CEREMONIES AND THE MISSION OF THE WORLD TEACHER

THE AUSTRALIAN THEOSOPHIST

NOVEMBER 15, 1928

Volume 5 :: Number 4

SPECIAL FEATURES:

THE BROTHERHOOD OF ANGELS AND MEN

ANCIENT INDIA

ISIS THE BEAUTIFUL

CONTINUATIONS:

How Theosophy came to the Editor
The World-Mother as Fact and Symbol

UNDER · THE · AUSPICES · OF · THE · THEOSOPHICAL · SOCIETY ·

CONTENTS

	Page
The World-Mother as Fact and Symbol, IV., *by the Editor*	101
The Brotherhood of Angels and Men, *by Geoffrey Hodson*	107
Our President's Birthday Message, *by Dr. Annie Besant*	113
How Theosophy Came to Me, IV., *by the Editor*	114
Isis the Beautiful, *by Evelyn Caspersz*	121
Ancient India, *by the Editor*	123
A Real Help	125
International Fellowship in Arts and Crafts, *by C. Jinarajadasa*	126
Ceremonies and the Mission of the World-Teacher, *by the Rev. B. W. Casselberry*	127
Book Reviews:—	
Why I Believe in Personal Immortality, by Sir Oliver Lodge	129
The Great Problem, by Dr. G. Lindsay Johnson	131
A New Type of Englishman, *by Principal Robertson*	132
The Path of Duty, *by N. D. Banerjea*	132
The Theosophical World-Congress, *by L. W. Rogers* (Cover)	3
The Chant of Taliesin (Cover)	3
A Druidical Invocation (Cover)	3

Advance! Australia

READ THE NOVEMBER ISSUE

SPECIAL FEATURES

Without Fear or Favour deals with the progressive attitude to empire trade-relations; the Referendum which vests more power in the Commonwealth and simplifies the States' financial tangles; what is being done to make a world-peace practicable; the Navigation Act; obstacles at the Round Table; a warning of the silent revolution in finance and industry.

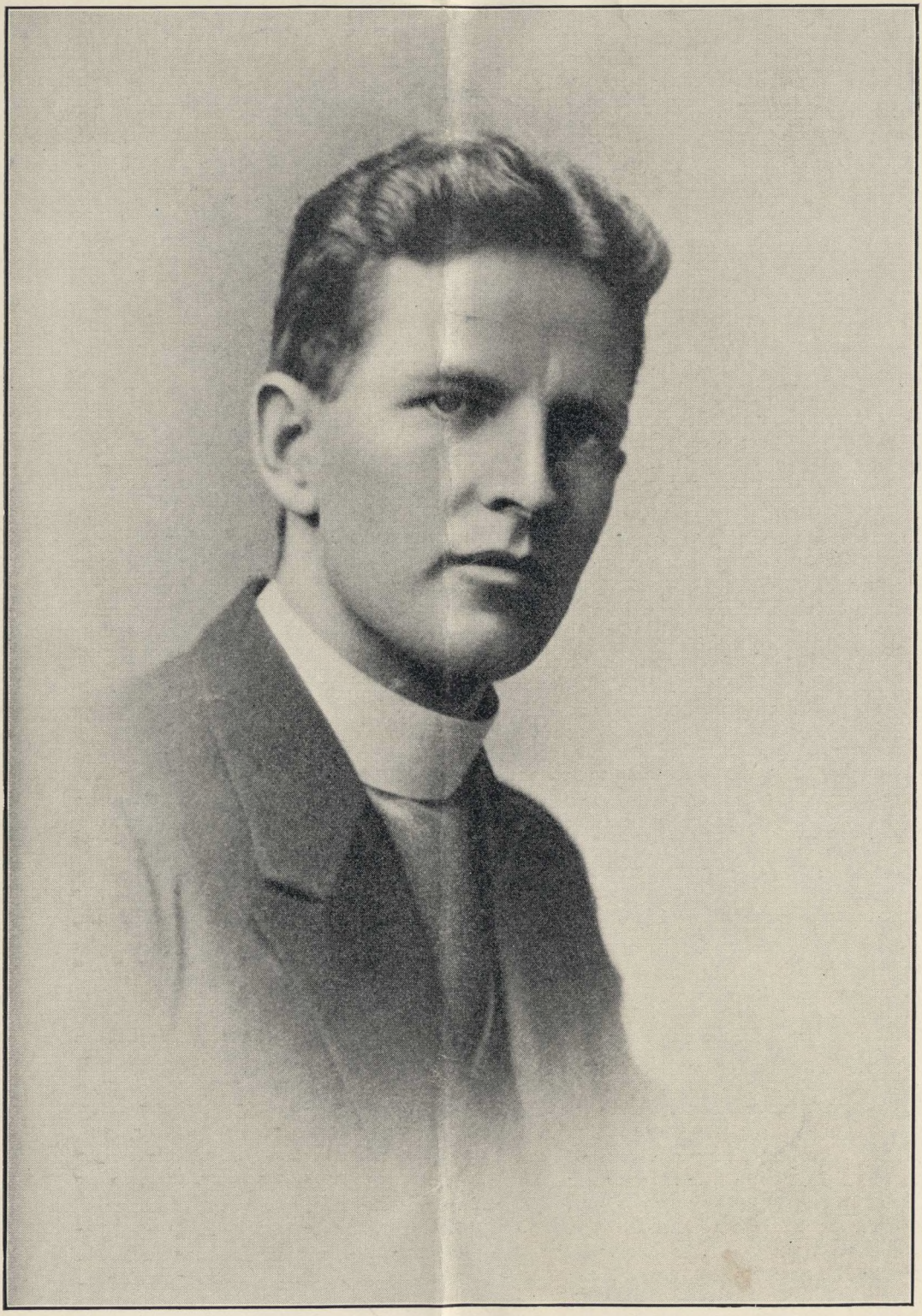
The Premier: A character study of statesmen of the past is illuminating, but of living leaders it is essential.

Joseph Hamlet has begun a series of articles, the first being: "Is our Commonwealth in Danger?" Behind the iconoclasm of this first contribution there is a splendid optimism based on much study of Australian affairs.

Motherhood is the supreme vocation of woman. Read what women are saying about the declining birth-rate.

Advance ! Australia stands always for educational methods which encourage self-expression. Dr. van der Leeuw's expert article and the urgent need of solving the subnormal child's problem are of special interest.

Read *Advance ! Australia* every month



OUR GENERAL SECRETARY

The Australian Theosophist

EDITED BY THE RT. REV. C. W. LEADBEATER

Published on the 15th of the month. Communications for the Editor should be addressed to The Manor, Mosman, New South Wales. The Editor is not responsible for opinions expressed in signed articles. Articles reproduced should be credited to "The Australian Theosophist."

Annual Subscription: Within the British Empire, 7s.; other countries 8s.; both post free. Payable in advance.

Cables: Verulam, Sydney.

VOL. 5. No. 4. NOVEMBER 15, 1928. Price Sixpence

The World-Mother as Fact and Symbol

By the Editor

IV

Another point in which the World Mother naturally takes the very keenest interest is that of the education of children. Just as she maintains that the whole attitude of Western civilization to the question of wifehood and motherhood is mistaken, so does she also warn us that we have entirely missed the mark in our clumsy attempts to educate the future generation. The Latin word *educere* means to lead out, and the primary object of all education should be to develop the latent capacities of the child—to discover what he can do well, and then to help him to learn how to do it. But we are only now beginning to understand this, and for centuries the method of those to whom we have entrusted the training of the young has been to repress all individuality and to force them all into the same mould, to fill their brains with vast masses of undigested and largely useless facts, instead of explaining to them the real intention of life, and showing them how best to fulfil it.

