

Edith Robertson

THE

HERALD OF THE STAR



Edited by J. KRISHNAMURTI

THEOSOPHICAL PUBLISHING HOUSE

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THE HERALD OF THE STAR

11th JULY, 1913

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Official Organ of The Order of the Star in the East

VOL. II

11TH JULY, 1913

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By C. JINARAJADASA

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(1) To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

(2) To encourage the study of comparative religion, philosophy and science.

(3) To investigate the unexplained laws of nature and the powers latent in man.

Concerning the first object, none but the most narrow-minded will to-day decry the

and depressing prospect of humanity, as it is to-day, is lightened by the gleams we gain of a glorified humanity that must inevitably be.

We must note that though the Society, as a body, has no dogmas, yet through its most active members it has drawn attention to laws in evolution, such as Reincarnation and Karma and those laws that govern life in invisible worlds.

Now the Society started its career with but a few truths professed by its members. During the thirty-eight years of its existence some of these truths have become common property; facts as to the psychic nature of man are now accepted by thousands who are not Theosophists, and Reincarnation in America is taught by many 'New Thought' teachers who desire no affiliation with Theosophy. Ideas that were once characteristically Theosophical have ceased to be such one by one. But year by year Theosophy as a body of truths is growing, and Theosophists to-day consider evolution in the light of ideas that twenty years ago were scarcely

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broad humanitarian platform offered by the Society. "Without distinction of race, creed, sex, caste or colour" was a striking idea thirty-eight years ago, but the growth of internationalism has familiarised men with the Theosophical conception of Brotherhood.

The Theosophical Society is not the only organisation working to form a nucleus of Universal Brotherhood, but it stands unique because it achieves its aim by lines of activity planned for by the second and third objects. The study of the origins of religions, the attempt to separate the pure teachings of the great Founders of religion from the theological accretions of ages, the spirit of reverence for whatever has inspired the hearts of men, these characterise the work of Theosophists as they carry out the second object. How successful their efforts have been is attested by the fact that there are in the Society to-day Christians, Hindus, Buddhists, Zoroastrians and Muhammadans, all co-operating in a common work, though each nevertheless stands loyally by the faith of his fathers.

It is perhaps with regard to the third object that the Society holds a specially striking position as the heir of an already existing body of truths concerning the invisible world. From India and from mediæval Europe, from Egypt, Palestine and Greece this body of truths has been recovered, and is now offered to the world as a solution to the mysteries of life. It is true that all are not as yet convinced of the truths offered, but nevertheless the influence of Theosophic teachings is seen in the more receptive attitude of scientists to-day to the problem of the soul, compared to what that attitude was forty years ago.

The work of the Society is primarily done by presenting a coherent philosophic scheme of life and conduct deducible from the facts Theosophy shows. Constantly the appeal is to the human reason to step out of its chrysalis and use its wings to survey from on high the world in which we live. Then is seen the working of the great laws of Reincarnation and Karma, and the gloomy

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heard of. So it must always be; as Theosophists grow in powers of heart and brain and unfold the forces of the soul latent within them, more and more truths of nature must become a part of those ideas that are designated Theosophical. So too it will be that decade by decade Theosophical ideas will be incorporated into the mass of orthodox thought, and will cease to be exclusively 'Theosophical'. But, as to-day, the Theosophists of the world will ever be in a minority. Even though the present ideas will become popular, there will be new truths yet to be discovered, which on their discovery will be unpopular, till they are baptised at the font of orthodox opinion. Theosophy, as we now know it, will slowly permeate the thought of the world, but there will always be a Theosophy acceptable only to a few, and some kind of stigma will always be attached by the world to these Theosophists as a set of dreamers trying to disseminate a knowledge whose value no ordinary mortal can see.

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Summing up the work of the Society, we see that what it has done and is yet to do is to show that the world is not a chaos of atoms that have blindly evolved out of themselves nature as we see it, but that it is a most comprehensive and inspiring scheme of evolution directed by great and compassionate Intelligences. The Brotherhood of Man, the unity of religions, the immortality of the soul and other fundamental facts of life are shown by Theosophy as the logical deductions from the examination of one all-embracing scheme of evolution.

When we come to consider the work of the Order of the Star in the East, we are confronted with something quite different. Its aims and objects are stated as follows:

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

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

(3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day

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to some definite work which may help to prepare for His coming.

