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DR. ANNIE BESANT.

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Address by Dr. Besant

Ommen Star Camp, 11th August, 1925

BRETHREN of the Star,
Our meeting this morning is of a very special character, which was not anticipated by us when the programme was drawn up, and there will be one difference this morning, that there will be no discussion in the tent after the speech is delivered. My Brothers George Arundale, Oscar Kollerstrom and Rukmini Arundale will say a few words after the speech which I have to deliver, and then we shall close with the Invocation.

At to-night's Camp Fire, I may tell you, we shall have the subject that we intended to have when the weather made it impossible. A few of us who know him intimately will talk and give some little account of what we know of our beloved Head Krishnaji. We intended to do it last night, and we do not like to leave it undone, because we know that the more you understand of him, not only in his office as a teacher, but in his life as a boy and a man, the more closely you will feel drawn to that perfect and wonderful life, and realise how worthy he is of that great message to the world of which he will be the bearer.

I said that this meeting will be one that we had not anticipated, and you will see why as I go on. Before proceeding with the special message that I have to communicate to you, I must remind all of you of the existence of the reality, the importance, of what I may call the occult side of Nature, in its lower kingdoms also, but more especially in its human and superhuman kingdoms. The whole gist of my message to you, gathered here under the oriflamme of the Star, implies that you recognise the existence of that side of life, that heart of all life on our globe, and you will be well aware from your reading of written books that in the superhuman

kingdoms there are great grades or orders of the superhuman beings. At the head of them all stands that mighty Being, the Nameless One, H.P.B. calls Him, for none can understand either His Name or comprehend His Being. We know that He came with His three Pupils from another world, the planet Venus, where human evolution is further advanced than on our own, and that They are the Lords of the Fire, Who, since the middle of the Third Root Race, have lived in Their chosen dwelling, the White Island of Shamballa, with its city of temples. There They still remain, are still accessible to those whom They summon to their presence; and this was recognized in the early days of Christianity, as well as in the Scriptures of the Hindus and the Buddhists, and recognised by that later messenger of the White Lodge, H.P.B. She spoke of the assembly that was held there every seven years, attended by the great Angels of the nations as well as by the superhuman Rishis, where the plan of the coming seven years was given to Them by the Head of the Hierarchy, where to each a department of work was assigned, seven great departments of the world and of human life, as well as of the sub-human kingdoms. The great Christian doctor, Origen, also spoke of that assembly; and those are called who belong to it as of right, and are told their work, are promised guidance and help in the coming septennate. Then you have, apart from Him who is called the King of the World—and when I use presently that word "the King," it will be to Him I allude, the Supreme Authority in heaven and earth, the Lord of the World, He is often called—immediately below Him, the three Pupils of whom I spoke, and that wonderful Flower of our humanity, the Lord Buddha,

of the same rank as They, after His great illumination. And then there come three Mighty Ones: the Lord Vaivasvata Manu, Ruler of the Fifth Race and of its nations, with all His company of followers and servants who have their appointed tasks. And then the mighty Teacher of angels and of men, whom the Buddhists call the Bodhisattva, Whom the Hindus call by a name from which the term World Teacher is taken, because they have it in Samskrit, Jagat Guru (jagat world, guru teacher). The third of these wondrous Beings is the Lord the Maha-Chohan. The Lord Vaivasvata Manu is the Representative and Ruler of the First Ray, under the Highest; the Bodhisattva, Krishna-Christ as He is sometimes called—Krishna in India, Christ in Christendom; and then the Lord the Maha-Chohan, who has under His guidance and control the Five Great Forces, as they are called, each one playing in one part or department of the human frame, and connected therefore with one of the five great departments of human activity, excluding the two, that of the Ruler and Teacher, where the Lord Vaivasvata and the Bodhisattva have Their work.

I want you to have that picture in your minds. Then below Them come the Chohans of the seven Rays, each taking orders from the One above Them, passing on those orders to those below Them. You will notice these grow more numerous as we come down the great ladders of the superhuman kingdoms. And then come Those who are the Liberated, as They are technically called in the East, Those who have attained salvation, in the old Christian nomenclature, the "men made perfect." For after passing that great Fifth Initiation you have the perfection of humanity; and below Those come the disciples, in the four ranks which have become familiar to you by name, and whom you can read about in so many of our books.

Below them come those who have been drawn a little nearer by One of the Masters to prepare them to pass through the portal of the First Great Initiation, called "the entering on the stream"; when the four great Initiations are passed through, then

after a period of labour, there is, within the human kingdom, the passing out of the stream, the climbing of the other shore; and those who do climb reach and pass through that Fifth Initiation, and form the great company of the Teachers and Helpers and Guardians of mankind, under the Hierarchical Order.

I take it for granted that most of you are acquainted, as I have just now briefly sketched for you, with these great facts of the occult life in the literature of the T.S., for gradually, step by step, more and more has been told of them. It could not be told suddenly, at once, to a world that had lost the realisation of that superhuman Company, those superhuman Beings, and so it was gradually unveiled; and you know how the first great brunt of scorn and ridicule fell on that heroic messenger H.P.B.; the great storm of the world's opposition struck her, and she stood changelessly as a rock against it, never flinching, never turning away, minding nothing of human opposition, while she knew Those above her had given her the work she was to do. And to some of us she said before she left—to myself especially, because I was the nearest to her of her pupils: "You must never hesitate to say in the world that you are a pupil of the Master." I have done that as opportunity offered, but we shall always be grateful to her who bore the first storm of ridicule in this generation, and testified with unwavering courage to the reality of the spiritual life, to the reality of the work of the great Occult Hierarchy, and to the possibility, for those who are willing to make the sacrifice, of remaining in human life, becoming joyful workers on each plane of our world, and bearing testimony to the reality of that to which others may be led to aspire.

Keep then, I pray you, that rough outline in your minds, for I have no time to go into it in more detail; enough that you should have the great picture of it before you, to make intelligible that which I have to say to you to-day, and I would ask all of you to remember, while I am speaking, and to think over it afterwards—not carelessly, not in that drifting way most people call thinking, but

with the concentrated thinking that means real work, true activity,—that that higher kingdom is not closed to anyone of you who is patiently, perseveringly, gravely determined that you will reach it, whether the portal be near or far away.

The words were spoken by the Christ, when last He trod our globe: "Strait is the gate, and narrow the way that leadeth unto life, and few there be that find it." Forgetting to what those words referred, many in their ignorance have made that way to life the way merely to the heaven-world, and thought it strange, almost harsh and even cruel, to say that "few there be that find it," in the days when the Christian world believed in an everlasting hell. No such words could fall from the lips of Him who was all-embracing love. Truly the path is strait and the way is narrow, and has been such through the long ages of evolution; but to you who have entered the organisation of the Star, of the King, to you who lift your eyes to that Star, which shines ever above the head of the Messenger, the World Teacher, you should realise that you have trodden of your own free-will the path, the natural ending of which is the coming into touch with one of the Masters, your own Master, who has been watching you through many weary, weary years or perhaps even lives, wondering when you would awake, wondering when you would become really in earnest, and, being in earnest, would throw everything aside that is not of Him; to disregard the world and to place everything you have, everything you are, everything you hope to be, at the feet of the Holy One of God.

For that is the condition. Nothing to be kept back. So many mean to sacrifice, but unconsciously, perhaps, keep something back. And the something has the same effect, practically, as if they gave nothing and kept everything back. It is in that sense that the gate is a narrow gate. You cannot carry other things with you, when you walk through it. Remember those wonderful words in "The Imitation of Christ," that the disciple must naked follow the naked Jesus. "They stripped Him of His garments," and you must strip off the garments of your likes and dislikes,

your approvals and disapprovals, your national prejudices, your social conventions. All that is of this world of unrealities, and only when thus the naked Self stands forth can you hope that your Master shall call you to His side, and place you on probationary discipleship. And then, when the time is ripe, according to your past and present,—and the two words mean almost the same—comes the acceptance, the closer tie, and after that the first of the great Initiations.

Looking then at that which may lie before any one of you, there is a reason why the coming of the Great Teacher should be expedited. Look over Europe and see the terrible conditions in which that continent of the fifth sub-race is existing to-day: menaces of war on every side. The "war that was to end war" is apparently forgotten with all its horrors. The nations are preparing new abominations of scientific discovery, new engines of destruction, to slay and mutilate their fellowmen. We take up our paper each day and we read of the dangers of another war, of quarrels and disputes, economic and political, which threaten again to plunge Europe into war. You can hardly say there has yet been a peace. They signed a paper, but where is the peace they proclaimed? Among the hatreds and jealousies of the nations, among all that is opposed to the brotherhood of man? The Lords of the Dark Face have hopes of setting back the Coming, which they cannot prevent, but which, if we are disloyal, they can retard, and it is with the hope of preventing the necessity of another war that the Prince of Peace has deigned to hasten His Coming, His Coming in His chosen vehicle, not in the blessing which He is ever sending forth, which gets so stifled, as it were, in fumes of our quarrelling and dissensions—so that by some years His Coming has been hastened. The time before us is comparatively short, but I will ask you to remember that time, from an occult standpoint, is not measured by suns and moons and other physical things, it is measured by stages of human consciousness, and it is the state of human consciousness that fixes what we should call the date of His

Coming. Therefore we do not talk about dates, for it depends upon how the wills of men shall work, whether the time shall be longer or shorter.

But He whose heart is ever open to the sorrow of the humanity He loves, has heard the cry of His world, is realising the hope in which some of us have appealed to Him during the last few years to come again to the world which is perishing for lack of His presence, and so in that infinite tenderness which is a characteristic of the Lord of Compassion, He has taken what, with all reverence I may call, the risk of coming a little sooner, in great hope that there will be hearts enough in His world to respond to His presence, and to make it possible for Him to remain and to work for some years among us. You remember His last coming in Palestine: three brief years of public ministry, and then the hatred of the people against Him had risen so high, stirred up by their official leaders, both national and ecclesiastical, that it ended in what was lately called in the higher world a tragedy, ended in the betrayal of a Judas, ended in the triumph of a bigoted and ignorant populace. Shall it be so with our world again? Shall the Lord of Love again be crushed out of His human tabernacle by the weight of the world's opposition, shall they throw at Him, striving to slay Him—though He evaded it more than once—the stones of violence, of ridicule, of scorn; or shall we try, so far as we may, by glad acceptance of the work of preparing in the time so short now before us, to catch on our bosoms some of the stones which otherwise would strike Him, taking joy that we are allowed to some extent to serve as a shield, so that the hatred and the rudeness of the world may exhaust itself on us His servants?

If so, then a gladder cry from the world will welcome Him; if so, He will remain among us for many years, and the world will change its aspect, and humanity will spring forward, and on us, on you and thousands like you all the world over, rests the answer of the world to the Coming of its Lord.

And now I have to give to you, by command of the King, I have to give to

you, His Message, and some of the Messages of the Lord Maitreya and His great Brothers. I weave those into a statement in which some of Their words occur, and the facts which They ordered me to deliver. So that what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve.

First, it was said by Shri Krishna-Christ, as He is so often called in the outer worlds, that His life upon the earth would, like that of His predecessors, re-tell the story, so that you who know the gospel story, as I presume you all do, should know that the birth, and the transfiguration and the crucifixion and the resurrection and the ascension are the symbols of the journey of the human spirit through the four great Initiations; it will be once more lived out before our eyes as a drama on the great stage of the world. And so you should think of those four points in that wonderful oft-repeated story of the Saviours of man, so that your eyes may be a little open to the significance of those when some of them are once more acted visibly before us by the Lord of Love Himself. His taking possession of His chosen vehicle is typified by the birth you read of in the Gospels, and that, as I have just said, will be soon. Then He will choose, as before, His twelve Apostles—a significant number, "the twelve"—and their chief, the Lord Himself. He has already chosen them, but I have only the command to mention seven who have reached the stage of Arhatship, which seems to be the occult status for the small circle of His immediate disciples and messengers to the world. The first two, my brother Charles Leadbeater and myself, passed that great Initiation at the same time, together because of our future work together, at the time that I became President of the T.S. Our younger brothers here, who were living through the stages, as it were, of discipleship, at certain points have passed the four great Initiations, and others were welcomed a little later by the King as among His Arhats, and one will be a few days later. They are, first one whom you know, I think, well that disciple of beautiful character and beautiful language, C. Jinarajadasa, who

must be known to very many of you, and to know him is to love him. My brother Leadbeater and myself were of course present at this Initiation, and also at that of Krishnaji and welcomed the new additions to our band. Then my brother, George Arundale, whose consecration as Bishop was necessary, as the last step of his preparation for the great fourth step of Initiation; and my brother, Oscar Köllerström, not so well known, perhaps, to you, but beloved for his character and his wisdom by all who know him well, as I am thankful to say I do; and then one whom I have called my daughter Rukmini Arundale, this Indian girl of a glorious past, will be one in a few days, who, hearing the call of her Master very very early in life, will be the Rishi Agasthya's messenger to the women and young ones in India, taking up a large part of the work there I have been carrying on for years. Young in body, yet she is old in wisdom and in will-power; "child of the indomitable will" is her welcome in the higher worlds.

Now, it is entirely a new thing that the names of people should be announced in this fashion, but there can be no hesitation to those who are His servants in carrying out the will of the Lord; it is not for them to judge, it is for them to obey. As He said, it may cause to us a certain amount of trouble and ridicule, but we are accustomed to that, and what matter? It matters nothing at all. The only thing that matters is the will of the King, and the doing service to His great Messenger, the Bodhisattva.

I left out one and must leave out another. Naturally, our Krishnaji was one; but he is to be the vehicle of the Lord. And the other is one who is very dear to all of us, as to the whole Brotherhood: Bishop James Wedgwood. He had borne his crucifixion before the seal of Arhatship was set upon him by his King.

And I would say to you, therefore, so that you may not get confused, that there is no relaxation of the conditions which admit to these higher Initiations, when a Great Teacher is coming to the world, but there is a tremendous spiritual force shed forth by Him, when all the hosts of

Angels are working with Him, those whom the Hindus and the Buddhists call the Devas, the Shining Ones, their name for your Angels and Archangels. There is no relaxation of the conditions at all, but the times are different, and therefore it is possible, if the people have the strength to bear the strain, to pass more quickly than is usually the case through these four great stages—for the stages are exactly the same as they ever were, both as to conditions and as to the strain put upon those who pass them; for it is sometimes a time of slow movement in the world, because the need of the world is less, and at other times they come swiftly, though those times are rare, and those who are able to bear the strain are brought to birth in that time because they are able to face it and come through it triumphantly.

Those are the first seven of the twelve whom He has chosen, with Himself as the thirteenth. "Ye call me Master and Lord, and ye do well, for so I am."

Well, you will not be surprised to hear that to the minds of some of us there came a very painful thought; would there be a Judas among the twelve? We did not ask, of course, but He saw the thought, and used a phrase of vital importance to every one of us. He said: "Whenever anyone shrinks from confessing Me, whenever anyone flinches in his loyalty and his open devotion, whenever anyone is less than truthful in his statements concerning Me, those are the real betrayals, which ultimately, accumulating in their force, incorporate themselves in a Judas and openly betray the Christ."

Friends, I ask you to keep those words in your minds, as I shall keep them in my mind, and as my brothers will keep them in theirs, so that never for a single moment cowardice may touch us, in the face of a scornful or angry world; so that none of you will ever shrink from confessing the Christ before men, but in every act of your daily lives, so far as your strength permits it, you will try to have Him in your thought, so that whatever you do you may do in His Name, for that brings a little of His power, so that all you think of may be thought in His Name, for that will help you to make your plans

aright. Let your badge be like the badge of a brave knight in the face of difficulties; always on his helmet was the badge which told of his allegiance; be you the same as knights in the service of the Christ, and try to see opportunities of serving Him. Do not wait to serve Him until some great event comes along, for great events are few, though there are a great many going on just now. Generally people rise to a great event; it stirs them, it appeals to them, and they act as heroes. The difficulties are in little things, the little things of life whose full outcome we do not see. I speak to you out of my own experience. I know the times I have proved to be most serviceable to Those whom I obey, to have grown out of things or events which appeared to be small, which seemed to leave me free to take one way or the other. It was nothing of significance. That is the real test of discrimination, when there are two things which seem right or indifferent, and you do not know which of them is really right. For the path of truth is one, it cannot be two. The danger is that you may let pass many opportunities, because they come in such insidious guise. Do not wait looking for things to pass by like a cinema film, as if you had nothing to do with the circumstances. You have everything to do among those circumstances. Anything may be a call to you, some hint, some suggestion, some impression on the mind, some real intuition which seems to say: do that, and not the other. Be, then, on the alert, for there is, it seems to me, sometimes more difference between human beings in the power to grasp an opportunity, in recognising it also in everything else. Dozens of opportunities pass by people. When you recognise an opportunity, grasp it and act at once, and not put it off. As you put it off it grows weaker, your lower mind begins to reason, and you lose the power to do. So you let it go. The impression is not strong enough. The Master Morya once said: "When a good intention arises in the mind, and it is not put into action, it is like a cancer in the heart." It is in that way that great criminals are made. Judas was not only Judas, the result of

his own past; he was the accumulation of those who had hesitated and wondered as to whether this man of Galilee was really a messenger or not, and all of these rushed together at the critical moment, and he became the betrayer of his Lord.

Let us all take care that none of us become the betrayer. If we try our best and strive unflinchingly, there will be no Judas among the Lord's twelve on this His return to earth. Now the wonder may come into your mind: H.P.B. was the only one who was really announced as the messenger of the Master. Since then the world has grown a good deal, and it is possible that while the few may be repelled, many thousands will be attracted to the Christ, for in the hearts of many there is an inarticulate will to follow Him, and the proclamation may, as it were, crystallise that inarticulate sort of a jelly of a thought into a flawless crystal of determination. Whatever the effect, since He has said it, it is done.

You may like to know what particular advantage it may be to you to be told these unusual things. It may give you a little guidance in a very tangled world. For all the questions around you are so tangled just now. If I tell you of three things which some years ago received the Bodhisattva's blessing, as an indication which you can take or not as you think right—for you have to understand there is no compulsion put upon anyone of you to agree with me or those I have mentioned in all that we do or say, or in the work we carry on. That is your business, to make your own judgment, your own observation, to see how far any intuition in yourself responds to the challenge-cry that we have sent out. Do not imagine that you are to lose your liberty of thought or action. These are vital to your progress in the future. It is written that the Self cannot be found by the weak, by those who are weak in their thinking or acting. The Self is found by strength, in both, wedded to devotion; then the Self is seen as the goal, and so some hints were given which I am allowed to mention, which may help you if you will not misunderstand them or take them in the wrong spirit, or as if they were being dic-

tated to you, the last thing in the world we wish to do.