We are placed in this world that we may learn to live our lives therein with credit to ourselves and with benefit to our fellowmen, yet hardly any effort is made by our schoolmasters to instruct our children as to how this is to be done. The way in which each man spends this incarnation will affect his future progress through the ages, will help or hinder his growth as a soul; yet on this most important of all subjects, how little help is given to him by those who undertake to prepare him for it!

Putting aside for the moment the admirable methods adopted by the Kindergarten and the Montessori systems for the development of very young children, it is hardly an exaggeration to say that the only training at present available for those a little older which is moving at all in the right direction is that given by the Boy-Scout and the Girl-Guide movements, or by the Round Table. The motto of the latter body: "Live pure, speak true, right wrong, and follow the King," covers all that is most important in life. And the Scout's promise to do his duty to God and the King ,and to help other people at all times, is only another presentation of the same idea, elaborated a little further in the Scout Law which instructs him to be honourable, loyal, useful, courteous, thrifty, clean in

thought, word and deed, and a friend to all—to animals as well as to men.

This is the true education—the education which makes life worth while; if a boy has this training, it matters little whether he passes examinations or takes University degrees. The examination is one of the greatest curses of modern life; in many cases and in many countries a boy is debarred even from applying for a situation in Government service, or for any position worth having—not, mark you, unless he can show some aptitude for the work which he will have to do in that situation, but—unless he has passed a wickedly severe examination in a number of subjects which have no connection whatever with practical life. To prepare for that examination often means years of unnatural and unhealthy life—of mental overstrain, of lack of proper exercise and sleep, of confinement indoors, of weary work by insufficient artificial light, of all that is most undesirable for a growing physical body.

One of our Masters, in giving us minute directions for the training of a young person whom He had committed to our care, said: "Five hours a day, carefully distributed and with frequent intervals for relaxation, is the utmost that should ever be devoted to mental work by a growing boy or girl; what cannot be learnt in that time should be left unlearnt." The World-Mother, speaking recently on this subject of education, said: "I do not object to book-learning; a certain amount of it is good, and even necessary for successful work; but I do object to the imposition of incessant strain and slavery upon a young life which ought to be full of happiness. The harm done by that far outweighs any possible hypothetical benefit which might be derived from the cramming of the brain with alleged facts."

Every year these examinations are becoming more and more difficult, more and more soul-destroying. It will soon be necessary for sensible, far-seeing parents to make a determined strike against this disastrous system, and to say: "You may keep your college degrees; we do not want them; the price exacted is too high, and the result too meagre." This can be done, however, only when Governments relax their unnecesary restrictions, or when a large band of practical commonsense employers join together and agree to accept applicants who show capability, eagerness and aptitude for their work, without reference to the labels with which they happen to be ticketed.

Also the World-Mother strongly urges that the spiritual view of parentage, love, marriage, motherhood and the relation of the sexes generally should be tactfully and delicately but quite clearly impressed upon children, so that they may learn such facts of life as are necessary for them in the right way instead of in the wrong, from the highest point of view and not from the lowest.

If, then, we wish to join the glorious band of those who work for the World-Mother, there are several lines of activity open to us. By lecturing, by writing, or by using private influence among friends, we may try our best to promote and to expound the great idea of the spiritualization of love and marriage, to put before all, young and old, the highest ideals in these matters, urging them to accept nothing less. Or we may try to assist in the instruction of women in the hygiene of childbirth, and in the necessity of both spiritual and physical preparation for it; or again, in the provision of suitable conditions for poor women both before and after the time of parturition. Yet again, we may devote ourselves to any one of the branches of work connected with the furthering of the right sort of education for children of various ages. We should bear in mind the great function of the World-Mother as Consolatrix Afflictorum, the Consoler of the Afflicted; so that any help whatever that we can give to a neighbour in dis-

tress may be given in Her name, thereby drawing down upon the sufferer Her benign influence and blessing.*

Now at last let us turn to a brief consideration of the symbolism which through all the ages has been associated with the knowledge and with the cult of the World-Mother; for the attempt to mingle this symbolism with the facts already described has been responsible for much of the confusion which has surrounded the central idea and often seems to make it incredible.

The Virgin Matter

God in the Absolute is eternally One; but God is manifestation is twain —life and substance, spirit and matter —or, as science would say, force and matter. When Christ, alone-born of the Father, springs from His bosom, and looks back upon that which remains, He sees as it were a veil thrown over it—a veil to which the philosophers of ancient India gave the name of *Mulaprakriti*, the root of matter; not matter as we know it, but the potential essence of matter; not space, but the *within* of space; that from which all proceeds, the containing element of Deity, of which space is a manifestation.

But that veil of matter also is God; it is just as much part of God as is the Spirit which acts upon it. The Spirit of God moved upon the face of the waters of space; but the waters of space are divine in their making just as much as the spirit that moves upon them, because there is nothing but God anywhere. That is the original substance underlying that whereof all things are made. That in ancient philosophy is the Great Deep, and then, because it surrounds and contains all things, so is it the heavenly wisdom which encircles and embraces all. For that in speech the philosophers used always the feminine pronoun; they speak of that Great Deep—of the eternal wisdom—as "She." She is thus the soul, macroscosmic and microcosmic, for what is true above is also true below.

These ideas are somewhat complex and foreign to our modern thought, but if we want to understand an Oriental religion we must give ourselves the trouble to grasp this Oriental way of looking at things. And so we realize how it is that She, this other aspect of the Deity, is spoken of as Mother, Daughter and Spouse of God. Daughter, because she also comes forth from the same Eternal Father; Spouse, because through the action of the Holy Ghost upon the virgin matter the birth of the Christ into the world takes place; Mother, because through matter alone is that evolution possible which brings the Christ-spirit to birth in man.

Above and beyond the Solar Trinity, of which we usually think, there is the First Trinity of all, formed when out of what seems to us nothing there came the First Manifestation. For in that First and highest of all Trinities God the Father is the Absolute—what we may with all reverence call the Static Mode of the Deity. From that leaps forth the Christ, the Second Aspect truly of the Godhead and yet the First Manifestation, for God the Father is "seen of none."

Then through the interaction of the Deity in His next Aspect—that of the Holy Ghost, who represents the Dynamic Mode of the Deity (Will in action)—upon that essence, that root of all matter, come all the worlds and all the further manifestations at lower levels, of whatever kind they may be, including even the Holy Trinity of our own solar system.

The Mother-Aspect of Deity thus manifests as the æther of space—not the ether which conveys vibrations of light to our eyes, for that is a physical thing; but the æther of space which in *Occult Chemistry** we call *koilon*,

*For further information as to the work already being done for the World-Mother, apply to Srimati Rukmini Arundale, Adyar, Madras, India, or in Australia to Mrs. van der Stok, The Manor, Mosman, N.S.W.

**Occult Chemistry*, by Dr. Besant and C. W. Leadbeater: Theosophical Publishing House, Adyar.

without which no evolution could be, and yet it is virgin and unaffected after all the evolution has passed.

Into that koilon or finer æther, the Christ, the energizing Logos or Word of God, breathes the breath of life, and in breathing it He makes those bubbles of which all that we call matter is built (because matter is not the koilon, but the *absence* of koilon); and so when He draws in that mighty Breath the bubbles cease to be. The æther is absolutely unchanged; it is as it was before—virgin—after the birth of matter from it; it is quite unstirred by all that has happened; and because of this Our Lady of Light is hailed as Virgin, though Mother of All.

