of the Order are (*a*) those who have already passed the first of the great Initiations; (*b*) coming immediately below them, those who have been definitely accepted by any Master as His pupils or disciples. Then (*c*) those who are specially asked to take a leading part, because of certain qualities that they have shown far more than those around them. And then (*d*) those who come into the Order of their own accord because attracted to it, and willing to work."

It is clear that of (*a*) and (*b*) we have not here to speak; so let us pass to the Grades publicly known, and marked outwardly by a distinctive badge. Besides the (*c*) and (*d*) of which Mrs. Besant spoke, there is another Grade which occupies a place between the two. I shall call these: *Grade One (c)*, *Grade Two*, *Grade Three (d)*.

GRADE ONE. Badge: Purple. "Purple is the colour of a higher branch of the Order, into which admission is only obtained by an invitation conveyed through its Head"

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(Leaflet of the Order). "Purple ribbon is worn only by the members of a higher Section of the Order, into which I personally admit them." (The Head, in the first number of *THE HERALD OF THE STAR*).

Of this Grade the Protector of the Order has said :

"Purple ribbon marks one of the grades I spoke to you about, those who have been asked to take a special part in the work by those who have the right to ask. If, then, you should see that being worn (and it ought not to be worn unless the people have been given, by those who are their superiors in the Order, the right to wear that purple badge<sup>1</sup>), when you see that, you might then quite well show readiness to co-operate in work with that person, be willing to take advice in lines of work from such a person, be willing to gather round and let him suggest activities which you in your turn might take up and carry out. You have little idea how valuable that kind of personal training is when you are preparing to co-operate in a great and mighty work!"

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<sup>1</sup> As men generally wear the silver *Star* as a tie-pin, I would call attention to the fact that they should not (unless belonging to this purple Grade) wear it on a purple or violet tie.

The first thing that we have to notice about this Grade, is that admission to it depends solely on those who stand above it: the superior—in this case the Head—admits the inferiors whom he selects, because suitable for admission. Let it, then, be understood from the outset, that it is useless for any member to apply for admission, as admission does not depend in the least on the length of time a member has been in the Order, nor on declared readiness to accept specified conditions in order to gain admission, nor does the fact of having worked well for the Order, and its objects, entitle to admission—every member when he comes in assumes voluntarily the obligation of working: admission depends solely on the Head of the Order. And certainly it would be simple foolishness to look upon the invitation to enter this Grade as in any way the paying of a personal compliment; rather is it a calculated recognition that the person invited is capable of bearing more weight—therefore, heavier

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weight is put upon him. For we may be quite sure, that duties and obligations increase with each elevation to a higher grade. The person must give more and more; and has less and less right to claim anything whatsoever in return. Take the analogy of an art: an amateur who does a clever bit of work, showing talent and promise, has done well, and may fitly be praised and encouraged to persevere; but let him become a professional artist, and he passes under quite a different canon of judgment; he must now give his life to his art, and may justly be blamed for any failure in craftsmanship.

The second thing we have to notice is, that we are called upon to adopt a special attitude towards the members of this Grade. This necessity does not arise from the injunction of the Protector of the Order, quoted above: she only signalises an existing fact, and points out that to fit ourselves to this fact is of considerable benefit to us. The fact has its existence in

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the nature of things. The Order is a Hierarchy,<sup>1</sup> and its effectiveness partly depends on the co-ordination and co-adaptation of its parts; "in all great works you have a graded order, and the perfection of the whole depends on the perfection with which each grade carries out the part which has been allotted to it." Furthermore, the Order is a Hierarchy through which spiritual force pours, force emanating from above, and flowing down through its ranks, *wherever there is no obstacle to impede its flow.* But if a member of the lower grades is unwilling to look up to the higher grades, how shall the spiritual force reach him? His attitude blocks the channel. (This does not imply that anyone who joins the Order, can thereby forfeit any of the force which he is capable of directly and by himself contacting and receiving; but that he *may* lose that additional force which

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<sup>1</sup> In its strict etymological sense, *Hierarchy* of course means *sacred rule* (*hieros*, sacred, *archein*, to rule); but the word is also used to signify an Order, especially a *graded* order (Celestial Hierarchy, the nine orders of Angels), and it is in this wider sense of a graded Order that I use it.

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he derives through forming part of a body which is a vehicle for spiritual life: a serious loss.) Far wiser is it of us to realise that if those who are the Forerunners of the Great Lord, elect to raise anyone to a grade higher than our own, it is because he has *some special quality* which fits him for that position: and therefore seek to perceive and, as far as in us lies, to emulate that quality.

GRADE Two. Badge: Yellow. To this Grade likewise admission is only gained by personal invitation. Members of the Purple Grade belong *ipso facto* to the Yellow Grade, because 'the greater includes the less'. By parity of reasoning, we may perhaps assume that the greatest and most advanced members of the Order [ (a) and (b) ], belong to the Purple Grade.

GRADE THREE. Badge: Pale Blue. This Grade is open to *all* who are ready and willing to subscribe to the Six Principles of the Order. Such enter of their own free will; of their own free will they assume

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obligations : they pledge themselves to live their daily life in a special manner ; to work for a definite object ; to try to recognise spiritual greatness.

