

Edith Robertson

**THE
HERALD OF THE STAR.**

No 4



Edited by J. KRISHNAMURTI.

**THE THEOSOPHIST OFFICE,
Adyar, Madras, India.**

OCTOBER 1912

THE HERALD OF THE STAR

11th OCTOBER, 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

VOL. I

11TH OCTOBER, 1912

No. 4

A MESSAGE FROM THE HEAD

I AM sure that most members of the Order of the Star in the East make a point of meditating each day on the coming of the Lord. Such a meditation by the members in each country, if regularly carried out by them all at the same hour, will set up a vibration which will influence men's thoughts in the direction of Brotherhood and Unity.

If we all thus regularly meditate, then when the Lord comes to work among men

He will have at His disposal a great quantity of force to use as He decides best. All these thoughts of ours should be like altar-offerings which He is to bless, and which, charged with His blessing, we are privileged to use in the service of others. Though our thoughts may not be very powerful, yet, when they carry His blessing, they can do much to bring men together in all good work.

I would like to suggest to as many as can to send in the course of their meditation a thought of gratitude to our Protector, Mrs. Besant. She has done and is doing all in her power to make the Order a suitable instrument for the work which the Lord will do when He is with us. I know that very few fully realise under what difficulties and against what opposition she is working to carry out the great plans for the Lord's coming.

* * *

The National Representative for England, Lady Emily Lutyens, has made certain suggestions about the work of the members

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in the second Grade of the Order. This Grade, as has been announced, consists of those who join it voluntarily, and are distinguished by a winged-badge. In the Order there are many who are earnest workers and some who are merely sympathisers. The suggestion of Lady Emily Lutyens that the former should be specially distinguished in some way and that they should be divided into two grades has been warmly approved by our Protector, Mrs. Besant, and I have cordially endorsed it. The arrangement of active members into a second and third grade (the passive sympathisers forming the first) is described in the article by Lady Emily Lutyens which is reprinted from *The Vahan* in our General Secretary's report, 'How the Work progresses'.

J. KRISHNAMURTI

Head.

THE MEANING OF THE STAR

By ANNIE BESANT

“THE Star stood over the place where the young Child was. And when they saw the Star, they rejoiced with exceeding great joy.” Thus is it written in the great Mystery-Drama which tells of the Birth, the Baptism, the Transfiguration, the Passion, the Resurrection of the Christ, for ever over that Mystery there shines the Star in the East.

Its primary meaning is, then, the announcement of the Coming of a World-Saviour, a World-Teacher; it is of Him that it is written: “We have seen His Star in the East.” Hence, when we wear the symbol of the Star, we silently affirm our belief in that Coming, and our membership in the band of those who “have seen His Star,” and are preparing to give Him welcome, to

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pay Him homage. A solemn and fateful affirmation! For such a belief must needs irradiate the life with an unchanging joy, and make all burdens light as we wait for "the Day". It places on us a double duty: to prepare ourselves in our own hearts, where alone may fitting preparation be made, and where we keep vigil steadfastly, as did they in the Age of Chivalry who on the morrow were to receive the accolade and the golden spurs of Knighthood. And then, in the outer world, to help in preparing the way for the feet of the World-Teacher: by familiarising men's minds with the idea of such Comings, recalling those of the past to render less strange the Coming in the near future; by pointing to the sore need of the world for a solution of problems which, unsolved, threaten the downfall of our civilisation; by drawing attention to the physical changes already visible which presage the beginning of a new era; by strengthening all that makes for unity in the religions of our day, and continually proclaiming—and living—the Brotherhood of Man.

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The second chief meaning of the Star is that deep Mystery hidden in Humanity, wherein the Coming and the Life of a World-Saviour is re-lived in each aspiring and ascending human Spirit. It is the symbol of the Birth of the Holy Child within the sanctuary of the Spirit, of that first great Initiation in the Holy of Holies wherein the Little One is born, and enters into the Kingdom of Eternal Life. It is then that the Star verily rises in the East, and stands over the Holy House where the Young Child is. And that Star is not only the witness that the Child-Christ is born in the heart of the disciple, but it is also the presage and the promise of the Christ-life that shall be re-lived. For as surely as that Star has risen, so surely shall it climb the curve of the over-arching sky, till it shines upon the Baptism wherein the Dove of Power descends on the beloved Son; upon the Transfiguration wherein the Divine shines through the human form; upon the Passion, gleaming crimson-red, when alone

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the strong man faces and conquers the forces of evil; and finally, blazing in the zenith with purest sheen of dazzling radiance, it become the Star of Resurrection and Ascension that shines on the Master Triumphant.

To some of us the Star means this, aye, and yet more, which may not here be spoken. And so for us is it true, as for the Wise Men of old, that we, having seen the Star, rejoice with exceeding great joy.

Impatient for the noonday, shall we miss
The sunrise we shall never see again?
And all the tender colours of the dawn,—
The vision of the crimson clouds that hang
Above us, and the lovely Morning-Star
That will be vanished when the Sun is high?
From *Ugo Bassi's Sermon*, by MRS. HAMILTON KING

THE THREE VIRTUES

By GEORGE S. ARUNDALE, M.A., LL.B.

IMPORTANT as each individual section is in the Declaration of Principles of the Order of the Star in the East, none should have more weight or more attention than the fourth which declares: "We shall try to make *Devotion*, *Steadfastness*, and *Gentleness* prominent characteristics of our daily life."

It is of course true that each of these virtues has over and over again been recommended in all the world's great scriptures and by all the world's great men, but there is special need for their emphasis during the few years which shall elapse ere the coming of the Lord. It is imperative that we should live our lives more strenuously than ever we have done before, that we should eagerly undergo any kind of special training which our elders

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may regard as tending to make us more fit to become the great Master's instruments in this mighty work. If, then, devotion, steadfastness, and gentleness have been specially selected for a more concentrated share of our attention, we must try so to bring them out in our daily lives that we may gain from them the power faithfully to echo the music of His message, the compelling peace of His divine Presence.

The question then is how to live our daily lives in terms of these qualities. What are, for example, the various ways in which devotion should become part of our nature? The answer, I think, will depend upon the temperament of the person concerned. He will already have in his character devotion of a certain tone, of a certain note, but he must make music of his devotion, and so he must add other tones in order that his harmony may be comparatively complete. A man's devotion, let us say, shows itself in pure action—action for the sake of action and for the service of those around him.