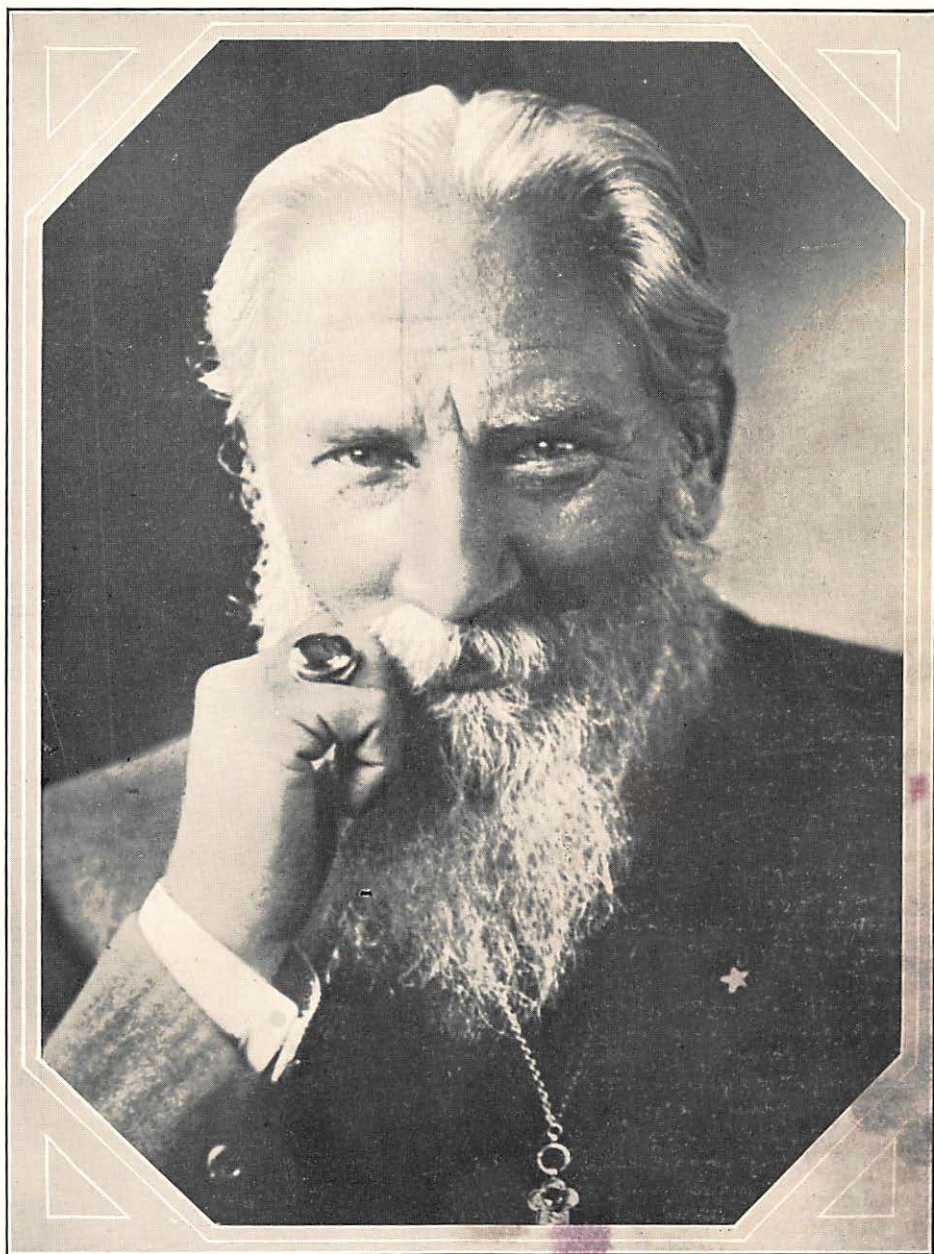
Some years ago the Lord said to the School of which I am the Outer Head, that three lines of activity were especially wanted in the preparation for His Coming. One of them was a special form of Christianity that you know as the Liberal Catholic Church; that is the beginning of a great movement of which I will tell you in a moment. Next, the education of the young, and the training of them for their duties in life; and the third was that form of Free-Masonry which admits women, because in occultism there is no shutting out because of sex. We call it in French *Maçonnerie mixte*; in England we call it *Co-Masonry*. And there are one or two other great rites of Masonry less well known to the outer world than the ordinary Masonry, which will draw all more closely together and become one great representation of the Seventh Ray, which is beginning to come into the governing of the world. For, as you know, all the great Rays take part, one after another in the ruling of the world. All religions, all things in the world, show, as it were, the colour of that Ray.

Now the special work of the Seventh Ray is to bridge, as it were, the lower physical world and the higher subtle worlds. That is why a great religion has its ceremonial, its sacraments as they are called in Christianity, *samskaras* in Hinduism, and these resemble each other very much in their essential features, though not necessarily in their outer presentation. If you compare, for instance, together the seven sacraments of the Christian Church and the seven *samskaras* of the Hindu religion, you will find them very closely related. They all use some material substance belonging to this earth: they all use a mantram, a word of power, which changes the essence of that material substance; and there is always the sign of power, which in Christianity is called the cross, certain gestures in Hinduism. Those are the three essentials. As it is very beautifully put in the English Church: a sacrament is an outer and visible sign of an inward spiritual grace. Most people see only the outer

sign; the inward spiritual grace is conveyed only if people look beyond the outer to that which it represents in the spiritual world. Now these are always ceremonies, differing in details, but also remarkably alike. This likeness extends also to the vestments of the clergy, or the priest.

All these things in the great religions are to help their own people to reach the higher worlds, to develop the emotional body in the right way, to develop the mental body in the right way, to hand on the fruitage of those bodies to the causal body of the ego, so that he may carry them on after they have been transmuted in the heaven life, so that he may utilise them for his next birth. That is one of the ways of reaching the higher.

Now these three things have just been mentioned again in the message which I am giving you from the King and the Bodhisattva. There is to be a world religion, as I proclaimed first in Hamburg, not in the sense that people are to be converted from one religion to another, but that all religions should recognise that the Teacher of Angels and men is fundamentally alike in each religion, and that the different forms are suited to the different temperaments of races, sub-races and nations. Do not imagine a general kind of missionary effort, of one religion converting another. We do not preach, for instance, any special form of religion in a country which has already a great religion of its own. We tell them: live your own religion; it has everything within it that you want. So that just as here in Christendom I preach the Theosophical doctrine in Christian language, so in India and in Burma, in Hindu and Buddhist languages. All these are the same. The Bodhisattva spoke of them the other day as "My many faiths." He is behind them all, blesses them all, fills them all with life. That will become an established fact, so that there will be, as it were, a world universal church, a world universal temple, where people of different religions can worship side by side, taking part in the means of grace which are offered to the particular nation they are living among, and feeling that they are all



THE RT. REV. C. W. LEADBEATER.

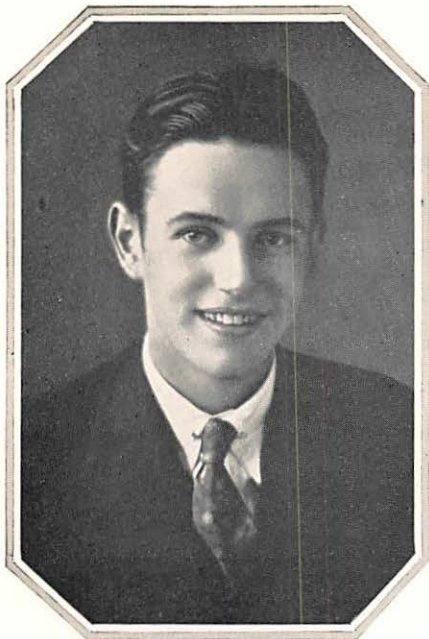


THE RT. REV. J. I. WEDGWOOD.

Left—THE REV. OSCAR KÖLLERSTRÖM, BISHOP
WEDGWOOD, BISHOP PIGOTT, BISHOP
ARUNDAL, MR. HUGH NOALL.



DR ANNIE BESANT AND THE NATIONAL REPRESENTATIVES AND
ORGANIZING SECRETARIES AT THE BUSINESS MEETING AT OMMEN.



THE REV. OSCAR KÖLLERSTRÖM.

Right—BISHOP WEDGWOOD, DR. ANNIE BESANT,
DR. LILLY HEBER, BISHOP ARUNDALE,
MR. KÖLLERSTRÖM.



THE OPENING OF THE STAR CAMP BY
DR ANNIE BESANT.



MR. J. JINARAJADASA.

fellow-believers, not only worshippers of one God, but servants of the one great Teacher of humanity. It is a glorious conception, you know, when one strives to imagine it out: it thrills one all through: it fills one with enthusiasm. I may feel it perhaps more, because for years I have been striving for that wherever I go, to get people to see that all religions have the same doctrines, only the presentation is different, because it is given to different nations.

You have it in Theosophy of course. Theosophy as such has no ceremonies, because ceremony would shut other people out; whereas when it is recognised that brotherhood is a reality, all take part in the same service in any place, and feel no jar of difference because the outer symbols may be different. I do that in India, worship if they will let me, in Parsi and Hindu temples, in Mussulman mosques. I give them all a little magnetism and the blessing of the great Brotherhood to which I belong. Some of the Hindu temples do not let me go inside, so I walk round outside. I want you to feel what I mean. Every religion is a vessel into which the water of life is poured. The vessels are of different shapes, the water of life is the same in all. The special value of including the Masonic movement is that so many people are in it who do not belong to any religion. If they recognised what Masonry really is, the Lodges would be of much more value than they are at present, and I think they will be.

Then we have education, in the first statement of the Christ, to be represented by a world university. It will have three branches, just as the others have. Three centres for all the three movements. The world university will be one in which an attempt will be made to give a real education to boys and girls, and to fit them for the work they have to do in the world; first on the outer side of good citizenship, on the inner side a good character, on the social side looking on all around them as brethren. I am allowed to tell you that the first centre for these things is Adyar, naturally, as the headquarters of the T.S. The second is Sydney, which was chosen

some three years ago, and the third is a village in your own country of Holland, you call it "Huizen," and without knowing anything about this, there has been given to the Brotherhood a very beautiful estate of about 40 acres, and a house on it, and there will be a centre for each of these three special world movements. You will notice they are all universal, and that will be a main note of the World Teacher's teaching. That requires a lot of explanation, a lot of thinking about. You will work it out for yourselves. You do not lose time in thinking what has to be done beforehand. Think it out in a practical way. I am myself, I understand, to be the Rector of this University, because, I suppose, of my position on the First Ray. My Brother, Bishop Arundale is to be Principal, and Bishop Wedgwood the Director of Studies, because he knows both sides, ordinary and occult, of the studies. They choose according to qualities.

There is one suggestion I would make to you. If you see any one of us working for any particular movement in the world, you may know it is part of the world-plan, otherwise we should not be in it. That does not mean that all of you have necessarily to join in those movements. It does mean, if you accept the command of the King, that you ought not to oppose them, as they are part of the work of the King. You need not work for them. But you may feel very sure that where you see one or two or more of us working steadily and hard at one particular movement, say, like the League of Nations, that that is part of the Plan. If you so feel it, you can help in any such movement, but do not think that you are told that you must do anything. We do not do that in occultism. The will of man is the thing above all respected in the occult world. The position is summed up in the phrase: "Behold I stand at the door and knock. If any man will open, I will come in." He never forces the door of the human heart. I simply mention this, that you may use all your own strength, without much wasting of it. Those we work for influence the world for generations to come.

There was one very pathetic statement, with which I may close, made by the Lord Maitreya. When He last came, all the kingdoms of Nature except the human recognised Him, loved Him and tried to help Him. His incarnation as Shri Krishna was a very short one. He is the great object of worship in India, the Divine Child, and they have beautiful stories about Him. He is always seen playing on the flute, and all the animals come around Him. They have a picture in which the animals are listening to Him playing on the flute, and all the trees tried to bow towards Him as He came near them, for they wanted to hear Him;

even the stones seemed to be glad, as His feet trod upon them. All the little nature spirits of the air, water, fire and earth came round Him to catch some notes of the flute. It was only our kingdom which rejected its Lord and refused to recognise Him, but, as He said, the world has grown since then. And our hope is, that many, very very many from the Theosophical and the Star organisations, and the growing Co-Masonry, and the great fellowship of teachers may recognise their Lord when He comes, so that we may keep Him with us for many years, and not make His own world impossible for Him save in seclusion, as was done on His last coming.

Address delivered by the Rev. OSCAR KÖLLERSTRÖM the same day

At the passing of that great fourth Initiation of which our Chief has just spoken to us, there are very many and very wonderful new things which one learns and which one can never forget. But perhaps of all those things the very greatest is something of which one can never tell, which one can but know in one's own heart, for which there are no words, for at that fourth great step one is borne up, lifted up, into the higher worlds, and touches a state of consciousness never before felt,—the state referred to in the Buddhist books as that of Nirvana. One is taken up there in order that one may for a moment share in the great life of Him who guides the world, of Him who is our Lord. One is taken up so that one may touch that and feel that. As it is put in "The Light of Asia," "The dewdrop slips into the shining sea". The individual is lost in unity with the life of the All. But as it has been said by many great Teachers, in very truth it is rather as though the shining sea had slipped into the dewdrop—so it feels to the individual. So complete, so wonderful, is that momentary union of the self, the soul, with the life of the true Self, the Self of the whole world, the Self of the whole solar system, the great Cosmic Self. So wonderful and so complete is that union that one feels for a moment that all things are drawn up into one's self. It is

a thing of which one cannot speak; and if one does speak, one is bound to give an inadequate and wrong idea of it. But it is something which one can never forget, and once felt, one feels one must give it to all the world. It is something which has been given to one to hand on to one's brothers who have not yet touched that mighty union. That feeling is perhaps explained a little by what our Chief has been saying to you about the need for faith, that we may go out into the world without fear, to proclaim the things for which we stand, and not betray them by a single act; to show the world that we fear not the least breath of suspicion, or the greatest of scorn; to go out as His messengers, to stand before the world as representatives of Him whom we have known, whom we have seen face to face, to speak as His messengers, as His Agents, to declare to all the world what we have seen, to tell them what we have known, to speak of the hidden and sacred things. That is perhaps the message down here on the physical plane which the higher Self impresses on the personality as the result of that great and stupendous experience, the touching of Nirvana. Up there on that higher level one learns to be all the world, to be God. But down here one has to learn to be gods in a lesser way; one has to learn to be that higher Self down here in a lower self; one has to

project that mighty realisation of Truth which is the great archetype of all the world, down here into the physical vehicle. In order to do it one must do it with the fullest conviction of which one is capable, with all one's soul. So one must stand out fearlessly before all the world for the great inner movements which one represents.

From now onwards there will be no compromise. We shall ask for no outward recognition, because we have the recognition of the Lord. We have His seal set upon our work. There can be nothing more needed than that highest help. We who belong to the Church will go out and proclaim its message fearlessly. We shall have no compromise; we shall wear its vestments, we shall be ministers of Christ in fact in the world at large as well as within His sanctuary gates. So with all things. We are to wear the emblems; we are to proclaim to the world in the very truest and most physical ways those great hidden inner facts, the secrets of the mystic Rose and the Cross.

But there are other ways in which you each and all are from now onward to proclaim those great truths, and are to live, not only wearing the inner and spiritual orders, but the outer insignia of the orders to which you happen to belong, as we wear the vestments of our Church. But you are also to wear the vestures of your bodies as spiritual clothes for the inner life. You are to realise that great and splendid life of a higher being in the higher world which is to be projected down here into physical realities. As the world has grown a little, you need not, as the great mystics of the past had to do, retire into yourselves. You can make the outer things of the world harmonise a little more with the inner realities, and among those outer things are our own bodies. These are to be taken up into that higher Self, your own bodies are to be symbols of that inner truth, just as our vestments are symbols of the great inner facts of the spiritual world, of the realities for which we stand. That regenerating fire, that divine life, which floods the whole being at the mighty stage of the Arhat, that

divine life is poured down into the physical vehicle of each one of us. You are to recognise the physical vehicle of each one of us. You are to recognise the physical vehicle even as you recognise the inner soul, the self as equally part of the divine manifestation. The outer vestures are to be put into harmony with the beautiful world, which is the principal vesture of God Himself. The physical garments are to come into harmony with the great life of Nature, in order that as we descend into matter our selves may manifest, as in a great cosmic sense He projects down, through the great garment of Nature, through the physical vehicles of mankind, the inner sacrament of His life. Now we are beginning to get back a little more into touch with the great life of Him who manifests through the waves of the sea, through the sun-rises and sunsets; with the Life of Him who sings through the birds, who springs up through the life of the grass and the heather. All the sweet beautiful things of Nature, even your own bodies, are to be realised as part of His vestment, as the chalice of His own divine life, and that chalice must be filled with the life which He pours out. The glory of the clouds, the splendours of the thunderstorms and of the lightning, the magnificence of the sunrise—it is in those things that you can touch His divine life and rise above yourselves, and touch the fringes of that mighty Consciousness into which the whole being sinks deeper than any words can tell. At the great stage of the Arhat you have to realise your oneness with every kingdom, not only with your brother men, but with animals and with birds, with the green things, and the rocks themselves; with our great Mother, the Earth, for in truth she is our Mother, as the Virgin Mary was the Mother of Christ. It is through those things, the great and little things of God's life in the world, that you also may come up into that Nirvana, that you also may tread that fourfold Way, the Way of Sacrifice, the Way of the Cross, the Way of the Gospel, the way of the Christ, which was prepared for Him by the great Teacher, the great Jesus, who gave his body to that Mighty One. And you also,

as your leader Krishnaji will give his body to that great Lord, so you also may to some extent give your own bodies to Him, you also may let your bodies be filled with His divine life. You also may feel something of that marvellous Life burning, throbbing, pulsing through your bodies, even as Jesus must have felt it, even as Krishnaji will feel it, even as to some extent we at the fourth, the Arhat Initiation have felt it. It is that which I would ask you to do, my brothers, to come up into the joy of the Lord. Let then your

heart be as a great organ, which peals out the glory of the Lord, let your lips be a trumpet, sounding forth the clarion-call, let your lips speak of His Coming and heed no other things. Let there be no betrayal in the smallest things, because you have known Him in your own heart. Because He speaks within you, you must speak to all the world. That is the message which I would give you, so that it may be possible to share with you something of the life of Nirvana.