"The value of those [distinct grades] to you may be a very definite one, if you care to utilise them. You say in part of the Pledge, that you will try to recognise spiritual greatness, and indicate that you will be willing to co-operate with it, willing to work with and be guided by those whom you, in your own heart and mind, feel to be more spiritually advanced than you are yourselves. The necessity and willingness to co-operate and to recognise a *greater age of the soul* embraces a very valuable part of your training for the work of the future, for when the Great Teacher comes He will have around Him His own immediate Disciples, the Masters who will come into the world with Him and who will carry on, in the very first rank, His work. Then those who are disciples [of the Masters], and so on, step after step. If you get into the habit of looking for greatness of the spiritual kind and recognising it in another, and then not feeling any sense of envy or jealousy but giving it a glad and cordial welcome, ready to

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co-operate with it, ready to serve with it, then you are preparing your heart and your mind for that greater service in the future, where you will be looking up to those above you, as well as leaning down to help those who are below you. To practise that spirit is one of the things which will be very helpful to you. You could not expect to find, in anyone who may be a little further along the path of spiritual life than you are yourself, what would be called human perfection. Only *when you recognise they are a little further, then is the time when the recognition is valuable to yourself.*"

From all this, it seems to me there is a great moral to be drawn. But before passing on to consider this, a word needs to be said about the position occupied in the Order by the Officers, and it may be well to compare this *official* organisation of the Order of the Star in the East with the official organisation of the Theosophical Society.

The Officers are persons entrusted with special portions of the work to be done for the body of the Order, they are func-

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tionaries ; while the Grades mark degrees of inner attainment. The official order, it is obvious, must be respected in its place, for the general orderliness and efficiency, and the convenience of all concerned ; but it is not to be confused with the true Hierarchy, and the lines of the former can—and do—cut across the lines of the latter ; *i.e.*, a country may have a National Representative and Organising Secretaries of the Pale Blue Grade, when among its private members that country has persons belonging to the Purple Grade.

The official organisation of the O.S.E. reflects the true Hierarchical principle : its ranks derive authority from above, and depend on those above ; officers are appointed by superiors, not elected by inferiors (inferiors, once their election has raised one of themselves to the discharge of any function involving directing and organising.) In this the O.S.E. differs from the T.S.

The Theosophical Society, as is well known to many of our members, is composed of

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Three Sections : the First Section are the Masters ; the Second Section is composed of an Inner Circle of students ; the Third Section is the general body, resting on the broad basis of the 'Three Objects'. Thus the Society also is a Hierarchy ; but the Third Section (which stands for the whole Theosophical Society to the world at large), probably because the Society was founded, and has to do its work, in democratic times, is worked on democratic lines. Thus, the members of the Society elect the President ; the members of each of its National Societies elect their General Secretary ; the members of every Lodge elect the President of that Lodge.

Instead, in the Order of the Star in the East, founded almost on the eve of the Advent of the Supreme Teacher, when it may well be that the urgent need of preparing the way for Him sweeps away the advisability of too much accommodation to democratic views—the hierarchical principle is faithfully reflected in the filling of offices.

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The Head names the chief officers in each country; if subordinate officers are needed in a country, its first officer—the National Representative—names them. The *National Representative* is so called because he represents the Head in his country, and he depends upon and is answerable to the Head; the local officers (Local Representatives or Local Secretaries) represent him in their districts, and depend upon him.

Thus, with respect to the Organisation of the Order we have no voice, we cannot tamper with it. And there is no reason whatever why we should wish to be able to interfere; we come into the Order because we believe in the near Coming of a Great Teacher, and choose to subscribe to its Declaration of Principles. But we can believe in the one and consent to the other perfectly well and yet *not* join the Order; there is no reason for joining it apart from that of wanting to, and nothing—no inducement—is held out to us for joining. So, if we join, it is presumable that we

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see the advantage of there being such an ordered, organised body; and we recognise the order and organisation by the very fact of asking to form an integral part of them: we step into already-constituted ranks under the leadership of a Head, and thereby acknowledge him as *our* Head.

Now to pass to the moral. It is supremely needful for us now-a-days to train ourselves to *recognise spiritual greatness*, to recognise the existence of *any great quality* in the people around us: any *isolated* great quality, even, just as well as all-round greatness. This means far more, infinitely more, than mere *admiration of goodness*. We all of us instinctively admire goodness, and quite rightly; and I think we can easily see two reasons at least why we do so: firstly, we are sufficiently evolved to see the beauty of certain qualities which we characterise under the name of *goodness*, that is to say, we have those qualities partially developed in ourselves, and can therefore easily recognise them in others;

secondly, they are qualities which, in contact with ourselves (either ourselves personally, or those with whom, from similarity of needs and nature, we by sympathy identify ourselves), are pleasure-giving or advantage-giving. For example, we naturally admire those who nurse the sick, comfort the afflicted, are charitable, kindly, considerate; for we know how grateful as rain in drought are such qualities to us in moments of our need. But in order to admire greatness, *we must be capable of dropping the personal element out of our appreciative faculty.* That our neighbour possesses a great quality does not necessarily make him easier for us to live with—it is possible we should like him better if he had not got it: it only gives us an opportunity of profiting by contact with him if we are morally alert enough to apprehend that quality. He may have a great power of devotion and self-sacrifice, and we may say—he's so one-sided, so fanatical; he may have a depth of feeling and conviction which it will need lives of