This, as far as it goes, is admirable, and since it is for the service of his brethren—it must have this unselfish quality or he would not be a true member of the Order of the Star in the East—it strikes its own particular tone clearly, though perhaps not richly. What is he to do? In the first place he may remember the sentence in *At the Feet of the Master*: “Only the wise man can be wisely helpful.” Therefore he must strive to increase his knowledge so that his actions may gradually become more intelligent and thus more helpful. However much he may be eager to help, his power of usefulness will depend upon his understanding, and he must offer an alert, keen brain for the service of the Lord. Part of his devotion must express itself in wise study of all that enables him to become more fully acquainted with “God’s plan for man” and hence with the various ways in which those around him are to be aided to grow into a more conscious relation with the Universal Life. But this is

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by no means all. It is said in the first paragraph of our Declaration of Principles that: "We believe that a Great Teacher will shortly appear in the world, and we wish so to live now that we may be worthy to know Him when He comes." This knowledge of Him, however, is a matter of slow and steady growth, just like all other knowledge. If we do not prepare ourselves now, we must not expect to be able to leap, as it were, into this knowledge the moment we see Him. The trained eye of the artist sees infinitely more in nature than do the eyes of those who have not learned how to look, and the inner eye, which has before it the vision of the Spirit, must learn to accustom itself to the feebler light of lesser greatness ere it ventures to look upwards into the dazzling brilliance of the mighty Lord of Compassion. So must devotion be trained to reverence greatness and to cooperate with it, as says the sixth paragraph of the Declaration, and we must begin with those whom we now realise to

be greater than ourselves, so that, the habit of immediate recognition of lesser greatness being established through training and experience, we may become fitted to sense the finer qualities of the more perfect life. I think that the recognition of greatness depends primarily upon an eager service of our fellowmen, and it does not seem to me possible that a selfish man can truly express any real reverence for those greater than himself. Reverence is a stage towards the conscious knowledge of the Unity of all, and unless we begin to see the Eternal in the natures of those nearest to us we shall not profit from the presence of people more conscious of the Unity than ourselves. So each one of us has to see the best he can in all, for by working on all that is best in an individual he so stimulates it that it expands and begins to drive away the lower nature. In this way the power of sympathy grows; it then rushes upwards in the form of reverence, downwards in the form of protection. Devotion, therefore,

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based on eager sympathy, must express itself in hearty and glad co-operation with and service of any whom we regard as elder brethren in the human family, whether such brethren be the mighty Masters themselves or the humblest disciple treading the Probationary Path. Thus another note will be added to the harmony of our devotion.

Another aspect of devotion is seen in the concentration of attention upon each part of our daily life, however trivial it may to us *appear*. In reality nothing is trivial, and devotion to each part of our daily life makes the whole life a sacred sacrifice, each act a humble offering on "the altar of the Lord". Many are the evil results of want of devotion, of inattention, and we may well take the hint given in *Education as Service*, in which the Master directs us to do everything, no matter how simple or easy, as if it were about to be inspected and appraised by one of our Elder Brethren: "Whatsoever ye do, do it *heartily*, as to the Lord, and not unto men."

Devotion also involves a process of discrimination. In dedicating oneself to service there must be the keen desire to offer all that is best, and no devotion is adequate unless it stimulates the growth of wisdom, of will, and of loving activity. These three qualities are the channels through which the divine life in us—in its aspect of devotion—will pour to enrich and strengthen the capacities of our younger brethren; and the true devotee is he who not only gives himself utterly but who strenuously strives to grow so that there may ever be more of himself to give.

Then comes Steadfastness. This is probably one of the most difficult virtues to acquire. People who are in the habit of living the life of the world, or whose lives are controlled by external conventionalities are quite unable to realise the extent to which they are at the mercy of their surroundings, the extent to which they bow before what is inaptly termed public opinion. We see this very clearly if we watch the

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attention of a large audience, say at one of Mrs. Besant's lectures. There is for the time an evident appreciation of every word she utters, and the principles she enunciates are generally vigorously applauded. For the time being her listeners are lifted beyond their normal level of living, and their higher natures leap out in response to the call they hear. But the influence of the address soon passes, except in the case of those who are on the threshold of the inner life, although each member of the audience must have been carried one step nearer to the realisation of his own divinity. The old temptations resume their sway, the old surroundings reimpose their domination, and the prisoner of the flesh returns to his prison. We may hope, however, that he returns to his prison weary of his imprisonment, eager again to experience that bright clear vision of freedom he has had, and thus each time he is helped to escape from his confinement he returns less willingly—until at last he returns no more.

Now it cannot be expected that members of the Order of the Star in the East shall be able throughout the day, week by week, month by month, year by year, to maintain the level of spiritual discernment they reached when first they joined the Order, or during those periods in which the voice of the messenger proclaiming the advent of the Lord aroused in them the eager determination always so to live that they may know Him when He comes. The spirit is always willing, but the flesh is sometimes weak, and the old habit of living in the fleeting rather than in the eternal must inevitably tend to reassert itself.

Hence the stress laid on steadfastness, for unless members of the Order keep the goal in view and steadily press towards it day by day, they will find themselves in the old position of being the servants, and not the masters, of circumstances. I do not think it is possible to acquire this steadfastness unless from time to time the outer world is temporarily shut off and an effort

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made to live over again with the same intensity these moments in which we *knew* in our hearts that the Lord will again be among us, in which we felt within us the presence of our divinity. This shutting off may be called meditation, it may be called prayer, but its work is to establish a basis of reality upon which all actions in the outside world shall depend. To work from the inner upon the outer instead of allowing the outer to stifle the inner—such is the great change which has come into our lives through membership of the Order of the Star in the East. The process is, of course, slow and very gradual, and many will be the lapses from this higher path. But we must persevere and train ourselves to live with our thoughts fixed on Him who is to come and with our actions tuned to the conditions of His service. Under the inspiring influence of those greater than ourselves, steadfastness becomes comparatively easy, and in times of peace we feel as if nothing could ever shake us from our convictions. But the steadfastness

has to be tested and proved, and we are sent into the outside world away from the protecting influences which have so effectively vitalised our higher selves, or storms may come to shake our confidence in our leaders, in their mission, in the truths we have hitherto thought part of our very being. We are surrounded by disapproval and hostile criticism, our most precious beliefs are dismissed as vagaries of a disordered imagination and a one-sided growth. So does our steadfastness waver when it has not its origin in the inner reality, but is excited into temporary manifestation by an impact from without. Each member of our Order must study all that has been written in connection with the appearances of great World-Teachers, he must look within himself for his own belief in the coming of a Great One, he must prepare himself on all sides to meet the opposition of those who do not as yet know. He knows the truth, because he has subscribed to the Declaration of Objects, but he must be prepared to learn to proclaim it in the form in

which others shall most easily understand it, and steadfastness is the essential precursor of all effort in this direction. Steadfastness cannot be taught to others unless it is possessed by the teacher.