She is thus the essence of the great sea of matter, and so she is symbolized as Aphrodite, the Sea-Queen, and as Mary, the Star of the Sea, and in pictures she is always dressed in the blue of the sea and of the sky. Because it is only by means of our passage through matter that we evolve, she is also to us Isis the Initiator, the Virgin-Mother of whom the Christ in us is born, the causal body, the vehicle of the soul in man, the Mother of God in whom the divine Spirit unfolds itself within us; for the symbol of the womb is the same as the Cup of the Holy Grail. She is represented as Eve, descending into matter and generation; as Mary Magdalene while in unnatural union with matter, and then when she rises clear of matter, once more as Mary the Queen of Heaven, assumed into life eternal.

While we are in the lower stage of our evolution, and subject to the dominion of matter, she is to us truly the Mater Dolorosa—the sorrowful Mother, or the Mother of Sorrows, because all our sorrows and troubles come to us through our contact with matter; but as soon as we conquer matter, so soon as for us the triangle can never again be obscured by the square, then she is for us our Lady of Victory, the glory of the Church triumphant, the woman clothed with the sun, and having the moon under her feet, and around her head a crown of twelve stars.

If we look at it along this line of symbolism, the doctrine of the final drawing up of the root of matter into the Absolute, so that God may be all in all, is what is typified by the Assumption of the Blessed Virgin Mary. The great festivals of the Christian Church are all meant to show its members stage by stage what it is that happens in the work of the Great Architect of the Universe, in the evolution of the cosmos as well as in the development of man. In studying these mysteries we must never forget the rule of the philosophers of old: "As above, so below." So that whatever we see taking place in that mighty world-evolution we shall also find repeated at his far lower level in the growth of man; and conversely, if we are able to study the methods of the unfoldment of the God in man down here, we shall find that study of invaluable assistance in helping us towards a comprehension of that infinitely more glorious development which is God's will for the universe as a whole. And, learning this, we must not fail to put the lesson into practice. As a poet has written:

> I must become Queen Mary,
> And birth to God must give,
> If I in heavenly blessedness
> For evermore would live.

Note also, for the better understanding of the symbolism, that Christ the Spirit, being deific in nature, ascends by His own power and volition, even as of His own will He sprang forth in the beginning from the bosom of the Father; but Mary the soul is assumed, drawn up by the will of Him who is at the same time her Father and her Son; for the first Adam (said St. Paul) was made a living soul, but the last Adam, the Christ, is Himself a quickening or life-giving Spirit. So in following Adam, who typifies the mind, all die; but in Christ all are made alive.

The Feminine Aspect of the Deity

We must realize also that our highest conception of Deity combines all that is best of the characteristics of the

two sexes. God, containing everything within Himself, cannot be spoken of as exclusively male or female. He connot but have many aspects, and in the Christian religion there has been a great tendency to forget that cardinal fact of manifold manifestation. In the perfection of the Godhead all that is most beautiful, all that is most glorious in human character is shown forth. In that character we have two sets of qualities, some of which we attach in our thought chiefly to the male or the more positive side of man, and others which we attach more generally in our thought to the feminine side. For example, strength, wisdom, scientific direction, and that destroying power which is symbolized in the Hindu religion by Shiva—all that we usually regard as masculine. But love, beauty, gentleness, harmony, tenderness, we consider as more especially feminine.

Yet all these characteristics are equally envisaged for us in the Deity, and it is natural that men should have separated those two aspects of Him, and should have thought of Him as Father-Mother. In all the great religions of the world until quite recently those two aspects have been brought out; so that their followers recognized not only gods but also goddesses. In India we have Parvati, Lakshmi, Uma, Sarasvati; in Greece we had Hera, Aphrodite, Demeter, Pallas Athene; in Egypt, Isis and Nephthys; in China Kwan-yin; in Tibet Tara; in Rome, Juno, Venus, Minerva, Ceres, Diana, Bellona. In yet other religions we find Astarte or Ashtaroth, the Queen of Heaven. Images of Isis with the Infant Horus in her arms are exactly like those of the Blessed Virbin carrying the infant Jesus; indeed, it is said that the old Egyptian statues are still in use in several Christian churches to-day.

Ignorant Christians accuse those old religions of polytheism—of the worship of many gods. That is simply a misunderstanding of what is meant. All instructed people have always known that there is but one God: but they have also known that that One God manifests Himself in divers manners, and in every respect as much and as fully through the feminine as through the masculine body—through what is called the negative side of life as well as through the positive.

We who have been brought up in the Christian ideas sometimes find it a little difficult to realize that we have narrowed down the teaching of the Christ so much that in many cases what we now hold is only a travesty of what He originally taught. We have been brought up, as far as religion goes, non-philosophically. We have never learnt to appreciate the value of comparative religion and comparative mythology. Those who have been studying it for many years find that it throws a flood of light on many points which are otherwise incomprehensible. We see that if all be God, and if there be nothing but God, then matter is God as well as spirit, and there is a feminine and a passive side or aspect to the Deity as well as a masculine side, and yet that God is One, and there is no duplication of any sort in Him.

All that is, is God; but we may see Him through many differently coloured glasses and from many different points of view. We may see Him as the mighty Spirit informing all things; but those things which are informed—those forms—they are no less God, for there is nothing but God. And so we see what we may call the feminine side of the Godhead; and just as the masculine side of the Deity has many manifestations, so has the feminine side many manifestations. So in those earlier days there were many gods and goddesses, each representing an aspect, and the gods had their priests, and the goddesses their priestesses, who took just as important a part in religion as did the priests. But in the last great religions, Christianity and Muhammadanism (both coming forth from Judaism, which ignored the feminine side), the World-Teacher has not chosen to make that division

prominent; therefore in Christianity and in Muhammadanism we have the priest only, and the forces which are poured down through the services of the Church, although they include all the qualities, are yet so arranged, so directed, as to run through the male form only—at present at least.

In Ancient Egypt we divided those forces, because that was the will of the World-Teacher when He founded the Egyptian religion, so some of them ran through the manifestation of Osiris, and some through the manifestation of Isis. Therefore some of them were administered by the priests of Amen-Ra the Sun-God, and others by the priestesses of Isis. And Isis was in every way as deeply honoured, and considered as high in every respect as any of the male aspects. She was the great beneficent Goddess and Mother, whose influence and love pervaded all heaven and earth.

It is time that those who are Christians learnt to understand the symbolism of their Church—learnt to see how many-sided it is, so that each idea which is put before us calls up a host of useful and elevating thoughts, and not one only. Reference has already been made to that other line of symbols in which the different stages in the earth-life of the Christ typify the four great Initiations, and His Ascension represents the fifth. Into that line also the story of Our Lady Mary enters, for in it her Nativity represents the first appearance of matter in connection with the ego at his individualization, while the Annunciation stands for what is commonly called conversion, that which turns the man in the right direction, and makes the birth of the Christ within him a necessary result, when the long gestation period shall be over. In the same scheme the Assumption means the full and final drawing up of the ego or soul into the Monad.

If we take the other form of the symbology, that which refers to the descent of the Christ into matter as His Birth, her Nativity is the formation of *Mulaprakriti* by the leaping forth of the Second Person, as before mentioned, while the Annunciation is the First Descent of the Holy Ghost into matter. The Holy Spirit descends and overshadows the *maria*, the seas of virgin matter; the Spirit of God moved over the face of the deep, and so the Annunciation is that First Descent which in other phraseology we call the First Outpouring, which brings the chemical elements into existence. But only after a long period of gestation is the matter prepared for the Second Outpouring which comes from the Second Person of the Trinity, and Christ is born in matter (as on Christmas Day.) Later still comes the Third Outpouring, when each man individually receives into himself the divine spark, the Monad, and so the soul or ego in man is born. But that is at a much later stage.