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growth for our shallower natures to acquire, and we may simply find him overbearing; he may have a very true discrimination of the relative values of things, and we, seeing only appearances, may think him harsh, or proud and unloving. In fine, his possession of something we have not yet got, and do not understand, combined with a certain forcibleness—for the possession of a *great* quality implies some strength—may be rather a disturbing factor in our relations. This being so, we may formulate one rule for ourselves, as a safe-guard: at once to pull ourselves up if we feel instinctive *hostility* towards anyone. It is a feeling to get rid of, as speedily as possible, in any case. But we should note it as a danger-signal, for it is very prone to arise precisely against those who have the advantage of “a greater age of the soul;” though all-unformulated, perception of their greater age and strength is ours, and so, feeling ourselves to be at a disadvantage, anything we do not like or understand in them

rouses the spirit of resistance, the desire of lessening by attacking them: whereas we can calmly view all sorts of shortcomings in our equals and soul-juniors, disliking, condoning or reprobating them, sometimes perhaps feeling distinctly irritated by them, but not growing heated and combative. Beyond this rule, applicable to cases where the older soul lets us sense its superior strength, is another, a golden rule, the best of all, and applicable to all cases: to keep our intuition awake, and drop all petty and personal and merely conventional ways of looking at things, striving to take large views, and to be strong, humble, magnanimous—*big*, in short.

“Recognition of greatness in those who are only a little further advanced on the path of spiritual life than yourself, is the recognition most valuable to you.” Why is this? Because, surely, if we fail here we only deceive ourselves in fancying we should recognise loftier forms of spiritual greatness. It is a blunder similar to that of thinking

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that we can love God whom we have not seen, when we do not love our brother whom we have seen. The Greatest of all, when He comes, may not be quite the Ideal Figure of *our* imaginings. So let us practise all we can to appreciate greatness wherever we can find it. Let us not merely fit ourselves, sensibly and loyally, into our place in this graded Order, but *let us get the maximum of advantage out of the arrangement.*

Apart from this advantage to be derived, the graded Organisation need not much concern us; for each member who comes in is left perfectly free to do what seems to him good. He is quite independent; he has to find his own field of work, his own scope of activity; and to none need he render any account save only to himself. Truly, if anything is to trouble us, I think it will be the extent of our freedom! it is not easy for all of us to discover what work our surroundings and circumstances will permit of our doing; and there is no one who can map out our duties for us.

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Here comes in the opportunity for mutual help, for friendly proposals and suggestions, for Meetings of groups of members and organised group-work. Shoulder to shoulder we stand; let us do all we can for one another! But chiefly let us cultivate that deep joy and aspiration, that resistless desire to give ourselves utterly and for ever to the service of Him Who is the Desire of the Nations and Who soon will be manifest to the Nations—until our longing will not suffer us to be idle, and finds its inevitable channel, because too full and strong not to pour out in action.

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It is more blessed to be wise in the truth in the face of opinion, than wise in opinion in the face of the truth.

GIORDANO BRUNO

## IN NO STRANGE LAND

*“The Kingdom of God is within you”*

By FRANCIS THOMPSON

O world invisible, we view thee,  
O world intangible, we touch thee,  
O world unknowable, we know thee,  
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,  
The eagle plunge to find the air—  
That we ask of the stars in motion  
If they have rumour of thee there?

Not where the wheeling systems darken,  
And our benumbed conceiving soars!—  
The drift of pinions, would we hearken,  
Beat at our own clay-shuttered doors.

The angels keep their ancient places;—  
Turn but a stone, and start a wing!  
'Tis ye, 'tis your estrangèd faces,  
That miss the many-splendoured thing.

But (when so sad thou canst not sadder)  
Cry:—and upon thy so sore loss  
Shall shine the traffic of Jacob's ladder  
Pitched between Heaven and Charing Cross.

Yes, in the night, my Soul, my daughter,  
Cry,—clinging Heaven by the hems:  
And lo, Christ walking on the water  
Not of Genesareth, but Thames!

## THE WAY OF THE STAR

By C. JINARAJADASA

THERE are in the world to-day thousands of men and women who whole-heartedly accept the idea that the ways to God are many, and that by whatsoever a road a man approaches Him, along that road shall he be accepted. This thought will be fundamental in the philosophy of life of every member of the Order of the Star in the East, and one and all will be trying to express it in toleration in word and deed. But this toleration should not make a member fail to tread swiftly the path he has chosen; charitable to all, he should yet be determined to come soon to his goal.

The three virtues that have been chosen by the members as of supreme importance are not new. Devotion, Steadfastness and Gentleness are taught in every religion; only now they can be more easily built

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into the character with the aspiration to serve Him who is to come. Many a road to God exists all round us; but how beautiful and easy seems the new road that has opened before our feet!

Devotion must be the foundation of the character. What signifies this familiar word? To the faithful dog it means his master, the one person to love and obey; to the average man it means faithful obedience to a principle embodied in a person; to the highest it means a spirit of life.

It is this highest devotion that should be our aim. Such a devotion is a flame that never diminishes but grows and grows; it is only devotion's semblance that flickers when the winds of doubt blow.