There are, of course, ways in which steadfastness may be trained apart from beliefs such as those which we hold. It is useful to train the body and the mind to remain concentrated on one particular piece of work before passing on to another, or at least to devote the whole of the attention to the piece of work which for the time being is uppermost. The endeavour to attend to many duties simultaneously is with most people very difficult and the result often is that much is badly done, nothing well done. If concentration is practised at all times, our whole life will become more purposeful, and each act will have in it much more of our vitality, of *ourselves*, than would otherwise be possible. Thus will steadfastness become a habit in small things, and the habit thus set up will be a guardian angel to steer us

safely through the storms of doubt and opposition circling round those larger issues which affect many others besides ourselves. Steadfastness involves calmness and deliberation, not blind faith, and endows its possessor with a power of discrimination which enables him to see realities beneath their distorting forms. Many will think him bound up in the form, but his training in steadfastness will show him the distinction between the fleeting sparks of forms and the pure steady light of the realities. People hardly realise, for example, that even supposing a Great Teacher were not to come, the true member of the Order of the Star in the East would by no means feel that his most sacred beliefs had been destroyed or falsified. It is in the great principles underlying our Order that he finally has his trust, it is in the knowledge that a Great Teacher always comes to him who is pure in heart that he has his hopes, and if he believes that a Great Teacher will soon appear in the world it is because he senses the cry of the children for their

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Father. Sensing that cry he works to make it articulate, he works to make it strong, imperative, worthy of an answer, and even if the answer does not come in the way he hopes, he will still know that he has striven to bring a few of the Father's children nearer their eternal home, that the answer of comfort always comes to those in need.

And the last special virtue upon which members are asked to meditate, which they are enjoined to practise, is Gentleness. Surely little need be said on this to those who would be the servants of the Great Lord of Compassion. But it is a virtue which must be continuously practised, for anger, irritability, pride, the oppression of the weak by the strong—all these are common defects, are sins against the law of gentleness. No one has ever been helped through anger, irritability never leads to peace and sympathy, pride has never been a good example, oppression leads inevitably to hatred and to violence. And if we would recognise

the Lord when He comes, our own natures must be so trained in gentleness that they may shine out brightly in response to that infinite tenderness which is the dominant characteristic of Lord Maitreya. To know Him we must become like Him, and to become like Him we must strive to sow in ourselves those seeds which in Him have blossomed forth into such wondrous flowers. When He comes, the world must be a garden of little buds ready to burst into all the glory of the flower when upon them He sheds the rays of His own glorious divinity.

Let no man think that sudden in a minute
All is accomplished and the work is done;—
Though with thine earliest dawn thou shouldst begin it
Scarce were it ended in thy setting sun.

FREDERIC W. H. MYERS

HOW THE WORK PROGRESSES

By THE GENERAL SECRETARY OF THE ORDER

THIS quarter two important countries, which have not hitherto sent in a Report, are able to render an account of themselves.

From France, Mademoiselle L. Bayer, National Representative, writes that the work of the O. S. E. in that country commenced in June, 1911 after the visit of the Protector to Paris; and that so well has it proceeded that in twelve months 900 members have been enrolled. Three Organising Secretaries have been appointed to deal with the various departments of the work; M. G. Revel, to look after the publication of pamphlets and other printing work, the distribution of badges and all commercial and financial business; Commandant E. Duboc, to organise the general meetings in Paris and to have charge of the groups in Northern France; and Madame G. Mallet, to superintend the groups in Southern France, Algeria and Tunis, and to collect and translate anything of interest bearing upon the work of the Order outside France. The first meetings of the Order when it was instituted a year ago, were those held monthly at the Headquarters in Paris. But the Paris group has since become so large that it has been found necessary to subdivide this original nucleus and to organise separate meetings in the different quarters of the city. The general meetings, however, still continue and do somewhat different work from the smaller meetings, though all alike commence their proceedings by asking the blessing of the Lord upon their work, both outer and inner, and every member is expected

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to turn his thoughts to the goal, and mission of the Order for a few minutes daily at noon. The French Section has issued three publications up to the present time: (1) a translation of Professor Wodehouse's Pamphlet; (2) *Vers l'Étoile*, by Madame Jarrige-Augé; (3) *Le Retour d'un Grand Instructeur*, by Com. E. Duboc. From this autumn onwards it is proposed to publish, quarter by quarter, a French edition of THE HERALD OF THE STAR, to which will be appended a special report of O. S. E. activities in France. We are glad to learn that the Order is to have a suitable home ere long, since a special room is to be reserved for it in the splendid new T. S. Headquarters which are shortly to be built in Paris. Mademoiselle Bayer concludes her report with a deeply appreciative reference to a meeting of the Order, held on March 24th last, which was honoured by the presence, in the Chair, of the Head of the Order himself; and at which Madame Jarrige-Augé delivered the lecture *Vers l'Étoile* alluded to above. It is satisfactory to learn that the Order in France is progressing so well, and our members all over the world will send to Mademoiselle Bayer and her colleagues their sincerest wishes for still further growth and prosperity.

The other first Report that has reached the General Secretary's Office this quarter is from Germany, where, with the arrival of our very earnest and energetic friend, Mr. J. H. Cordes, from Adyar, the work is at length beginning to take shape. Mr. Cordes who has been appointed Organising Secretary, and who writes on behalf of the veteran National Representative Dr. Hübbe-Schleiden of Göttingen, has a good deal to say about the difficulties which at present beset the work of the Order in Germany. "The views prevailing in the German Section T. S., regarding the coming World-Teacher" he writes, "are



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I beg to advise that your subscription to *The Herald of the Star* expires with this number. If the journal is to be continued, I shall feel obliged if you will kindly favour me with a remittance in settlement of the renewal subscription as per rates printed below. Will you please note that this reminder is sent specially to avoid any inconvenience to you by the stoppage of the magazine, as in the absence of any definite instructions or from non-receipt of remittance on the date of expiry, the journal can no longer be sent. When remitting please fill in and return the Renewal Form printed overleaf.