BISHOP ARUNDALE spoke as follows :

MY BROTHERS,

You have had on this most memorable morning the great privilege of listening first to the representative in the outer world of the world's greatest KING. As His representative, she has given to you His message. Not often is it given to the Great KING's messenger to convey to the outer world His order and commands. And then you had the great privilege of listening to my beloved Brother Oscar, a great representative of the coming Lord. From our Mother, our Chief, you had the power, from him you had the fire, and it now falls to my lot to tell you that that power and that fire must both be put into form, so that they may work in the outer world for the world's redemption. It is not enough to feel the things as you hear them; it is not enough to be uplifted here for the moment. You must carry that sense of uplifting that my two great Brothers have given to you; you must carry it right through this Star-Camp, and from here practically into the outer world, that the outer world may share the blessings that you have received. And so I stand before you, and I would like you to think of my dear Brother, Bishop Wedgwood, as standing by my side to-day, as he will be to-morrow. We two stand before you as humble representatives of the third great department of which our Mother has spoken to you. The first, the ruling department, with our Chief as its messenger here to-day; the second, the great department of wisdom and of teaching with my Brother Oscar as its repre-

sentative here to-day. And now with the power and the fire comes the need of the third great department, that of the Maha Chohan, the great Organiser of the world's forces, whose pupils my Brother Wedgwood and myself have the infinite privilege to be. I ask you to remember that out of the power and out of the fire must come activity. Just as we are active in the inner world, so must we now be active in the outer world and spread this power and this fire in such ways as are possible to us. As our mother told you some time ago, some ways may be more suitable for you than others, some more congenial. Take those ways which lie ready to your hand and throw yourself heart and soul into them, so that the work of the coming Lord may be made easier than otherwise it would be. Our Lord to-day will come to the whole world. He does not live, and will not live within a small area as He did two thousand years ago. He will travel throughout the whole world: He will go to all nations, He will reach all faiths, and therefore He will need many messengers; the more messengers He can have, the more complete can His work be. I would venture to say, in all reverence, He can not do without us. If He has summoned us to be members of His Great order, it is that we may become soldiers in His army.

I want each one of you to remember the whole time that you, each of you, have been accepted by Him individually for the service that you can render to Him. Let not one here think there is nothing

he can do for his Lord; none of you would be members of this Order unless there was something for which He had chosen you. I ask you therefore, my brothers, to remember that there is a service that lies to your hand. Some of you perchance have found that service; fulfil it then to the utmost. Some of you may not yet have found it; seek it and you will find it, for our Lord knows what you can do for Him, and if He knows and if you seek with His aid, you will find. That means one special characteristic on which my own great Master so strongly lays stress. And that characteristic has two aspects. One aspect is efficiency, thoroughness, so that what we do, however little it may be, however small it may be, may be well done. This is one of the great requisites for the Lord's service, and remember that that thoroughness and efficiency mean thoroughness and efficiency in every detail of every-day life. There is nothing that you are doing, whether at home or abroad, whether in your private room or in public, that you are not doing unto Him, according to the extent to which you recognise your dedication to His service. The washing of hands, the eating of food, breathing, there is nothing which is not an act of service to Him, if it is done for Him. One of the messages that my Brother Wedgwood recently received from our great Teacher was to remember that if we wanted to do the big things thoroughly, we must set about doing the little things as thoroughly as we could. And if the great Teacher sees that in the little tiny details of every-day life we endeavour to reflect the purity of the Christ, then will He select us for the bigger work of serving larger surroundings. So, my brothers, let that efficiency and that thoroughness be characteristics of us all. What you know, know well: what you do, do well: what you think, think well, and truly: what you feel, feel ever nobly.

That was the first part of His message to us. The second was reflected in our Mother's address to us, namely, to endeavour as far as we could, to be on the look-out for opportunities of service; not to go about the world thinking of our-

selves, but thinking of Him, the coming Lord. You and I are His dedicated servants: we never know when we may be used, because He has not so many servants. It is true that the Order of the Star in the East has grown immensely during the last four years, but the few thousands that we have—what are they to the need of the whole world? If you scatter the whole of the Order among the nations of the world, there are few in any particular spot; but each one of us in his own place, however far off it may seem to be from what we sometimes call the heart of things, however lonely we may seem, however isolated we may feel, we are His consecrated servants. He at least is near to us, if none others are, and He needs us wherever we are. He can use us and will use us if we belong to Him entirely, holding, as our Mother said, nothing back, giving all in spirit, whatever may be our daily work. It does not mean giving up the life of our ordinary daily duties, it means the fulfilling of those duties as unto the Lord, and not as unto men. It is not a change of work that is asked from us at present, but a change of attitude, so that instead of working for ourselves, instead of working for our immediate surroundings, we work entirely and wholly for Him.

And now, my brothers, let us think of that. I would add certain words more, as indeed I have been commanded to do, whenever the opportunity offers, and that is to say, to you, not perhaps that you need the assurance, but that you may pass on what is said here to those whose need perchance is greater; to say to you that there are a few of us who have seen our Lord face to face, and knowing Him as we do, you can go to the outer world and say that there are living in the world to-day those who know the Christ, who have seen Him, who have sat at His feet, and have received, not only His benediction, but His messages, His instructions, His guidance and His wisdom. There are some of us who have that great privilege that we can testify to the fact that we know Him face to face, that we know from our own personal knowledge, that He is, within a short time, coming into our midst to live over again that great

Gospel-story; this time, we believe, as our Mother has told us, without the betrayal.

Some day you will also, I firmly believe, be able to testify to your knowledge of Him face to face; the time will come when you will recognise Him, and when you will be able to say to the world: "We *know* our Lord, He is living in our midst." In the meantime you are at least able to say that there are those living in the outer world who know Him and who are His messengers.

My brothers, this is a historic meeting, and immensely privileged are we all to be here. I want you to remember that being in this gathering, upon each one of us has come a consecration, and the dedication is made by us to be accepted for His service. I want each of you to feel that you have been, as it were, during this time kneeling at His feet, and that over our head His hands have been placed

in blessing. It is true, of course, as our Mother has told us, that He has already chosen some, however unworthy they may be from the standpoint of Those who have chosen; He has chosen some to be His messengers. But there are more than those required; you are all required to be His messengers. And if you have been summoned to this Star Congress, led to it as I believe, it is that here, to-day and now, you may be further consecrated to the Lord's service, so that from this Star Camp you may go into the outer world with the reflection of the KING's power, with the reflection of the wonderful compassion of our Lord and with the reflection of the infinite capacity of our Lord, the Maha-chohan, to use that power, that compassion, that fire, so that the whole world may be lifted up from suffering into joy.

Dr. BESANT'S concluding words:

I would like to ask all of you not to let your feelings run away with you into any excitement. In the spiritual world serenity and calm confidence are qualities that make it possible for the blessing of the Great Ones to rest upon us in such a meeting as this, and in the Camp generally. Keep then quiet, dignified, conscious of the value of being here, but do

not let there be any excitement as the result of hearing for the first time how great are the movements that are coming from the higher worlds to spread in the lower. Excitement is alien to the Spirit. A sense of power, a sense of peace, perfect self-control, these are among the characteristics of spiritual life. Be joyful, but not exuberant in your joy.

NOTICE TO READERS.

At the time of going to press no additional reports of speeches and proceedings at Ommen Star Camp have come to hand. These, however, will be included in the next issue of the HERALD OF THE STAR of which it is advisable to order copies at once. National Representatives are asked to note that no reports of speeches delivered at the Star Congress should be published in local magazines other than those appearing in the current issue of the HERALD OF THE STAR.

Address by Bishop Arundale

Ommen Star Camp, 12th August, 1925

DR. BESANT in the Chair.

My Brother Bishop Arundale is going to speak to you this morning on the way to present the Coming from the educational side. He is going to speak to you about the question of the World University, which we have been commanded to prepare and to found. That will be the great vehicle for the active contact with the world, and it has the blessing of the Head of the Great Hierarchy. Naturally in the arrangement of that the three departments will again appear, and I think it might make it a little clearer, perhaps, to you, and a little easier to remember if I again remind you of what I said to you yesterday, because I am not sure how far you non-English speaking friends could follow that arrangement. So we have arranged that those of whom I spoke to you yesterday will deal, so to speak, with the work with which they have been specially charged, according to the Ray to which they specially belong.

If you look at those connected with the three great departments of this world, those represent, of course, in miniature, the great ruling divine Trinity, whose Will and Thought and Activity are One, that which we speak of as the Trinity, the undivided Unity. There is a faint reflection of that in the world, in the Universe of the great Logos, as we often call him in Theosophical nomenclature. There you have the departments into which the world is arranged. The department of Will, where the power of the government of the world is represented, the Head of which is the King; then you have the great department of Wisdom, of teaching, of which the Bodhisattva, the Teacher of Gods and men is the Head; and

then the Activity representing the group of the five Rays, where you have the intellect, the concrete mind, the Head of which is the Mahochohan. You remember how it is said of the work of Creation: "The Spirit of God moved on the face of the waters."

Taking the first Ray with, as Head, the Great King, we have one of these representatives in myself. Then we come to the second Ray; that is represented by four of these, Krishnaji, Raja, Oscar and my brother Leadbeater. Then there come the five Rays, that department of the activity, where we have Bishop Wedgwood and Bishop Arundale. I hope that little table I have just drawn up will help you to remember these things in a kind of systematic way. It depends on the way you arrange your own knowledge. I am one of those who always see a kind of diagram on which my knowledge is arranged, so to speak; it is all there in a comfortable way, according to the kind of knowledge in which I am working. If I am going to lecture, then I have a sort of diagram of it. One time a Scotchman said "Mrs. Besant has a thread," but it is useful, otherwise you go wandering about. And so this little table will help you perhaps.

And to-day we are going to deal with the Second Aspect, and first I am going to ask Bishop Arundale who represents Activity, because this is a coming on to the physical plane where the designs of the higher are carried out on the lower. And then to represent the Second Ray, I am going to ask my brother Oscar to give a short speech. Then I will finish it up with a still shorter one.

Bishop Arundale:—

Beloved Mother, my brothers,

I have a somewhat difficult, though marvellously fascinating, task to take up this morning. I do it with a certain amount of diffidence, because I am speaking here to you this morning by command of my own great Master, the Mahachohan who represents so wonderfully the Activity department of the Logos, and one can only very feebly reflect in human speech the instructions that He has given. I am thankful, however, to feel that two of my Brothers will succeed me in speaking to you, so that that which I may have left out they may supply.

Now, briefly put, it is the desire and intention of the Elder Brethren that with as little delay as possible there should be established a great Theosophical World-University with stress on the word Theosophical. And when I use the word Theosophical, I want you to realise that I naturally include in it the word Star. I make no distinction myself between the Star and Theosophy, because the Star is all-embracing and Theosophy must inevitably therefore come within its enfolding rays. Nevertheless, speaking as I am, to a Star audience, I want you to realise to the full that this Theosophical World-University is essentially and definitely a Star activity; the more so is it definitely a Star activity as it happens, as no doubt many of you know, that our beloved Head, Krishnaji, has in the past been associated with Universities. He has founded Universities in the past; it is one of his activities. He has been the centre of a great University in lives gone by, and you probably are aware how he is working to establish a University at his own birth-place in South India Madanapalle. And so one realises that this great scheme which we have it in hand to push through as rapidly as possible is an embodiment of part of Krishnaji's nature, of part of Krishnaji's work, and therefore deserving of our utmost co-operation and support. But while I shall use the expression Theosophical University, I want you very definitely to remember that it is Star work that we are talking of this morning, that it is Krishnaji's work that

we shall endeavour to do. You must never imagine that any of us, who are so closely working together, could do aught but that with regard to which everyone of us would feel enthusiastic. And so it is a common work of which I am speaking to you, and I am anxious that you should realise to the full that anything you can do for this university, this Theosophical World University is work done for our beloved Head and for the Star. Let me add to this that this Theosophical World-University will not merely be a Star University, will not merely be a Theosophical University; it will be far more, it will be the University that will belong to the Elder Brethren, a University in which the Masters Themselves will take a direct and personal interest. Indeed, They will guide it, in so far as we are wise enough to leave it in Their hands.

And so for the first time after many thousands of years, another great University is being born into the world in which Their wisdom will be taught to those who are capable of receiving it. My Master said only the other day that He would Himself guide and control this University. When about the same time we had the privilege of an audience of the Lord Maitreya Himself, alluding to this University, He said, that it would have His own great benediction, so that we start under the most wonderful auspices. It is for us to be worthy of this unique opportunity and to throw ourselves into it heart and soul.

And now, let me come to one or two details with regard to its organisation. First, it will have three great branches or centres. The first great centre will be of course at Adyar, where we already have a wonderful nucleus in the Brahmavidyashrama, of which my dear friend Dr. Cousins is the head. Most of you have probably read, in the annual reports, of the very magnificent work that is being done by that band of workers. It is in some measure a recognition of their work that the Brahmavidyashrama will form the heart, the centre, the nucleus of the great branch of the University at Adyar. Then connected with Adyar will be the

University, the branch, whatever it may be called, at Madanapalle. It will be perhaps a kind of sub-centre drawing of course its spiritual forces from Adyar itself. There you will have one great division or branch of this Theosophical University. And then another great branch will be at Sydney, the second great centre in the world; and we in Europe are fortunate enough to have one here in Holland, the third great centre at Huizen—which will be, as it were, the Western division. I like to think of those three great branches as representing three great aspects of life. I look upon Adyar as representing, in its University, the spirit of the Eternal East, the spirit of Eternity. When I think of Sydney, I think of that branch as representing the spirit of the Future, and when I think of our branch at Huizen, I see there represented the great spirit of the West, or, shall I say, the spirit of Time. And so you have Adyar: Eternity, and then the two great aspects of Eternity in Time and Future. And I dream in imagination that Adyar will always be sounding out the great eternal note which must ever be sounded throughout all ages, throughout all times. I see Sydney reaching out into the future and showing us the way. And I see Huizen sounding the note of stability and translating the Adyar eternity spirit into terms of Time. How all that is going to be achieved, I do not yet know, but that it will be achieved, of that I am sure. A common characteristic of all the centres will be what we must call in the Samskrit phrase; the spirit of Brahma Vidyā, the Divine Wisdom, or, as we have it, of Theosophy. It is for Brahma Vidyā that this great University will stand. It will take its stand upon the inner and not upon the outer, upon the essential life and not upon the fleeting forms. Forms in this great University will always be subordinate to life.

Now if I depict for a moment this idea of Brahma Vidyā, I see three great divisions. I see first the spirit of brotherhood with its three departments, reverence, goodwill, compassion. Then I see the spirit of justice, the sense of law, the sense of truth, the sense of the

great wisdom that mightily and sweetly ordereth all things. And then the third spirit that I see in the Brahma Vidyā is a great certainty, a certainty as to the future; so that through that certainty, through that brotherhood, through that justice, pain, suffering and fear shall be driven right out of the world. These three great principles, embodied in Brahma Vidyā, will be the heart of this University.

Still translating this Brahma Vidyā into more human terms, one sees this University as a marvellous international—I was almost thinking of using the word *supernational*—movement.

Supernational with regard to nations and with regard to faiths; and these two notes stand forth in that spirit of internationalism. First, the inculcation, or rather should I say, the education, the drawing from within, into the outer world, of mutual respect and reverence both as regards nations and as regards faiths. The second aspect of that spirit of internationalism that I see manifested in the University is the spirit of comradeship and common activity, without losing the value of the diversity. The nations may remain, the faiths may remain, but through the work of this University we shall see the nations working together, the faiths living together, in the spirit of brotherhood and working towards a common end, each nation and each faith complementary the one to the other.

And then I go one step further down, and I begin to see this University translating the essential principles into terms of citizenship, a noble and a loving citizenship, for which the University, in its three centres and in all the sub-centres that may rise, will prepare its students. And that spirit of noble and loving citizenship will be embodied in a spirit of service. As was said in ancient days by the Lord Vaivasvata Manu Himself, the essential feature, above all other features, of education is service. Study is the hand-maiden to service. It is to be regretted that in the West, and through western influence to some extent in the East, study comes first and service a long

way afterwards. But in our University, in Their University, the spirit of service will be the heart of its life. And so we shall prepare our students to recognise the fact that they are not in this University in order that they may prepare themselves for personal advantages, not in order that they may enter a profession and minister unto themselves and unto their families, but in order that they may place themselves at the disposal of the world. This will be a University for those who are to become the leaders of the world and to carry on the heritage of the Lord.

The preparation for His coming and the recognition of Him when He comes—those will be the two vital notes in the great harmony which the University will utter. And so we shall see our students beginning to live for the world and not for themselves. And in that noble and loving citizenship, we shall find in their due places all the sciences and all the arts, looked at primarily and fundamentally not from the standpoint of facts, but from the standpoint of life, of spirit. The facts will be in their places, but they will be related to the great realities; the facts will be subordinated to life and not its masters, as they are so much in modern Universities in which people lose themselves among the myraids of facts which they are unable to relate one to another. And in the arts and sciences, as given to us in this World's University, every fact and every science and every art will be seen to have its purpose in the bringing about of brotherhood and in the outer realisation of perfection. Not a single detail in any subject of the curriculum, not a single fact in any science or art, but will be by our professors and by our teachers related to the great purpose of life. And so over all the facts that our students learn, over all the facts of the world-growing and the world-evolution that they are taught, over all those will be brooding the spirit, the life of dedication. The religious spirit will enter into every subject, into mathematics, into science, into logic, into philosophy, into geography, into history, into drawing, into art, into the physical exercises, into everything of the curriculum. The re-

ligious spirit will permeate each one, and whatever the students are learning they will be realising that they are learning of God and therefore of themselves. And among these sciences there will be not only the arts and sciences of which we know, but the great occult sciences as well. There will be in the sciences and the arts represented both the inner sciences and their counterparts in the outer world.