Every member of the Order of the Star in the East is capable of this highest devotion. Every one! Each has seen a Flame in his heart, and that is why he is a member. Did he join because, though unemotional, he was attracted by its ideals? He saw that flame and that is why he

joined. Did he join because the news of the Coming of a World-Teacher thrilled his heart? It was again that flame he saw. Did he reason out things before joining or did he act on impulse? Either way he acted as he did because he saw the flame. Let him now see to it that he does not forget the flame that henceforth burns in his heart. Once lit it can never die, but he will think it dead if once he turns his eyes away from it.

Be steadfast. Be true to yourself, and remember that it is your real Self you saw in the glimpse you had of that flame. Let others mock you, let your own mind rise in storms of doubt and criticism; heed them not, but go your way, serenely confident that neither the world's way nor your mind's way is yours. Yours now is the way of the Intuition that showed you the flame.

Be ready for any sacrifice; take your future boldly in your hands and be strong. Stand by that one Intuition, that 'kindly light' that has come to lead you 'mid the

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encircling gloom. Remember that your life itself is not you; it is but your garment. Sacrifice life rather than be false to the Light that you have seen. Sacrifice is not a difficult thing when once you have seen that Light; it was a ray from it that lit the flame in your heart. Sacrifice is the only thing possible when once you have seen the Light; for then no death can touch you though it kill your body, no world can crush you who have conquered the world.

You have joined the Order to prepare for the Coming of the World-Teacher. Your life is then among men, and you must act for them and with them. You must therefore be devoted and steadfast. Let your touchstone for true devotion and true steadfastness be gentleness. Be devoted always, but remember that there will never be an occasion when to be utterly devoted means to be ungentle to another in thought, word, or deed. You are seeking neither your happiness nor your salvation; you desire to show to men a little of

that devotion which exists in such perfection in Him who is to come. He is also the essence of gentleness, and He will never need you to be ungentle to one of the least of His brethren as you serve Him with devotion. If you feel that to prepare His way you must here and there be ungentle, be sure it is not His way that you are preparing but another's that will bring you grief.

Remember too that steadfastness on *your* path means also gentleness. The world thinks that gentleness accomplishes little and forces much; it little knows that "they also serve who only stand and wait". Truly did Lao Tse say that there was nothing in the world so weak as water, and nothing so strong to break down what opposed it. Did not Christ Himself say, "Blessed are the meek for they shall inherit the earth"?

Measure not your devotion with that of others, either in the Order or outside of it in every other place where men devotedly work for their fellow-men. Devotion

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never compares, but flames and flames and rejoices in its flaming. God has made for each a path to Him, and you have found the path for you. You tread it only when you try to light the road to the few nearest you who are still in the dark. Help them to see something of the Light and then you will find that your little Flame is not little in reality, for it is a part of that Great Flame that lightens the hearts of men.

This is the road you have chosen, and it is as broad as the heavens and takes you through sunlit fields. Be devoted, steadfast and gentle, and always the next step for your feet will be lit by a ray from Him whose Coming you wait, and you shall also know Him in the inner worlds long before you shall greet Him in the outer.

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Wherever in the world I am,  
in whatsoe'er estate,  
I have a fellowship of hearts  
to keep and cultivate,  
And a work of lowly love to do,  
for the Lord on Whom I wait.

## THE MESSAGE

By F. G. PEARCE

List, all ye peoples: now the hour draws near  
When once again the Master shall appear:  
Beneath a mighty power the world doth move,  
The glorious power of Brotherhood and Love.  
Behold! the Lord hath sent His servants out,  
Prophets and thinkers, unassailed by doubt,  
Inspired by one great purpose, that—to make  
His pathway ready, and all hearts awake  
Into expectancy and keen desire  
That at His Coming they may be afire  
To hear His Message.

List, ye nations all,  
Lest once again your wayward people call  
“Let Him be crucified”. Think not indeed  
That He with you in common terms will plead;  
His message will be masterly and strange,  
Heretical, and far beyond the range  
Of instant comprehension. But be sure  
Of this great fact—that now, as 'twas of yore,  
The pillars of His Building will be stood  
Upon the Rock of Love and Brotherhood:  
In Life, in law, in social intercourse,  
In all religion He will teach the course  
Of constant Love.

Beware then, lest ye scorn  
In ignorance and blindness what is born  
Of God Himself. O brothers, do not spurn  
His Messengers' weak words, but with us yearn  
To render Service to Him and to bring  
To men prepared—our Master and our King.

## HOW THE WORK PROGRESSES

By THE GENERAL SECRETARY OF THE ORDER

ONCE more, after the lapse of three months, I take up the tale of the work and progress of the Order. But, before I do so, I think it may not be amiss if I remind both myself and others, who have this task of writing Reports, of the reasons why this recurring and not wholly unlaborious duty is so necessary to the work of our movement. I do so, because there are still a few Sections which have not sent in their Reports, and others whose Reports might perhaps be a little fuller and more detailed than they are. Both these deficiencies will, I trust, remedy themselves in time; but they will, perhaps, remedy themselves more rapidly if we endeavour to bear in mind the true relation of these records to the movement, and to the times through which we are passing. Two points in that relationship seem to me to stand out prominently; and to these, therefore, I shall briefly refer.

In the first place, the exchange of news, in the case of a world-wide movement like ours, is an indispensable condition of successful co-operation and co-ordination of effort. The Order, after all, is one, even though its branches and its activities are many: and the only means we have, at present, of objectifying this unity is to be found in the common organ of the Order, THE HERALD OF THE STAR.