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such as to make it impossible even to deliver lectures on the lines laid down by our President in her more recent pronouncements." For that reason, it has been found necessary up till now to hold O. S. E. meetings in private houses and Dr. Hübbschleiden, the National Representative, recently delivered two lectures in Hannover on the Coming of the World-Teacher in the *salon* of Frau Gericke. Both lectures were followed by keen and animated discussion, and both are to be published by the Section as pamphlets for propoganda purposes. Meanwhile, the Organising Secretary is engaged in putting the work of his Office on a proper basis, getting all the necessary forms printed, collecting and filing the names of members hitherto scattered over many places, etc., etc. Later on, he proposes to do some lecturing at Düsseldorf, and possibly also at Leipzig. Both the National Representative and the Organising Secretary are desirous of showing to Dr. Steiner and his followers that, so far as they themselves are concerned, there is no feeling of hostility towards the advocates of a different teaching; and, with this idea in view, they have attended two of the Congresses of the German Section T. S.—one, the congress of the Leipzig International Theosophical Society lately held at Magdeburg, the other, the Munich Congress. Mr. Cordes mentions the name of a Mr. Krojanver, who has been giving a number of lectures in Berlin on the advent of a World-Teacher, but sends no further details; so that we may conclude that this gentleman is working along the lines of the Order, as officially represented by its National Representative and Organising Secretary. The O. S. E. in Germany is passing through difficult times, and, as far as we can judge from a distance, must expect a certain amount of obstruction and of friction, for some time to come. All the more, therefore, do we send it our good wishes and

our hope that the courage and determination of the small band of workers at present active in that country may ere long carry things through to success. Next time, also, I trust that Mr. Cordes, when he has his Office in order, will be able to let us have statistics of membership and some further account of the actual work done in the various centres.

A brief report comes from the Organising Secretary for Norway, which records the holding of seven meetings between January 27th and May 3rd, the study of certain books of Mrs. Besant's which have been translated, and the delivery of four successful lectures in Bergen by Fru Agnes Sparre, of Christiania, by the special invitation of the Bergen members. Mrs. Aston does not send statistics of membership; but I fancy that the Norwegian work is still on rather a small scale.

I submit, exactly as it stands, the Report of the National Representative for Italy, Donna Margherita Ruspoli, since it seems to me a model of what such reports should be, *i.e.*, not merely full of information but, at the same time, terse, compact, and to the point. Donna Margherita Ruspoli writes:

"The last three months have brought 21 new members into the Italian Section of the O. S. E.; and one member has sent in his resignation. Actual total: 150 members.

New Certificates of Admission have been issued, in accordance with instructions received, the numbering of them now running from 1 (*Italy*) onwards. The blue ribbon first selected has been replaced by the paler shade approved by Mrs. Besant, a pattern of which was supplied by the National Representative for England.

We have one more Local Secretary: Signorina Frieda Schcenig has undertaken the duties for the District of Bologna.

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Each of our members receives on joining: his Certificate of Admission; card with the Declaration of Principles; leaflet about the Order by Mrs. Besant; list of Officers; leaflet on the Three Qualities by Mrs. W. H. Kirby; pamphlet by Professor Wodehouse, Italian translation (if he has not already had it); piece of blue ribbon; spare application-form.

As far as I am aware, thirty-three of our members are subscribers to THE HERALD OF THE STAR.

Our Section is gradually shaping itself as an organised body; to avoid the possibility of any rigidity, I try to let the activities themselves build the form little by little. Our present organisation is as follows:

The Central Office we try to make as useful a centre as possible to members; so besides issuing Certificates, answering enquiries, etc., we procure foreign pamphlets for those who desire them, transmit subscriptions to THE HERALD, supply writing-paper and post-cards of the Order, etc.

Several Local Secretaries help the Organising Secretary and myself in our work: by providing lists of addresses to which our literature can be sent, studying the methods of work possible in their respective districts, etc. They sign the following promise on taking up their duties: 'I promise to do all in my power to further the work of propaganda in the District for which I hold myself responsible, and to organise meetings of the Order. I undertake to send a monthly Report of the work done and the progress made in my District to the National Representative.'

Where several members live in one place, they are invited to hold meetings, choosing one of their number to direct these, and to furnish me with regular Reports; in places where there is a Local Secretary, the Heads of such Groups make their

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Reports to him, which he embodies in his Monthly Report of all the activities and news of his District.

In order to communicate with all the members of the Section, I resort to circular letters, which I intend issuing from time to time. The first of these printed circulars has already been sent, and I enclose a copy of it. It first supplies various items of information: *i. e.*, names of recently-appointed Officers, a list of the pamphlets that have been published in various countries, our Section news, etc.; and secondly it treats briefly of the lines on which the O. S. E. is organised, as from various questions asked I judged it would be useful to give some explanation. It solicits letters from members about the work—individual or collective—which they are doing for the O. S. E.

It may be that in time, with the development of the work in Italy, these periodical letters will develop into a small *Bulletin*: for if members send interesting accounts of work and good proposals and ideas, I shall of course wish to communicate them, as well as send out communications of my own; but at present a regular *Bulletin* is not necessary or even possible: whereas *some* means of communication besides the official Italian T. S. Organ, courteously offered by the General Secretary, *does* seem to me necessary, for as the O. S. E. is a distinct and separate organisation from the T. S. which is only its mother and helper, it must logically create its own machinery to work through.

My own opinion, however, is, that a small international *Bulletin*, to serve as a means of communication and constant contact between all European Sections, is very much needed; and I have written to that effect, giving such suggestions as I am able to make, to the National Representative for England, in reply to her proposal for some kind of Federation between the European Sections.

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Detailed reports of meetings and work so far reach me only from towns which have Local Secretaries; but I believe meetings are held in one or two other places, as well as in those five towns, and here in Cornigliano (District of Genoa).

Our endeavour everywhere is to make our meetings as solemn and beautiful as possible. The rule generally observed is to open them with a few minutes of meditation, an endeavour to raise heart and mind towards HIM in Whose Name the members are gathered together; and to close them by sending thoughts of reverent affection and gratitude to the Head and the Protector of the Order.

The District of Turin numbers 52 members; they form three Groups in Turin and one outside the town (at Rivoli), which hold weekly meetings; and the four Groups unite for one general monthly meeting.

Palermo has 15 members; and on June 23rd this Group was privileged to hold a meeting at which the Head, the Protector, Mr. Arundale and Mr. J. Nityananda were present. I quote from Mr. R. G. Macbean's Report; he is our Local Secretary there, and was the host of the illustrious guests.

'Mrs. Besant and Mr. Arundale addressed the members; the former showed a portrait of the Great Spiritual Teacher in His present body; and, after Mr. Arundale had related how the Order came to be founded, pointed out the arguments we might use to others to justify our belief in the coming of a Teacher. The Head of the Order closed the meeting with a few words expressing his pleasure at meeting the members and his hope that they would work hard to prepare the way of the LORD and to receive His blessing.'