In older faiths, as we have said, there were several presentations of the Feminine Aspect. For the Romans, Venus typified it as love, Minerva as wisdom, Ceres as the earth-mother, Bellona as the defender. Our Lady the World-Mother does not exactly correspond to any of these, or rather perhaps, she includes several of them raised to a higher plane of thought. The nearest approximation in antiquity to our conception of her is probably the figure of Kwan-yin, the Mother of Mercy and Knowledge, in Northern Buddhism, as promulgated in China and Tibet. Our Lady is essentially Mary the Mother, the type of love, devotion and pity; the heavenly Wisdom indeed, but most of all Consolatrix Afflictorum, the consoler, comforter, helper of all who are in trouble, sorrow, need, sickness or any other adversity. For not only is she a channel through which love and devotion pass to Christ, her Son and King, but she is in turn a channel for the outpouring of His love in response.

So that, both from the point of view of symbolism and from that of fact, the Christian has good reason to keep

the festivals of the World-Mother, and to rejoice in and be thankful for the wisdom and the love that have provided for us this line of approach—thankful to Christ who gives this, and to Our Lady through whom it is given. So we all may join in the world-wide chorus of praise, and repeat the words of the Angel Gabriel: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women."

Ave Maria! thou whose name
All but adoring love may claim,
Yet may we reach thy shrine;
For He, thy Son, our Leader, vows
To crown all lowly, lofty brows
With love and joy like thine.

C.W.L.

The Brotherhood of Angels and Men

A Lecture Delivered in Paris by Geoffrey Hodson

The title of my lecture may well sound rather strange to you. The idea which I wish to put before you is that of co-operation between angelic beings and men, that we can actually gain the help of angelic intelligences in all the work which we try to do in helping others and in serving the world.

As Christians, we have been brought up to think of Angels as messengers who come from God to man only on very important occasions, and who are normally separated from man and invisible to him. I want to retain that idea, but to extend it, and to say to you that it is not only on important occasions that the Angels come to us, but that they are always within our reach.

Even before birth, Angels guard the mother and the growing child. At the moment of birth Angels stand beside the bed, helping mother and child, so that the new life may begin under the most favourable auspices. Throughout the whole of our life we are blessed by angelic guidance and guardianship, which may become known to us; the veil which hides the Angels from our sight may be drawn aside, the scales may fall from our eyes and we may see.

First let us consider what we mean by an Angel and what we mean by a man. By man we mean a divine and immortal being, who uses a body through which to work and to grow; as a result of the experience in that body he is destined ultimately to reach a state of perfection. Indeed the purpose of his existence here is that he may become "perfect as his Father in heaven is perfect." All the sorrows, the joys, the experiences of life are designed to produce this result of ultimate perfection. Similarly, the Angels are evolving beings who are also destined to reach a standard of perfection. They are our neighbours on this planet and in this solar system, born from the same heavenly Parent, divine in their origin as man is divine, travelling towards the same goal, which is union with God and the perfect manifestation of their divine attributes. When Jacob dreamed at Bethel of the ladder reaching from earth to heaven, and the Angels of God ascending and descending, he had a true vision of the angelic kingdom of evolution.

Angels differ from men in many characteristics, chief of which is that they have not a physical body and are, therefore, normally invisible to us. The matter of which their bodies are built is more subtle than the physical; it is vibrating more rapidly and therefore our eyes cannot respond to its vibrations. We have other eyes, however, with which it is possible for

us to see them — the eyes of the soul; if we will but open the eyes of the soul, our Angel companions will become visible to us and we shall see them by our side. For they are everywhere present; the air is full of angelic beings; all the various kingdoms of Nature are their field of evolution. We find them in the woods, by the flowers of the meadows and the garden, in the water, in air, in fire, in the earth, as well as associated with the metals and jewels of the mineral kingdom.

Wherever the divine life is manifest, there are His servants, the spirits of nature and their elder brethren the Angels, who are the shining and beautiful embodiments of that life. The legends of the existence of fairies, brownies and pixies, of gnomes or spirits of earth, or undines or spirits of the water, of salamanders or spirits of the fire, of the sylphs of the air, of naiads and dryads, are all founded on a great truth. All these are much more than the imaginary characters of fairy tales and dwellers in poetic realms of childhood's fancy; they are actual realities, younger members of the angelic kingdom, making the great pilgrimage of life side by side with ourselves.

What is their appearance? Although they have no physical body, they certainly have a bodily existence; their forms are built of light, or rather of material which is self-luminous, for every atom is a glowing particle of light. They use the human form and generally resemble very beautiful, very ethereal human beings, though their faces bear an expression which is definitely non-human; they are stamped with an impression of dynamic energy, of vividness of consciousness and life, and with a certain "other-worldliness." Their bodies are radiant and glowing and are surrounded by an atmosphere or aura which is visible as waving and outflowing streams of colour, light and radiant energy. Force is rushing out from them continually, flowing through and all about them like a continuous appearance of the aurora borealis.

Sometimes this force is arranged in a definite shape, such as a crown around and above the head, or as streams of living light, flowing in all directions from the body, and occasionally in the shape of wings of many brilliant and ever-changing hues. These auric wings, however, are not used for flight, for Angels move swiftly through the air at will, and need no wings to carry them. The old painters and writers who seem to have caught glimpses of them mistook these flowing forces for their clothing and their wings, and so depicted them as flying creatures robed in human dress, and even with feathers in their wings!

As their bodies are made of light every variation in the flow of their forces produces a change of colour. Every change of consciousness instantly appears as a variation in the shape and colour of their shining auras. An outpouring of affection, for example, suffuses them with a rosy glow, and a vivid stream of love-power flows out to the object of their affection. Activity of thought shows itself objectively as a rush of light and power from the head, so that they frequently appear as if crowned with a shining halo of radiating light of ever-changing hues—a crown of gold which is their thought, set with many jewels, each jewel an idea. All the phenomena of consciousness which we term subjective, those of emotion and thought, are to them objective, so that they see thoughts, feelings and aspirations as external and material, for they live in the worlds of thought, of feelings, and of spiritual intuition.

Another very striking characteristic of the angelic hosts is that they have not lost their sense of unity with God as men have done. We forget so often that we are divine in origin, that we are one with God. Sometimes we feel very lonely, not knowing that there can be no such thing as loneliness or separation in a universe which is filled

with God's life, and peopled by the countless myriads of His children in the many kingdoms of His manifested worlds. The Angels live in the continual realization of that boundless life and of their unity with God.

According to their level of evolution —and there are many degrees—they are embodiments of the divine will, wisdom, compassion and knowledge; they exist throughout the centuries of their long pilgrimage in perfect accord with the Source of their life and being, one with God, one with each other, one with all life; they are entirely oblivious of all the divisions and separations with which we surround ourselves, which are the potent source of all our sufferings.

In the East their existence is more largely recognized than in the West. The religions of the Orient contain much information about their life and activities, their methods of growth and work, their many types and orders, their universal existence. There they are called devas, a beautiful name which means "shining ones," and perhaps is given to them because their radiant bodies glow and shine continually with colour and with light.

In the Christian religion we are taught that there are nine orders of angels, called severally Thrones, Dominions, Principalities, Powers, Cherubim, Seraphim, Virtues, Angels and Archangels, to each of which certain qualities and activities are assigned. In Theosophy much of this knowledge concerning them is developed into a system, and we may now begin to study the angelic hosts as one may study any of the branches of natural history, for example.