In the second place, if the great facts for which the Order stands are true—and surely for all members of the O. S. E. they cannot be other than true—then we are ‘making history’ to-day in the most impressive sense of the words. That the Order

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be reflected backward on all which helped to prepare His way—on all the activities, the societies, the experiments, even the failures, that belonged to the period of preparation. Every detail connected with that period will become important, every item of its history eagerly sought after and cherished—as we, who are living to-day, treasure every tradition, every legion, of two thousand years ago.

In this spirit, as a reverent service to after-times, I would ask our responsible officers to compile their records. They should know that no scrap of paper, which they send to this Office, will be destroyed. It may be necessary, for the purposes of our little Quarterly, to present only a brief *precis* of the Reports to our readers; but the originals will be preserved intact. They will constitute the materials, perhaps the only reliable materials, for any future history of the movement.

And here let me venture to give a word of advice to all our members scattered over the world. *Keep everything*: Especially keep everything connected with our leaders—photographs, letters, press-cuttings, whatever it may happen to be. Nothing is too trivial for preservation; for what seems trivial now will seem by no means trivial a few centuries hence. Let us set about our great task with forethought, using the telescope of the imagination, and thinking occasionally of the time when people will be *looking backward* and, with hearts of devotion, longingly and wistfully dreaming of those long-past things which are, for us, the things of to-day and of to-morrow. I am indebted to Don Fabrizio Ruspoli for the following remarks on this point, which I append for the sake of our officers in other lands: “I think,” he writes, “that to the word’s ‘Keep everything’ you might add ‘and send to your National Representative or to the General Secretary what may be of value for

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has a vital part to play in the great work of the future, we must all have realised by this time. The O. S. E. can have no meaning for any of us, if it be not a body which the Lord will use; and a body which the Lord will use must necessarily reflect something of the majesty of the Purpose which it is destined to subserve.

Linked up, therefore, as we are with events of far-reaching and transcendent significance for mankind, nothing that concerns our work and its progress can remain outside that significance. The dawn, we should remember, commences ever before the rising of the sun, and the first faint quickening of the east, the earliest paling of the twilight, belongs by right to the day that is being born and not to the night that is passing away. To the eye of wisdom, the great Manifestation is a matter not of the future, but of the present. The first act of the mighty Drama has already commenced, even though the chief Actor may not yet have made His entrance upon the stage; and those who have skill to link on present things to the records of an earlier Drama, may detect, almost with precision, the point that has been reached in the age-old story.

And so our work of the Order just now, all over the world, will be for future generations all part of the Story. In it will be read the first beginnings, the earliest struggles, the initial difficulties and birth-pangs of a mighty world-work. But they will be read, not as now, in the faint dawn of a day that is yet to break, but in the splendid afterglow of achievement and success: read, not by doubters and scoffers, but by a world which has come to know, at last, Who it was, in very truth, that came to twentieth century humanity and spake His message and went His way. And, in the time of that realisation, the light of His acknowledged radiance will

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his archives.' Here at Adyar, for instance, some members keep for themselves valuable cuttings which really ought to be pasted in some official book in safe custody. I think that of every new edition or translation of *At the Feet of the Master* four copies should be sent to us—one for the Head, one for the Benares Archives of the Order, one for the Adyar Library, and one for the British Museum. So far, I know of thirty-seven editions as follows: 6 English (3 Adyar, 1 England, 2 America), Italian, 2 French (France, Belgium), 3 Dutch (2 Holland, 1 Java), Swedish, 2 German, Hungarian, Finnish, Russian, 3 Spanish (Spain, Cuba, Costa Rica), Portuguese (Brazil), 2 Sinhalese, 3 Gujerati, Urdu, Sindhi, Marathi, 2 Bengali, Telugu, Tamil, Hindi, Kanarese, Malay. For each I am trying to collect the following information: (1) full name of translator, (2) name and address of publisher, (3) date of publication (month and year), (4) number of copies of each edition, (5) price per copy, (6) where and by whom sold. I think if we could get such data about all editions it would be both interesting and valuable. Now that people travel so much, I think that it might be a good plan to carry out in the O.S.E. what Prof. O. Penzig proposed should be done in the T. S. (see supplement to *The Theosophist*, November 1910) *viz.*, that every National Representative should send a copy of any new publication to the General Secretary, to the Editor of THE HERALD OF THE STAR, to the Adyar Library (though this may be asking too much) and to all other National Representatives. This would help to link the various Sections together, and thus, in each one, a complete library in all the different languages would be built up and be available for consultation. If this plan should be adopted now, it really would not be costly, and for every number of copies of the same publication sent out, a National Representative would, on an average, get back an equal number of different books. To simplify things

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one might have address slips printed for all National Representatives, General Secretary and the Editor of THE HERALD OF THE STAR, which would be very useful as time-savers for all concerned. Leaflets, Christmas Cards, Post-cards of the O. S. E., etc., might also be exchanged, but at least a copy should be sent to the General Secretary. Suggestions for the work from anybody would likewise be acceptable. The National Representatives might also be asked to make and send you a bibliography, or rather a list of all references to Alcyone and to the O. S. E. which have so far appeared in the different magazines and papers, both Theosophical and otherwise, which are published within their jurisdiction, and then, once a year or once every six months, send addenda."