To sum up that aspect of our work, we shall see developed in that great University the science of the mind, the science of the emotions, the science of the will, the science of the body. And I should just like to lay special stress on the science of the emotions, because the lack of education in those sciences is one of the gravest defects in education throughout the world. We are obsessed to-day by the intellect, and have become too largely its slaves instead of its masters, to use it for the purpose of God. And so, remember, my brothers, that in this University there will be the complete balancing of all these sciences, so that each student may grow up in mind, in body, in emotions, in will, fully prepared for that leadership which should be the result of his time of study in the University. And every degree that is given in this University, at any of its branches, whatever else it may be, will primarily be a degree in leadership, so that those students upon whom the seal of the approval of the University is set, and therefore, the seal of the approval of the Elder Brethren, will be able effectively, wisely, powerfully, perfectly and lovingly to lead the world to the world's great destiny. We shall reflect the ancient divisions known of old in the East, the Parâ Vidyâ and the Aparâ Vidyâ, the higher divine knowledge and the lower divine knowledge, so that all will be divine knowledge, whether it is physical exercise, whether cricket, or tennis, or hockey, or games, it is all the divine knowledge. But there is really hardly any lesser, hardly any greater; if there is a distinction at all to be drawn, the higher divine knowledge is a knowledge of life, the lower is the knowledge of life as exercised in form; but all is divine knowledge. Every student at every

hour of the day, no matter what he is doing, will be living, in his own small measure and according to his own humble capacity, the divine life, none outside it, all within it.

And then let me say a word about this daily life of our students. I was thinking this morning of the instructions given to us by my Master. I remembered that He pointed out first the need for a beautiful simplicity, that must be the keynote of the daily lives both of teachers, the elder brothers, and of students, the younger brothers. And in that phrase you have the relationship between the teachers and the students. One great comradeship, some a little younger in experience of the outer world, but by no means necessarily of the inner world; some a little older in experience of the outer world, and therefore for the time being the elder brothers. The others a little less experienced in the outer world, a little nearer to the heaven world; and therefore from the standpoint of the outer world, but the outer world alone, for the time being the younger brothers. Brooding over that daily life will be the spirit of simplicity, of dignified and beautiful simplicity. The phrase comes to me that this University in this aspect will stand for a great renaissance of spiritual refinement. The simplicity, the dignity, the culture, the efficiency—all these characteristics, which will mark our students, are the embodiment of that great renaissance of spiritual refinement, which is part of the Lord's work when He comes. Perhaps my Brother Oscar will elaborate this part of my thought, it is rather his line more than mine; but I see it in a great picture before me. I see what that refinement is to be and I see, throughout the world, that every student, however long it may be since he was in residence at one or other of the great centres of the University, will be known because of his spiritual refinement, as having been a student of the Theosophical University. He will be unmistakable, he will never lose the stamp that the Elder Brethren have impressed upon him through the outer forms of the University degrees.

Now about those great qualities which

we have given to us in the Order of the Star in the East, devotion, steadfastness and gentleness. Those embody that ideal of spiritual refinement; and that spiritual refinement means balance. None of our students will be overwhelmed by the emotions and from time to time become hysterical. None of them will be the slaves of their bodies, none of them will become hard through the misuse of the will. There will be a great and beautiful balance, so that no matter what storms may come up against them, they will ever stand firm upon the rock of the truth, with which they have been brought into contact during their residence at the University. The University will stand, as it must, for what we realise it to be, an embodiment of the new spirit of internationalism, it must stand for peace and against all forms of militarism, against all forms of destruction. That does not mean to say that the students will not be encouraged to be able to defend their country against aggression. Internationalism by no means involves the negation of patriotism; on the contrary, internationalism is the apotheosis of patriotism. Every student will love his country passionately, but not in a spirit of separative pride, but in a spirit of loving comradeship. The students will be encouraged, as I said, to defend their country when attacked, but not to take up arms against another country.

This World University, my brothers, I look upon as a great reincarnation of the University of Alexandria, without the danger of the fate that overtook that University. Our records shall not be destroyed, our culture shall not perish, because it is not a University with its origin in the outer world; it is a University with its origin in the inner. It is Their University, not ours; we are but Their servants. And if I do not go into the details of organisation, it is simply because Their commands with respect to that have not been received by us. It is Their University, not ours. And what we want is so to live in that University that we may be pure and unobstructed channels for Their force. It is not what you and I think the University ought to

be, it is not our conception of the University that matters. I have my conceptions, but I am thankful to be able to put them on one side. I could give you now, almost without any difficulty, a complete constitution, as I might see it, for this Theosophical University. I am not quite such a fool as to do that. The phrase comes to me in this connection, and I should like it to be with you: "Waiting the word of the Master". If you wait the word of the Master, His word shall come into your heart; and you shall make it fruitful in action. And so those of us to whom has been given the great privilege of working in this University, we are waiting the word of the Master, and when that word comes, you need have no fear that we shall hesitate to make it fruitful in action.

I want you to think of this great Theosophical University, first as a wonderful flower of the T.S. The T.S. is gradually blossoming into wondrous flowers, and one of the flowers is this Theosophical University. We shall not seek for recognition from without, we shall not ask someone to grant us a charter, so as to make our degrees respectable, and approved by the world. We are learning to trust, we are learning to realise that the degrees that are conferred in the name of the Master—those shall be recognised by the world as no degrees conferred by human agency can ever be. And so although we may have no charter, the time will not be far distant, I predict to you, when the world will look up to our students, will reverence our degrees. The Universities already existing in the outer world will begin to fashion themselves according to our example. My brothers, have faith! There may be a small fight in the beginning, but we shall dominate the culture of the world, because we have our organisation from within. My Master said the other day that He hoped we should be proud of our degrees, for they would be His degrees. I shall be,

This University then, my brothers, will be a great apotheosis of the Star. Krishnaji will be so happy, because he will be feeling that his Order, to quote Lady Emily's words yesterday, is *doing* things. If he is not here with us physically, he is with us otherwise; if he is not with us physically, how wonderful it will be for him to feel: "Well, in my absence, the Star can *do* things, thank God."

A last word. This University and other movements, with regard to one of which my Mother will be speaking to you shortly, this University is what I feel I must call a great legacy of the Lord. I want you to think of that phrase. I want you to realise that inevitably the time that the Lord stays in our midst must be comparatively short. It cannot be indefinitely prolonged; but He will leave with us His spirit in some form, He will leave with us His great legacies. This Theosophical University will be one of them, the Universal Church will be another, and the coming down of the Mysteries will be the third. And each of these legacies will be a mighty repository for posterity of the teachings that He will have given while on earth. It is a wonderful thing, my brothers, to be able to be here and to think of the glorious future opening out before us. You had a wonderful utterance yesterday from our Mother. To-day you see the activity side outlined in one particular. That activity side which I have outlined in form, as is my duty, concerns the department to which I belong. Well, when I sit down, that form will be fired with the love and the wisdom of my Brother Oscar. That is not my business, it is his. I have endeavoured to give you somewhat of the form, so that he may pour the life into it. And I want you all, when you go to your homes, when you leave this great Star camp, to keep a corner in your heart for the Lord Maitreya's, our Lord the Mahachohan's Theosophical World University.

Address by the Rev. OSCAR KÖLLERSTRÖM

It is on the spiritual side of the life of this great University that I wish to talk to you, friends. I wish you to understand the way in which the students of this University will be fully living the life as expected by the World-Teacher, the Christ. I want you fully to comprehend its great spiritual aspect, that you may not only understand the form side of it, not only what it is intended to do in the world, but what it is intended to do for every one of its students. For that University will be but the beginning of a great movement of education, of training on the higher lines throughout the world, so that from the youngest child, through the various stages, corresponding to the Montessori and the Kindergarten schools, right through the age of adolescence into the stage of manhood and womanhood, right up through all those stages, the boys and girls will be trained to look at life from the point of view of the Great Ones, to adopt Their standard of values. That is the great object which we shall keep in mind for each and every individual child, as well as a general object, the collective object of giving the right sort of instruction and the right conditions. Bearing that in mind, I want you to see this great University as an effort to spread the forces of the Christ, an effort for the promulgation of His law of love, an effort to bring love into the life of the people of the world. For this University is to teach the outer sciences in such a way as to make them lead to the inner sciences. For there is a science of the spirit, a science of the soul which requires as accurate and detailed a knowledge of facts,—indeed a far more accurate and detailed knowledge—and as careful, precise and painstaking a method as the outer scientific work. I want you to consider that for a moment, to dwell upon that thought. You will see that it is necessary that the mind must be prepared, must be given some inklings of what is to come, for that training is but an outer gate to the inner knowledge of the soul. For there is a way by knowledge as well

as a way by faith. There is a way by understanding and right acting, as well as by right loving and right believing. The Mahachohan, He who stands behind our Brothers Bishop Arundale and Bishop Wedgwood, is predominant in this great outpouring which will take its form in the University. His way is the way of knowledge and understanding in order that He may direct the activities in the correct way. His is very much the way of the scientist and therefore that note of knowledge of the inner science will be very much stressed in this University in order that through that we may be raised on the points of fellowship. It is through these, through the idea of charity, of brotherly love that we attain to the spiritual life. But that way may be prepared by many different methods; and one of those methods is the scientific method.

In order that this spiritual aspiration may be given to the world through the proper training of its youth, in order that the note of love and brotherhood may be sounded very far, it has been ordained by the Mahachohan that this University is to be international. It is not simply for the purpose of convenience, for the purpose of giving a centre in each of the great divisions of the world, for the convenience of physical conditions—it is not for that reason alone that there are three branches of this University; but it is in order that we may, each of us, get to understand the conditions of those other parts of the world better, in order that we may understand the message which each part has to give, the message of internationalism given in a spirit of eternity, of time and of the future, as our Brother Bishop Arundale put it. It is in order that we may understand these things as put forward in other races, that we are to have this University so international; because it is only by such understanding that we can come truly to a sense of fellowship, charity and the love which is the spiritual fire behind all progress in the higher worlds. Therefore we are to regard this University not as three

separate branches, but as one University. It is a body corporate, as I was explaining to some of the younger ones in the Round Table yesterday. We are to regard all of these movements here as bodies for the coming of our Lord; just as He wants a particular individual body in which to manifest Himself, as He manifested in the body of Jesus in ages gone by, so He will manifest Himself in a body corporate. He will show Himself and shine forth in the vehicle of the Order of the Star in the East, and also in this great University, the University which shall prepare the way for the new age, to build the city of God, the new Jerusalem, in His regenerated world. And so it is by the spirit of love, binding the world together through the new age, through the young who are to be trained in the proper way, that we are to get this new kingdom upon earth.

It is very much like some of the efforts made in ancient Greece, that source of so much of our culture of to-day, to contact some of the ancient spirituality. For there, in that land of beauty, that land of understanding of these higher things, there was given something of this same great ideal to the world. There we saw the same ideal of the first great Utopia as outlined in the West in Plato's great Republic. There was the ideal of a heaven brought to earth, of a perfect kingdom, of His kingdom in truth having come to the world, because behind that fine ideal there stood love, love manifesting itself through the spirit of the purest, noblest, and highest communism. There we have a shining forth of what was to come in the world's future, though the world was not yet ready for it. There we saw the spirit of sacrifice in the training of the guardians, the guardians who were to be the leaders and protectors of the community. They had to sacrifice themselves—those who protected—and were not permitted possessions in the way that others were. Those who led were to sacrifice themselves because to them had been vouchsafed something of the higher vision. They had got something of the understanding of the true philosophy, but had to come back from that splendour,

come down into the world again; to leave that higher world and come back and lead their brothers. And so each part of the community, each section of the community was to sacrifice itself in some way to the spirit of perfect communism, of brotherhood and love. A type of communism for which the world is not by many thousands of years ready as yet, but which is to be exemplified to the world by this University. That was something of the spirit, that ascetic, fraternal physical side which did not demand comfort for the body, but sacrificed the body, sacrificed many comforts of the world in order to attain to the higher and the inner things. Sacrifice, I say, but it was not sacrifice, because in very truth the reward was far greater than that which was given up. Also, we had a second great foreshadowing in that land of beauty, Greece: we had it in the great community of Pythagoras. It may be of interest for those of you who do not know it, to know that one of the great Masters who is now putting Himself so much into this work of preparation for the coming of His Master, that He it was who founded that ancient "University" of Krotona; for He was Pythagoras. And once again He speaks to the world; again He bids us form a community, which shall be a vehicle for the presence of His Lord, for the coming of His Master, our Lord, the World-Teacher. For He it is, the Master K.H., as we sometimes call Him, who stands behind the great educational movements throughout the world. He therefore is interested very deeply in this particular application of this educational spirit. He, the great Pythagoras, is once again building with the stones of destiny, a Utopia, in which His spirit, the spirit of the Lord and of the KING will show itself upon the earth. So in forming this University we are shaping a channel through which the influence of the Lord may spread itself out into the world at large and permeate it with His spirit of love, in this building of the great community we must consider each stone, we must consider each part and section of the building, that it may be perfect; and that this may be like the kingdom of Heaven

in truth—for it must be a work done as to the glory of the Great Architect of the Universe—it must be a work perfect in its symmetry, perfect so that the Grand Geometrician may manifest Himself in that building, in that mighty edifice, for this must be a reflection of the Kingdom of Heaven, of the Grand Lodge above. We are to be the builders of that University. And just as the mediæval guilds built the great Cathedrals of Europe, as they took each stone, and shaped it as a piece of work done to the glory of God, thus filling it with His power, so we are to take each part of this work as work done verily in His name and for Him, that His love may shine on earth.

So we are to see that this University is built truly and built in a place which is suitable. It must be in a world which is to some extent prepared for Him. Mankind must not find this Utopia too perfect for it, as it found the Utopia of Greece. It is said that the world has grown a little, and that growth will be used to prepare the way for this University, for the great embodiment of His spirit in the world of men, therefore the world must be lifted up to a level where it can bear this great outflow of His power. The world must be brought to Him. And the only way in which we can do that is by lifting it up to Him through refinement. The world must be refined, as by fire, to be made fit for this great outpouring. We must consider very carefully what we mean by refinement. There is the refinement of the mere Epicurean, there is the refinement of the ascetic; the one

refines the mere form, the other tries to transcend it by purifying the soul and living only in that. Those two ways were both very much stressed in the past, but to-day we have to find a new form of refinement. We have to find a refinement which is in truth lifting up the form, the body, making the bodies more beautiful chalices to receive the wine of His love. But the body must not be pampered, as our brother Bishop Arundale has said, the bodies of these students are to be athletic, to be strong and beautiful in their strength. There is to be no decadence, but everything strong, almost ascetic, and yet without the mortification of the body, so often dwelt upon by the ascetic teacher. So we must have a truer and higher refinement, which proclaims the dignity of the form, the dignity of our daily life, the dignity of our manners and of our intercourse with our fellow men; and yet it must also be a dignity of the spirit for the spiritual purpose of bringing His love to us and so filling the chalice in very truth with God's love, with the love of the Christ, and pouring down upon the world something of the grace of the kingdom of Heaven; such as Pythagoras tried to give us in His noble school of the past. I call upon you to look up to the ideal of Pythagoras, and to try to see His idea, as well as the spirit of the great Mahachohan. Try to see the spirit of Him, who is the Lord of Love, and see that University as a great example of the Epiphany, in the world, of His love, His love brought into a perfect form.

DR. BESANT sums up the Day's Proceedings.

As you were listening to my Brother George Arundale, I felt that you must almost think that he was outlining for you an impossibility, and you might have wondered what these wild people meant. In our morning-meeting one of them talked about the Universal Church while the religions are quarrelling, and another of the World-University while the educationists are struggling with each other. But we are really not quite so mad as you may think! Because this visionary here

on my right (Bishop Arundale) is a man who has studied the various educational systems of the world. In fact his tour was planned for studying the latest systems, both in Europe and in America, which the present educationists are putting forward. And it may be still more to the point in the way of encouragement, if I tell you, that both he and I have worked together for many, many years in educational matters. I was one of the founders of that Central Hindu College which is

now the Hindu University; and I pulled him over to come from Europe to be the Principal of the College, so that we really do know something practical about Universities, about colleges and even about schools. For we have begun with the little children and trained them onward to the high schools, and then to the College and then to the University examinations.

The young men who are working with us to-day in our educational establishments were pupils in the Central Hindu College, and they are carrying out there the lessons that they learned. And so I felt, as I was listening to him, that we have had the training for this very work, which we began towards the end of the last century and have carried on ever since. And one or two points that he made we have seen exemplified to a certain extent. The type of the student you can recognise—it was recognised by the educational authorities in India—the type of the student of the Central Hindu College. It is recognised now in Southern India as the type of the Theosophical College and high schools; and even now some of the Government authorities come to our schools and college at Guindy to look at our students and recognise that type. It is a type which is perfectly fearless and frank, for they never hear a harsh word, and I need not say that the abomination of personal chastisement is never heard of, nor dreamt of, in our schools. Any boy of the Central Hindu College who got into trouble did not run away from the Principal, but went to him to be helped. And so in one of the periods in India which we have, from time to time, working the poverty-stricken and suffering people into some dreadful outbreak of violence, it was at last to our Central Hindu College that the very Government of India sent some of the boys who were being misled, to be trained there into good citizens, instead of into heroic but useless rebels.

So it is not only the dream of dreamers that is spoken of; it has a good deal of practice behind it. In South India some of our ways are being copied in the Government schools. They have not quite caught the spirit, for the spirit in our

schools is that of sacrifice, sacrifice of the teachers that they may carry out their true vocation, willingness to work for mere subsistence wages, not measured by the good degrees that they have taken. I say this to encourage some of you that perhaps have little faith in these things, and perchance think them to be too beautiful to be realised, too wonderful to be true. But it is just that which is so wonderful which is most true. And there is nothing too good to be true in a world of which the Christ is the Redeemer and the spirit of God the life and force within it.