Theosophy teaches that the time is approaching when once more Angels and men will work together to produce a far higher state of human civilization than any this earth has hitherto known. Some Theosophists believe that they worked with us in all the great civilizations of the past, that the many Gods of ancient Babylon, of Egypt, Greece and Rome were not mere mythical beings, figments of ancient imagination or personifications of natural forces, but were veritable existences, members in fact of the angelic hierarchy.

In Greece, as may be remembered, every household had its God, every profession its presiding deity. The artist invoked their aid and inspiration before beginning a work of art; the poet prayed for the assistance of the Muses; cities had their Gods or Goddesses and the mighty and splendid Pallas Athene was the angelic Ruler and presiding Genius of Greece. And thus in every department of human life in those old days there was a close inter-communication between the two kingdoms of nature. The Angels were the source of much of the inspiration of the peerless perfection of Grecian art, and helped to build the great and splendid civilization of Egypt, of Babylon and of India.

As history ever repeats itself, we believe that a new cycle of life is opening, and that in the age that is now being born Angels will once more walk and work with men. Even now the spirit of unity and brotherhood which, despite our apparent separateness and selfishness, is silently influencing our lives and times, is drawing together not only the peoples of the world, but also the human and angelic branches of the family of God.

Even now we may begin to share our work with them. In such work as healing, for example, we shall find them to be the most valuable allies and assistants, for Angels are the embodiments of life; they are vital to a degree; fatigue is unknown to them. Their very presence bathes us with vital force. If, then, there are those whom we desire to heal, we may well invoke the aid of the Angels to help us in that task.

First, we should pray that the soul of the sufferer may be illuminated with the light of wisdom, that he may understand the reason for his pain, and

correct the errors of thought and action which produced it. If such be our temperament, we may think of our Lord as the great Healer of men, and with absolute faith ask for His blessing and the descent of His healing power upon the sufferer. The answer may be spiritual rather than material, according to His perfect vision of the sufferer's needs, or it may be both; but certainly it will never fail to come. We may then call mentally to the Angels for their aid, praying them to serve as channels for the healing force, to encompass the sufferer and to remain with him till he is whole.

The response is absolutely certain, and will never fail if the heart be pure and full of love. I who speak to you have seen many people healed by this spiritual and occult method. It is the old way of the Church and of all spiritual healers throughout the ages, though few in our times, even in the Church, recognize the presence of the Angel-messengers of life and health. Greater and more permanent results may be obtained by consciously invoking their aid, and so growing gradually into the knowledge of their presence.

If, to take another instance, we see a person depressed, and wish with all our hearts to drive the dark cloud away, and to see the light of happiness shine out in him once more, we may first think of courage and joy, and invoke those qualities from *within* the sufferer, and will very strongly that the dark cloud should be driven away and joy come into the heart of the saddened man. We may then invoke the Angels to attend him with their radiant power and charge him to the full with light and happiness, to remain after we have ceased our prayers, sweeping away anxiety, depression and fear. Thus the whole life of the individual may be raised, so that the light of his own divinity may once more shine forth through him, filling him with serenity, joy, courage and peace. Or again, supposing we are aware that in a house or room there are influences which we wish to dissipate, and so make the atmosphere harmonious and pure; we can expel all such evil influences and presences by the power of our will, and charge the atmosphere with living light and power. Afterwards we may invoke the Angels to banish evil beings, and to maintain the purity and harmony which we have produced.

As the Angels exist in countless numbers we need not in any way limit the number of such activities in which we engage. There is, in fact, no limit to the number of causes or people whom we may help continually by their aid. If our hearts are open to the sufferings of men, and we practise co-operation with each other and with the Angel hosts we shall soon become adept at this work, and widely increase the range of our activities and our usefulness in the world. We may even help all the people in a hospital or in a nursing home, a prison or an asylum. Daily we may pour the power of our prayers into these places and invoke a host of shining ones to enter them and drive away the atmosphere of suffering and depression, to exorcize the powers of darkness and disease. The Angels will answer in their thousands and, as we work regularly with them, they will become an absolute reality to us; we shall realize with a growing joy and wonder that a great power is in our hands, and that we ourselves may eventually become radiating centres of spiritual power and blessing in the world.

It is conceivable that the reform movements of the future will be brought about by the dual methods of physical activity (which by legislation and altruistic service will attack the various evils and improve the physical environment) on the one hand and of spiritual endeavour, which will fill the work with inspiration, power and light. If groups of people would meet together regularly to meditate on such subjects as world-peace, the women's movement, prison reform, the humane

treatment of animals, the abolition of slums, of the white slave traffic and of vivisection, pouring strong thoughts into all the movements working for these and other ideals, and would invoke the presence of the Angels to take that power on its mission of quickening reform, and of spreading tranquillity and peace, very soon many great evils would disappear, and eventually the dread spectre of war would be banished from the earth.

If every Christian would use the power entrusted to him as a member of Christ's Church, would make himself a centre of peace and goodwill, and would gather together with his brethren in order to radiate that peace and goodwill on the world with concentrated thought, the hearts and minds of men would be powerfully affected, and no thought of war could find place therein. And so also with every other good cause for which we may properly call upon Christ's mighty power and the presence of His Angel hosts.

Is not this the truest method of reform ? Do not wars and indeed every other evil first arise in the minds and hearts of men ? So let us approach these problems at their source, dealing with the most vital evils of the world, and working to abolish them not by legislation alone, but by cleansing and quickening the hearts of men, so that these evils may naturally be outgrown.

I have not time to develop this subject further, but perhaps your imagination will help you to apply this theory to all the evils of the world which could by these means be swept away; and inspiration may be given to statesmen, to politicians and to all who are engaged in social welfare to plan and carry out their work in accordance with the highest ideals.

All who will use these methods will find a new joy coming into their lives, will be filled with new life, with powerful energy and growing vitality. They will cease to rely upon external sources of pleasure, for they will have found peace and happiness within, and the power to lead others to that happy land which by service and the Angels' aid they have discovered. Then indeed shall they be ready to "enter into the joy of their Lord," and they will find that Kingdom of Happiness into which He longs to lead them, and will learn to dwell there with Him for evermore.

Question—Do Angels need us for the fulfilling of their work ?

Reply—Yes, they do. Already they are at work on our behalf; already they try to enter our hospitals, for example, but a dense materialism surrounds the medical profession. That materialism forms a barrier through which the Angels pass only with difficulty. If in a hospital there were a group of persons believing in the existence of spiritual forces and invoking them, a passage would be made through that barrier which they could use, and an atmosphere created in which they could more easily work. At present they have to use so much force to get through the barrier of ignorance and materialism that there is but little left to give to the sufferers. That is where they need us. If we can co-operate, our force is increased and their help becomes more effective. We can thus do far more together than we can separately.

Q.—Can we help people at a distance ?

R.—Distance is no barrier for the power of compassion, the power of thought or for the Angels. Angels can travel over the whole earth, and some are not even limited to this planet. Therefore, distance is no barrier. We can even pass the barrier which separates the living from the dead, and can help those loved ones who have lost their bodies, just as easily as those who are still incarnate. No one is outside the reach of our help and consolation.

Q.—Has everyone a guardian Angel ?

R.—I am inclined to believe in the idea of the guardian Angel. I know that all who have been truly baptized

according to the rite of the Church have a guardian Angel attached to them for the rest of their lives. But outside this I believe there is also an Angel guarding each one as well as he is able.