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

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

(6) We regard it as our special duty to try to recognise and reverence greatness, in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

These are the ideals of the Order of the Star in the East; there is no attempt here to proclaim a philosophy that solves the problems of life; the Order sets up no standard of value in the domain of truth. Reincarnation and Karma are no part of its platform. The members may belong to any religion or to none, they may profess any philosophy they like or none at all; they are united only by the great idea that they believe in the early coming of a Great Teacher who will bring a message of love and peace to all mankind. But this belief is a part of the creed of all existing religions; what

the Order does is to unite in one organisation those in all the religions who believe in a coming, so that a common effort may be made to prepare the way of the Teacher who is to come.

Now it is a noteworthy fact in human affairs that before a great event happens, many people sense with their intuitions what is about to take place. This is specially the case with regard to the appearance of great souls who lead the way to moral and spiritual advancement; it is as though a particular epoch cried out for the coming of a great leader and he responded to its call. Hence we find that, before the actual event, everyone who senses the future and works for it meets with a response from thousands, even if no proofs are offered that will satisfy doubting minds. The light of intuition dissipates a darkness which is an obstacle to the workings of the reason; the message proclaimed meets with a response in the heart, and the heart then guides the mind into a path which is firm

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and free of doubt. This is the phenomenon we are witnessing to-day, and we can understand why, though it took thirty years for the Theosophical Society to attain to a membership of ten thousand, the Order of the Star in the East grew to that number of members in less than two years.

It is true that at the present moment most of the members of the Order are members of the Theosophical Society. But the Order is not specially for Theosophists; indeed it is intended to appeal to hundreds of thousands for whom Theosophy, as yet, has no clear message. Those of us who are Theosophists, when we work as members of the Order, must remember this fact, that the Order is for all, and we must not bring into its principles ideas that are not there.

As Theosophists, we work to disseminate certain great truths of nature; our work in the Society is to spread far and wide the truths we have to offer to all concerning life and death. As Theosophists

we work for every kind of reform, but reform must come from a clear understanding of the laws governing visible and invisible nature. But as members of the Order, our chief aim is to change the minds and hearts of men, not because an understanding of the occult laws of nature will lead to happiness, but because it is only with changed hearts and minds that men will recognise the Great Teacher when He comes. As Theosophists, we want to put into each man's hand the key that unlocks all the riddles of life; as members of the Order, we want to bring each man to the feet of the Supreme Teacher, to receive from Him the Light of Life.

Hence the work of the Order is twofold; first to point out that as great Teachers have come in the past, so another Teacher will come, for there are signs everywhere that men and events are preparing for a new era that shall be ushered in by Him; and, secondly, to make clear, in a special manner, that though in the past much has been

achieved for civilisation by the use of force, henceforth, under present conditions, men will make the utmost out of life only by the practice of gentleness in thought, word and deed, and that this new road to high material and moral achievement must be trodden not only by individuals, but by nations also.

There is no greater need in the world to-day than to proclaim the message of gentleness, for gentleness dissipates the clouds of selfishness and enables the light within a man to shine forth; and this light not only makes clear to a man how he shall act concerning his spiritual affairs; it also shows to him what he shall or shall not do with reference to his affairs in the material world. There is no problem which the cleverest of men to-day think can be solved only by force, but could be better solved by gentleness, if only men's hearts were gentle. We fall back on force as a method because we see no other way; were we but to train ourselves to be gentle, we should then see

many a method to achieve our aim, but with means that bring hurt to no living thing.

Now it is because gentleness will be predominant in the Great Teacher who is to come, and because gentleness will characterise the civilisation He will build, that so many to-day are responding to the message of the Order of the Star in the East. Out of all religions they come to join the Order, for in the virtue of gentleness is a vivifying force that transforms the character in mysterious and subtle ways, and yet adds to it a strength that withstands the shock of every calamity. As members of the Order we are working to usher in a new era; let us see to it that we do not narrow the portals for those eager to work for gentleness. Well and good if they believe in Theosophical truths, but such belief is not necessary in order to be active in the Order. What they believe as to life here or hereafter matters little in this work, so long as they heartily

co-operate to bring before men's minds the power that is latent in gentleness.

