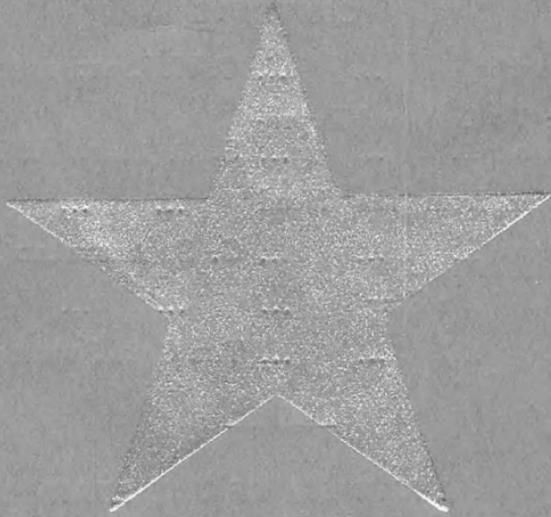


*Edith Wherkin*

**THE**

# **HERALD OF THE STAR**



**Edited by J. KRISHNAMURTI**

**THEOSOPHICAL PUBLISHING HOUSE**

**Adyar, Madras, India**

**OCTOBER 1913**

# THE HERALD OF THE STAR

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11th OCTOBER, 1913

	CONTENTS	PAGE
Adolescentia	... .. C. W. LEADBEATER...	121
Notice: To National Representatives...	... .. G. S. ARUNDALE ...	123
A Letter from the Head	... ..	129
Prospectus ... ..	... .. G. S. ARUNDALE ...	133
Servants of the Star	... ..	141
Notes	... .. THE GEN. SECRETARY	146

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## THE HERALD OF THE STAR

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SOLE AGENTS IN INDIA

THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS, INDIA

THE  
**HERALD OF THE STAR**

Official Organ of The Order of the Star in the East

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VOL. II

11TH OCTOBER, 1913

No. 4

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ADOLESCENTIA

THIS is the eighth quarterly number of *The Herald of the Star*; but though it is only two years old, it is already adolescent, for with the new year it is to blossom forth into an illustrated monthly of sixty-four quarto pages. On p. 140 will be found the prospectus which the Head of our Order has put forth, and in that full particulars of the change are given. Mrs. Besant is writing for the enlarged magazine a remarkably fine series of twelve articles on "The Ideals of the Future," and our readers may be sure that the rest of us also will do

all that we can. I learn from private correspondence that the Head has decided to have the magazine printed at Mr. Bibby's press at Liverpool, because its owner pays better than the usual wages, and endeavours to conduct his business on lines compatible with Theosophical principles. Also (may we say as a consequence?) he turns out only the best work.

This final number of the small-sized *Herald* is a curious one, for it is almost entirely composed of announcements for the future. I should like to draw special attention to the pronouncement by our Head which follows this, and also to the new League of the Servants of the Star. Many of us have dearly loved our *Herald* in its baby stage, yet we cannot but rejoice that it has grown so rapidly. May all blessing and prosperity follow it in its new departure, and may it be ever more and more a channel for the Power from on high!

C. W. LEADBEATER

## NOTICE

### *To National Representatives*

DEAR FRIENDS,

I am desired by the Head of the Order to request you to give publicity to the following points, with regard to which misunderstanding has sometimes arisen:

(1) It should be clearly understood that admission to the Purple Grade of the Order is made solely through the Head himself. Certain special considerations determine membership, and it is useless to apply for admission.

The badge of this grade is purple ribbon worn with the star of the Order, and a gold or silver triangle, containing within it a rising sun, according to rank in the grade.

(2) Gold stars are worn only by the Head, by the Protector, by the Private Secretary to the Head, by the General Secretary

of the Order and by the National Representatives. All other members of the Order wear a silver star, whatever their position.

(3) The Service Corps is organised by the National Representatives in their respective countries whenever they deem expedient, and admission to its ranks depends upon each National Representative, who decides according to principles communicated to him by the Head. The badge of this division of the Order is blue ribbon of the special colour authorised by the Head, and a winged star of special design.

(4) General members of the Order, whatever their position, wear the blue ribbon and a silver star.

(5) The body known as "The Group," established by myself in Benares, India, in 1909, and having yellow as its distinctive colour, worn sometimes as a shawl, has no connection whatever with the Order of the Star.

(6) The Head desires it to be understood that, while he has no objection to the use of ceremonial in connection with meetings

of the Order, such ceremonial should first be submitted to him for approval before adoption, and great care should be taken that members who do not desire ritual have full freedom in this respect. Thus, if some members of a branch desire ritual, while others do not, it would be better to form two branches rather than to force either party to adopt methods unsuitable to its temperament. The central idea of the Order is the coming of a Great World-Teacher, and each member must have complete latitude as to the way in which he tries to reach Him. The Head looks to each National Representative to see that all temperaments are, as far as possible, provided with channels appropriate to their needs, and that no individual temperament is allowed to impose itself upon those which differ from it.