Q.—Do Angels incarnate in the flesh ?

R.—No. Their method of evolution differs from ours. We come down to the dense physical level, and are born in dense physical matter. Angels do not descend below the etheric level. There are, however, exceptions to this rule; on rare occasions it is possible for an Angel to change to the human family, or vice versa. If that happens, then under special conditions, the Angel does incarnate in the flesh. Another exception is that certain Angels have power to materialize themselves in the flesh, if necessary. They can make themselves visible if they wish. We do not often hear of their doing this, for it belongs to the deep recesses of the heart, and people are not usually willing to reveal such intimate experiences. There are, however, many accounts in which people have testified to visible experiences of this kind. The lives of the saints contain many stories of the manifestations of angelic presences.

Q.—Do you believe in the Angels at Mons ?

R.—I was thinking partly of the Angels at Mons when I answered the last question. It is a debatable point, but there is much testimony to the truth of the story. It is quite possible that it really did happen, but I cannot say anything about it myself, as I was not present. The superphysical beings who were seen may have been human invisible helpers.

Q.—Do not Angels suffer ?

R.—The goal of evolution for devas is the same as ours. It is that of union with God, the realization of identity and union with the Source of existence. We reach our goal by being cut off from the knowledge of that unity and by eventually winning our way back to it, through effort and pain, unfolding all our divine attributes in the process. Angels achieve the same result without travelling the road of suffering. They live in a state of unbroken gladness, and evolve very largely by means of joy. Probably it is a slower way. They evolve naturally as the flower grows. We grow more self-consciously and by our own individual force. The Angels evolve simply and naturally by the evolution of the Logos Himself.

Q.—How is it that some Angels have the power to go everywhere in the solar system ?

R.—Their movement in space is not limited by any material barrier, division or difficulty. It is limited only by the state of their consciousness. The more highly evolved they are, the wider the range of movement before them. The complete understanding of this question involves an explanation of occult astronomy and physics into which I do not wish to go, even if I were able. I will merely say that there are seven degrees of density of matter. We live in the densest of all, the solid physical world. The next is the emotional world, the boundaries of which extend far beyond the physical world. Therefore Angels who live in the emotional world can travel farther than we who live in the physical. They are not limited by the necessity for air, for instance. On the emotional level we are limited by the emotional atmosphere, which extends almost to the moon, so that all Angels and men who can move on the emotional level can reach the moon. If we take Angels who work on the mental level, we shall find their range increased; the consciousness of others probably embraces the whole solar system, and there are still higher Angels who move freely between the systems which compose a universe.

Q.—Are there musical activities on the angelic planes ?

R.—There is a definite order of Angels who are the Angels of music. They are the embodiment of the Creative Word. Sound is a great creative force

in our universe. It is the sound of God's voice which produces the worlds of our solar system. That spiritual sound is embodied in angelic intelligences who are inspired by the voice of God.

The existence and nature of the great Angels of music is expressed in terms of music. A system of philosophy for them should be a musical symbol, perhaps a symphony. It is sometimes these Angels of music who inspire many of our great musicians, bringing within their reach tones normally too high for earthly ears to hear. And so with all art. One can definitely feel angelic inspiration behind some of those wonderful creations in the Louvre, particularly the Venus de Milo and the statue of Victory. If man works consciously with the Angels and contacts them continually, the whole of his work begins to be inspired by the touch of genius, which is the very heart of angelic inspiration. It was this which lifted Greece to the lofty level which she reached in art.

Q.—How may we best call on Angels ?

R.—I have written a book on this subject,* and the end of that book contains a series of short prayers embodying the idea of invocation. Mentally one may call them by repeating such prayers as: "I invoke the help of the holy Angels for the healing, protecting or blessing of such and such a person." That is all. A very good way is to go into a church where there is much power, such as Notre Dame. Meditate on the Angels there, asking them to co-operate with you in your work. To-day I was before the shrine of Our Lady and saw a great host of Her Angel-servants and representatives there. Limitless help and inspiration may be obtained from Her and from them.

Q.—How can Angels attain perfection without physical bodies ?

R.—I do not know. But undoubtedly they do. We evolve largely by suffering. We make our mistakes, suffer for them and so learn wisdom. I do not believe that this method is imposed upon us as necessary to our growth. We have the teachings of the founders of our religions, but we do not regard them, and so we make our mistakes and learn for ourselves. But I feel that we could evolve by joy, for do we not expand as much when we are happy as when we are suffering ? Perhaps we could reach the goal by happiness alone. At least the Angels do. They render continuous and joyful service to God in His Universe, and in that service they grow to perfection.

**The Brotherhood of Angels and of Men,* issued by The Theosophical Publishing House, London.

The President's Birthday Message

It is glorious to live in this critical time, and to offer ourselves joyfully as channels for "The Power that makes for Righteousness," by whatever name we may call that Power. Service is the true greatness, living, as we do, in a world in which so many suffer blindly and resentfully, a world which sorely needs the help of all who love.

Annie Besant (A Server).

Let me do good and never know
To whom my life a blessing brings;
E'en as a lighthouse freely flings
O'er the dark waves a steady glow,
Guiding the ships that to and fro
Flit by unseen with their white wings;
Let me do good and never know
To whom my life a blessing brings.

As thirsty travellers come and go
Where some fresh mossy fountain springs,
It cools their lips and sweetly sings
And glides away with heedless flow;
Let me do good and never know
To whom my life a blessing brings.

—*R. Wilton.*

How Theosophy Came to Me

By the Editor

IV.

My last instalment ended with my meeting with Madame Blavatasky at a hotel at Port Said, where I fondly expected that we might wait in peace until our steamer arrived. I did not know Madame Blavatsky as well then as I came to do later, or I should probably have felt less sanguine. I engaged a bedroom and hunted out a few score mosquitoes from inside the curtains of its bed, and was already looking forward with pleasure to the idea of settling down for the night. Soon after darkness fell, however, Madame Blavatsky had one of those sudden flashes of inspiration which so frequently came to her from the inner side of things. She usually attributed them to one or other of those whom she called the Brothers—a term under which she included not only some of the Masters but also a number of Their disciples. In this case the hint which she received completely upset all our plans, for she was instructed that instead of waiting quietly for our steamer we were to post off immediately to Cairo, where we should obtain some information that would be of great use to her in dealing with her treacherous servants, the Coulombs.

In those days there was no railway running from Port Said, and the only way in which we could reach Cairo was by travelling down the Suez Canal as far as Ismailia, whence we could take train to the capital. The journey down the canal was performed in a tiny little steamer somewhat like a tug-boat, which was dignified with the name of the Khedive's packet-boat. Every night it left Port Said at midnight and reached Ismailia in the early morning. In spite of its high-sounding name it was perhaps the dirtiest and least convenient craft which I have encountered; but of course we had to make the best of it. In the stern there was a little hutch about ten feet square which was called the general cabin, and out of that at the back opened a kind of cupboard which was labelled as the ladies' room. It was, however, windowless, so that when the door was shut it was in perfect darkness. This we resigned to Madame Blavatsky.

Mr. Oakley, who was much fatigued and, I think, somewhat upset by the sudden change in our plans, threw himself down on a hard wooden seat at one side of the general cabin; while Mrs. Oakley and I, having regard to the army of enormous cockroaches which was already in full possession of both cabins, preferred to spend the night in walking up and down the few yards of open deck, which gave us about six steps each way as the limit of our promenade. We paused occasionally to glance in at Mr. Oakley, but he slept on peacefully, although absolutely covered by the loathsome creatures already mentioned—and others. Mrs. Oakley, who was a particularly fastidious person in ordinary life, was somewhat depressed—perhaps not unnaturally; so I did my best to comfort her with glowing pictures of the glory and beauty which I hoped were awaiting us in India.