Theosophy is the scientific knowledge of the laws of nature and of life, and every religion expresses some of these laws in terms of human conduct. Each founder of religion generalises from the Ancient Wisdom certain principles of ethics, which He formulates in a code of conduct that, in His judgment, is the most helpful to the era which He is to usher in. He sums up Theosophy for an epoch in some one or more virtues on which He lays special stress. Thus in India we find the unity of all life and desirelessness as the keynote of Hinduism, while Buddhism proclaims compassion and obedience to law; Zoroaster sums up all the virtues in the one virtue of purity, while for Muhammad there is but one path to God, which is through resignation to the Divine Will. Jesus Christ links to love of God the service of one's neighbour. So too it will be in the religions yet to come; to suit the time and the civilisation, each

Teacher will offer to men a path to salvation by the practice of certain virtues. It is our faith as members of the Order that Gentleness will be the supreme virtue that will transform men's lives in the era that is dawning.

Theosophy, as a body of scientific truths, is only for a few—only indeed for those who have qualifications of heart and mind to see for themselves the laws of nature and understand their significance. But Theosophy as a code of conduct, as the practice of certain virtues, is for all, irrespective of the level of their mentality or the capacities of their hearts. High and low, evolved and unevolved, can practise virtues, while the conquest of truth is only for a few.

The Order of the Star in the East, with its virtues of Devotion, Steadfastness and Gentleness, is one more expression of Theosophy as ideal conduct. The Order embraces all peoples, demanding of them no ability of heart or mind, but only a desire to practise the three virtues to prepare the way of the Supreme Teacher. What the

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Supreme Teacher will do with the Order when He comes we do not know; we can but prepare to-day an instrument for Him to wield in the service of His children. Of one thing alone are we now certain, and that is that the message He will speak to men will appeal more universally than any religion of to-day.

While matter and force and life exist, Theosophy must exist as the science of evolution. Religion after religion will come and disappear, but Theosophy will remain unchanging. But none can know the true significance of Theosophy until in some measure he has served his fellow-men. Those of us who are Theosophists can testify how the Order of the Star in the East has taught us new ways of service and so made Theosophy more real to us than it was ever before. Those members of the Order who are not Theosophists will gladly testify how, since they joined the Order, life has become beautiful and inspiring in ways they had not thought possible.

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It is the mission of the great religions to help men to find within themselves the Light that leads them to salvation. In the spirit of the highest religion, and in a new and beautiful way, our Order has come to us to reveal the Light that is in ourselves. It tells us that within us, and not without, is the Light of the World, and that we shall see it in ourselves and in others if we will be gentle, steadfast and devoted.

Brothers of the Star, it is your privilege and mine to prepare the Way of the Lord, who through the might of His gentleness will help each man to gain his heart's desire; let us prepare His way by going out into the world and showing men that for angry words we will return sweet speech, for unkindness we will return compassion, and that what they accomplish by force we shall accomplish more beautifully and more lastingly by the power of Gentleness.

C. JINARAJADASA

The above is a lecture delivered to meetings of the Order of the Star in the East at Genoa and Paris, under the presidency of Mr. J. Krishnamurti, the Head of the Order.

THE CHILDREN AND THE HOUR

To those who are parents the present time in the world's history is one of supreme opportunity and correspondingly grave responsibility. The World-Teacher is about to come again, and He will be attended and followed by thousands of those souls who are specially chosen to be in incarnation at the same time. These souls—beautiful, radiant, showing out some faint likeness of the qualities of our Lord Himself, in compassion, wisdom, strength—are already taking form in our midst, and growing up in these days, which to them too come as a priceless privilege.

Their work is to prepare for and spread the teaching soon to be given to the world, to live it out in their lives and carry it far and wide. The homes into which they are born are also carefully selected, and the

parents into whose hands they are entrusted have merited this favour by their qualities and capacity.

Who can say where these children are? In which families? Or which amongst a family of children are they whose lives may be so precious to others? Our ideas are so often mistaken, our standards false. David was sent for last out of the sons of Jesse. There are last which shall be first, and there are first which shall be last in the days about to come upon us, for "utter true the balance weighs" and earth's poor estimates will count for naught with Him who sees what is the spirit in man.