And now for a few notes on some of the Reports received.

The fullest of these, as usual, is from our New Zealand brothers. The number of members enrolled up to March 31st of this year was 571. The vigorous National Representative, Mr. D. W. M. Burn, has been on a 'progress' through the country, and sends me a sketch of the general scheme on which he had been basing his presentation of the message of the Order. At Wellington he had his first experience (I am glad to say, a successful one) of talking to children about the Order and its work. At Auckland he lectured, in true patriarchal fashion, out of doors, "seated on a grassy bank," to an audience of considerable magnitude; while, at Heathcote, he was 'interviewed' for the first time by a Representative of the Press. Altogether, Mr. Burn's is a refreshing Report, brimful of energy and hope and good-spirits. One of the pleasantest features about the New Zealand work is the spirit of comradeship existing between the officers of the section and their evident delight in working together.

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Mr. Young, Organising Secretary of N. Island, and Miss E. Hunt, Organising Secretary of S. Island, have both been 'out' and working hard. Miss Hunt sends me a scheme for Silent Thought Groups, for the utility of which great hopes are expressed. Among the new ventures in propaganda literature, undertaken by the N. Z. Section, are an open letter and a reprint of Mr. C. W. Leadbeater's article "A Momen-tous Incident," which appeared in the April number of THE HERALD OF THE STAR. Of this reprint Mr. Burn writes: "That little paper is going to do more work for us than all the papers yet.... I have schemes of sending it broadcast to the Press, as well as to the clerics." Space prevents me from extracting further from Mr. Burn's long and exuberant Report. I use the word "exuberant" in the best sense, since all that he writes flows so obviously from the fullness of the heart. The N. Z. Reports are laying a fine substratum for the History of the future.

Scotland has now its National Section, and I have a brief Report from Mr. R. L. Christie, its Organising Secretary. He sends accounts of Income and Expenditure, records of literature sold, and statistics of membership. The number of members up to May 1, 1912, was 123. In Edinburgh and Glasgow committees of five have been appointed for propaganda work. Meanwhile, meetings are being organised in various parts of the country. Several references to the Order, friendly and unfriendly, have been made in the Press. The 'unfriendly' are promptly tackled by the able pens of the Section. "In each case," says Mr. Christie in reference to these replies, "our object is to explain the position that we hold, and tolerantly to rectify erroneous opinions held." It was proposed to issue an "Open Letter to Ministers of Religion in Scotland," accompanied by pamphlets and leaflets of information. But the

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plan had unfortunately to be dropped (let us hope, postponed only) owing to the prohibitive cost of such a venture—a sum between £75 and £100 being required for the purpose. Mr. Christie writes, in the letter which accompanies his Report: "I shall send in Quarterly Reports regularly in future on August 1st, November 1st, February 1st and May 1st." This is the kind of precision we want.

It is good to hear from Bulgaria, that a Section has been formed there also, with Mr. Sophrony Nickoff as National Representative, and Mr. Ivan Groseff as Organising Secretary. The Section was formally opened on January 11th of this year.

This quarter we have our first Report from America sent in by Miss Marjorie Tuttle, the National Representative. As it is not too long, I print it here in full: "Our work began in America about the time of the Theosophical Convention in September, 1911, when many members took the opportunity to enroll themselves in the ranks of the Order. We had succeeded in getting the first little star badges just the day before the Convention, so our members were able to wear these souvenirs home to spread the news. After Convention, began the work of getting out our certificates of membership and of starting the routine of a new organisation. The membership increased rapidly and many centres have now formed in various cities. Our general plan of organisation is to have in each city at least two officers, whom we have called the local representative and the local secretary of the Order in that city. In large cities there may be several secretaries. These officers, when chosen by the local members and approved by the Organising Secretary, are the leaders of the O. S. E. in their city, hold meetings for the Order, forward applications, get literature, and plan any work suitable to help to spread the message of the

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Coming Teacher. It has proven a great help in our work to have these officers for regular channels of communication with our members. We plan to return all certificates of membership (unless requested otherwise) to the local officer through whom the application came, and we urge them to make a special point of presenting certificates formally to the new members at Star meetings, with the idea of making that little ceremony a link with our Head. We feel the need of the devotional element in our Star meetings, and several centres have succeeded in getting up a beautiful ritual for that purpose. The work of the Organising Secretaries seemed at first to divide itself into departments of work instead of localities for work,—Miss Swain doing the work of enrolling and recording, Mr. Kunz answering letters of general inquiry, and Dr. Lindberg organising centres around his locality, which is one of the large T.S. centres. Recently, however, Mr. Kunz has gone to the new T.S. headquarters in Los Angeles, thus enabling him to take charge of the O. S. E. on the Pacific Coast. Since our Protector, Mrs. Besant, has stated that children may join the Order, with the consent of their parents, many of the little ones have been enrolled and we find them very enthusiastic. It may be possible soon to have some one, perhaps an Organising Secretary, to take charge of a department for our junior Star members. We are at present using two propaganda pamphlets, the one upon the 'Outer and Inner Work,' which we ordered from India, and the sermon by Dr. Horton, which we had reprinted over here. We hope to have more ready later. It has been a glad surprise to see how the message and ideals of our Order have appealed favourably in many places where we half expected to find either ridicule or bitterness."