(7) It is also to be noted that the Order, as such, does not indicate who the Supreme Teacher is for whose advent it has been founded. "We believe in the coming of a Great World-Teacher," and no member of

the Order has any authority to associate any special name with the World-Teacher, although he is, of course, at liberty as a private individual to make any statement he pleases as regards his own personal belief. No member, for example, should state that the *Order* looks for the coming of the Christ, or of the Lord Maitreya, but he may express his own belief as a private individual. The tenets of the Order are contained in its five declared principles and to these alone must every member subscribe.

(8) The Head does not recommend the holding of joint meetings of the Order of the Star in the East and the Theosophical Society, as is (he understands) sometimes the practice. The Order of the Star in the East is entirely distinct from the Theosophical Society, and it would be detrimental to the interests of either body to regard as identical the objects for which each exists. Many members of the Order of the Star in the East are not members of the Theosophical Society, while many Theosophists

## NOTICE

are not members of the Order of the Star in the East, and it is most undesirable to hinder the special work of each movement by introducing into it principles and ideals with which it has no concern. The Head, therefore, desires that the meetings of the Order of the Star in the East be entirely separated from those of the Theosophical Society, so that those who are members of one but not of both bodies, may not feel that they cannot be members of one without involving themselves in the acceptance of, or at least association with, the principles of the other.

(9) The Order of the Round Table has no official connection with the Order of the Star in the East, but is in friendly relation with it, inasmuch as the objects of each are largely similar.

(10) In a recent number of *The Herald of the Star* mention was officially made of the significance of the full moon of Chaitra in connection with the Order. The reason why the Head recommended suitable observance

THE HERALD OF THE STAR

of the day is that the whole Order was drawn nearer to the Supreme Teacher on the full moon of Chaitra, 1912. No further explanation can at present be given publicly.

(11) Members of the Order should clearly understand that all work in spreading the ideals of the Order in any particular country rests with its National Representative, who is the special delegate of the Head himself. The Head would be glad if any who wish to work for the Order would consult the National Representative both as to the lines of work to be undertaken and as to the places to be visited.

The Head instructs me to draw your special attention to the approaching enlargement of *The Herald of the Star*, the official organ of the Order, a prospectus of which will be found below. The Head desires me, in conclusion, to ask you to convey to the members of the Order within your jurisdiction his warmest greetings and best wishes.

GEORGE S. ARUNDALE

## A LETTER FROM THE HEAD

*to the Members of the Order of the Star in  
America*

FRIENDS,

I have decided—and the Protector of the Order warmly approves—that one of the most far-reaching methods of proclaiming the coming of the Supreme Teacher is by means of a monthly journal.

We must prepare the way first of all by our lives, and next, we must speak to people of Him. But there are millions whom we cannot meet, and to them must the message go in the way most appropriate to the century in which we live.

It is because the most appropriate method is that of a periodical that I have decided to enlarge *The Herald of the Star* and make it an international monthly magazine. I want each member in America to make

THE HERALD OF THE STAR

it a part of his work for the Lord's Coming to bring the knowledge of the new *Herald* to as many people as possible. The first number of the new series will be issued next January, and I shall do my best to make it thoroughly representative—worthy of the Lord for whom we are preparing the way.

I ask you to pay special attention to the prospectus regarding the policy of the new *Herald of the Star* which my private secretary, Mr. G. S. Arundale, has prepared under my direction. I hope you will endeavour to help me along the lines therein indicated.

Apart from the above, I desire to express in a special manner my appreciation of my good friend Mr. Irving S. Cooper for his devotion to the cause of the Order. Mr. Cooper's selfless dedication is well-known to me, and I expect for him the true reward of service—larger opportunities to serve. I also wish to thank Miss Marjorie Tuttle, and through her all her co-workers,

A LETTER FROM THE HEAD

for their services to the Order. That the work is so well organised in America is due to her and to her colleagues, and I look forward to more work being done in the coming year.

Friends, you in America are a young nation with a great future. Perhaps more than any other nation you may be expected to profit from the help the Supreme Teacher has to give, so that your civilisation may be firmly built on the basis of love. Work, then, for this Coming, heart and soul, for yours is now a privilege that comes rarely to men.

May the Blessing of the Master of Masters be with you and guide you.

J. KRISHNAMURTI

## PROSPECTUS

THE Head of the Order of the Star in the East desires me to inform you of the special effort he has decided to make to establish *The Herald of the Star* on a more suitable basis than has hitherto been possible.

He considers that the greatness of the occasion demands that the magazine should be given every opportunity of acting as a messenger wherever it goes of the coming of the Supreme World-Teacher, and he desires that no expense or trouble should be spared to make it worthy of the cause it represents. Arrangements have accordingly been made to enlarge both the size and the number of pages, and from January, 1914, to publish the magazine in England. *The Herald* will be issued monthly—on the 11th—and will be illustrated, while special care will be taken to secure suitable literary contributions from the best authorities.

## PROSPECTUS

The Head wishes to draw your attention to the fact that the Order of the Star in the East has the duty of examining all the great world-problems in the light of its knowledge of the future and of the general lines of the teaching which the World-Teacher may be expected to deliver to the world when He comes. Preparation for His coming largely consists, therefore, in understanding the various forces at present working in the world and in endeavouring to use the intuition to determine how best to guide them in the direction in which the Elder Brethren desire the world to grow.