The "country of John Knox and Calvin"—not, as its Organising Secretary Mr. Christie points out, the

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most likely soil for the rapid progress of an Order like the O. S. E.—sends, nevertheless, a satisfactory Report. The Scottish membership roll is now 157 as against 123 at the time of the last Report. The summer season is, however, the 'slack season,' and the Organising Secretary anticipates a renewal of activity in the autumn. The two most active centres at present are in the two chief cities of Scotland, Edinburgh and Glasgow; while the Dundee centre comes not far behind. The Edinburgh group holds its meetings on the first Tuesday of each month at 28, Great King Street. The following are in a brief form, the resolutions of the committee with regard to such meetings: It was agreed (1) that the President of the committee should preside over all meetings of the group; (2) that the meetings should commence punctually and be opened with a period of silent thought concentrated upon a subject suggested by the Chair, and chosen with regard to the subject of the evening; (3) that this should be followed by a reading of a devotional character, to be selected by the member addressing the meeting; (4) that the address should be followed by an exchange of comments or remarks, actual debate being discouraged; (5) that a further short reading might then be given, after which the meeting should be closed by meditation upon a given subject; (6) that the meetings should, if possible, last exactly one hour. The average attendance at these meetings since May 1st has been 22. Mrs. Stead and Mr. C. Gale have lectured. Among the subjects prepared for the autumn are 'The Principles of the Order', 'Devotion, Steadfastness, Gentleness', 'Avataras', 'The Krishna Avatara'.

The Glasgow group has had a larger average attendance at its meetings, *i.e.*, about 50. The general tone of its meetings has also been devotional. Mr. J. A. Allen lectured on May 17th on 'The Symbology of the New

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Testament in relation to the Christ-Life,' using the key of the Theosophical interpretation; while Mr. McLellan, who presided, spoke of the qualities to be developed by members of the Order. Three public lectures have been delivered in Glasgow. On May 19th Mr. J. A. Allen addressed the Kingston Spiritualist Association on 'The Coming of a World-Teacher'; on June 19th Mr. J. I. Wedgwood, General Secretary of the English Section T. S., spoke on 'The Esotericism of the Seven Sacraments'; while on June 23rd Miss Macmillan addressed the Spiritualist Association, finding in this body an interested and sympathetic audience.

The circular letter to the clergy and Ministers of Scotland which was contemplated by the Scottish Section of the O. S. E. has not, we are glad to hear, been either dropped or postponed, but is being prepared by the Rev. C. W. Scott-Moncrieff, and should, if all goes well, be published in the autumn. I had gathered, from the Report received last quarter, that there was some chance of the plan falling through owing to lack of the necessary funds for publication and distribution; but am glad to receive Mr. Christie's correction on this point. "It will cost money," writes the Organising Secretary with robust and praiseworthy faith, "but this will be forthcoming from somewhere, if the idea is a good one. We think it is; so we are going ahead."

Every country, like every individual, has the defects of its qualities, but also (fortunately enough) the qualities of its defects. Stubborn Scotland, says Mr. Christie, is a difficult country to work in, but—as a set off to this—"Those who do join our ranks will take a stern 'Presbyterian' grip of our great central idea and do their utmost for the Order in the future."

From Burmah Mr. M. Subramania Iyer writes that the membership list has reached the number of 40,

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Some of the regular pamphlets of the Order have been distributed free and a few lectures have been given, both by the National Representative, Moungh Thaing Moungh in Burmese and by the Organising Secretary in English. Cards and pamphlets have also been sent to the Bishop and the clergy of the country. Burmese Buddhists in general, Mr. Subramania Iyer writes, believe in the return of the Lord Metteya, (as the name is in its Pali form) so that the message of the Order should find a ready acceptance in that country.

From the Australian Organising Secretary, Mr. J. B. McConkey I have received the following brief summary of antipodean activities, dated June 30th :

“Since the inauguration of the O. S. E. in Australia in October last 760 cards of membership have been issued, of which about 10 per cent. are not members of the Theosophical Society.

The following Organising Secretaries have been appointed in each of the States :—Mrs. W. G. John of 132, Phillip Street, Sydney, for New South Wales ; Mrs. A. Preston, LL. B. of The Empire, Flinders Street, Melbourne, for Victoria ; Miss Barnes of 51, Angus Street, Adelaide, for South Australia ; Mrs. Farmer of Guildford, for West Australia ; Mr. M. Reid of George Street, Brisbane, for Queensland ; and Mr. Keith Dear of Hobart, for Tasmania.

Members of the Order in each State have been advised to form as many centres and sub-centres for meetings as possible ; each group to arrange its own work of propaganda and preparation along the lines most suitable to the locality. The centres have been provided with a large number of leaflets which have been widely distributed.

At the Australian Convention of the Theosophical Society held in Sydney in April last a vote of £50

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was passed by it for the Order to provide a fund for printing propaganda pamphlets and leaflets, while at a conference of the representatives and members of the Order, held soon after the Convention, a further sum of £60 was enthusiastically donated by those present, for the same purpose. It was arranged to send 6,900 pamphlets to the clergymen in the Commonwealth accompanied by a letter asking their co-operation, and to provide 10,000 leaflets for free distribution. These are now in the course of being sent out, and it is hoped that the growth and effectiveness of the Order will be thereby largely increased.

Lectures on the Order and on the work of preparation have been given at the various centres and the attention of the public has been drawn to some extent to the movement. With the funds now in hand there is every prospect of a vigorous campaign during the ensuing twelve months."

We are glad to hear from Central America that, during the year, the members of the Order in Costa Rica have held three general meetings presided over by Señor Povedano, and that they already number 56, which is very encouraging on account of the tenacious clerical opposition and the sparsity of the population.

Things seem to be going well in Denmark, according to the report received from Miss Diederichsen, the Danish National Representative, and there are plans in process of preparation which should secure even greater progress for the future. Amongst these is the project for an Organ of the Order which shall do duty for the whole Scandinavian Section, including Denmark, Norway and Sweden—a project of which mention was made in the last number of THE HERALD. When the necessary funds are collected, it is proposed to print 5,000 copies of the first number and to distribute these gratis amongst all

members of the Order in Scandinavia, Iceland and Finland, as well as amongst the priests, teachers and literary men of these countries, and to send free copies to all public libraries and reading-rooms. Every effort will be made to produce something readable and attractive so that, in Miss Diederichsen's words, "the cover, type and illustrations may act as a physical plane bridge to the superphysical atmosphere of the contents of the magazine". We wish this excellent venture all success.