To this may be added a few words from the Organising Secretary, Miss Swain:

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"In our short life of about seven months we have enrolled 1,201 members, whose homes are in forty different States. We are dotted over the entire country from the Atlantic to the Pacific, from Canada and British Columbia, (in both of which districts we have a few members) to Central America on the South, where also are some interested in giving out the glad tidings. Later on, I presume the northern countries will have a separate organisation. In Chicago here, we have 134 enrolled members and in Los Angeles, California, 101; these being the two largest numbers in any one place. In several cities where the T. S. is working actively we have from 20 to 40 members, while, on the other hand, isolated applicants are being enrolled regularly from many small places—so small, in fact, that they can hardly be found on the map without a reading glass. A fair proportion of our membership has no other connection whatever with anything Theosophic. The work is growing in interest as well as size, at every turn, and we are one and all thankful for the privilege of sharing in it."

I should like, before passing on, to compliment the American Section on the neatness of its accessories—admission forms, advertisements, etc. Amongst other little propaganda productions, I notice a charming folded card, containing the now famous peroration of Mrs. Besant's T. S. Convention Address. (What a pity that there is no means of perpetuating the tones in which that wonderful passage was read!) The last part of it may be recommended to O. S. E. members everywhere, as suitable for an Order Christmas Card, if such be projected.

The Dutch Section, from its Report, seems to be very active and has a membership roll of no less than 450, many of whom are not members of the T. S.

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Numerous study groups, with practical objects before them, are being carried on; and the results of such study are shared by all the groups through the media of Corresponding Secretaries who exchange information. Much attention is rightly being paid to Round Table work, in view of the fact that from the children of to-day must be drawn many of the most strenuous and useful workers of to-morrow.

From Java comes a capital record of activity in the Dutch East Indies, sent in by Mr. Labberton, the National Representative and Miss H. E. van Motman, the Organising Secretary of that Section. The total membership is now 251, exclusive of 19 members belonging to the Dutch East Indies who were enrolled in Holland, and who will now be invited to transfer themselves to the local Section. Among the members are 11 Chinese, 112 Indigenes (Muhammedans) and 128 Europeans. Java has been divided into four parts for the purposes of propaganda work; each part having an Organising Secretary of its own. Many public lectures have been given, and large and interested audiences are reported at these. The publishing department has also been active, four pamphlets having already been printed, and four more being on the eve of publication. There are Dutch, Malay, and Javanese translations of *At the Feet of the Master* available; and it will interest my readers to hear that, in the Dutch East Indian Section, each new member of the O. S. E. receives, on admission, a free copy of our Head's famous little book as well as copies of the four pamphlets already published. It is gratifying to note, moreover, that the publishing department has not confined its work merely to translations, but has printed the work of local authors; amongst other things, a poem 'Awaiting the Christ', by W. D. Koot, and two pamphlets—*The Coming Christ* and *The Mystic Christ*—by Mrs. van Gelder.

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Slow but steady progress is reported from Sweden. Members of the Order in that country have agreed to have a common meditation on the three Qualifications each day at noon throughout the whole Scandinavian Section. The translation of Mrs. Besant's 1911 London lectures has been highly commended by the Press. Scandinavia is to have, we hear, its own special organ of the O. S. E. from this year, in the shape of a Quarterly Review edited by Miss Gyda Habjarn, who will herself assist the Theosophical Society of Christiania in its publication. Miss Diderichsen will sub-edit the Danish part; and, it is hoped, Mrs. Kuylerstierna will do the same for the Swedish.

From Hungary I have received a Report from Mr. Odon Nerei, the Organising Secretary, and a letter from the National Representative, Mrs. Cooper-Oakley. Of Mr. Nerei and his usefulness as Secretary, Mrs. Oakley writes in high terms. "He is able," she writes, "to spread the knowledge of the O.S.E. very widely, for he is the Secretary and Manager of the largest Insurance Office in Budapest and, in travelling for that, he does our propaganda; and thus it is that we have been able to spread the thought of the coming of the Lord in the different towns." The membership in the Hungarian Section had reached 94 on May 2nd, (*i.e.*, in eight months) in spite of the fact that Hungary is a land of very orthodox Roman Catholicism. Of these only 42 are members of the T. S. There are two difficulties, apparently, in Hungary. One is the language difficulty; owing to which, writes Mrs. Oakley, "few ideas from the outer world reach the mass of the Hungarian people". The other is the abstinence from any participation in the O. S. E. movement of one or two old and prominent members of the T. S.

Italy continues to progress as might be expected, under the guidance of a band of choice spirits;

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and there is no section, perhaps, where hard and earnest work and steady progress may be more safely assumed, even without the evidence of Reports. I have referred in another place to the admirable Order of Service in that country, organised for the purpose of T. S. propaganda. The Prospectus of this Order is before me, as I write; but I fear that it is too long to be reprinted here. I hope, however, that ere long we shall be able to inaugurate something along similar lines in connection with our O. S. E. work in the various Sections; and it is possible that something may have to be said about this in the next issue of THE HERALD OF THE STAR.