*The Herald of the Star* will thus place before itself the task of dealing with all kinds of topics from the point of view of the readjustment which the Lord's coming will bring about. For example :

(a) The new principles which must govern the ideals of citizenship and the relations of the various races and countries with one another.

(b) The relations which must be established between the various religions of the world.

(c) The special methods which those who believe in the near coming of a great World-Teacher may be able to use in connection with the many pressing social problems confronting us in all countries and in all departments of human activity: the relations between the various classes of the community, the position of the poor, of the so-called criminal, the problems of employment, of healthy amusement, of sanitation, etc.

(d) Our relations with other kingdoms of nature and to other evolutions, such as the Deva evolution. Many members of the Order of the Star believe that the World-Teacher is the inspirer of the lower kingdoms of nature as well as of humanity, and that there are other evolutions—evolving side by side with us, though unseen by most—whose progress and growth He also guides. *The Herald of the Star* will, from time to time, publish special articles dealing with these subjects in a novel and striking way.

Inasmuch as the Lord's message is essentially a message of Love, *The Herald of the Star*

## PROSPECTUS

will seek to establish the principle that Love must become practical and operative under all conditions of life, and will endeavour to apply the tonic of love to the diseases of modern civilisation, pointing out the diseases and showing the road of love to health. The magazine is the messenger of all earnest attempts to solve the problem of human ignorance and consequent unhappiness, and will, therefore, welcome any suitable descriptions—from whatever point of view and in the spirit of any faith—of attempts or means to cure such ignorance, so that from the various parts of the world news may come of the great forward movement in the direction of the alleviation of suffering. For every honest effort to cure or to readjust is a step which the world is taking on the path to meet the Lord.

We shall make a special feature of the principles of education on the basis that all knowledge must be a link between the higher life of the spirit and the lower vehicles of man. Education must not only intensify in the

child the knowledge of its own divinity, but must act as a means whereby the child shall learn through love to show to others that they too are God's children whom He loves and guides. Education will thus be treated from the standpoint of its being the means to bring out the power to use, in the service of others, the faculties we possess, and *The Herald* will, therefore, lay stress on the principles indicated in *Education as Service*—elaborating and applying the axioms therein laid down to individual circumstances.

*The Herald of the Star* will also deal with such topics as: the future of the party system, national characteristics, descriptions of people and places of special interest to members of the Order, art, literature and science from the point of view of their future, the drama as a road to the knowledge of the great forces guiding the world, problems of the younger races, our relations to animals and plants, the burden of the elder brother, the place and future of music, modern business and the spiritual life, etc.

## PROSPECTUS

In addition, *The Herald of the Star* will contain a special quarterly illustrated supplement recording the progress of the Order throughout the world, compiled from periodical reports sent in by National Representatives.

The plan for the new *Herald of the Star* is thus ambitious, and the Head has not decided upon the venture without carefully considering the question of cost and the probability of a large sale. As regards the former, it is evident that a considerable preliminary outlay is inevitable, and an initial expenditure of about £5,000 will probably be required.

That his scheme is, however, appreciated is shown from the fact that already £300 per year for five years has been subscribed by two generous donors in England, one of whom is not even a member of the Order. An Indian gentleman (Mr. V. Balakrishna Pillai) has already kindly given £11, the National Representative for England has given £50, and smaller sums are being received. The Head earnestly hopes that you will do all in your

power to help in securing the capital necessary to ensure the continuance of the magazine while it has still to win its way. Whether your country is English-speaking or not, the new *Herald* in its more attractive form will become a powerful force, not only in spreading the principles of the Order, but in gradually becoming recognised as a great channel through which may be spread new methods of dealing with the world's problems. Mrs. Annie Besant, Mr. C. W. Leadbeater, Mr. C. Jinarajadasa and other well-known writers have agreed to contribute regularly, and *The Herald* will be in a special position to secure authoritative views from those who are really able to understand the requirements of the times, and thus, by means of translations when necessary, members and others interested throughout the world will keep in touch with the manner in which the leaders of our movement, and of all kindred organisations, are endeavouring to prepare the way for the Lord's Coming.

## PROSPECTUS

National Representatives of the Order throughout the world are cordially invited to co-operate with the Head by forwarding to him the names of likely contributors within their jurisdiction whose expert knowledge on some department of human activity qualifies them to speak with weight concerning such reforms as are necessary for human betterment.

The Head fully recognises that he is calling upon the various national organisations for financial assistance at a time when each country needs all its resources for propaganda work within its own limits, but he is confident that the influence of the new *Herald of the Star* will be felt throughout the world and that a contribution towards the funds immediately required will be a very real investment calculated to bring an ample return in the immensely wider acquaintance with the great truths for which our Order stands, which the world will gain.

The Head therefore asks each National Representative to open a special fund and

THE HERALD OF THE STAR

from time to time to transmit to him at 82, Drayton Gardens, London, S. W., the contributions received. Cheques may be made payable to "The Herald of the Star" account with the London, County and Westminster Bank, Marylebone Branch. The matter is urgent, inasmuch as preparations must be begun months before the first number of the enlarged *Herald* will be issued (January 11th), and the Head desires to ascertain the extent to which he is likely to receive support.