Now, it is true that we are dreamers: that is, we see a little what is coming in the future, because we are told it by Those who know more than we do. But every great change is preceded by a great act of faith. It is still true that he who loveth his life and clingeth to it shall lose it, and he that loseth his life shall find it unto life eternal. Do not forget you are entering on a new age, that the beginning of a new sub-race has already taken place, is becoming a marked type, is recognised by the scientific ethnologists. And with a new age must come a new form of the eternal spiritual verities, and with the new sub-race a new civilization. Must you not then have for the building of that new civilisation, those who are inspired by the spirit of the Great Architect and those who have learned how to help and train the little ones, who are to be the workmen in the temple? We talk about the builders a great deal, but what of those who are to dwell in the building which has been built for them by the Master-Builder? And those whom He has trained for His work, those are to be the parents of the children born into the world, the little ones waiting to be reborn through those who will recognise the high dignity of manhood. And this place has been chosen for this strange announcement because it is the Star organisation. Some people think there is a kind of rivalry between the Star and the T.S. That is one of the silliest things I have ever heard of. The Star is the Star of the King, it shines over the head of the Bodhisattva, and we are to gather the



MR. J. KRISHNAMURTI.



THE REV. OSCAR KÖLLERSTRÖM, THE RT. REV. J. I. WEDGWOOD,
THE RT. REV. G. S. ARUNDALE, AND DR. ANNIE BESANT,

divine wisdom that ordereth all things, while Theosophy is only the two great words which put into English mean divine wisdom. This foolish wall of separation grows out of our imperfections and not out of the divine indweller in our bodies.

I made a note of a word while my Brother was speaking, because I was not sure whether it would be familiar to you. He gave you an explanation and I would like to add one word to that. There was a disciple who asked a great Saint: What is Brahma Vidya? Brahma is the Samskrit name for the all-pervading life, that life which is divine, and Vidya is knowledge, sometimes called science. And the disciple asked: What is Brahma Vidya? The answer came: it is of two kinds, my brother, Aparâ, the lower and Parâ the higher. And then he classified all that came under the lower Brahma Vidya, the scriptures, the sciences, the arts and all that grows out of those, that which is taught by the mouth to the ear of the pupil, that he said is the lower Brahma-Vidya; and the higher is a knowledge of Him by whom all things are made; that no teacher can teach, no word can syllable. Every human being must find that in the depths of his own being, and then he will see it in the face of every man, woman and child, in the glory of Nature's beauty, in the strength of the mountains, in the rapidity of the torrent, in everything that you call Nature, which is God's voice speaking—He who is silent save for His manifestations in which His name is spelt out for those who in the silence can hear. And that was the strength of ancient India. Probably you do not know much here in the West of our wonderful Universities, but when you have studied them, it seems not so strange what my brother described, for those mighty Universities of the past to which in later days men came from Europe to learn as in the earlier days of the ancient civilisations of Egypt, of Babylon, of Persia, those Universities had every definite branch of knowledge. They trained the body as they trained the emotions and the mind; and the different types of students were trained according

to temperament, the very intellectual in the higher sciences the list of which would frighten, I think, our modern students in the Universities. And then those who had to carry on the government of the State, to defend its borders against aggression, to keep it safe from intrusion, those were specially trained in all the sciences of the body, in games, in energy of every kind, wisely directed, so that in addition to the intellectual knowledge given to all, there was this great training of the body, which gave a splendid manhood and womanhood to the State in India; and then there came the training of the great wealth-holders of the world, the great merchant caste, which was the steward of the nation and its owner. And then the younger sons, strong in production in the world, the younger children of the family, not yet old enough in the spiritual life to guide or to direct, but learning their lessons, and knowing how those lessons should gradually be applied to life. And that thought is so wrought into the nature of the Indian people that you find in everyone the culture that my Brother Oscar was speaking of. Now their schools are destroyed, but still from wandering teachers, from ascetics who wander through the country, the old stories are told, the old doctrines are taught; and they have their own culture, their own refinement, their own gentleness of manner, hammered down by some of the roughness of the West to-day, but still is the ancient culture there and the ancient thought of life shows itself. You may think that a servant in India, drawn from this class of producers, of tillers of the soil, would not know much of such a doctrine as reincarnation. And yet long ago when Colonel Olcott died, and was to be carried to the burning-ground, all the servants of the estate and of the villages round came to cover him with flowers, for they loved him, as he had tried to serve them; my own servant, who then could not read or write, but has now learnt to read the great Mahabharata, (when I go out, I see him sitting with his books on his knees) when he saw the President-Founder lying there on his bier flower-covered, he said, "To a great man,

great works and great death, and to a little man, if he does his work well, he will be a great man one day." That is what gives the culture and refinement the idea that by good service, whatever it is, man lives birth after birth until he becomes great.

And so it does not seem so much of a dream—this kind of work—to me. You came here, though you did not know of it, to hear some of these things; and we came here in order that we might tell them to you. We were told beforehand that this would be a wonderful Star Conference and so it was chosen for this great proclamation of what is coming with the new sub-race and the new civilisation and the new era on which we all are entering. I do not know how far you can receive it, how strange it may seem to you; or whether, having been put under the magic of mighty Presences, it all seems acceptable and rational. So do all things seem in the presence of the Highest; it is only down here on the earth, that difficulties begin to appear, and it may be that when you leave this place, when you go abroad into the every day commonplace world—where the unrealities seem real and the real fades away as a cloud in the sky—it may be that you, no longer under the magic of Their power, may think the thing impossible, that for the moment may seem credible to you to-day.

I spoke of a great act of faith. It is thus that great changes are brought about in the world, trusting to the will of God working out in His evolution. And then you may share the faith which speaks

through us to you. We have cast away all on this great adventure. We have offered ourselves to Them, that They may do with us as They will—we, feeble, weak, imperfect, but sharing in Their power, because our will points true to Those who are the real Rulers of the world. Let the world go, let life go, let everything go, but They remain, and those who have the faith to trust Them, who, burning their boats, as the saying is, cannot return, save broken to the world that is. We, we go forward in the strength of our King with the blessing of our Lord and the knowledge that what He wills shall be done on earth as it is done in Heaven; and that, if any are broken, they will make the road, the bridge, over which others will pass to the vision that we have seen, that we declare.

Do not let your lack of knowledge of the details of the higher world make you see contradictions where there are none. That is always a danger. Try rather to pierce to the truth; and if you cannot see it, do not refuse it, but be patient. We have many things we do not understand. Once, my own Master said a thing, and I began thinking it over what it meant, and therefore was not listening to what He said; and He told me, "never mind, you will understand it presently."

So I think if you will talk it over in a spirit of desire to understand, even if you are not quite able to correlate all the deep things that have been said, you will understand it presently.

Mr. C. H. van der Leeuw, 112 Westzeedijk, Rotterdam, will be grateful if those members who took photographs in camp will kindly send him two copies of each for the archives.

Address by Bishop Wedgwood

Ommen Star Camp, 13th August, 1925

DR. BESANT in the chair.

Friends,

Dr. Lilly Heber, representative of Norway for the Star, who was to lecture to us to-day has very kindly given way this morning in order that the special presentment to be made to you, in order that the Star organisation may understand the work which is largely committed to its keeping down here, and so co-operate with the great Leaders in the higher worlds, might be finished to-day by dealing with the third point which is a special part of this bequest and the proclamation to the world at large through the Order of the ancient Mysteries, and their place in the present movement; how they can be understood and how the power behind the Universal Church and the world University will be the power of the Mysteries. This part of the work is specially confided to my beloved and revered Brother Bishop Wedgwood and he therefore will speak first in the meeting and after him I shall try to add something and pour some of the water of life into the golden chalice that he will create.

Bishop Wedgwood:—

There are indications that the message which the Lord will bring on this occasion when He comes will flow along many different channels. Already in the work which lies behind us there have been many different avenues of approach to the great Teachers; different lines of work have been laid down along which our various people have moved. But it seems as though many other avenues also will be opened up, because humanity is divided into so many different temperaments. For example: it is exceedingly likely that there will be a great movement inaugurated and strengthened and used

by Him embodying as a principle the return to Nature, because most of the ills of our present civilisation spring from the fact that people have herded themselves together in cities; relief will be sought from the present strain of economic life by a return to Nature. And even if people have still to live together in cities, in order there to pursue their daily occupations, arrangements will be made by which they can frequently move to the country and fortify themselves with power which springs from a close contact with Nature.

Then, again, part of the message that He will bring, part of the work that He will accomplish, will be the drawing closer together once more of the various kingdoms of Nature. We have been given to understand, that one line of work, which has already been pursued in the outer world in the protection of animals and the lower kingdoms, that this line of work will again be used and through that and other similar movements the various kingdoms of Nature will be drawn closer together. If we look back to the previous occasion in which the Lord came to the world in Palestine, we can see that what He did there was more in the nature of bringing a certain leaven into the world which should work out among humanity at large. But on this occasion, owing to the greater linking up of countries by the facility of travelling, the message that He can bring will be far more wide-spread, so that we can naturally see, it will reach a greater number of people during the time of His stay upon earth. And therefore it is that so many different lines of work must now be established in order that through those avenues of communication thus opened up to Him, He may pour out His blessing and His love upon the world.

Now, our own work has, for many years, distributed itself in various ways. I suppose the greater part of our work has taken the form of lectures, of speeches; that has practically been the chief form that the work has taken in the T.S. But there are other forms under which the message and the power can be brought to people, and it may even be suggested that perhaps the lecture-method is a method chiefly in keeping with the fifth sub-race, whereas other methods may be used more as a characteristic of the sixth sub-race coming into prominence. We have been told that the great characteristic of the sub-race to come will be that of intuition; therefore in shaping methods to reach people so that they may open themselves to the new influence flowing out into the world, we must study effectively to work upon their intuition. If I may venture to say so, it requires an exceedingly competent speaker as a rule to move people, so that their intuition may be readily affected. I have myself thought for a long time that it is perhaps rather easier for those of us who are not gifted with the power of speech, to work through the line of ceremonies and reach people first by exalting their emotions and their thought and so carry them into that sphere where the power of the intuition can play through the vehicles which they have to use.

I want to speak to you this morning about those various lines of work. You know that during the past few years various movements have sprung up, composed chiefly of Theosophists and Star members. The Liberal Catholic Church is one of these movements, the Co-Masonic movement is another. There have been others which imply this method of ceremonial, but those perhaps are the two chief ones. And part of the way in which we can prepare the world for the Lord's coming and a very direct way, is by the spreading of those movements, so that they may grow and spread and that through them the power of our Lord may be poured out into the world, and people be prepared to receive His teaching. Inasmuch as we can bring people under the play of His influence which is already

being poured out, in no small measure through the Order of the Star in the East and kindred organisations, in so far as we can bring people more and more into the play of those influences, so shall we accustom them to respond to the message that He will give when He comes once more out into the world. And although this method of ceremonial may not be over clear at the first blush as a method of preparing the world for Him, it is really one of the most effective methods that we could employ; it is the method of so changing people that they will be able better to respond to His influence, when He comes out to speak and to teach them.

I want, therefore, to speak to you this morning about this method of ceremonial, for upon the understanding of that depends the speed with which we are able to bring about the restoration of the Mysteries which is itself, we have been told, one of the objects for which the Lord will come.

Now, there are many objections made in regard to ceremonial, and those objections one finds prevalent in the movements with which we are associated, for one very natural reason. Most of us, I suppose, have in past incarnations been among the band of pioneers who sought to claim liberty of expression, who revolted against the tyranny of priests who were themselves ignorant and claimed to exercise authority over the souls of others. We have been among those pioneers in past times, as I think we may fairly claim to be among the pioneers in this life. And working in that way, we have naturally been persecuted by the Church. And again, having been immersed in that study in previous incarnations, it is not unlikely that a good many of us have dabbled in black magic; I myself have. I remember once Bishop Leadbeater saying to me that most people who were worth anything had done so. In many cases, having suffered in that way, we bring back into this life dislike of all Church ceremonies or of anything which involves the use of magic. I myself have had a great deal to do in the last twenty years, since I joined the T.S., with the ceremonial movement, and I have frequently come across people who

had this dislike. People who were quite liberal in their views and who were quite unable to explain this dislike. One, in particular, used to feel faint on coming in to a church. All that is due to these sad experiences in the past. They work within the realms of the subconscious, they are due to the work of the permanent atoms, which we bring over from past lives. And just because these tendencies are not understood, they are the more difficult to meet. I have always suggested to such people that they would do very well to set to work with a good deal of resolution, deliberately to undo such tendencies. Anything that is not repugnant to the reason, is a thing that we should seek to understand and to bring within the scope, within the sphere, of the ordinary faculty of the waking consciousness. I remember one case of a friend who felt an instinctive aversion to Freemasonry, and who deliberately joined the Lodge until he had uprooted from his nature that instinctive dislike that he felt. Many of us are in the same position. It is well, that if we feel prejudices, we should face them quite frankly, and try to understand why we feel such things and whether we are justified in feeling them.

There are many objections which are brought against the use of ceremony. You get so many people saying: I do not like forms. I want to worship God in spirit and in truth. That is all very well, I think everybody wishes to do that but the point which I want to put before you this morning is, that so long as you live in a world of manifestation, you cannot escape from forms and ceremonies. If you want to do without them, you have to get out of manifestation; that is the only way of escape. Wherever you have manifestation, you have spirit and matter, life and form, and it is quite impossible to live for one moment in the course of a single day of your life without going through some ceremony. As we are gathered here this morning I take a certain place in this ceremony, you take another; I stand on my feet, I use my voice, I am employing a score of different forms in order to reach you. I am using

words, you listen to those words, we use a certain ceremony for the communication of our ideas. It is better to recognise that we have to do with forms and ceremonies, that ceremony, rightly understood, is the tradition which has come down to us from past ages, which has been laid down by those who had authority; that ceremony represented the use of certain laws of Nature and their advantageous use for our helping. You may say, for example, that we in the Church service use incense, or in a Masonic meeting, and you do not like that, because it is Roman Catholic. But if you go back in the past, you will find that incense was used in temples before the Roman Catholic Church was devised. In the Mysteries in the past, in Egypt, they used the various aids to the elevation of the mind-consciousness which you find wisely and sensibly in Roman Catholic Churches to-day. They are not Roman Catholic, they are Catholic in the sense of universal, it is a knowledge and application of certain universal laws in Nature for the helping and uplifting of men.

Now there is another objection that is very constantly put forward in these days, which springs from the independence claim of the West, that is, that you want to reach God by yourself; that you are prepared to do without forms and ceremonies; that you do not want any intermediary between yourself and God; that ceremonies are simply crutches and that you are strong enough to dispense with them. There is a certain truth in the idea that every man can have direct communication with God. As a Divine Spirit is in each of us, so we have communication with the Divine. We are living in an age in which we are undergoing a reaction from the externalising of religion. In Christianity we were told that we were saved by the sacrifice of the Christ on the Cross. And then came the influx of mysticism in the Christian Church, when people came to realise the great truth of the immanence of God, of the Christ-principle within us. I am not at all sure that the danger now is, that the reaction may not be too great. In the contrary direction, recognising the

immanence of the Christ within us, we are apt to lose sight of the fact that Christ and God are outside of us as well. The goal, so it seems to me, is to adjust the relationship between the God within and the God without, realising that you are helped in the unfolding of the God within by the use of the power of the God without and the aid of religious worship. There is no greater falsity than to suppose that we can be independent. We cannot pass through the course of our life without in every moment being dependent upon others. The very truth of the immanence of God implies the brotherhood of men, the fact that we are one with another and that we are dependent each upon the other. The whole scheme of the Universe is dependent on this principle. You know perfectly well how it is by our aid, by our love and affection, that the domestic animals are individualised. It is the duty of men to care for the lower kingdoms of Nature, to help and protect the animal-evolution in every way possible, and even the vegetable-evolution; and just as we help those who stand below us on the rungs of the ladder of evolution, so we in turn are helped by those great Ones who stand above us on that ladder of evolution, the Jacob's ladder which is raised from earth to heaven. We see it at every turn of our life, we are dependent upon one another, and upon those great Ones who stand above us. It is only at certain stages in the world's history, those rather dangerous stages through which each civilisation seems in turn to pass, the stages in which the cruder form of democracy seem to be uppermost; it is in those stages that we feel ourselves so independent. But in reality there is nothing further from the truth than this idea, that man is established as a self-dependent being in the world. He is precisely in the world to learn that he is not self-dependent, in order to reach that self-dependence of the spirit that knows itself as one in the body of the Heavenly Man. So to say that you prefer to stand by yourself is, if I may say so, from the greater point of view the confession of ignorance of the whole economy of Nature.

Now the method of ceremony, the

institution of the Mysteries is something which has been given to us by the Great Ones in order to help human evolution. It has dropped out of the civilisation through which we have passed, because we were going through a phase in which we probably had to work under the delusion of self-dependence. But we know that in the religions of the past these Mysteries existed in which human evolution was quickened. So also in the future, as the coming of the great One to us becomes more and more a recognised fact, we hope for the restoration of the Mysteries; that we shall find schools of training which people may enter in order to have the powers that are in them, scientifically developed and unfolded.

That brings me to another point that is often combated. People sometimes say that institutions are the curse of religion. Well, they have been to a very large extent, but just in the same way as you cannot live in manifestation without living in form, so also it is impossible to have embodied a teaching upon the earth intended to affect large masses of people, without having institutions through which that life can flow. Now, so thinking, we may say, that when the World-Teacher comes again, He will certainly proclaim a message. He will try and shake people free from the conventionalities of the day, He will probably destroy, to a certain extent, institutions of the past, if one may say so in all reverence, in so far as they check the free expression of the life; but surely He will also found institutions through which the power that He wishes to pour upon His people, not only when He is upon earth, but for succeeding generations in the future, through which that power may flow. And what we have to do in facing that whole question of institutionalism is, I think, to recognise that an institution is justified only in so far as it is a good channel for the divine power to flow through. We should bring our movements to the people, not through the message of forcing institutions upon them as being invested by a divine authority, but rather through our living the life, and so making manifest to people that power and blessing which flow

thorough the institutions as a vehicle.