The quiet sensitive child is often considered timid and morbid, and is sent to school in order that the rougher and noisier companions may make him more like themselves; as if coarse rough earthenware is to be preferred to a delicate piece of china, or a cart-horse to a highly-bred steed. Apparently, however, it succeeds; for the parent, in the ignorant effort to make his child

conform to the pattern of the ordinary child, to stamp out the unusual or unconventional, and place the impress of the world's average upon this Ego of the ages, often finds that the child, who before seemed curious and over-sensitive, has dropped these uncomfortable ways and become as others. In other words the child has built a shell around him and retired within, much choked and hindered in his soul's growth thereby, but finding it inevitable in so dense an environment, which will permit him to live only if he masks his real self, crouches within his shell and distrusts himself.

The parent congratulates himself. He has done his best to produce the ready-made, cut-to-pattern, safely conventional youth or maiden, often at great sacrifice of leisure, health, and higher things, while he slaves to produce the money necessary for this result, not understanding that he himself is God-chosen for this task he has deputed to others, and that he should trust himself in

this high work to which he is called. Love and sympathetic comradeship will effect more than aught else, and make both easy and quick the calling-out of the good and the checking of the undesirable qualities in the child. The joy and beauty, which irradiate a child's life when the unfolding of its good qualities is stimulated by love and spurred by love's "imitative will," are of enormous help in the confidence and courage they simultaneously evoke; whereas the training which aims to produce the average, is apt to make the child (and later on the man) distrust himself, his thoughts, feelings and ways, and so make faith in the God-within and trust in the compassion of the God-without the more difficult.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

To learn to stand alone and trust oneself is a valuable lesson at any time of life; to suffer for a principle or an object of devotion, to brave the jeers and taunts of others and quietly remain unmoved, means strength

to the child or youth: and this experience may come to some with the wearing of the Star, the symbol of a Christ-Herald. The rules of the Order of the Star in the East allow a child to join its membership only with the consent of its parents. Here, again, responsibility is entailed if the parents object, for this is not an ordinary Order, but one into which souls are guided, surely, by Those behind. The Order stands as the Herald of the coming of the World-Teacher; it is a multiple of John the Baptist. The magnitude of the privilege of coming into touch with such an Order and of being part of it is so vast that no wonder we fail to realise what it means and are blind to its supreme opportunity. Last time such knowledge was foretold to the few only; the public knew nothing. This time the "good tidings of great joy which shall be to all people" is announced beforehand to all who have ears to hear, but it is only one here and one there who instantly recognise it as truth, whose intuition responds with joy, singing "Glory

to God in the highest." Among these one finds sometimes a child—one alone perhaps out of a family—who, though quite a tiny creature, gravely and quietly announces his decision to be a Star-wearer, and when told he cannot be admitted (his parents not approving) patiently but with puzzled remonstrance enquires why he may not join, since he really believes He is coming. Another mere babe of some five or six years asked: "Why do you wear that Star?" and on hearing the first few words of answer broke in eagerly—the little face aflame with love and joy: "And I shall see Him coming down like this, like this?" and the baby hand shot up in the air and waved downwards.

How can we refuse the child when he asks to join the Order? He may be a soul far older in growth than we; he may have come to our world at this time to be a helper of the Saviour of the world. "A little child shall lead them" has proved itself true many times to all child-lovers, and we rightly pause ere we check

the approach of those of whom He said "Suffer the little children and forbid them not." This Order is His Order, and He draws to it, we may believe, His lovers whether in child or older body. His own secret sign may be on many of these; we cannot tell; only we know His words: "Whoso shall offend one of these little ones, it were better for him that a mill-stone were hanged about his neck and that he were drowned in the depth of the sea."

Turn now from these special children whom we cannot after all identify, and consider children in general who are living in these times. How can we best help them to see and seize this opportunity, so rarely offered in the world's history, and fire them with the desire to prepare themselves to help in His great work of helping others? To parents again is this unique privilege offered; theirs the chance of co-operating with the purpose of the Logos, and training and sending forth armies of well-prepared recruits to carry forward the new message to

the world. In the case of the stronger, older souls referred to above, home influence and environment, however untoward, can only delay but not prevent their attraction to the Lord they have served before; but to the average child such influence may make just the difference between his seizing or letting pass this opportunity of the ages. While therefore others may venture to put aside the question and wait to accept or reject till the Christ come, the parent from very love of his child must consider it thoughtfully with open and unprejudiced mind, recognising that to hold such an anticipation before the child would be to wield an immensely strong lever towards beauty of life and thought, high aspiration and attainment. The child with his strong imaginative faculty loves to picture to himself what he would do and how he would live were He here, and the many stories of meeting Him in unexpected guise of beggar or S. Christopher's ferry-waif appeal readily to the pure warm hearts of children and make it easy

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for them to watch and alertly prepare till the summons come "Go ye out to meet Him."