Subscriptions to the Magazine should be sent to the Business Manager, Herald of the Star, 19, Tavistock Square, London, W. C. The subscription will be 6s. per year (\$1.50, 7fr.50c., or Rs. 4-8) post free, and single copies will cost 6d., 15c., 75 centimes, or As. 8.

GEORGE S. ARUNDALE

## SERVANTS OF THE STAR

*An organisation of young people eager to share their happiness with those less fortunate.*

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- Division 1. Those who are members of the Order of the Star in the East.
- Division 2. Those who have no belief one way or the other as to the Coming of a Great Teacher.
- 

- Membership* No one over 21 years of age may become a member, but the youngest child willing to help may join.  
Very young people must have their parents' consent.
- Subscription* None.
- Rules* None.
- Work* Get into touch with your local secretary and see what can be done.
- 

Further information as to this movement will be given in the January number of our magazine; in the meantime any who desire information are requested to apply to

*The General Secretary:*

MISS BARBARA LUTYENS  
29, Bloomsbury Square,  
London, W. C.

## SERVANTS OF THE STAR

THE Servants of the Star movement has been brought into existence to enable specially the younger members of the Order of the Star in the East to engage in more definite work of the special kind suitable to their ages and powers. It has been started with two definite objects, each of which will be undertaken from the standpoint of the capacities of young people:

1. To help to prepare the Way for the Coming of the Lord;
2. To show through social service among the people that the knowledge of His Coming gives them a special power of usefulness in ordinary life.

Each of these objects, of course, belongs as much to the Order of the Star in the East as to the Servants of the Star, but each will be worked out from the point of view of the young.

There will be no rules, because members must be left free to work as best they can, feeling that they are given the utmost freedom in their endeavour to express the new life that lives in them. It is considered that the two objects above stated are sufficiently unifying to render special rules unnecessary. There will be no subscription, because from the very spirit of the organisation each member will obviously give all he can either to the central fund or in connection with local needs.

The Servants of the Star will make a special point of endeavouring to emphasise the hierarchical spirit in life—too little understood in modern times.

## SERVANTS OF THE STAR

If we are looking for the near Coming of a great World-Teacher, His messengers and heralds must first be recognised and accepted if He also is to be known, for the lesser precedes the greater, and the eyes must grow accustomed to the lesser brilliance of the dawn before they shall be able to look undimmed upon the dazzling radiance of the Sun. To this end will be sought the co-operation of sympathetic elders, and specially of spiritual elders.

The first object of the Servants of the Star will be accomplished by means of: 1. The distribution of hand-bills at meetings. 2. Periodical assistance in the office work of the Star. 3. Sale and distribution of leaflets, books, etc. 4. Attendance at classes in which the art of speaking and writing will be studied. 5. The study of the best means to adopt to prepare for His Coming. Other suggestions will no doubt be taken up as the work becomes more fully organised.

The second object has been separated from the first (although in reality from the point of view of members of the Star it is part of it) to meet the possible joining of those young people who are not prepared to join the Order of the Star in the East either because (a) their parents object, (b) they do not as yet believe in the Coming, (c) they do not desire as yet actively to associate themselves with the Order. It is, of course, presumed that they are sympathetic and willing to work with the Order of the Star members of the Servants of the Star. Such members take no part, unless they expressly wish, in Order of the Star in the East propaganda, but join in the various activities undertaken in connection with the social service.

Members are expected to form themselves into groups convenient for collective working, appointing local secretaries and holding occasional meetings to

## THE HERALD OF THE STAR

report progress, to decide upon new lines of work, or for any other specially useful purpose.

As regards the general work of the Servants of the Star the following lines of activity may perhaps be suggested :

1. Propaganda among other young people's movements. (Object 1.)

(a) By joining them.

(b) By finding out whether they have magazines, and if so whether articles by elder members of the Order of the Star in the East would be welcomed ; and whether they hold meetings, and if so whether an address on the Order of the Star in the East would be welcomed. A list of such movements with openings for the Order of the Star in the East should be kept on record.

2. Work among the poor, in hospitals, etc. (Objects 1 and 2.) Here it would probably be best for those who are not Star members to co-operate with existing organisations ; but members of the Order of the Star should consider how much the knowledge of His Coming might mean to those who are suffering and miserable, and how much their own bright lives might do where an elder might fail.

3. The organisation of treats, Christmas trees, etc., for poorer children. (Objects 1 and 2.) The Fresh Air Fund in England or 'Life's Fresh Air Fund' of New York, should be studied in connection with this. Star members might make useful little presents of Star calendars, book-marks, leaflets, to the children thus entertained. Parties might also be taken to exhibitions and places in which instruction can be combined with amusement.