There is an objection that is sometimes put forward by Theosophists. It was said by the great Francis Bacon in the past that little knowledge makes men atheists, but rather more knowledge brought them back to God. I sometimes think that when we have torn down the orthodoxy of the Church and have been cynical about orthodoxy, we have set to work to build up a fresh orthodoxy of Theosophy. It is quite true that a Theosophical orthodoxy is probably more reasonable but none the less it takes the form of orthodoxy. Our Theosophists are perhaps rather dogmatic in forcing truths upon the people which they have not themselves verified at first hand. We have torn down this old orthodoxy and have built up a new one. What we all have to do is to set to work to gain first-hand knowledge of spiritual things for ourselves. Perhaps that is what I want specially to stress, if you will allow me to do so, as of importance in the work of self-preparation. We do not want gramophone Star members, to quote expressions which have been used, those who simply repeat what has been told them. We want people who are able to assimilate the teaching for themselves, to grow into the knowledge of it and so live it out to others with the only authority that is worth having, that of first hand knowledge. Now orthodox Theosophists are inclined to say sometimes that all forms and ceremonies are so many superstitions that we have to outgrow; that they are all very well for outside people, but that we who have developed, ought to be able to throw away those crutches. It is true that in ancient books there is a certain amount said against the use of forms and ceremonies. In fact, the reliance upon form, superstition, is one of the fetters which has to be cast off between the second and third of the great Initiations. There again is one of the statements which has to be studied rather in the light of comparative history than in the light of the conditions of our own time. If you go back to the early days of the Hindus when the Lord Buddha proclaimed His teaching of the Path, you

find that the whole religion of the time was encumbered with countless forms and ceremonies, many of which had been externalised, of which the inner sense had departed. In fact, many of them had become so changed that they were no longer vehicles for the life. He taught people that those things in themselves did not procure liberation.

It is the official teaching of the Roman Catholic Church that if a Roman Catholic does not attend Mass on any Sunday, it is a mortal sin. That is to say, that when on a particular Sunday he does not go to Mass and he dies on the following afternoon he will be condemned to eternal perdition. Now this is the kind of superstition, of reliance upon form and ceremony, which is deprecated. There is no objection whatever against the right use of forms and ceremonies. What is blameworthy is the idea that it is necessary to go through certain of these external observances in order to attain salvation. The catechism of the Church of England says that there are two Sacraments necessary for salvation:—baptism and the supper of our Lord. Of course they are not necessary; they may be useful to people and they are to a great many, but we should not suppose that by performing any special ceremony we can attain liberation, that those ceremonies will save us. I remember a story told by our Protector as having been taken from the early Church. A number of people put off baptism until their deathbed, because as it was to procure salvation, they thought to make a good bargain.

The Masters Themselves use forms and ceremonies. The great Initiations are themselves cast in ceremonial form; there are certain ceremonies which take place in the course of the year in which the members of the Hierarchy take part. There is one of the great Masters of wisdom, the Head of the seventh Ray, Prince Rakoczy, who Himself uses ceremony as one of the chief methods of teaching upon His Ray. Therefore it is quite obvious that the use of forms and ceremonies cannot be condemned altogether.

Now this method is a very magnificent method for the training of the individual.

You find certain institutions which have come down to us like the Christian Church and Freemasonry planned by the wisdom of the great Ones. In the Christian Church you have Sacraments, as indeed you have also in other religions. Not being so familiar with other religions, not having a great deal of time at my disposal now, I confine myself to the Sacraments of the Christian Church. In Freemasonry they have certain initiations, as they are called; and each of those sacraments or initiations is intended to bring about the expansion of the consciousness of the person who receives them. An expansion of consciousness means that through power that is poured in by the initiator, the aura is greatly expanded in size, its rate of vibration is raised, and through those changes which take place in the matter-side of the bodies, higher powers of consciousness are opened to find expression through the individual. I know that in modern Freemasonry—leaving aside the Co-masonry in which the water of esoteric knowledge has been poured—in modern Masonry those higher degrees are looked upon largely as mere distinctions which are rewards for merit, and very much coveted by people. I do not think it is in any great measure realised that they confer real powers upon the people who receive them. It is an actual fact that each one of those initiations connects the candidate with certain qualities of spiritual influence, each of such initiations bestows upon the candidate help in the cultivation of qualities inculcated in the particular degree. So also in the Christian Church. Certain changes are wrought and uplifting of consciousness takes place. You are drawn nearer to the Christ Whose mystical power illuminates the Church. At the Sacrament of Baptism you are grafted into the mystical body of the Christ. On higher planes each such institution or organisation, like the Church or the T.S. and the Buddhist Sangha and Masonry, exists as a kind of collective Unity, we may call it, if you like, a group soul. The Masters are able to pour life into these organic unities. And through that body corporate They are able to work upon the members

individually who form part of it. That is what is meant by the statement that at Baptism the candidate is grafted into the mystical body of Christ. It is perfectly true that he is brought into the fellowship of those through whom His blessing will flow out into the world. The more these things are realised as actual facts, as literal occurrences in the life of the individual, the greater will be the power that is able to flow through them. I think one of the greatest messages that the T.S. has brought to the modern world is the restoration of the understanding of the inner meaning of these rites and ceremonies of the Christian Church and of Freemasonry. If only those who form part of those institutions in the outer world could be given to understand what these institutions are intended to do, the power of them would be increased a thousandfold. That is part of the work that lies ahead of us in the future, that through these organisations which we are forming, the knowledge may be brought into the outer world and the essence and value of those organisations immensely enhanced.

We get then a definite expansion of consciousness in such Sacraments or Masonic initiations. And in those movements also there is a very magnificent training for the individual. First of all the training in self-expression. Take the Liberal Catholic Church for example. There you have certain public services like the Holy Eucharist, the object of which in the first place is to pour out spiritual power upon the world around. It is quite remarkable what can be done by a congregation of people trained to a certain extent in meditation who understand the purpose of what they are doing. Even if fifty or a hundred of such people meet together and use the liturgy as a method of self-expression the amount of power poured out is out of all proportion to what such people can do individually; because in the first place you have the great effect which results from people working together; secondly, you have that inexhaustible reservoir of spiritual power represented by the Sacraments, the power flowing from the Christ, the Head of the

Church Himself, in the forms of words which compose a liturgy. When that liturgy is properly constructed, you have in the Sacraments a certain act of magic; certain great events take place, a form is built up into which the spiritual life can be poured, and then at the culminating act of the service the life of the Christ is poured down into that form for the helping and uplifting, not only of the people who are taking part, but of the world around. You realise in that a very splendid arrangement for helping the world at large. Many people are helped by the power which that Church is pouring out.

It is rather significant that in the newer countries where the Church did not spread so rapidly, as for example in the early days of the American Republic, the work which should have been done by the Church was really accomplished by the Masonic brotherhood. You get a great spread of Freemasonry at the beginning of the last century. The Lodges were meant to do the work that in older countries was done by the network of Churches spread over the country. Now you have in a well constructed liturgy a number of ideas presented, certain keynotes are sounded out for the people in each portion that is used. It is somewhat of a disadvantage speaking about these things; it would be easier to elaborate if a liturgy could be gone through at the same time. You have certain leading ideas put before the people in the liturgy on which they should in reality concentrate; you get for instance a prayer for peace, a prayer to "guide our nation through its leaders to preserve Thy peace, that the menace of war be far from our days," the key-note of that is peace. And the whole of the congregation, trained as they should be in meditation, should use the power of their devotion and their thought upon this great conception of peace; you unite in that to make an atmosphere of peace into which the peace that passeth understanding can be poured, and so spread out upon the world around. The great difficulty with most of us is, we suffer so much from repression. The whole course of training in our modern civilisation has been in the

repressing of people, not only in their youth, but in the whole course of life. Perhaps the great character of the education that lies ahead of us to be given in the great University will be a teaching how rightly to express ourselves. A liturgy having these leading ideas which I have put before you, the congregation is supposed to use as a vehicle for self-expression. Now take that word that I have mentioned, Peace. Language is itself a vehicle of thought. We cannot now speak with each other in other methods. Indeed, a current on the physical plane of language is the method by which we can interchange our ideas with one another. Most people use their language in a somewhat haphazard fashion. If they use the word "peace," for example, they say it more or less outwardly, they do not realise that it is possible through speech to express a great richness of thought and feeling as we learn how to do. This word "peace," you can say quite outwardly, but you can also say it with purpose, using it as a sound through which is poured out everything that you have yourself experienced of peace in the course of your whole past existence. In using language in that way it becomes instilled with power. I do not suppose it is difficult for anyone of you, however unfamiliar he may be with the usage of ceremony, to realise the enormous power, limitless possibly, which lies in the use of language in this way. Suppose that our liturgy was so used, then a hundred or thousand of our members could be together and perform such a ritual, pouring out through the liturgy as its vehicle the tremendous power of their thought, their feeling, their devotion, their aspiration, you can, I think, picture to yourself how great would be the benefit to the world around. That is the possibility which lies, I think, not very far ahead of us. If these organisations of which I am speaking grow and develop, then, as I say, you have a great advantage in people working together. One great fact which is stressed in Christianity, is the unity of the body; we are composing, as it were, a living temple. So in Freemasonry, brotherhood is greatly stressed; we are

the living stones composed into the heavenly Jerusalem, the ideal of the mystical body of Christ or of the Master who is the Head of all true Freemasons. And in so far as people are able to feel in the first place this love which binds them together, which is poured through them so richly and abundantly in their worship, to realise their unity one with another, so they gain something which I think is going to be of unspeakable worth in the future; that is a kind of collective consciousness that they feel not as individuals only, but as parts of the body corporate; they are, as it were, one aspect of that body, one facet of the great jewel.

Now there is a tremendous significance in that idea. If our community could learn to do everything they were doing in the Church or in the Lodge as representing the body-corporate, they would grow into the realisation of this collective consciousness. Now it has seemed to me for some time that it may already be said that the Lord has come into the world since the foundation of the Order of the Star in the East; probably most of you have recognised that a new influence seems to have come into your life, that the Star organisation has been used as a vehicle by the Lord Himself. You can see that as we grow more and more dedicated in our work and our life, as we try and live closer and closer to Him, most of this great organisation can be used increasingly as His body. And already through the Star He is pouring out His life, His blessing upon the world, and preparing the world to receive Him and the answer to His message when He comes. And as you are able to gain for yourself this collective consciousness, so will you be able to be used. The difficulty with most of us is, that we are not big enough to be used as channels for the Master. I may give you a very homely illustration; when a bicycle-tyre is weak and you pump it up the weak spot sometimes bulges. So it is with most of us. If the Master's blessing is poured into us, we bulge at those weak spots. It is because of that danger that we are not able to be used more by Him. What could only be done with much danger for the individual alone, can be done by a group

of individuals coming together and working in an atmosphere of love and brotherhood. The higher they can lift themselves in the realisation of that love and make themselves into one body, the greater will be the power that is capable of being poured through them. That is one of the great possibilities which open before us in these movements. We may in that way establish groups of people who can, as it were, themselves be a body for the Lord when He comes or even before He comes out into the world.

One other thought opens before us in this connection, that is: Just as the individual members of the human race are thrown together in these traditions or methods of the Ancient Mysteries, so also are we brought into closer relationship with the other kingdoms of Nature. You have all read in the Ancient Scriptures of the Hindus how there existed a time when the Gods walked with men upon earth; even in India to-day there is a much closer touch between the Deva's and humanity. The Devas work much more in daily life with people, much more than in the Western civilisation, although there are here even in the West certain magnetized centres over which great Angels brood, and through which they are able to affect humanity, to pour out their influence upon them.

Now, one of the characteristics of this seventh Ray, the Ray of ceremonial, of order, of splendour, of majesty, is this drawing closer together of humanity and the Angels, of humanity and in fact all the kingdoms of Nature, using all those tremendous forces which play through the earth, the powers which flow from the Angels, the natural forces as they are expressed through vegetation, through trees and plants. All of those kingdoms of Nature will be drawn into closer contact one with another and we may look forward to the time when the Angels will come once more into the course of our daily life and give us that inestimable help and blessing which will spring from such relation. Now the possibilities of these lines of work are simply limitless. You may see a time in the future when the Mysteries are re-established and people

are able to turn to specially hallowed centres, and receive a certain illumination from within, an outpouring of greater power through them, an expansion of their consciousness, which will carry them on a distance in their evolution, measurable by work occupying otherwise several incarnations. We can see how in the future the spiritual life of humanity may be so regulated that people are helped

through the difficult phases in their life by the help outpoured on the part of the greater Ones; that the whole of creation will be bound closer and closer together in divine love; that we in our turn shall help those kingdoms which stand below us, even as we ourselves will be more greatly and abundantly helped by those who stand above us on the ladder of evolution.

DR. BESANT'S concluding address.

Friends,

You have heard a wonderfully clear and full exposition of the value of ceremonial which, in ancient times, was not only embodied in magnificent services in the temples of every faith, but also had its occult side, its hidden side in what was known in antiquity as the Mysteries. Into those Mysteries pupils were admitted, when they had reached a certain point in evolution, which made it possible for them to profit by the teaching that was given. You would not send a child, who had only learned the first book, say, of Euclid into a University to study the higher mathematics; the foundation would not have been laid for such understanding. Nor would you ask a man who had taken the highest degree in mathematics to go and teach arithmetic in a village school. Knowledge is graded and teaching is correlated in its grading to the knowledge already possessed by the well-instructed candidate. And that which is the rule in every University down here, is also the rule in the world of the Mysteries. Useless to unfold the hidden powers of Nature and the method of their using to those utterly ignorant of the powers of Nature in her lower creation, ignorant not only of the powers but also of the methods of using them without danger to themselves and danger to their surroundings. Hence the existence of the Mysteries has been a condition of the power in religion and other ceremonial institutions in the outer world. The temples were open to all; there some of the elementary teaching might be mastered, and then behind the temple were the Mysteries of the particular faith.

And those existed within the knowledge of the people, the fact of their existence was not concealed, but the entry into them was barred by ignorance of the powers of the higher world and the method of their use in ceremonial. Some of you may remember that the great Origen, one of the most learned doctors in the early Christian Church, pointed out that the Church was intended for the helping of two classes. . . One, the great masses of the people, who had not yet escaped from the lower forces of evil, who were called the sick; the great Physician, he said, had medicine for the sick, and that was given within the Christian Church. But, he said, no Church can exist without the knowers of the Wisdom, the Gnostics, as they were called, those acquainted with the Gnosis. They were the foundation and the pillars of the Church. That was the second mission for which the Church was sent into the world: to heal the diseases of the sick and to build up the knowledge, the divine knowledge for those who were willing to be students. In the Christian Church those were known to exist in the first few centuries. But they did not cease to exist, when they were withdrawn partly from suspicion of what went on behind closed doors, partly because of the scarcity of students, fitted and ready to carry them on. But they have never ceased to exist down to the present day; still in the higher worlds those mighty Mysteries are taught; still the Angels build their temples in lines of light on that day that you know as the day of St. Michael and all Angels; still they carry on, as far as our ignorance permits, their ministration, through the

ceremonies of public worship. And those who recognise their place and their presence are conscious of the radiant energy that flows from them. As far back as you may go in history, as I said, wherever there was religion—and man was never without it—there the Mysteries existed, either with knowledge of their existence or not. And Masonry was the expression in symbols of what used to be taught in those ancient Mysteries; worked out by allegory, by gesture, by allusion, by action, that which is still an image of the great Initiations, and still connected with them by links of knowledge and love. A method, a symbolism, not in order that it might always remain a mere method or symbolism, but symbols as the vessels into which water might be poured. And the symbols which many masons use ignorantly to-day fashion that Holy Grail, that chalice of the Lord, which shall be filled when ordinary Masonry will admit the deep occult truths that lie behind their forms, their words, their gestures. And if we want for a moment to picture the Mysteries, we have to go back to a country some of whose hidden measures have been unravelled from the tombs of those for whom they were destined, from the tombs of Egypt. Thus a little of the splendour of that civilisation, built on the wisdom of Egypt, is incorporated in its Mysteries, the Mysteries to which Plato went, to which many of the great Greek philosophers went, to be instructed in the hidden knowledge. And Plato's "Republic" is but a reflection of the principles of human society that he learnt in the temples of the Mysteries in ancient Greece. And what that teaching meant to the masses of the people, what it meant to the learned and perfected of Egypt, you can see in those mighty tombs of these Pharaohs, of Pharaohs instructed in the Mysteries, taught to look for the Light in all their people, and to recognise in them the hidden God; while the people were taught to follow the Light, embodied in their Priest-Monarchs, masters of the Mysteries, as well as rulers of men. You see the fragments left of that wonderful time if you look at the frescoes of Egypt. Masons can recognise their own proces-

sions, many of their own gestures, and if they would look for them, they would find many more than masons as a rule discover. I have known one, who entered into modern Masonry, and who had taken part in the Mysteries of Egypt, he found, when he was passing the third great degree of Master-Mason that he was performing in his modern body as an Englishman, the ceremony that he had performed two thousand years before in Egypt. So great was the majesty, so great was the dignity of the Mysteries that pupils were never wanting, candidates were ever waiting for admission. But they were told, what a modern Master has repeated: those who would be candidates for the Mysteries, must first have belief and then desire.

The other great religions, that followed one after another, each had its Mysteries; the Mysteries of Mithra and his emerald throne in ancient Persia. The Saracens brought fragments back from these Mysteries, and those may be traced in the chivalry of mediaeval Europe. The courage in face of danger, the tenderness to a fallen foe—that is equally embodied in the history of ancient India, the Mother of nations, an ancient civilisation, still existing to-day; and the lesson is embodied in her Kshattriyas, in her warriors, her rulers, her governors. Like the later lesson of chivalry in Europe, it taught fighting bravely against an enemy when he is strong, but never striking an enemy when he lies prostrate at your feet. There the image of struggle with the body is used to express the attitude of mind and heart. The outer chivalry one with the inner chivalry of the spirit: a high honour, a stainless truth, a flawless courage, a perfect tenderness. Such shall be the Kshattriyas to lead and govern the new era, they who shall be some of the builders of the new heavenly city, the city of God.