From Persia Captain E.G. Hart, Indian Army, has sent me one or two very interesting letters, recounting the vigorous efforts he is making to spread the ideas of the Order among the local Sufis, Babis and others, whose general habits of thought might be likely to predispose them to accept its message. As a matter of fact, he tells me, many of the Sufis are actually expecting the advent of a great Teacher—and that, too, almost immediately. Their expectation is, it seems, based on a passage in the twelfth chapter of Daniel (Daniel is one of the prophets recognised by Islam) in which a certain number of Days is prophetically announced. I have not Captain Hart's letter with me at the moment, nor have I the Book of Daniel, so that I cannot state the case with any accuracy. But it is roughly this—that the number of Days, counted as years and added to the date of the Hegira (the point from which all Muhammedan Chronology commences) brings us to the year 1917: and this year, therefore—only five years hence—is the date at which they expect the next great Manifestation.

Since writing the above I have received, curiously enough, from a member of the Gaya Lodge T.S.,

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Behar, India, the following piece of information which seems to fit in somewhat aptly with the above. As these little independent corroborations are always interesting, I print it in full:

"Mohana Khaja Hasan Nizami, of Delhi, who has lately returned from a tour in Egypt, Arabia, and Persia, has recently issued a pamphlet entitled *Sheikh Samusi and the Coming of Hazrat Imam Mehdi, the Last of the Prophets.*

"In this interesting booklet he gives an account of his travels in the various Musalman countries and narrates the talks and conversations he had with several saints and fakirs. He states that the great Sheikhs and Moulvis in those countries are eagerly expecting the advent of Imam Mehdi within the next few years. At page 8 of the pamphlet, the author narrates his conversation with a revered sage of Bokhara residing in the main shrine at Mecca. On being questioned as to the probable date of the coming of the Great Prophet, the Bokhara saint is reported to have said that there is a very old book, named *Maksum Bokhara*, with the Mutwalli of a Bokhara Library, in which full details of the coming of the Mehdi are given.

"The following is a literal translation from the pamphlet of what the Bokhara saint in Mecca is said to have stated: 'In *Maksum Bokhari* amongst other memoirs, there is one which says that in the fourteenth Sadi in the second third of the century, Hazrat Imam Mehdi will flourish.'

"It may be noted that the present Hijri year is 1330; so that there are three years more for the first third of the century to be completed. The second third of the fourteenth Sadi will commence in the Musalman year 1334, corresponding to the Christian year 1915 A. D. and ends in 1366, corresponding to 1947 A. D.

## THE HERALD OF THE STAR

"May it be that the years 1915 to 1947 refer to the stay of the Great Teacher amongst us? Or does it refer to some other great personage? We know not."

There can be no doubt that in many quarters to-day, amongst mystics and students of sacred things, an expectation equally precise and definite exists; and I need not say that any reader of THE HERALD OF THE STAR who happens to come across evidence of such an expectation, would do us good service if he would let us know of it, in order that it may be published in our Quarterly. These hints of common aspiration and expectation are like Nature's touch: they make "the whole world kin". And so we are glad to have them and to feel that through many doors and in many guises, the good news is stealing into the world to-day. Much preparation is going on beneath the surface, of which little is heard or known. Only here and there we catch a glimpse of its workings and feel that it is all for one End and in the service of one Lord.

In India, the last Section in our list to be reported on, slow but steady progress continues. The Indian Section has the advantage of many enthusiastic Theosophical workers—both lecturers and Branch Inspectors—who combine with their labours for the Parent Movement a great deal of work for the O.S.E. Two or three well-known workers have been giving lectures lately on the Order and its aims; Mr. B. P. Wadia of Adyar, for example who gave a stirring oration to the Marathi Federation T.S. at Poona the other day; Miss C. M. Codd, who spoke at Bowringpet, Bangalore and Mysore; and Professor P.K. Telang, the National Representative, who gave a lecture in Bombay on the relation of Hindus and Hinduism to the belief in the coming of a World-Teacher.

Two events, likely to help on our Indian work in a high degree, are due in the near future. The

## HOW THE WORK PROGRESSES

first is the return of the Private Secretary to the Head from Europe, to take up the duties of his last year as Principal of the Central Hindu College, Benares. The other is the home-coming, in the autumn, of the great and celebrated Protector of our Order, fresh from the triumphs of her Theosophical campaign in the West. When she comes, life and inspiration must needs come with her; and one of the pleasantest duties of the General Secretary, in the next number of *THE HERALD OF THE STAR*, will be to record her coming and (who shall say?) perhaps, even by that time, some visible and tangible results of that coming.

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Nothing is so strong as gentleness, nothing so gentle as strength.

S. FRANÇOIS DE SALES

## A HERALD-HYMN

By L. N. D.

Glows the red East, expectant of Thy Presence,  
Far in the West, Thy Seers watch for Thee,  
Rays of Thy Rising, Splendours from Thine Essence  
Circle them also, who Thy Sun-dawn see.

Shines the White North, mysterious land of Beauty,  
Cradle of Life and Home of Gods, afar ;  
Thither our eyes, beyond the plains of duty  
Lift, to the Heights of Faith, behold our Star.

Smiles the blue South—Hope rises there to meet Thee  
Sapphire skies tending, balmy spice-winds blow  
Roses and lilies round Thy Feet, to greet Thee  
Spring, with a richer crimson, purer glow.

Waits the grey West—Shall blindness there, abiding,  
There, only, blot and stifle, bind and stay ?  
Burn through our hearts, no beam of glory hiding  
So shall Thine Own reflect Thy Coming Day.

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