Miss Diederichsen records a membership for Denmark of 92 up to July 9th, 1912. Each member, on joining, receives a goodly budget of literature connected with the Order, including a letter from the National Representative—the last a plan that might be copied in other Sections, as there is a great deal of useful, practical advice and information which a National Representative is able to give to newly-joined members. The Order in Denmark is happy in numbering amongst its members a prominent Danish composer, Mr. Louis Glass, whose music, composed especially for the occasion, has done much to beautify certain of the meetings held in Copenhagen. Of one of these meetings—the first—held on May 12th, 1912, Miss Diederichsen sends a picturesque account, which, unfortunately, I have no space to reproduce here.

Lady Emily Lutyens, National Representative, writes from England:

"We have now 1,226 members of the Order in England and Wales. I have personally organised 14 centres with local Secretaries, and at these places regular meetings are being held. I have made the following suggestions as to methods of work in the different districts:

1. *Regular Meetings.* It is of great importance that the members of the Order should meet from time to

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time, as often as circumstances will allow, for the purpose of study and meditation, visitors only admitted by special invitation. I think it will help the harmony of these meetings if they are kept as free as possible from discussion, except where advice is wanted upon any particular point.

2. I think it would be a good thing for members individually and collectively to go into the churches for meditation on the idea of the coming Christ; if this were done it would leave a definite thought-form which might influence those who came after.

3. It might be possible to distribute pamphlets to local clergy and ministers. Canon Austin's should be interesting to church people and Dr. Horton's to Non-conformists.

4. Opportunity should be sought to give lectures to other Societies such as the Liberal Christian League, Adult Schools, P. S. A. Meetings, Brotherhood Churches, etc.

5. It might be a good plan to have occasional meetings for questions and answers, so as to afford members some practice in answering questions, to encourage speakers and also to help our people to formulate their own ideas."

In a more recent communication received from Lady Emily a new move of great importance in the English Section of the O. S. E. is announced, which I am sure will meet with the warm approval of members in many lands and may, perhaps, lead to similar ventures being tried elsewhere. I quote the National Representative's words in full:

"I have been permitted with the approval of the Head and of our Protector to organise a second and third grade of the Order of the Star in the East, which will, I hope, help on the progress of the work. The second grade, which will be called the Service

Corps, will consist of all members who can pledge themselves to give a definite amount of time and work to the Order, in any of the ways suggested below.

The third grade will consist of members of the Service Corps who are free to go wherever they are wanted and can give up their lives entirely to service. These are chosen by Mrs. Besant from among the members of the Service Corps.

The Motto of the Corps will be the Master's words quoted by Alcyone in his new book *Education as Service*:

'Those who are mine love to teach and to serve.'

The Badge will be a winged Star, having reference first to the Star name of the Master—Mercury—and secondly as showing that our feet should be winged for His service. It can be worn with the blue ribbon. (The purple ribbon remains as the badge of those chosen specially for service by the Head himself—the fourth or highest grade.)

Suggested methods of work:

1. *Meditation Groups.* Members who undertake to join regularly in groups for meditation.

2. *Lecturers* who can either address meetings of members, give public lectures, or lecture to outer organisations such as P. S. A., Brotherhood Churches, Adult Schools, etc., on the purpose of the Order.

3. Those who while not able to lecture can yet give informal talks to young men and women, or help individuals and generally inculcate the ideal of service.

4. *Help with O. S. E. Room.* Attend at stated times, help with library, with individual cases, etc.

5. *Secretarial Work.* Writing letters, addressing envelopes, distributing pamphlets, etc.

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6. *Stewarding at Meetings.* Star, T. S., or others, and also those who on occasions like Conventions, would meet foreign members at trains, see after hotel accommodation, etc.

7. Writing, articles or letters to the press, watching newspapers for any openings for letters; reporting at once to the Press Secretary.

8. *Artistic.* Painting of pictures, by those who are artists, which may be used in O. S. E. room or elsewhere; lending beautiful objects of all kinds, etc.

9. *Musical.* Those who would be willing to play or sing when required.

The distinguishing characteristic of those who join the Service Corps will be that they are willing to be called upon at any moment for the help they offer, and will regard any service for the Order as a privilege, asking no reward but to serve again.

Those who wish to join are asked to apply to me at 19, Tavistock Square, stating exactly how much time they can give, and what particular line of work they prefer."

The above indicates very interestingly and clearly the ever-increasing definiteness of character which is showing itself in the work all over the world to-day. As the next few years roll by, it is quite certain that there will be more and more amongst our O. S. E. members who will be ready to enroll themselves in bands of a special nature like those described by the English National Representative; and it may be taken for granted that, by the time the Great One actually appears among men, large numbers in every land will have so fully realised the inner call and the unique opportunity of service offered to them by the mighty manifestation, that they will have dedicated themselves

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wholly and unreservedly to the work of helping, in the spirit of the third grade above alluded to. Other Sections might almost begin to consider with themselves, and see how far such an effort at intensive organisation and specialisation is possible for them as well. Although a move of the kind should not be forced or hurried, yet it is worth while to begin thinking over a development which has so assured an outcome in the future as this.

In connection with the institution of the Service Corps, Don Fabrizio Ruspoli suggests that the utility of such a body would be very much enhanced if the Officers knew what could be expected from each member, and that this could be easily achieved if everyone on joining was requested to fill in a card (to be subsequently filed) drawn up somewhat as follows :—

- Name in full*.....
- Permanent address*.....
- Married or single*.....*Age*.....*Profession or occupation*.....
- Can you typewrite?*.....*Use shorthand?*.....
- Have you had any experience in (a) writing for the press?.....(b) proof correcting?...(c) lecturing?... (d) teaching?.....*
- What languages can you write and which can you only read?*.....
- Can you undertake translations and from what languages?*.....
- Are you proficient along any particular line?*.....
- Have you any special aptitude which might be utilised for the O. S. E.?*.....
- How much time can you devote to the work?*.....

HOW THE WORK PROGRESSES

Mr. B. Shiva Rao, Assistant Organising Secretary, sends me the following few lines on the work of the Benares Circle of the O. S. E. in India:—

“I have great pleasure in forwarding to you the Report of the Order for Northern India. The number of members on the roll up to September 1st is 1,128, of whom 565 joined after January 11th, 1912.

Of local Reports, very few have reached us. Practically no officers, such as Local Secretaries, District Wardens, etc., have been appointed; in this matter we have but carried out the wishes of our beloved Protector. The organisation is being maintained on the broadest lines possible, so as to leave it entirely free for such modifications as the Head may direct, now and in the future. Partly on that account, members have not regarded it as part of their duty to send reports of their activities.

The first pamphlet of the O. S. E. series has been published in Gujerati by Mr. M. D. Shroff of Bombay at his own expense, and will shortly follow in Hindi also. Our own activities do not amount to much; but in a Section where donations are not very common, individual initiative needs every encouragement, and members would be well advised if they did not leave all the work to the few officers in Benares.