## SERVANTS OF THE STAR

Some of us feel that there is special need for organisation and workers just now, for we know of the Coming of the Great World-Teacher in the near future, and our own lives and the lives of others must be made braver for His service. We feel that the note of His Coming must be sounded as clearly in the ears of the young as it is already being sounded through the Order of the Star in the East among older people. We do not ask young people to believe in His Coming—belief comes from within; but the young among us, already members of the Order of the Star in the East, happy that they will be in their prime when He is in our midst, are eager to share their happiness with others by trying to help them to see that life is brighter and more inspiring than they have hitherto found.

The knowledge of the Lord is the service of His people, and Servants of the Star are content to try to show that their knowledge is well founded because the little corner of the world in which each lives is cleaner and better for his presence. While Servants of the Star will, therefore, endeavour to spread the news of the Coming of a World-Teacher whenever they feel the message may be welcome, their principal care will be to bring down their own knowledge into their own daily lives, and thus into the lives of others who may need their help.

That is why we call our organisation Servants of the Star, for the Star is the sign of man's divinity; and the promise of its complete unfolding in each striving soul, however lowly, is the great fact behind all nature and the root of all evolution.

Every one will be on the watch for a service—however insignificant—to the Star, and, having done his best, will invoke upon it the blessing of the Star to complete that which his ignorance may fail to achieve.

GEORGE S. ARUNDALE

## NOTES

By THE GENERAL SECRETARY

IN order that the notice from the Head with which this issue commences may have the publicity which it deserves, it would be well if National Officers were not only to reproduce it in their Sectional organs (if any) but reprint it also as a leaflet and place it among the papers to be given to each new member on admission to the Order.

\* \* \* \* \*

The impending reorganisation of *The Herald of the Star*, referred to in the Private Secretary's letter, has necessitated the holding over of the report of activities in the various Sections which appears usually under the heading "How the Work Progresses." In the January number of next year, however, which will be the first issue of the *Herald* under the new conditions, it is hoped to include a full history of the Order from its inauguration up to the present date. If possible, this history will be embellished with illustrations, and, with that end in view, postcards have been sent out to the National Representatives, asking them for anything which they can supply in the way of photographs of any of the following subjects: (i) themselves and principal Officers, (ii) a small representative group of members of the Order in their country, (iii) Lodge buildings or places of meeting, (iv) young members of the Order, children, (v) the Sectional Magazine, if they have one. We hope that some good photographs will be forthcoming in response to this request, as they not only add greatly to the

## NOTES

interest but serve also, in a living way, to introduce members of our singularly scattered and variegated Order to each other.

\* \* \* \* \*

As the instructions to write round for photographs reached us only in the first week of August, not much time was left. The material for the January number of *The Herald* having, for various reasons, to be in the printers' hands by the middle of September, we did not therefore think it worth while to write to some of the more distant Sections, such as India, Java, Australia and New Zealand, seeing that a reply could not have reached us in time. But we should like now to take the opportunity of announcing, for the information of members of the Order everywhere, that there is likely, from now onwards, to be a standing demand for photographs of an interesting nature, since anything of this kind is certain to be useful for *The Herald* in its reincarnation as an illustrated Magazine. Members must use their judgment, of course, as to what constitutes a photograph of interest; and they must also see that the photographs which they send are (a) reproducible, in the technical printing sense, and (b) not debarred by copyright or other restriction. Photographs should in every case be accompanied by brief descriptive comments, and the simplest way of sending them will be through the National Representatives of the Sections, who will either include them in their regular Reports to this Office or send them direct to the Private Secretary to the Head, G. S. Arundale, Esq., 82 Drayton Gardens, London, S. W.

\* \* \* \* \*

The General Secretary's Office has now been transferred to England, and all communications for him should be addressed to 19 Tavistock Square, London, W. C.

\* \* \* \* \*

## THE HERALD OF THE STAR

We have to acknowledge a kindly and welcome gift of £3 for the general work of the Order from the National Representative for the United States of America, Miss Marjorie Tuttle. The word "welcome" is used here in its full significance, since apart from two or three small donations received some time ago, when it was located in India, the General Secretary's Office has no funds and is, in fact, the Cinderella of the Order. While in India, it was helped out by the generosity of the Indian Section of the Order, the small donations alluded to (one, we think, of £5, the other two of less) being the only assistance which it received from outside. So that a present of £3 comes with all the glad surprise of sudden opulence. It is true that the expenses of this particular department of the work are not at present great, since no printing operations on a large scale have been embarked upon as yet. But as the work develops all round, and particularly as more frequent communications have to be addressed to the various National Officers, there is sure to be a good deal more expense; and when that time comes we shall make bold to appeal for funds. At present *The Herald of the Star* is the one object upon which all help should be concentrated and towards which all spare pocket-money should go.

\* \* \* \* \*

Some time ago the experiment was tried of employing a professional press-cutting agency to supply this Office with matter relevant to the Order and its work, appearing in current periodical literature. The experiment has not proved altogether a success, the cuttings sent being, for the most part, either many times duplicated reports of our own occasional Star lectures or selections from Adventist publications of a familiar type. It is well, of course, that we should, within reasonable limits, be kept in touch with Adventist

## NOTES

literature; but one hardly needs a press-cutting agency for this, since one can always, if necessary, subscribe to the magazines themselves.