This went on for some hours until the monotony was suddenly broken by pitiable cries from Madame Blavatsky in her cupboard. Mrs. Oakley at once dashed in bravely, facing the insect plague with only a momentary shudder; but she found Madame Blavatsky very ill and in great pain, and vehemently demanding conveniences which on that squalid little tug-boat simply did not exist. Fortunately our next stop was at the village of Kantara—the place where the pilgrim-track from Cairo to Jerusalem crosses the canal; and we prevailed on the captain of our funereal craft to wait for us there for a

few minutes. There was of course nothing in the nature of a gangway, nor even a wharf; but they produced from somewhere a plank—an ordinary builder's plank, perhaps a foot in width, and Mr. Oakley and I had to carry our unfortunate leader ashore by that means. (Madame Blavatsky at that time weighed 245 pounds; I know because I weighed her myself on the butcher's steel-yard on board the s.s. *Navarino* a few days later.)

You may imagine that it was nervous work, and Madame Blavatsky's language on the occasion was more conspicuous for strength than suavity. But somehow or other the feat was achieved; we conveyed her safely ashore, and back again on board a little later—which was even a more serious undertaking, because of the pronounced upward slope of the plank. She was restored to her cubby-hole, and the heroic Mrs. Oakley sat beside her until she sank to sleep. I believe Mr. Oakley went to sleep again; but his wife, as soon as she could leave our leader, came and paced the deck with me until in the pale gold of the Egyptian morning we moored beside the wharf at Ismailia.

There was an interval of some hours before our train started, so it seemed reasonable to go to a hotel and have some breakfast. There were at that time two hotels in the town, and their respective touts were vehemently pressing their claims on the wharf. Mr. Oakley, who was supposed to be the business man of the party, made some sort of a bargain with one of them. Madame Blavatsky, though still looking pale, was able to come on shore and to walk slowly up and down the wharf, but she did not seem anxious for companionship, and in fact rather repelled it. We saw her exchange a few words with one or two officials and with the men from the hotels; and when a little later a dilapidated carriage drove up and we wished to start for the hotel, the two porters at once engaged in a savage fight over our luggage.

When we called on the station-master to interfere, it transpired that while Mr. Oakley had made an arrangement with one of these men Madame Blavatsky had meantime engaged the other, and of course as she spoke in Arabic we had no inkling of this proceeding on her part until the time came for our departure. Naturally we had to go to the hotel which she had chosen, and to pacify the other unfortunate as well as we could. Matters were sorted out eventually, of course by bribing both parties to the quarrel, and at last we were allowed to depart in peace and partake of our breakfast. Poor Madame Blavatsky still suffered somewhat, and was evidently not in the best of humours; but she indignantly scouted the timid suggestion that we should spend a day at Ismailia in order that she might recover her strength. So in due course we took our places in the train.

As the journey continued Madame Blavatsky gradually recovered her strength, and a little conversation arose; but it was distinctly coloured by the influence of the previous night, for our leader favoured us with the most gloomy prognostications of our future fate:

"Ah! you Europeans," she said, "you think you are going to enter upon the path of occultism and pass triumphantly through all its troubles; you little know what is before you; you have not counted the wrecks by the wayside as I have. The Indians know what to expect, and they have already passed through tests and trials such as have never entered into your wildest dreams; but you, poor feeble things, what can you do?"

She continued these Cassandra-like prophecies with a maddening monotony, but her audience was far too reverential to try to change the subject. We sat in the four corners of the compartment, Madame Blavatsky facing the engine, and Oakley sitting

on his spine opposite to her with the resigned expression of an early Christian martyr; while Mrs. Oakley, weeping profusely, and with a face of ever-increasing horror, sat opposite to me. For myself, I had a sort of feeling like putting up an umbrella against a heavy shower, but I reflected that after all a good many other men had entered upon that path and had reached its goal, and it seemed to me that even if I could not reach it in this life I could at any rate lay a good foundation for the work of the next incarnation. *Che sara, sara !*

In those prehistoric days trains were usually lit by smoky oil lamps, and in the centre of the roof of each compartment there was a large round hole into which porters inserted these lamps as they ran along the roofs of the carriages. This being a day train, however, there was no lamp, and one could see the blue sky through the hole. It happened that Mr. Oakley and I were both leaning back in our respective corners, so that we both saw a repetition of the phenomenon which I have previously described as occurring in England; we saw a kind of ball of whitish mist forming in that hole, and a moment later it had condensed into a piece of folded paper, which fell to the floor of our compartment. I started forward, picked it up, and handed it at once to Madame Blavatsky, taking it for granted that any communication of this nature must be intended for her. She at once unfolded it and read it, and I saw a red flush appear upon her face.

"Umph," she said, "that's what I get for trying to warn you people of the troubles that lie before you," and she threw the paper to me.

"May I read it ?" I said, and her only reply was: "Why do you think I gave it to you ?"

I read it and found it to be a note signed by the Master Kuthumi, suggesting very gently but quite decidedly that it was perhaps a pity, when she had with her some earnest and enthusiastic candidates, to give them so very gloomy a view of a path which, however difficult it might be, was destined eventually to lead them to joy unspeakable. And then the message concluded with a few words of kindly commendation addressed to each of us by name. I am sorry that I cannot be quite certain of the exact wording of that message, though I am sure that I have correctly reproduced its general tenour. The little sentence addressed personally to me was :"Tell Leadbeater that I am satisfied with his zeal and devotion."

I need hardly say that we were all much comforted and uplifted and filled with gratitude; but, though no rebuke could possibly have been more gently worded, it was evident that Madame Blavatsky did not altogether appreciate it. Before our conversation began she had been reading some book which she wished to review for *The Theosophist*, and she was still sitting with the book open upon her knee and the paper-knife in her hand. She now resumed her reading, stroking the dust of the desert (which came pouring in at the open window) off the pages of the book with her paper-knife as she read. When an especially vicious puff came in Mr. Oakley started forward and made a motion as if to close the window; but Madame Blavatsky looked up at him balefully, and said with unmeasured scorn: "You don't mind a little dust, do you ?" Poor Mr. Oakley shrank back into his corner like a snail into its shell, and not another word did our leader utter until we steamed into the station at Cairo. The dust certainly was rather trying, but after that one remark we thought it best to suffer it in silence. I remember that poor Mrs. Oakley was wearing one of those curious contrivances which ladies call a feather boa; and before we reached Cairo the whole thing was just a solid rope of sand, the feathers being indistinguishable.

At Cairo we engaged a carriage and drove as a matter of course to Shep-

heard's Hotel, that being the usual resort of English people. It would seem that some thirty or forty other people had the same idea, for we found the great entrance-hall crowded, and everything in dire confusion. Our luggage, of which we had a considerable amount, had been piled upon the floor in the middle of the hall; and Madame Blavatsky sat upon it, while Mr. Oakley was trying to fight his way through the crowd to the clerk's desk in order to engage rooms for us. He had barely succeeded in doing this—in fact, he was still struggling in the crowd on his way back to us—when she jumped up from her seat and called to him excitedly, telling him that we were not to stay at Shepheard's at all, but instead were to make our way to the Hotel d'Orient, which had been kept by the Coulombs during their stay in Egypt—the suggestion being that in that house we could acquire a good deal of information which would be of use to Madame Blavatsky when she came to deal with them later.