In Egypt, I have been told, there were only three great Lodges of Masonry. And out of the three there grew all the wonder, the splendour, the beauty of that marvellous civilisation. Now we are standing on the eve of a revival of these great Mysteries. The world has grown through its fifth sub-race, the European, coming from

Central Asia, the mother-stock in India, the daughter races populating the lands of Europe. And they have not been left uncared for in their struggles, for all through the Middle Ages, we find races of wise men, even though they were obliged to meet in secret. You may remember perhaps the order of the Rosicrucians, the twelve men chosen by a Teacher from the East, whose name was Christian Rosenkreuz. Everybody knows his name, though they do not know his nature or his work; they do not know how often before he has been in Europe, how afterwards he remained in Europe and lives to-day as the Hungarian Master that Mr. Sinnett speaks of in his "Occult World". But, going back to that mighty personality, let me remind you, that useless is His learning to the outer world, if there are none that are willing to be His pupils in the present. And if some of you knew the longing, the travail and yearning of the Masters for this blinded world that some might hear Their whisper, and turn from the tumult of the world to the secrets hidden in the heart of the Masters, and in the heart of God, I think that surely Their work would be a little recognised, surely some students would come forward and say to them—for Their ears are never deaf to human longing and human prayer—"Here I am, ignorant, foolish, childish, frivolous, but I have devotion to give myself utterly; make of me what You will; I have no will to stand in the way, only the will to know, to dare, to serve". And so long They have been waiting, and so few have answered. Sometimes I think this the most pathetic spectacle for those who have eyes to see.

Now, as you have just heard, these Mysteries—what we call Masonry is one—will be revived by the waters of Life. And the work has already begun. Another effort for a world movement that began some years ago is that Liberal Catholic Church, which has in it the essence of the divine teaching for the people, freed from some of the incongruities which have grown round the teaching of the Christ and His message transmitted by His disciples. A joyous Christianity, a radiant Christianity, one that is able to say with

truth: "I will go unto the altar of God, even the God of my joy and gladness," for those who know that the world lives within the aura of its mighty KING, know that the world-sorrow awakens an echo in those realms of bliss; they know, like a mother with a little child, that the broken toy is not irreparable, that a child's tears are very passing, and that the time will come when the world shall be told once more to rejoice in God and to be happy in His smile, which is ever the sunshine of our world.

And the Liberal Catholic Church should be the very heart of the teaching that the Christ will give. The T.S. was called by a Master the cornerstone of the Religion of the future, where all the religions will meet together in that Church Universal,—that I spoke to you about the day before yesterday,—when the knowledge of the glory of God shall cover the earth as the waters cover the sea.

And one great use the Masonic body will have in the future is to help a world which is blundering through ignorance, the ignorance stimulated by a passionate desire to help human suffering, but taking ways that are not the ways of wisdom, that are not the ways of curing by constructive love but by pulling down, by exasperation and passionate hate due to an unimaginable misery for which there seems no cure. Masonry will be one of the great methods of social improvement. It has hidden within it two great principles, equally important for the progress of the world along the path of evolution. The one is that equality so misunderstood in the outer world. You must all know, if you think about it, that there is no such thing as equality in Nature from the outer standpoint. One child is born a genius with powers to develop, another is born almost an idiot perhaps; one is born with the seeds of the saint to blossom into the exquisite flower of sainthood; another is born the congenial criminal to be redeemed only by the helping hand of his brother-men. And all these differences you see in human beings. And the world cries out at the injustice, and tries to force an equality where none exists. But there is an equality which is taught in

Masonry, the true equality, the inner life of God which makes all men equal. And at the very preparation for its first initiation, the candidate is taught his own poverty and helplessness, his own ignorance and blindness; and he is bidden to remember that as he came into Masonry poor and penniless, so should his heart ever be tender and open to relieve a brother's needs. But with that fundamental equality of divine sonship, which makes the prince and the peasant equal on the floor of the Lodge, there is a great hierarchical order, which is not based on birth, which is not based on social rank, which is not based on any of the transient changes and distinctions of our world; but which depends on knowledge and on wisdom, wisdom, the only thing that gives the right to govern men; power, the only power of the will guided by love, which enables those at the head of the Order to invite co-operation from those in the lower grades, remembering that everyone in turn may rise to the highest place; a miniature representation of the ladder of evolution in life after life, some with few lives behind them, some with myriads of lives, all beginning the same, in nescience all ending in omniscience. That is the true equality, guided and guarded by the Hierarchy of wisdom and of power and of love. And as Masonry recognises its work it remembers how that great Mason, the Comte de Saint-Germain, travelled through Europe, trying to win the Kings, the nobles, and the priests of Europe to come down and help their starving and miserable brethren. As He failed in His mission of mercy, frustrated by the folly, the greed, the oppression, the ignorance, the pride of the then rulers and guides of men, the blind leading the blind, the crippled leading the crippled, He founded His secret Lodge, whereat candidates might be received to help in hidden ways in that mighty work. And the French Revolution which He foresaw was the uprising of the mad crowd out of the agony of starvation and oppression. That was the frustration of the noble endeavour. Those who were highly placed would not bend to help their brethren, and their brethren rose and tore them down from

the rank of which they were not worthy; chaos ending in the despotism of a Napoleon, and in the long restlessness and later revolutions of France the beautiful. And so to-day in Europe, still He seeks for help. Still the Rosicrucian walks our earth silent, quiet, dignified and stately, giving the light to those who are ready for it, healing the miseries of the social anarchy, so far as it is possible to heal them while the wills of men are set against the will of God.

He is the One who for the fifth sub-race is the Helper, the hidden Worker, the silent Sufferer often for the miseries He can not cure. Wondrous have been His previous lives. We can see Him in Britain, when Britain was barbarian, bringing the message of the Christ. He was a saint and martyr, and still His name lives in the religion that He gave, and still St. Alban is a sacred name in England and then we find Him again in Robertus the monk, Robertus, self-martyred by his experiments, stretched helpless in his monastic cell; but by his experiments he pointed modern science the way to chemistry. From him in his mortal body was hidden the knowledge that he had on the higher planes in his true self; and his body, as you know, was not only struck unconscious time after time, but he lost an eye, a finger, by the explosions which made chemistry safe for those who came after him. His was the suffering for the sake of service, of sacrifice for the sake of shielding his more ignorant brethren. Then we come across Him in that wonderful man, born in England, whom you know as Roger Bacon, the man who was said to know every science, to deal with science as though it was a plaything, who bore silently slander and accusation, and allowed that to pass in order that he might shield another who was the real culprit; careless that he left a stain on his name among men, for what is the opinion of men, when the conscience is pure and the courage high? He had appeared as Christian Rosencreuz earlier, and gone to save the country of Hungary, taking a body there of one who had died on the field of battle, and into that body he came, revived it, and led the army as

that great leader, Hunyadi Janos, bearing the name he had borne before He drove back the Turks and saved Hungary from that Turkish invasion sweeping over Europe; turned it back and let it stay in its own place, while Christianity was freed from the menace and was saved to be purified, and made more useful. And then we meet Him as the Comte de Saint Germain, who is recorded as a marvellous, mysterious figure, moving through Europe, appearing now and again, with a century of knowledge behind him, but with the body and the strength of early manhood. And when he bade farewell to Madame la Comtesse d'Adhémar, who wrote some memoirs on the Comte de Saint Germain, he said: "At the end of the next century I shall come again, in the new century I shall again work for Europe". And since the words of a Master must certainly be true, because His lips can never be stained with a lie, because He is the embodiment of the truth, the accuracy, the justice, the courage, which marks every such embodiment, still He lives among us, though you know Him not, still He travels through your continent, searching for those who are willing to do His will, to aid His work. Is it any wonder then that some of His ancient Brethren are around Him, that His Brother-Chohans are grouped round Him, that another

great effort is being made for the salvation of our world? Is it any wonder that the inspiration you find in modern thought has come through Him and the great Ones who are His brethren in the higher worlds?

The compassion for the miserable and the poor, stooping down that they may be lifted up to the possibility of a reasonable life; thinking out ideas to soften the cruelty of modern industry, to build up garden cities for workers, where they may leave the crowded city when their work is over, and gain that touch with Nature of which my Brother spoke—these are His inspirations, His works, and He chooses one here and there who is responsive to Him, who has a little of the intuition awake who is ready to catch His whisper, and out of that whisper, melodious beyond all melodies that earth can make, to awaken in his or in her own heart a note that hereafter will swell into a chord. Is it any wonder that in the midst of our modern barbarism is born compassion, that in the hearts of our thoughtful and our educated people, who are not suffering from the evils of our civilisation, is born a passionate desire that all others shall be as they are and none shall be ignorant, miserable, and poor—is it any wonder that a few have heard, that a few are working?

And if in these three days we have told you something that has hitherto been kept secret, it is because our Lord has spoken, and where He speaks, we obey.

The Star Camp, 1925

IT is recorded of Moses that when he descended from the mountain where he had met God face to face, his countenance shone with such brilliance that he was forced to veil it from his people. I think that those of us who were at the Star Camp must also carry something of that reflected glory in our faces. We too have walked with God during four wonderful days and find it hard once more to tread the common ways of men.

Many of us, I think, went to the Camp from a sense of duty, from a feeling that we owed it to our Head to try and make the Camp a great success because of his absence from our midst, but with the consciousness nevertheless that without him there must be a void which nothing could fill. But in addition to all the other blessings we received in such ample measure, I am sure that we had our Krishnaji very really present with us all those days. His spirit seemed to pervade the Camp and to give to it his own peculiar atmosphere of joy and peace and friendliness.

I think that we may regard it as a very great compliment to the Star Order that to it first were made the stupendous announcements revealed to us at Eerde. It shows a trust on the part of our leaders, a confidence in our attitude, on which we may justly pride ourselves. Not for nothing have we tried to follow our Head in his teaching of all embracing tolerance, in his insistence that prejudice and narrow mindedness would blind us to the truth when it came our way.

To those who were not present in Camp, who did not sense the wonderful atmosphere of peace and benediction which pervaded it, and who have to read the tremendous pronouncements made in cold print, in the pages of the HERALD, some facts may come almost with a sense of shock. The question may be, and indeed is sure to be, asked "How is it possible

that those who have walked and talked with us as ordinary men and women can have attained to such stupendous heights of spiritual achievement." Some may doubt the truth of the claims put forward, others will say the standard is not so high as we had fondly imagined.

In answer to such possible questionings I should like to remind those who make them, that in the case of the Christ when He appeared in Palestine, it was familiarity with the outer form He wore which blinded men to the inner spiritual glory.

"Is not this the carpenter's son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him."

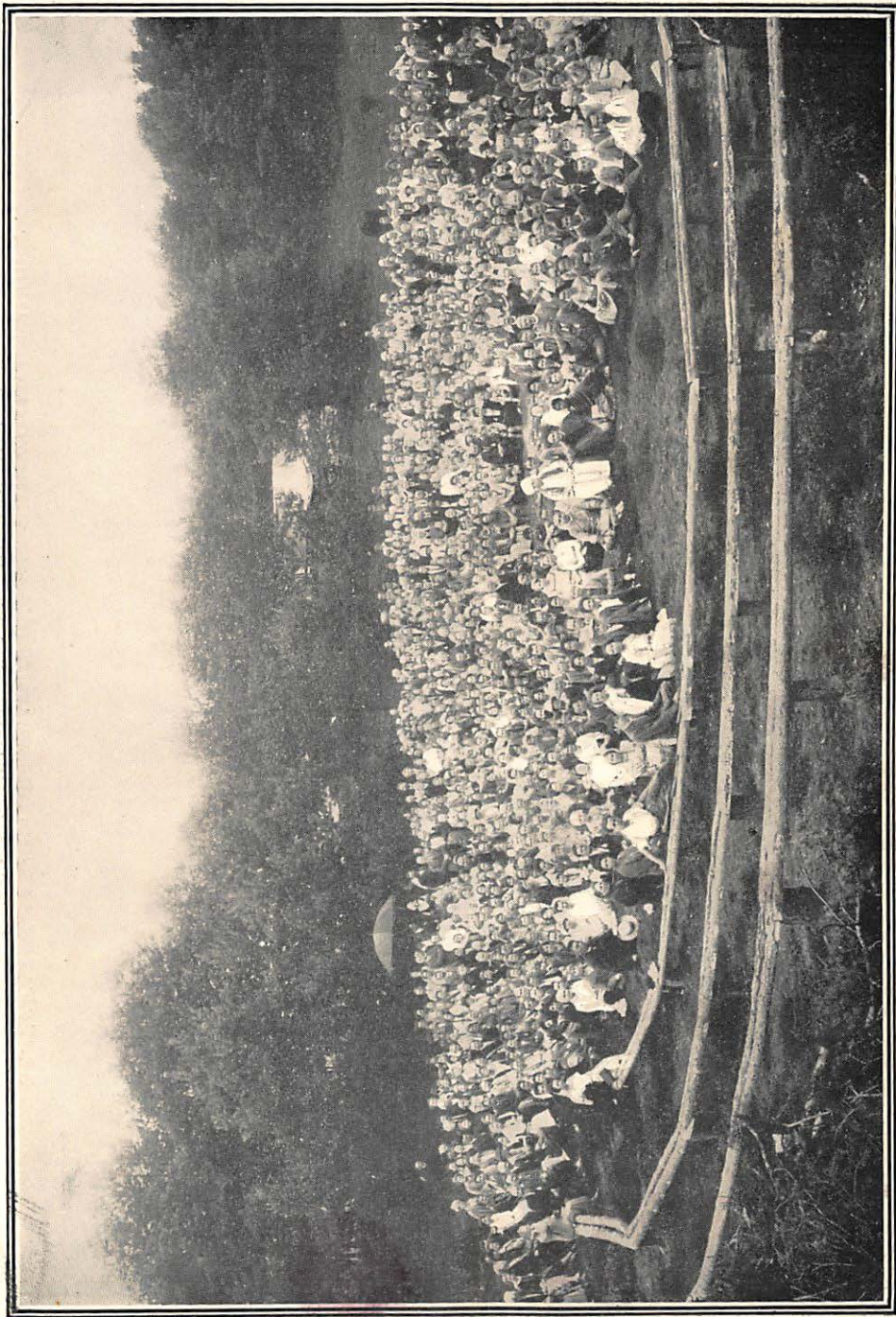
Let us not fall into the same error.

Secondly, we too often forget that it is the Ego who takes the great Initiations and not his lower vehicles, and it is sometimes very long, especially in the case of rapid advancement, before the experiences of the higher worlds are reflected on to the physical plane.

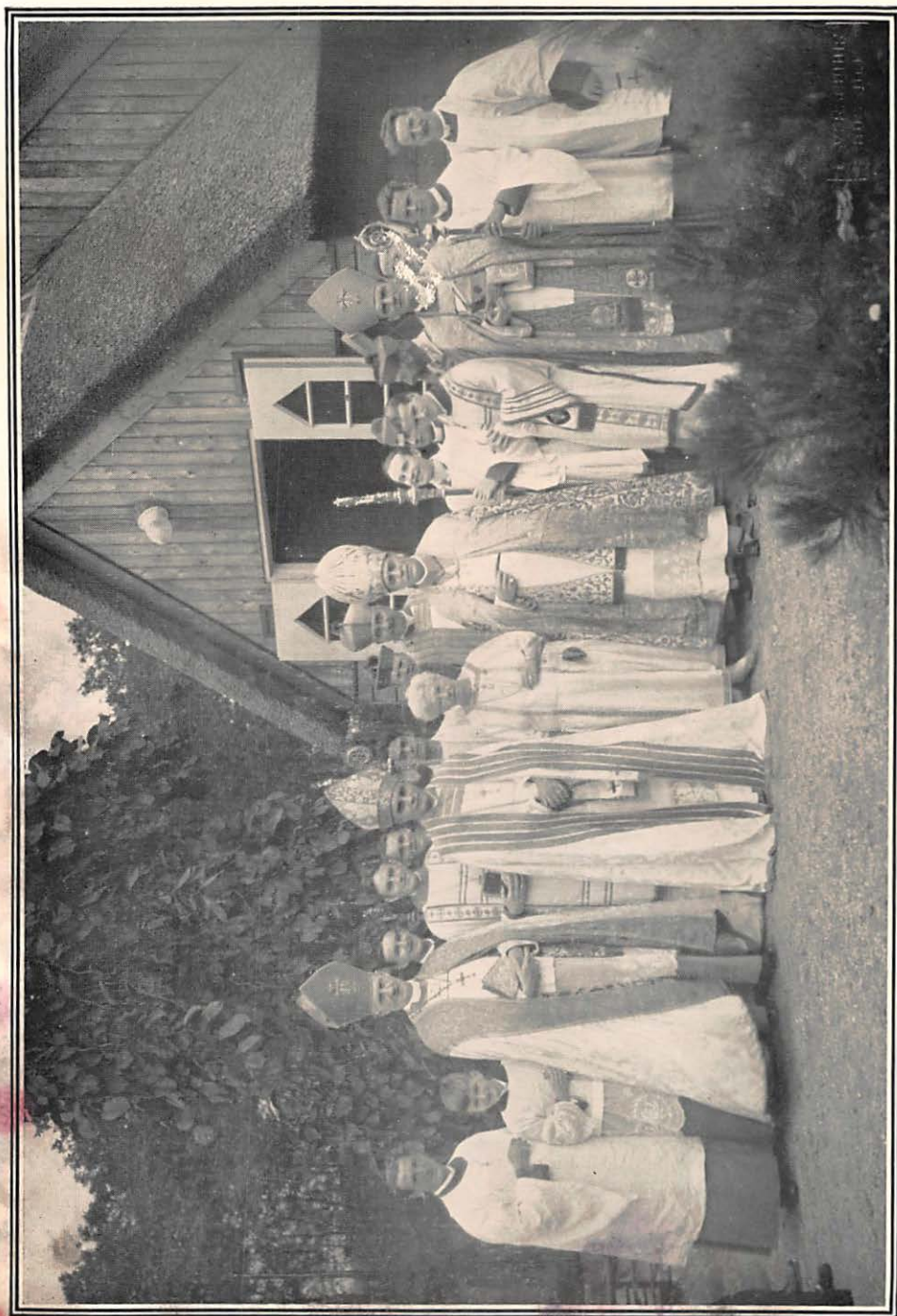
In addition to this fact it would be as well to recall the words of the Master K. H. with regard even to an Adept.

"An Adept—the highest as the lowest—is one *only during the exercise of his occult powers.*

Whenever these powers are needed, the sovereign will unlocks the door to the *inner man*—(the Adept) who can merge and act freely but on condition that his jailer—the *outer man* will be either completely or partially paralyzed—as the case may require; viz., either (a) mentally and physically; (b) mentally—but not physically; (c) physically, but not entirely mentally; (d) neither,—but with an akashic film interposed between the *outer* and the *inner man*. When the *inner man* rests the adept becomes an ordinary man, limited to his physical



GROUP TAKEN ON THE SITE OF THE CAMP FIRE AT OMMEN.