What is wanted, rather, is to keep ourselves in intelligent and vigilant contact with that great and living movement in the thought and civilisation of our times, of which the Order of the Star (or any other special body of the kind) is but a fragment—albeit a fragment that has become self-conscious and articulate. That is the real world-movement, which is silently yet potently shaping the conditions of to-morrow, as no merely human organisation could do, and is, in the most far-reaching sense, preparing the way for the coming of the World-Teacher. Our own work in the Order falls within that mightier work—it is, as it were, a special department devoted to special ends—and, as such, it can only be wisely and effectively done by keeping ourselves in intimate touch with what is going on in the world about us, and so learning to realise more and more clearly our place in the larger scheme, and the relation of our own particular task to the great process of transmutation and preparation which is at work all over the civilised world to-day. It is important for us to know at what points the ideals of the future are even now beginning to break through; how far the world is, apparently of its own accord, getting into line for the events which are to come; and how far (not through texts and quotations, but through a profounder comprehension of the movement of the age) the more intuitive minds of the time are beginning to sense something of the great reality.

\* \* \* \* \*

It is, in other words, the process of unconscious preparation with which we require particularly to be kept in touch; and this, we have come to the

## THE HERALD OF THE STAR

conclusion, is a task which cannot be adequately achieved by any press-cutting or information agency of the ordinary type. Only those, we feel, can do it properly who know something of that part of the great preparation which has become conscious, and who have thus the key to what is going on outside—persons who understand the ideals of a movement like ours from within, and who can therefore catch something of the profounder meaning of the drama which is now being played out on the stage of the world. For only such persons will really know what to look for, in the way of salient and significant news, and will have the intuitive feeling for the relative values of events which is so necessary.

Moreover, we require information of this kind from all over the world; and no press-cutting agency is, we believe, sufficiently argus-eyed for this.

\* \* \* \* \*

The thing can, in a word, be done only by members of our Order themselves; and, as it is a very important piece of work, we appeal to them to do all they can to help in the matter. Particularly now that the Herald is entering on a more spacious phase of its existence, is it necessary that there should be a really living contact between the Order and the general life of our times; and members all over the world have to see to it that no piece of news of any kind, no passage in a book, no utterance of any public man, which is strikingly indicative of the way in which things are moving now-a-days, or is likely to be full of significance, for any reason, for members of our Order, should be allowed (as in so many cases it is now) to fall into oblivion merely for lack of someone to cut it out or copy it and send it on to the right quarter. Let the really zealous member, therefore, from this time onward, keep a subconscious

## NOTES

or subliminal detective in some niche at the back of his brain, ready to pounce out upon any passage, in whatever he may be reading, suitable for extracting for Order purposes. And let not his activity end with this, but let him get up himself and procure scissors or pen as the case may be, and carry the thing through to its conclusion: not thinking (as he will be tempted to do) that, just because the passage is so striking, somebody else is sure to see it and extract it; for it is ten chances to one that that somebody else is thinking precisely the same thing!

\* \* \* \* \*

Some idea of the diversity of subjects upon which information is desired may be gathered from perusing the following letter, which has been sent by order of the Head of the Order to the various National Representatives:

"You will be aware from the prospectus which has been sent you in connection with the enlargement of *The Herald of the Star* that it is the desire of our Head to collect material illustrating the origin and progress of all earnest reform movements throughout the world, whether actually connected with the Order or not. He desires that members of the Order of the Star in the East should not confine themselves to devotional meetings and to the study of Star and Theosophical literature, but should also familiarise themselves with modern effort to solve the problems of modern life.

"To meet the needs of the masses of the people among whom he lives, a member of our Order must be well acquainted with the history of his country, with its political condition described impartially, with the social conditions and the lines along which efforts are being made to find solutions of its

## THE HERALD OF THE STAR

principal problems through ordinary channels. In addition he must endeavour to acquaint himself with the fundamental principles of faiths other than his own, set forth by those who really know how to present them. In this way members of our Order will be able to speak and write intelligently on the problems of modern life as seen by the ordinary thinker of his time—statesman, philosopher, reformer, religionist, and will thus not only be in a position to know in what direction reform is actually taking place but will also, through his deeper intuition, (already trustworthy as to the Coming of a Great World-Teacher) be able to sense and express the probable lines along which the real solution lies. (See Mrs. Besant's *The Changing World*.)

“In order to assist members, especially those belonging to other countries, in selecting the best literature on the various problems with which the world is face to face, I write to ask you to be good enough to select very carefully, with such outside expert assistance as you may be able to command, the most authoritative and accepted pronouncements in the shape of reports, textbooks, or pamphlets, on the following subjects, adding books on any subject with which your country is vitally concerned other than those already mentioned, giving the name, the publisher and the price of each book, and mentioning into what languages (if any) it has been translated.

1. The most impartial general history of your country in compact form.
2. An impartial history of your country's religious growth—either in periods or as a whole. (The higher criticism.)
3. The history of education in your country.

## NOTES

(a) Its present condition.

(b) Its needs and its future.

4. The most impartial statement as to the political condition of your country, with the leading principles of the great parties in the state. What measures of political reform are urgent in the opinion of your best statesmen, and along what lines?