Whisper the near Advent to a child, and you need not add, except for your own sake, Blake's words :

I give you the end of a golden string,
Only wind it into a ball,
It will lead you in at heaven's gate,
Built in Jerusalem's wall.

Their intuition tells them that, and we may learn from them, for they often know while yet mere babes much more than we of these high and holy things.

Lest any should doubt the safety of giving rein to the imagination, hear again Blake :

"Imagination is not a state: it is the human existence itself; everything possible to be believed is an image of truth." Also it is written: "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love Him." So that, since we cannot transcend the facts in our highest imagination, why may we not rise to

the joy of this supreme hope, even if in some of us the halting earth-bound reason would fain blind and hold us down?

Suppose it were to prove a mistaken hope, and we and our children pass away and yet He does not come; even so, looking back on this time of expectation, shall we find that aught but good came forth to us and ours from that hope? It could not be. We should see that all life had been ennobled and enriched thereby, for the thought of God had been near and ever-present. It was once asked wherein lay the chief difference between an Adept and the ordinary man; and the reply was that the Adept has a thousand thoughts of higher things for one of material concerns, whereas in the ordinary man the proportion is reversed. Can anything which lifts us nearer to those thousand thoughts be feared? Even if He came not visibly He would come to the inner sanctuaries of those in whom such an attitude of watchfulness became habitual. Again therefore, is not such a hope pure gain in any event?

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Is it not probable that many who now remain outside its joy might find the gates opening to them if they allowed imagination to turn its golden key in the lock?—imagination building a palace which intuition then might vivify, whereas the iron key of reason, though safe and necessary, limits our horizons and binds us in fetters if it alone be used.

Yet this possibility of mistaken hope is an idle supposition, for surely He comes who said: "Lo! I am with you alway even unto the end of the world." He will come out again amongst us, the Desire of all nations, and lead our feet into the way of peace. Blessed are they who look for His appearing, and specially blessed are they who, when entrusted with the guidance of the young, point them to the light.

To be congratulated accordingly are those in charge of schools, colleges, 'homes,' and orphanages, since the influence of the principal or teachers can form each such institute into a reservoir supplying a stream of strong devotion to Him who comes, and an output of

workers ready to serve. Teachers, dreary and weary with drudgery and responsibility, will work with new eagerness in the immense importance this expectation gives to their always important work. These posts, sparkling with opportunity, are not held by chance, and the holders would be wise to work as they never worked before to prepare themselves and their charges so that when the Great Teacher comes and asks: "What of the talent entrusted?" they may receive the true reward of service in promotion to further service, and hear with joy: "Well done, thou good and faithful servant!"

It is said that: "Expectation down here is the reflection of a fact in the higher worlds, and is followed by some great event." This expectation already holds in every quarter of the globe, and is found in many homes. It is, however, natural to man instinctively to combat or challenge a new idea from without, and should he be a religious man and it touch his religion, he often experiences a distinct feeling of shock

or even revulsion. So we find this expectation received in varying ways—in some homes with anger and opposition, being regarded as anti-Christian through fear and jealousy; in others with a shocked and grieved avoidance of the subject, as if thereby we could belittle the Jagat-Guru or risk disloyalty; in others again with ridicule or indifference, or with a judicial questioning and doubt; while in the fortunate few it is received with wonder and a dawning hope, and best of all with joyful acceptance and strenuous preparation.

Children are growing up in all these homes, influenced by their atmosphere. Whatever be our own view, let us at least stand out of their sunshine. Tell them of the expectation; and if to their clear souls it seem as truth, chill not with doubt or miserable suspicion. "He hath hidden it from the wise and prudent and revealed it unto babes."