Mr. M. D. Panday has been working very vigorously throughout the year for the Order, wherever his E. S. work has taken him. More than anybody else, perhaps, he is responsible for a widespread knowledge of the aims and principles of the Order in the United Provinces and the Panjab. Dr. Trilokekar is sending in a steady stream of applications from Bombay and he is greatly helped in his work by the presence of Capt. and Mrs. Powell. Mr. V. R. Karandikar lectured at Malegaon and Bhusawal in

the Bombay Presidency and, in his opinion, the Deccan presents a very hopeful field for work.

In conclusion, may I bring it to your notice that the expenses of the General Secretary's Office have been met, so far, out of the funds of the Indian Section of the O. S. E.? It is a growing office and I suggest that contributions may be invited from other Sections so that the burden of expenditure may be shared equally by all."

Don Fabrizio Ruspoli, Organising Secretary for the Adyar Centre (S. India), writes as follows:

"From the beginning of April to the end of August 115 certificates have been issued, making a total of 575 members at present on the roll. A number of application forms and lists of the publications recommended have been sent to the Secretaries of all the T. S. Lodges in Southern India, and, with the object of preparing the field for future propaganda, sixty-one copies of *At the Feet of the Master* and sixty copies of Mrs. Besant's London Lectures, *The Immediate Future*, have been presented to as many different Libraries and Reading Rooms, in no way connected with the O. S. E. or with the T. S., scattered throughout India. Mr. B. P. Wadia has delivered public lectures on the coming of the World-Teacher and on the Objects of the Order, in Madura, Calicut, Coimbatore, Poona, Mysore, Kumbakonam, Tanjore, Chittoor, Bangalore, Tuticorin and Salem and Mr. Thomas Prime and Major C. L. Peacocke have been travelling for some weeks about the country with the same object and are still absent from Headquarters. An English translation of Madame Jarrige-Augé's excellent lecture *Towards the Star* has been published in the O. S. E. Pamphlet Series, and we trust that *Albescit Polus*, also translated from the French, will shortly follow so as to be within reach of a far larger number of readers than heretofore. At Adyar several of the members, fully realising the shortness of the time of preparation

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and the magnitude of the task which lies before the Order, have been doing all in their power to qualify themselves to spread the ideas, and to relieve those they look up to of as much of the drudgery of their work as possible, by the acquisition of the arts of public speaking, shorthand and touch typewriting. In this connection the following books have been found of great practical utility: *Hints on Platform Speaking and Debate*, by Hugh Thornton, published by the Association of Conservative Clubs, St. Stephen's Chambers, Westminster, London, S. W., price 6d.; *Pitman's Shorthand Instructor*, price 3s. 6d., and *A Practical Course in Touch Typewriting*, by Charles E. Smith, price 1s. 6d., both published by Sir Isaac Pitman & Sons, Ltd., 1 Amen Corner, London, E. C."

Mr. Burn, National Representative for New Zealand, sends a long and very interesting Report, which, however, having reached me too late, I must apologise for summing up in a few lines in the hope that the Editor may yet find space for them.

The membership in the Dominion from 571 at the date of the last Report had, by June 30th, reached 700, and the Branches and Centres 25, as against 20 previously recorded. Thanks to the generosity of a member, 150 copies of *At the Feet of the Master* have been distributed free to "Editors, Clergymen, Judges, Educational Men and Women, etc., of a carefully discriminated lot". The Clergy and the Press have been further approached with what may be considered very satisfactory results, as the National Representative has received "a fair number of replies from Ministers in various parts, and many of these quite beautiful, though the writers cannot see their way to join the Order or encourage others to do so." Besides, free access has been gained to the columns of the daily and weekly papers, many of which have favourably noticed *The Halcyon*, the

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new Sectional Organ of the Order,—“the most important gain of the quarter”—to which we specially draw the attention of our readers in our concluding remarks.

With Mr. Burn's, I regret to say that our list of Reports for this quarter unfortunately closes; since the majority of the Sections have, for some reason or another, sent nothing this time. It may be that a whole budget will arrive after all this has gone to the press; but, with THE HERALD OF THE STAR appearing punctually on the 11th of January, April, July and October, it is plain that all matter for publication should reach this Office by the beginning of the preceding month in each case, and that therefore all the Reports should be in my hands by the 1st of December, March, June and September respectively. I hope that National Representatives and others will note this for the future, as it will save them the disappointment of sending in a Report too late for official notice or reproduction in these pages.

Two further points, I should ask all senders of Reports, if they will, to bear in mind: the first is, to give as many facts as possible,—*e. g.*, names of officers, lines of work, titles and dates of lectures, meetings, etc., and statistics of membership—as these are what people in other lands chiefly want to know; the second is, to write the Report, if possible, in such a form as may make it feasible to publish it just as it stands, if so desired. Some of the Reports are excellent, but beyond all limit and reason too long; others tend sometimes to mention matters of purely personal interest, which are hardly required by the world at large, while others again are written on both sides of the page which (no matter how excellent the Report) obviously imposes the necessity of recopying before the matter can go to

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the printer. I hope that the various officers concerned will forgive my making these suggestions. I do so only for the sake of THE HERALD, and in view of its future importance as the official mouth-piece of what we hear is to be a gigantic world-wide organisation. It is essential that everything to do with THE HERALD should be as good as we can make it; and the ideal for this part of each quarterly issue, would be a budget of Reports *from all the Sections*, the several items of which could be inserted in it exactly as they stood, without addition, curtailment, or other alteration.

One last remark: that is to welcome very heartily two new sectional organs of the Order which have just appeared: the one the organ of the New Zealand Section, entitled *The Halcyon*; the other, that of the Dutch Section, which is called *De Ster in Het Oosten*. Of the latter I cannot, owing to obvious linguistic difficulties, say much; but at least I can see that it is neatly got up with a light blue paper cover, is clearly printed on good paper, contains articles by Mrs. Besant, Mr. Leadbeater and the Head of the Order, as well as by local writers, and has a wonderfully successful portrait of the Head in its second number. It is pleasant to see this sign of energy and enterprise so early in the day, and we wish our Dutch friends all success in their efforts to spread the great message of the Order among their compatriots. The New Zealand quarterly is excellent, in fact, we should seriously recommend English-speaking Sections who need something bright for propaganda work, to invest in a number of copies of *The Halcyon* each quarter, as there can be no doubt that these would be helpful. We hope that all succeeding issues may come up to the excellence of the first, published on July 11, 1912, as this was quite first-rate.