5. The condition of the Peace Movement in your country. Find out from Peace Societies the state of public feeling on disarmament and international arbitration, and send explanatory pamphlets.

6. The problem of poverty and how your country, (a) through State action, (b) through individual or collective effort, is facing it.

7. Books on the progress made in science and medicine in your country from the standpoint of the larger consciousness, hypnotism, psychical research, etc., as far as officially recognised. Send in literature along the lines of *Occult Chemistry*, by Mrs. Besant and Mr. Leadbeater, and books on the most modern aspects of psychology and ethics.

8. The names of painters and their pictures, musicians and their music, authors and their literature, dramatists and their dramas, who best interpret the new spirit dawning on the world.

9. Works on social conditions:

(a) Your best book on liberty.

(b) Any book written by a well-known thinker in which the hierarchical spirit in evolution is insisted on.

(c) The condition and treatment of the criminal, and the nature of the progress towards reform.

(d) The progress of the spirit of co-operation and of profit-sharing among the working classes, of

## THE HERALD OF THE STAR

the relations between employers and employed. The higher socialism. Woman's labour.

(e) The political and social condition of women and the laws affecting the position of women towards their children.

(f) The problems of drink, thrift and poverty.

(g) Movements in favour of providing more healthy amusements for the people than they at present enjoy.

(h) Reform movements as to food, hygiene, etc.

10. What is being done in your country to educate the children (a) to a sense of their responsibilities as citizens of the nation, (b) in the appreciation of the points of greatness in other nations?

"I shall be very glad if you can send me copies of any of the works you mention in your report, so that the Head may add them to his International Reference Library, established in London, dealing with subjects of interest to members of The Order of the Star in the East. Your list will be published in *The Herald of the Star* for the benefit of students throughout the world.

"The Head would also be much obliged if you could have prepared for him a map of your country indicating places in which centres of the Order of the Star are established. From these a map of the world will be compiled showing the spread of our Order in various lands."

\* \* \* \* \*

The other day one of our Officers, who had been giving a brief address to a mixed gathering—some members of the Order and others not—on the subject of the expected advent of a great spiritual Teacher, was asked whether he had come to the

## NOTES

belief in such an advent on his own account—through his own reflections and his own observation of the signs of the times—or merely because he had been told of it by somebody else. Was it, in other words, the result of his own independent thinking, or had he simply taken it on trust?

To this question he gave, in our opinion, a very sensible reply. He admitted that, as regards the near coming of a great Teacher, he had first heard of this through Mrs. Besant. But he added that, once he had heard of it and had come to turn the matter over in his own mind, he had seen how reasonable the idea was and what an amount of inherent probability it contained. And this judgment had been only strengthened by time and further reflection. If this way of arriving at a conviction is to be held incompatible with intellectual integrity, it is at least, he ventured to suggest, the method by which most, if not all, new knowledge normally makes its way into the world. In the case of any great idea, we need first the expert, the leader of thought, the seer, to detect it and proclaim it; after which other minds (less equipped, perhaps, but nevertheless capable of intelligent judgment) are in a position to take it up, examine it in its many aspects and, as a result of such an examination, either accept or reject it. That the idea, in the first instance, came from another, in no way discredits the mental independence of the person who accepts it and assents to it: otherwise, we should have to rule out by far the greater part of our ideas. We cannot demand of mankind that each unit of its number should discover for himself, by his own unaided powers, the whole of the truth by which he is to live, rejecting as untrustworthy that which another may happen first to have discovered. All that we can ask is that the acceptance of a

## THE HERALD OF THE STAR

truth from another shall be an intelligent acceptance, arrived at, that is to say, after due thought and based on reasons which, if need be, can be clearly and coherently set forth.

\* \* \* \* \*

All this is very true, and holds good of the belief of our Order, just as of any other belief. It has to be remembered, moreover, in connection with the last sentence, that there may be cases where the conviction is both honest and profound, yet where to give explicit reasons for the belief may be so difficult as to be well-nigh impossible. This is particularly the case with beliefs of a spiritual nature, concerning the fundamentals and ultimates of life. That such beliefs (if at all rational) are capable of being set forth in clear and rational fashion, is certainly true, and a vast literature in every language testifies to this truth. But it is also true that to do this needs a high degree of dialectical skill as well as a training in philosophical technique, which the majority of people do not possess. Consequently there is always a great fund of genuine and rational belief in the world, which is at the same time necessarily inarticulate, in the sense of being unable to justify itself in terms of intellect in any clear and convincing fashion. And the just and thoughtful student of beliefs will always take this into account. Even in the case of a special belief, like that in some impending future event, this, as a psychological complex, is the product of a whole host of converging feelings, intuitions, inferences, and ideas, which elude, as a rule, anything more than a very crude and partial analysis. The two or three grounds which can be definitely extracted and stated are never the whole story; nor are they, very often, the real "life" or kernel of the belief. Consequently the demand

## NOTES

for an explicit statement of the whys and wherefores of a belief should never be made too roughly or inquisitorially; for that only betrays ignorance. Vast allowances have always to be made for the normal inarticulateness of humanity in connection with the contents and operations of its own consciousness.