THE GREAT TESTS

By SUSAN E. GAY

(Concluded from p. 69)

LET us then ponder with deep earnestness on these things. Let us be warned by the past and all its cruelties and blindness, to make no more mistakes! We may no longer close our doors to Heaven's messengers, but we may close our hearts. We may no longer crucify and torture in the outer life, but we may crucify and torture in the inner. The finer the organisation, the wider and more intense the consciousness, the more deadly and evil and cruel is the dart of the unsympathetic, critical and doubting thought. If we now in these days are "weighed in the balances," shall we be found wanting? If we are tested with trials demanding love and self-sacrifice and faithfulness to a great cause, shall we pass

through these tests triumphantly? Depend upon it, the coming of a great Messenger not only tests popular creeds and beliefs, and the thoughts and ways of men, but the inner life of all—the heart of love. Is it strong enough to call another ‘brother’ if assailed by some evil power, or evil report, in which no reality or truth exists? Do we feel as though we could put our arms around him and comfort a sorrowing soul, suffering for the sake of a world still sunk in ignorance and blindness? There are in our world, already born, beings so pure that our plane of thought is unknown to them, long since abandoned for a life arisen to a height such as few human beings realise. Of these Christ said long ago that it were better for a man to have a millstone hanged around his neck and to be drowned in the depths of the sea, than to offend one of these little ones—children of the Father in heaven. The offences must needs come in this dark world, but woe is ever to him who causes the offence.

Look back at His own life and note how fearlessly He received the weeping woman who anointed His weary feet with her precious ointment, drawn to love the Lord because of His beautiful pure Spirit.

To the strict Jew all this was a scandal, like the plucking of corn on the Sabbath day, the eating with unwashed hands, and the conversing with such as the woman of Samaria, one similar to her of the ointment—and all of them accounted sinners.

But to the Teacher who proclaimed that true purity dwelt in the pure heart, the everlasting gospel was revealed that the heart even of a sinner may more easily reach and recognise the divine, than the cold pride of the self-righteous who counts it a glad thing that he is not like other men and repudiates his brethren.

In the great old allegory of John Bunyan, fearlessness is taught as part of the necessity of the higher life. There came in Christian's history a time when he perceived that before he could enter the Pilgrim's Rest, he must

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climb a steep hill called 'Difficulty'. He began to ascend, saying :

The Hill, though high I' covet to ascend,
The difficulty will not me offend ;
For I perceive the Way to Life lies here ;
Come, pluck up heart, let's neither faint nor fear !
Better, though difficult, the right way to go,
Than wrong, though easy, where the end is woe.

While so doing, he was met by Timorous and Mistrust, who saw two lions in the way, and declared these would presently pull them to pieces. Christian, however, though afraid, went onwards, though he halted when he came near the porter's lodge. The porter, however, cried to him —“Is thy strength so small? Fear not the lions, for they are chained, and are placed there for trial of faith where it is, and for discovery of those that have none. Keep in the midst of the path, and no hurt shall come unto thee.” So on went Christian, trembling for fear of the lions; but, taking good heed to the directions of the porter, he heard them roar, but they did him no harm. And presently he arrived

at, and was received into, the Pilgrim's Rest by Discretion and other helpful damsels, and took his rest in a chamber called 'Peace'.

Is not this a beautiful little picture of needless fears, and the outcome for a faithful and enduring soul?

Let us remember that the Coming Messenger is not made known in the first instance to the dignitaries of the Churches, though they are free to welcome Him if they will; that He has not chosen the voice of a man to proclaim His approach, but the voice of a woman. Why? To demonstrate the grand old words: "In Christ Jesus there is neither male nor female." On the higher plane of life no outer and temporary distinctions exist. That human being is called who is ready, who is prepared, who understands, and who can best proclaim the beautiful message of that coming. The universal Church of the future, born out of brotherhood, born of the Spirit, will receive women among its teachers and its

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priests. If from them the people can receive light, and learn, to them also must be given the opportunity to teach. True consecration is born out of self-sacrifice, love of humanity, service for it, and the ability and sympathy which arise from wide experience and great seership. He or she who possesses these, who is linked with the higher worlds, who has perceived the holy vision, and realises the glory of the Perfect Life, can surely best point out the pathway to those who are asking for fresh light on the past and new hope for the future. Let none wonder, then, that the great prophecy has been spoken by an illumined woman, rather than by a high priest of the orthodox Church.