GROUP TAKEN AT THE CONSECRATION OF BISHOP ARUNDALE ON AUGUST 4TH,
1925, AT THE PRIVATE CHAPEL, HUIZEN, HOLLAND.

senses and the functions of his physical brain. From the aforesaid, you may well infer that the adept is an ordinary mortal, at all moments of his daily life but those—when the *inner* man is active. K.H. when writing to us is *not an adept* . . . a *non-adept* is fallible . . . therefore K.H. may very easily commit mistakes."

To those of us who were present at the Star Camp at Ommen doubt can have no part at all in our acceptance of the facts announced to us. We have seen, we have felt, we have known, and to us has fallen the happy lot of bearing witness in the outer world to the truth we *know*.

EMILY LUTYENS.

An Interesting Gathering

DE DUINEN, the beautiful estate of Mevrouw van Eeghen Boissevain on the southern shore of the Zuyder Zee, has lately become a centre of great interest to Star members, Theosophists and Liberal Catholics. With a generosity characteristic of her race Mevrouw van Eeghen Boissevain has devoted her house and estate to the work of establishing here a centre of spiritual life for Europe. Bishop Wedgwood has been at work for a year, and has gathered round him a group of devoted worshippers from the neighbourhood who assist at his daily celebrations of the Holy Eucharist. Already it is clear that a modern community is here taking shape, of which the predominant influence is that of the seventh ray, the influence of ceremonial activity and co-operation with the Angel hosts. It promises to become for Europe what Adyar is to India, and Sydney to the southern hemisphere.

This new centre was the scene of an interesting gathering in the last week in July and the first week in August. The gathering included Dr. Annie Besant, Miss Bright, Lady Emily Lutyens, Lady

de la Warr, Mr. E. L. Gardner, Mr. Oscar Kollerstrom, and many of the younger Star members, together with several Bishops and priests of the Liberal Catholic Church from Holland and Great Britain. These came together primarily for the ordination to the priesthood, and later, the consecration to the episcopate of Dr. G. S. Arundale; and advantage was taken of so unusual a gathering to ordain two others to the priesthood, and to discuss many matters connected with the special work of the centre. The consecration ceremony, which was according to the rite of the Liberal Catholic Church, was performed by Bishop Wedgwood, assisted by Bishops Mazel and Pigott. Many of those who were present during the ten days over which these ceremonies were extended were conscious of the guidance and protecting strength of the Great Ones, who stand behind us and direct our affairs, and felt that they were taking part in a movement full of significance for the future spiritual welfare of Europe, and connected in a special sense with the preparation for the appearance of the World Teacher.

F. W. PIGOTT.

Mes Impressions sur le Congrès d'Ommen

J'Y ai vécu des heures idéales, comme seules en peuvent vivre ceux qui sont conscients de l'œuvre admirable et exceptionnelle qui prépare, à cette heure, l'Ordre de l'Etoile d'Orient. De ce vaste Camp d'Ommen, qui est un peu, si l'on peut dire, comme une petite "Terre promise" pour les membres de l'Etoile et dont le paysage aux horizons immenses rappelle exactement la Campine du Limbourg belge, de ce vaste Camp, dis-je, se dégage une poésie naturelle intense. Et cette poésie naturelle est renforcée par la poésie spirituelle de l'Idée-force qui plane sur notre Ordre: la Venue prochaine du Seigneur Maitreya, l'Instructeur mondial. Cette poésie ne se manifeste pas seulement dans les choses environnantes, mais aussi par les êtres qui y vivent une vie supérieure et fraternelle, loin des grossièretés et des vicissitudes des villes. A voir aller et venir dans l'espace réservé du Camp, ces hommes et ces femmes venues de toutes les nations aux physionomies loyales et nobles, et sur lesquelles se reflètent on ne sait quelle joie intérieure, on a, à certaines heures silencieuses du matin et du soir, comme un avant-goût des Champs élyséens ou se promènent les ombres heureuses chantées par Glück dans son immortel chef-d'œuvre *Orphée*.

L'Orphée d'Ommen, ce fut, cette fois, Annie Besant dont le verbe puissant et harmonieux a résonné chaque jour sous la grande tente où se tenaient les conférences et où s'entassaient, pour l'écouter, 800 membres de l'Etoile. De la voix exaltante, annonciatrice, se dégage la grandeur mystique du Message que l'Ordre apporte au monde. Jamais autant que là, dans ce coin isolé de la Zeelande, en pleine nature, dans le silence du ciel et de

la terre, ses paroles ne m'ont parues plus significatives.

Quand résonne la voix de celle qui a vu l'Instructeur Suprême *face à face*, il semble qu'on entend celle des Apôtres, des Prophètes, et l'émotion intérieure qu'on en éprouve est telle que les mots sont impuissants à la rendre. La force Spirituelle est toujours là jaillissante et coule à pleins bords de ses lèvres. Annie Besant apparaît bien alors comme la Mère, la Mère Spirituelle, la Mère nourricière des âmes qui l'entourent et la vénèrent. D'elle à ceux qui l'écoutent et la comprennent comme d'eux tous à elle, c'est de l'Amour, véritablement, qui s'échange harmonieusement.

Aussi, l'on peut dire, sans exagération aucune, sans fausse exaltation, que le Congrès du Camp d'Ommen fut une chose extraordinaire, autant dans son organisation pratique que dans la signification morale.

A côté de Annie Besant, la Protectrice de l'Ordre, Mr. G. Arundale, devenu Evêque de l'Eglise Universelle depuis peu de temps, l'Evêque Wedgwood qui a grande allure dans sa robe Sacerdotale et dont l'arrivée fut chaleureusement accueillie, le jeune australien Mr. Oscar Kollerstrom, dont la présence et l'éloquence merveilleuse furent une révélation pour tous, ont contribué grandement, par les discours admirables qu'ils ont prononcé successivement, à assurer le succès—si l'on peut employer ce mot vulgaire!—au Congrès d'Ommen de 1925.

Certes, faut-il le dire, l'absence du Chef de l'Ordre de l'Etoile c'est fait sentir surtout pour les Représentants nationaux, qui n'ont pas eu cette fois le bonheur de réchauffer leur âme à la flamme animatrice de son Ame royale.

S'il en est dont le contact avec le Chef

est nécessaire, ce sont, assurément, les Représentants nationaux. Ce contact inspirateur leur a particulièrement marqué, bien que le cher Absent vivait, quand même, dans les cœurs.

Si je dois resumer mes impressions, comme nous en avons été prié. Je ne saurais mieux le faire qu'en les resumant en une seule, par l'émotion intérieure qui j'ai éprouvée le mardi, à la première Conférence donnée par la Protectrice de l'Ordre, au moment solennel où Annie Besant nous a dit par son geste de nous tourner vers l'Orient pour lui entendre dire *l'Invocation*. Lorsque de sa voix la plus douce elle rythma les paroles de *l'Invocation*, une force d'une puissance telle qu'elle faillit me jeter à genoux fit vibrer tout mon être.

Je sortis alors de la grande tente comme tous les membres. Mais l'émotion in-

terieure ressentie ne me quitta point, et je dus m'isoler du Camp près d'un arbre. où je me laissai tomber sur le sol pour sangloter longuement, en silence, pénétré *plus que jamais*, de la grandeur, de la force et de la beauté du Message divin de l'Ordre de l'Etoile d'Orient. C'est là que vint me rejoindre un autre membre qui me voyait pleurer—et nous nous embrassâmes, dans la communion d'un même et harmonieux idéal—comme des frères.

Cette émotion suprême éprouvée à Ommen, sur cette terre qui sera foulée bientôt par le Seigneur Maitreya Lui-même, je la garde dans le fond de mon cœur comme une grâce venue d'en-haut. Je n'ai qu'un désir: celui de pouvoir la communiquer aux autres.

JEAN DELVILLE,

Représentant National pour la Belgique.

Realisation and Peace

THE light of a great hope has been with us in our Star work and in our lives, but since the Camp, and the inspiration which came to us there, the blazing sun of a great certainty has risen above our horizon.

That is the impression that seems to remain.

The days of doubt, the days of compromise, of question and of hesitation seem to have gone. One could see them go.

For a few brief hours we gathered from many countries. We worked together. Tents arose. Baggage arrived. More and more members poured in, and we were happy together, thinking of Krishnaji

and his Order and its work. And then came Dr. Besant and those with her, and the Camp changed. It seemed to be born in upon us as never before that all we stand for is true. It is not that we did not know it always within our hearts, but the realisation came as never before. And with that realisation came Peace.

Never, I should judge, for many weary centuries has a body of 800 people, in Europe, been so happy. The work of our Order will never be the same again. It has entered a new phase.

Realisation has come and with it, Peace; Joy has come and with it, Love; Unity has come and with it, Power; And our thoughts turn all to Krishnaji.

RALPH CHRISTIE, Scotland.

Impressions of the Star Camp

By AXEL VON FIELITZ-CONIAR.

WHEN in the past a King wished to speak to his people on a solemn occasion he was preceded by heralds who announced his approach with a trumpet call. This was intended to direct the thoughts of the multitude towards the solemn event of the coming of the King. They were asked to be silent so that they could hear his message.

The Star Camp at Ommen this year has been such a trumpet call. For fourteen years the Order of the Star in the East has been giving its message of the Coming of a World Teacher to the world. For fourteen years those who have joined the Order have been given the opportunity of preparing the world as well as themselves for this Coming. Since the foundation of the Order we have been told that the great event would take place when the world was ready to receive Him, and that we shared the great responsibility of those who had to help in this preparation. Sometimes it seemed as if we were not able to fulfil this tremendous task. Individually we have very often failed, but as a whole the Order seems to have responded to the call of duty. The need of the world for liberation from its suffering is so great that the smallest amount of earnest goodwill to help effectively is taken into account, so that the effect seems often to outgrow the causes set in motion. Everyone and everything is pushed forward, not for his or its own sake, but because the suffering has become so unbearable that the Lord of Love and Compassion has hastened His Coming.

Those who were present at the Meeting at which the Protector of the Order made the most solemn statements in the name of the King of the World, will all have realised that they were at a turning point, not only of their individual lives, but in the life of the Earth.

Those who are ready to listen know now that the Coming is very, very near. They know that the Head of the Order has been

chosen by the Lord to yield his body as Jesus gave his body to the Christ two thousand years ago. They know now seven of the twelve disciples who will be round the Lord. They have heard the trumpet call of these most wonderful announcements. It goes not only to them but to the outer world, and they will have to make a decision as far-reaching as that which the world at large will have to make.

Up till now we have been officially told that A Great World Teacher would soon appear. Every member was left free to find out for himself who would be the World Teacher and whose body He would use as outer vehicle. But now, since August 11th, 1925, we shall be obliged to believe in or to reject the very definite statements made by the Protector. There is no other possibility left to us. From now onward the Christ's statement is valid for each of us: "Those who are not for me are against me."

In the world of Spirit no compromise is possible. We have, more than ever, to decide whether we shall follow Him or whether we shall reject Him. There is only one or the other of these paths to be trodden. For those who were present at the Camp, and who felt the wonderful outpouring of strength, love and joy which was sent into the world from this centre, the decision will not be difficult to make. But even for those who could not attend it the blessing remains the same if they are ready to respond to it.

The trumpet call was meant for all who have ears to hear. They will hear it. They will gather round the disciples of the Christ and they will become His servants, each according to his or her capacity. One of the most wonderful things which one experiences again and again is the deep love which links all those together who have given themselves to the Lord. They are of many races and nations: they represent different types of thought and temperament, but the diversities are

moulded into a fundamental unity, the unity of dedication to the Lord's work. They recognise each other at first sight even if they have never met before in this incarnation. All this mutual love is meant to be the cup into which the Lord can pour His divine Life. They will bring this cup to anyone who is longing to be filled with His Life pouring out from it. None will be excluded except those who refuse to receive it.

I am writing this sitting in the woods around the Camp. Most of the members have already left and are on the way back

to their respective countries, taking with them the Light they have received to give it in turn to their fellow members and to the world at large. They have gone, but the spirit of Holiness, of Peace, of Love, of intense Joy remains. One more spiritual temple has been built during these last days to receive the Lord whom we shall welcome very soon.

O World, listen to what has been told to you and receive your Saviour with joy and gladness. Be ready for Him now because He will be amongst us ere long.

Dawn

THE camp at Ommen was wonderfully arranged and we numbered over nine hundred, many turning up at the last minute, which must have strained the resources of all kinds in a difficult way. To an onlooker, and I was an onlooker as far as the arrangements were concerned, the management was not only sympathetic but capable, sound and strong.

It is not of the management that I want to write, however.

I want to bring to everyone who had not the happiness to be at Ommen something of what we found there. Now obviously all of us found different things, or, perhaps I should say, found things differently according to our own make-up and many other circumstances of life.

To many of us it was a glimpse of heaven, to some a first glimpse, to others a wider glimpse than ever caught before; to others again it was a revelation which nothing in heaven or hell can efface: a revelation that bound us for evermore to heaven itself, which has brought heaven to earth, to us, here and now.

The reality of other worlds was brought down alive without any veil or mystery or misunderstanding; it was the first meeting that I have ever been at where everyone, without exception, was stilled, awe-struck if you like, (though I do not like the word) where everyone was brought face to face with gods not men, where one knew and lived God's life and one's own was submerged for the time being.

What happened is really not expressible in words and it is foolish of me to try to express that which is inexpressible, yet I struggle to do so, very clumsily, just because we all want to share the beauty and wonderment with those who could not be there.

The camp was a place of calm in more ways than one. A terrific storm surrounded the camp, but we were sheltered in the midst of it. Villages were destroyed on either side, but we in the midst suffered no harm. *The Daily Sketch* and other papers had photographs of the villages that were destroyed, but I did not see one of the camp where peace and contentment reigned.

None of us can be the same after the experiences of that camp and it rests with each of us to develop that experience. If we take it that a seed has been sown, then we must tend and water that seed, protect it from hurt, guard it and above all love it, for it is one of our most precious possessions, a jewel of great price. It must never be neglected, nor become tarnished. In the Order of the Star in the East we have waited and watched for the Day: At Ommen some of us, perhaps all of us, saw the Dawn of that Day: we knew, we lived in that Dawn. No more darkness: that is passed for evermore. for the Dawn has breathed on us and in the dew of that Morning we live and move and have our being.

WAYFARER.

Young Theosophists and the Congress

THE Star Camp! What wonderful memories, what glorious possibilities come to our minds as we look back upon it. It has been so wonderful, so glorious as to seem a dream—something apart and remote from the ordinary affairs of life. But it is a dream that we can weld into our lives and give them something of its beauty and power.

Of the many impressions that stand out in my mind about the Camp there are three that contain the greatest meaning to us, the Young Theosophists.

Firstly, there was the coming to the fore of our Head, Oscar Kollerstrom. His fiery words filled us with a tremendous enthusiasm. We felt that we simply had to go forward far more rapidly and efficiently than we had ever done in the past.

The second impression, and what a wonderful one, was that of the very near coming of the World Leader, and the third impression was derived from some words of Dr. Besant's that seem to sink deeper and deeper into one's self, the more one thinks of them:—"There is nothing more pathetic than to see the Masters waiting for pupils." And these three impressions seem to merge and form one of the great keynotes, if not the greatest keynote for our movement.

Now brother Young Theosophists, what are we going to do about it? It is one of the essential characteristics of youth that it should always strive for the highest ideals. We have Dr. Besant's words to afford us the highest possible ideal, the highest possible motive. We have the wonderful inspiration of the Coming and we have the leadership of our great Head to give us enthusiasm and direct our

activities. Thus we have the three great essentials: Motive, Inspiration, Leadership.

Our motto originally read: "Be Gods and laugh at yourself." Now there are two kinds of Gods. Active Gods and Passive Gods.

Passive Gods are the gods of the commonplace, and weak, of mammon and worldly-wisdom. Active Gods are the Gods of the vital and the strong, of sacrifice and idealism.

Let us be Active Gods, let us be vital and strong, let us sacrifice all to our ideals and above all let us make those ideals a practical reality.

As has been said before it is a really great honour to be born in these times. There have been and still are great difficulties, even great tragedies perhaps for all of us, old as well as young. Yet in spite of all these difficulties there is the greatest of opportunities in front of us. The greatest opportunity for the last 2,000 years.

There is a very expressive though homely saying of our American brothers when they wish to express great determination: "I'll do it or bust!" Let us make fullest possible use of this opportunity, let us "Do it or bust!"

For truly the Star Camp has enabled one to say: "Mine eyes have seen the glory of the Coming of the Lord." So let us be ready, ready to do; ready to dare when He, the Great Leader, the Great Inspirer, shall we say with all reverence, the Great Young Theosophist, shall come again to our world to make its ways straight for man and all the kingdoms of Life.

The Order of the Star in the East

THE HERALD OF THE STAR is the official organ of the Order of the Star in the East, and is obtainable through the Officers of the Order in the various countries of the world. A list of these Officers is given on another page.

The Order of the Star in the East is an organisation which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many parts of the world to-day. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally, in each case, in the terms appropriate to the religion and the locality in which it has sprung.

It is the object of the Order of the Star in the East, so far as is possible, to gather up and unify this common expectation, wherever and in whatever form it may exist, and to link it into a single great movement of preparation for the Great One whom the age awaits.

The Objects of the Order are embodied in the following Declaration of Principles, acceptance of which is all that is necessary for membership:

- (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 occupation.
- (3) As far as our ordinary duties allow, we shall endeavour to devote a portion of our time each day to some definite work which may help to prepare for His coming.
- (4) We shall seek to make Devotion, Steadfastness, and Gentleness prominent characteristics of our daily life.
- (5) We shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that we try to do for Him and in His name.
- (6) We regard it as our special duty to try to recognise and reverence greatness in whomsoever shown, and to strive to co-operate, as far as we can, with those whom we feel to be spiritually our superiors.

The Order was founded at Benares, India, on January 11th, 1911, and has since both grown and spread rapidly. Its membership now numbers many thousands in all parts of the world, and includes men and women of all the great Faiths and of nearly every nationality.

Information about its life and work may be obtained from any of its Officers, and applications for membership should be sent to an Officer of the country to which the applicant belongs. Each member receives, on joining, a certificate of membership, leaflet, and card. The Badge of the Order is a silver five-pointed Star.