\* \* \* \* \*

With regard to the question of authority in belief, there is rather a tendency, perhaps, in these days to exalt the unwillingness to receive a truth from another into a virtue. It *may* be a virtue, undoubtedly, but it may also be a deficiency; and the circumstances in which it is a deficiency are really just as common as those in which it is a virtue. The idea that there can be experts in spiritual matters, as there are in every other sphere of life, persons who, by virtue of special training and the possession of special attainments, are qualified to speak with authority on matters of the spiritual life—is one which is strangely foreign to the thought of our times. In every other department of life, the authority of the expert is conceded and cheerfully accepted: in the spiritual world, one man's authority is, in the general view, no greater than another's. The explanation is, of course, that whatever authority there is in spiritual affairs has long passed from the individual to the official religious organisations, and that, in the hands of the latter, it has not unnaturally tended to lose the respect of thoughtful and progressive minds: while, in the case of the individual, the criterion of authority, the key to spiritual greatness, has largely been lost. All the same—and in spite of the obvious abuses to which, as we all know, the attribution of authority either to persons or to institutions is open—it is profoundly true that the recognition of true spiritual authority is an element which has positively to find a place in

our modern life, if that life is to make any advance at all. Admitted that, for the sake of our own and everybody else's security, we must learn how to distinguish the true from the false authority, it is none the less certain that until the dignity and the rights of spiritual wisdom, as such, are acknowledged by the world, and until its possessors are reverently accepted as guides and teachers by mankind, there can be no true progress for humanity, but only blundering and strife and chaos, and consequent misery.

\* \* \* \* \*

One cannot, however, even write in this strain without realising, as one's pen frames the words, how alien are such sentiments to the whole spirit of the age. The world has to thank the greed, the follies, and the excesses of the religions, in the past, for many unfortunate phenomena in the present; but for none more than for that profound and well-nigh universal distrust of all spiritual authority which has penetrated right through the thought of our day and has, more than any other thing, tended to atrophy the spiritual life of our time. How valid are the reasons for this distrust, and out of how bitter an experience it has grown, every student of history knows full well. But it is none the less true that, in rejecting the whole idea of spiritual authority, the world of to-day has purchased its security from bondage and possible deception at a price far greater than it reckons of. For, in shutting out authority, it has shut out, to a large extent, the spiritual life itself. There is very little spiritual life of the robust and whole-hearted kind to-day amongst civilised nations. What there is of it is, for the most part, pallid and ineffective, uncertain of itself and therefore without influence, a memory rather than a present possession, a looking backward rather than upward. And—however unpalatable such a statement may be to the

## NOTES

typically modern mind—it is quite plain that a healthy, hearty spiritual life of a really dynamic and regenerative kind can only come to this old world of ours through two things which at present it somewhat affects to despise—namely, Reverence and Faith. These two words are, in a number of ways, both the key to the present deadlock in our civilisation and the formula of the new age.

\* \* \* \* \*

The relevance of all this to the special work of our Order is obvious. In a few years' time there will be present in the world a Figure whom it will be of the profoundest importance to humanity to treat with reverence, to whose words all who are truly wise will be docile, whose transcendent Authority it will be in the last degree necessary to recognise; whose very presence in our world will, in a word, demand of men the tribute of the two qualities just mentioned. But will these qualities be forthcoming? Will the demand find a response? Can the civilisation of to-day learn, within the space of a few lustres, a lesson so repugnant to its habits of thought and its customary attitude towards life?

\* \* \* \* \*

We can only wait and see, or rather, wait and hope. But in the meanwhile the duty of our Order is plain. This being the lesson which, beyond all others, our Age has to learn, if it is to make itself ready to receive the Lord when He appears, it behoves the Order of the Star in the East, in fulfilment of its special mission, to concentrate upon this lesson. It is a lesson which can only truly be taught by example; and that is why in the last clause of our Declaration of Principles it is written, "We regard it as our special duty to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far

## THE HERALD OF THE STAR

as we can, with those whom we feel to be spiritually our superiors." For that is, literally, our special duty. And we have to perform it in obvious defiance of the normal thought-currents of the age, since it is a lesson which has, as it were, to be forced upon the mentality of our time within a very small number of years. Let not, therefore, any member of the Order be disturbed, if, in paying reverence and devotion to a spiritual superior, he incur the active censure of those around him. For it will be through the defiance of that censure, and the calm going of his own way, that he will teach the required lesson. The Order of the Star in the East has, in a word, to become the great exemplar in our world of enlightened Reverence and Faith, laughed at, very likely, on that account by the public; criticised by common-sense, well-meaning friends, and reviled by every kind of enemy; but steadfast through it all to its own ideals and the light of its own intuitions. For only thus can it really do what it is meant to do: so to change and redirect the thought-currents of its age that they will vibrate a little more harmoniously with the personality and the message of the Teacher who is to come. We must expect the struggle, the strong antagonism at first, the conflict of vibrations; but let us keep up the pressure with grim and undismayed persistence, until His vibrations begin at length to impose themselves upon the others, and the note of the Great One begins to be heard in our world.

E. A. WODEHOUSE,

*General Secretary.*

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