Happily, we may not face such severe tests as those of which we read in the great drama of the past. What an eternal lesson is there in that simply told story, clothed in immortal words! The disciples of the Lord were told that a great trial of their faith was at hand, and felt the sorrowful

shadow of it. As the hour approached, they declared they were ready even to die with their beloved Master. Peter, especially, affirmed that never would he be 'offended'. The answer came to him from that clear-seeing Teacher: "Before the cock crew, thou shalt deny me thrice." Still Peter followed his loved Friend to the painful place of trial, but *afar off*. He felt he could not entirely desert Him. But when he found *himself* involved, and that it was said of *him*: "This man also was with Jesus, the Nazarene"—then courage and fidelity alike failed, and he denied it with an oath, and declared: "I know not the man." Three times he uttered, as foretold, this sad denial, and after the third time the cock crew, and Peter, as he heard it, was stricken with remorse, and "went out and wept bitterly."

Forever this most human drama speaks to us with an awakening power. Forever it shows us that the grandest work, accomplished by the most divine of men, when

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confronted with blindness and ignorance, is open to the attacks of the powers of darkness. Forever are we asked to learn just this—to hold to the Truth and the Truth-speaker, when once we know both as such, no matter what the sacrifice or what the danger from the world's point of view. If we follow the footsteps of the Christ, we must be on His side wholly, children of the light, unconscious even of any darkness, so strongly will that light have penetrated our souls. For none of us may it be again at any time recorded that we cast away the spirit of love that binds us to the Divine, that which gave us light and healing, and that we, like Peter, were fain to go forth and weep bitterly.

Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt Him nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

S. E. GAY

VOTIVE OFFERING

Love! if I give Thee joy and song,
And fleeting happy thought;
All the sweet gifts which for so long
Thyself to me hast brought;
If, of these roses, I entwine
A festal crown for Thee,
I give Thee only what is Thine,
And nought which is of me.

But if I give Thee of my heart
The patience and the strength,
The will to tread, contained, apart,
Of grief the bitter length;
Ah! my undying faithfulness
A crown indeed shall be,
Such as Thou shouldest wear! No less
Could I dare offer Thee.

CLARA M. CODD

HOW THE WORK PROGRESSES

WE are unfortunately unable to present to our readers any comprehensive report of the work of the Order in the world, owing to the fact that our General Secretary is in process of transferring his office from India to England, and the reports from various Sections, which have no doubt been sent to him as usual, are probably travelling after him across the ocean, but have at any rate not reached us at Adyar. All communications for Professor E. A. Wodehouse should for the present be addressed to 19, Tavistock Square, London, W. C. The business of the Order has increased so largely that it is found necessary to organise it on an entirely different scale, and the transference of its offices from Benares to London is only part of the new scheme. THE HERALD OF THE STAR will appear once more in October in its present form in order to complete this volume, but next year it will probably be considerably enlarged; it will be issued monthly instead of quarterly, and will be published in London under the direct supervision of the Head of the Order.

We are requested by Mr. G. S. Arundale, late Principal of the Central Hindu College, to announce that he has resigned that position in order to devote himself entirely to his official duties as Private Secretary to the Head of the Order, and that consequently all communications intended for him should be addressed to 82, Drayton Gardens, London, S. W.

The National Representative for India reports that both the Organising Secretaries, Rai Iqbal Narain Gurtu at Benares and Don Fabrizio Ruspoli at Adyar, have had to give up the work—the former, because of his election as General Secretary of the Indian Section of the Theosophical Society at the last Convention—the latter, because he had left India for Italy. Their places have been taken by Professor C. S. Trilokekar at Benares and Major C. L. Peacocke at Adyar. Rai Iqbal Narain Gurtu has very kindly allowed the use of a Section of *Theosophy in India* for the purposes of the Order. Dr. V. S. Trilokekar, the Provincial Secretary of the Order in Bombay, has started various groups in that city, for lecturing work, the writing of articles, and the study of literature connected with the Order.

Mr. B. Shiva Rao reports from the Benares Centre that 102 members have joined the Order since January 1st, 1913, bringing up the total number for North India to 1,260.

Major C. L. Peacocke reports from the Adyar Centre that forty-two members have joined the Order since January 1st, 1913, making the number of our members in South India 742.

The following Provincial Secretaries have been appointed by the National Representative :

For the *Tamil* Districts :—A. Rangaswami Aiyar, Esq., Government Pleader, Madura.

For the *Mysore* District :—A. Venkatesiah, Esq., Asst. Master, Maharajah's College, Mysore.

For the *Telugu* Districts :—C. Ramayya, Esq., Theosophical quarters, Adyar, Madras.

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By J. KRISHNAMURTI

Every member of the Order of the Star in the East should possess a copy of this 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."

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