DAWN

By GERTRUDE STANWAY-TAPP

Beloved, it is dawn!
With Love's rose fire doth Agni paint the hills;
See, at his touch from every answering peak,
Throbs the soft glow of ruby-tinted flame.
From crimsoned snows, on strong, exultant wing
The mountain eagle soars into the blue.
While 'mid the dusky pine-woods' fragrant shade
With soft, slow breathing, stirs the waking breeze.
The sea slips, golden-opal, up the sand,
Chanting a sweet, rich measure all its own,
And creeping to its flood. The virgin flowers,
Gemmed with clear dew-drops, wait with happy
trust

The advent of their Lord, and open free
Their inmost hearts, sure of the Life He gives.
So, æons past, beloved, came the Dawn!
Again it comes, and first of all true signs
The glorious, pure, rose love-light crowns the hills.
Its radiant glow enwraps the waiting world
With warm, vibrating flame of brotherhood.
With eager ecstasy then let our hearts
Keyed to its living motion, leap to meet
And sense what stands behind, now as of old—
The End and Consummation of the Age.

REVIEW

Education as Service, by J. Krishnamurti (Alcyone).
(The Theosophist Office, Adyar, Madras, India. Price:
Cloth 12 Annas or 1s. or 25c. Wrapper 6 Annas or 6d.
or 12c.)

Alcyone sends out into the world another little volume—an application of the Qualifications for Discipleship to the work of education. The idea is an original one, and the result is an inspiring little book, which should be in the hands of every teacher of children. Himself a born teacher, he speaks from his heart, and describes the life in an ideal school, where love rules and inspires, where the teachers feel the greatness of their office, and where the students grow into noble adolescence under their fostering care.

Foremost of the Qualifications for the office of a teacher is Love. "Just as a boy shows his natural capacities at an early age for one profession or another, so a particularly strong love-nature would mark a boy out as specially fitted to be an instructor. Such boys should be definitely trained for the office of the teacher just as boys are trained for other professions." To a teacher thus qualified a boy shows himself just as he is, and the teacher is thus able to help and to guide as he could never do if fear marred their relation. Intentional cruelty in the form of punishment, and unintentional cruelty arising from thoughtlessness should be utterly banished from schools, and the children should grow up in happy ordered freedom, gradually learning the self-control which true education should develop and train.

Discrimination should show itself in discerning the dharma—the right line of evolution—of each pupil, so that the precious years of school life may be utilised to the very best advantage. It is needed in “the choice of subjects and in the way in which they are taught,” and the fact of the One Life must be the basis underlying all. The ideals held up in the brief religious service which opens the school-day must be carried out in the methods of the school. “The duty of the strong to help the weak is taught in the religious hour, and yet for the rest of the day the strong are set to outstrip the weak, and are given valuable prizes for their success in doing so.” The development of the body is strongly insisted on: “The boy can go on learning all his life, if he is wise enough to wish to do so; but it is only during the years of growth that he can build up a healthy physical body in which to spend that life.” Home lessons ought not to be imposed; the school hours give time enough for all that a boy should learn in one day.

Desirelessness is needed by the teacher that he may subordinate his own advantage to that of his pupils. He should not try to force the boy along his line, but to help him along that natural to the boy, for if each teacher tries to push the boy in his own subject, the result is disastrous. “There are many teachers,” Alcyone quaintly observes, “but only one boy”.

The “six jewels of the mind,” or Good Conduct, are taken one by one, and some very valuable suggestions are made as to self-control of mind and body. The section on mental self-control is one of the most useful in the book both for teachers and taught. Tolerance is strongly urged: “If care is taken to train children to look on different ways of living with interest and sympathy instead of with distrust

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and dislike, they will grow up into men who will show to all nations respect and tolerance." "In India I think that customs separate us much more than physical distance or religious differences." Cheerfulness must be the atmosphere of the school, for depression lessens energy and deadens faculty. One-pointedness must be found alike in teacher and pupil, and confidence must be felt, because each is "a spark of God's own fire," and all is possible for the One Life.

Such, briefly outlined, is the scope of this little book. Happy indeed will be the nation wherein the schools are guided along these lines. Perhaps we may yet see the establishment of a really Theosophical school, wherein the ideals set forth shall be realised. At any rate, it is very well that such ideals should be held up by one whose manhood shall help to their realisation.

(From *The Theosophist*, October 1912.)

ANNIE BESANT

THE WAY TO GALILEE

By J. W. FOLEY

Christ, all these creeds of theirs and mine!
These winnowed weeds of word and sign!
These mummeries of form and place!
Lives there in these Thy gentle grace?

Wilt Thou not come again, to be
The Truth that lighted Galilee?

Christ, all this gilt! This panoply!
Was Thy blood spilt to ransom me,
Or canonise the thorn and cross?
Creed deifies this ash and dross.

So wilt Thou not come soon, that we
May learn the way to Galilee?

Christ, all this show! This pomp of kings!
When Thou wert low with simple things;
When fields abroad Thy temples were,
And Thou of God the minister!

Wilt Thou not come again, to prove
The simple faith of human love?

Christ, far, how far from Calvary
Thy temples are—the creeds there be!
This rise and fall of creed on creed,
When Love is all the Faith we need!

Christ, wilt Thou come again and be
Our Guide, to find us Calvary?

From *The Graphic*, LOS ANGELES, CALIFORNIA.

THE VASANTĀ PRESS, ADYAR, MADRAS.

THE Order of the Star in the East

PUBLICATIONS RECOMMENDED

(*Postage Extra*)

ON THE COMING OF THE WORLD-TEACHER

		Rs.	A.	S.	D.
Annie Besant	The Changing World	2	4	3	0
"	The Immediate Future	1	14	2	6
"	The Opening of the New Cycle	0	1	0	1
"	The White Lodge and Its Messengers	0	1	0	1
"	Till He Come: Extracts from Addresses	0	2	0	2

ON THE QUALIFICATIONS

J. Krishnamurti	At the Feet of the Master, see overleaf				
"	Education as Service				
"	do cloth	0	12	1	0
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Annie Besant	The Spiritual Life: Essays and Addresses Vol. II.	2	0	2	6
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"	The Value of Devotion	0	2	0	2

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M. Jarrige-Augé	Towards the Star	0	1	0	1

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. Mrs. 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.*

This little book was first published in December, 1910, and, since then, it has been translated into 24 languages and more than 50 editions of it have been published, bringing up the total to over 80,000 copies.

Leather : Rs. 2 or 2s. 6d. or 65c. Postage 1 Anna or 1d. or 2c.
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THE THEOSOPHIST OFFICE
ADYAR, MADRAS, INDIA