Of course this caused the usual confusion; poor Mr. Oakley had to go back and countermand the rooms which he had engaged, and we made our way to the other hotel, which, though certainly less fashionable, proved comfortable enough. It was in the Ezbekieh Square, and we had some pleasant rooms looking out over the garden. We stayed there for several days, and the suggestion which had been made to Madame Blavatsky bore much fruit, as she was able to obtain from the present host and hostess of the hotel, and from some servants who had worked in the house for some years, numerous evidential details of unreliable and discreditable conduct on the part of the previous occupants.

It was in Madame Blavatsky's room in that hotel that I first saw one of the members of the Brotherhood. While sitting on the floor at her feet, sorting out some papers for her, I was startled to see standing between us a man who had certainly not entered by the door, which was straight before me the whole time, and had not opened. I jumped up uttering a sharp exclamation of surprise, which caused Madame to laugh inordinately. She said banteringly:

"You will not go far on the path of occultism if you are so easily startled at a little thing like that."

Then she presented me to the visitor, who proved to be he who is now the Master Djwal Kul, although he had not then taken the Initiation which made him an Adept.

Our stay in Egypt was in many ways a most remarkable experience, as Madame Blavatsky constantly told us much of the inner side of what we saw there. She had been in Egypt before, and was well acquainted with some of the officials, including the Prime Minister, Nubar Pasha, who very kindly invited us all to dinner. She also seemed to know quite intimately the Russian Consul, Monsieur Hitrovo, who was exceedingly kind and attentive to her, sending her every morning a great bouquet of lovely flowers, and treating her in every way as a lady of the highest distinction, as of course she really was in her own country. Also she introduced us to Monsieur Maspero, the Curator of the Boulak Museum, as it was then. I remember particularly how we went through the Museum with this gentleman and how Madame Blavatsky was able to give him a great mass of most interesting information about the various curiosities that were under his care.

We saw many strange things, and it was of course an enormous advantage to us to have with us one who understood so well the Oriental customs, and could explain the meaning of much that without her we could not have understood. I remember one day we were looking out of the window of the hotel, when we saw a number of men, obviously Muhammadans, gather together in a circle in the garden of the Square, all facing inwards. After some preliminary mutterings they all began to go through a sort of exercise of

extraordinary violence, raising their hands above their heads as high as they could reach, bending backwards as far as possible, and then swinging forwards until with the tips of their fingers they touched the ground in front of them; and each time they made that convulsive swing they all shouted in unison the name of God—"Al-lah-ha !"

This remarkable performance went on for about half-an-hour and then quite suddenly they all executed a left turn, so that, although still standing in a ring, they were one behind the other. Then each put his hands on the shoulders of the man in front of him, and they began to run round in that ring, all *barking in unison* exactly like dogs. This continued for perhaps five minutes, and then one of the men fell out of the circle and sank to the ground in a fit, struggling horribly and foaming at the mouth. In a few moments all the rest were in the same condition, and the scene was most hideous. After a little while one by one they seemed to recover, and sat up looking round in a dazed sort of way, and presently they helped one another to their feet and staggered away.

But the extraordinary thing was that all the passers-by in that crowded street took the whole thing as a matter of course, and no one even stopped to watch these men—still less to offer any assistance. Madame Blavatsky told us that they belonged to a certain sect which made a practice of such a performance, and that by means of it they believed themselves to become possessed by certain spirits from whom, while in that condition, they could obtain all sorts of useful information—such as, for example, where a buried treasure might be found—or that they could receive advice as to any difficulty in which they might happen to find themselves. She also described to us in the most gruesome manner the peculiarly ghastly and evil elemental creatures which they gathered round themselves by this abominable ceremony.

Madame Blavatsky understood Arabic, and she used to amuse us greatly by translating for our benefit the private remarks which were being made by the grave and dignified Arab merchants, as they sat talking to one another in the bazaar. After they had for some time been calling us Christian dogs, and speaking disrespectfully of our female relatives for many generations, she blandly asked them in their own language whether they thought that was the way in which a good son of the Prophet should speak of those from whom he hoped to gain much in the way of business. The men were always covered with confusion, not having expected that any European could possibly understand them.

Arabic, however, seems to have been the only Oriental language with which she was acquainted; she did not know Sanskrit, and many of the difficulties of our Theosophical terminology arise from the fact that in those days she would describe what she saw or knew, and then ask any Indian who happened to be near what was the Sanskrit name for it. Very often the gentleman who provided her with the term had not clearly understood what she meant; and even when he did, we must remember that she asked adherents of different schools of philosophy, and that each answered according to the shade of meaning applied to the term in his teaching.

Many curious phenomena were constantly taking place around her at this period. First, she was herself the most striking of all the phenomena, for her changes were protean. Sometimes the Masters Themselves used her body, and wrote or spoke directly through her. At other times when her ego was elsewhere engaged, one or other of two pupils of lower degree than herself would take the body, and there were even certain occasions when another woman used to be in charge—I

think a Tibetan. I have myself frequently seen all these changes take place, and I have seen the new man who entered the body looking round to discover the condition of affairs into which he had come—trying to take up the thread of conversation, for example. Yet with all this, she was in no sense of the word like an ordinary medium, for the true owner of the body stood more or less within reach all the time in full consciousness, and thoroughly understood what was going on.

These amazing changes led sometimes to the most extraordinary complications. The chela who was suddenly called in to occupy the body was of course ignorant of what had been said a few minutes before, and so was occasionally betrayed into what seemed bare-faced contradictions. I remember a story told to me later by a member of the Avenue Road household, which gives a good illustration of the difficulties we had to encounter. The narrator was a man of some legal experience, and was consequently usually deputed to act as representative of the household, or of Madame Blavatsky, when there was any business to be done with the lawyers.

On a certain day some such business arose; I do not know its precise nature, but it involved the signing by Madame Blavatsky of several documents. Our member laid these documents before her, and endeavoured with a true legal sense of responsibility to explain them to her, but she did not seem to comprehend at all clearly, and indeed pushed the papers aside somewhat impatiently. Having, as he supposed, obtained all the necessary signatures, he withdrew and was about to start on his journey to the city; but, finding the weather colder than he expected, he decided to wear an overcoat, and ran upstairs to his room to fetch it.

Changing his papers from one pocket to another, he ran through them mechanically to see that all were there, and fortunately noticed that one of them was unsigned; so on his way downstairs he entered Madame Blavatsky's room once more, saying:

"O, H.P.B., here is one of these papers which I have overlooked; will you please sign it ?"

"What papers ?" demanded Madame Blavatsky.

"Only one more of those which you signed a few minutes ago."

"What do you mean ? I have signed no papers," she returned indignantly.

"But, H.P.B., here they are !" protested the mystified member; and he spread them out before her.

"O, I see !" she said, apparently mollified; "but what is their purport ?"

Our friend repeated his explanations; and not only were they fully understood this time, but *this* Madame Blavatsky was a better man of business than he was, and asked him questions which he was unable to answer !

No wonder that strangers did not always quite grasp the situation !

I remember an occasion on which she bought in the scent-bazaar at Cairo a tiny bottle of attar of roses, for use in the shrine-room at Adyar, paying £2 for it. When we were sitting at lunch in the hotel half-an-hour afterwards, at a small table reserved for our party in an alcove, two English sovereigns fell out of space upon the table, and Madame Blavatsky explained that she had been told that she ought not to spend money upon Them in this way, as we should need every shilling that we had before we reached Adyar—a statement which certainly proved true.

At one time and another I have seen a good many of the phenomena which were so closely associated with Madame Blavatsky. I have seen her precipitate drawings and writings, and I have also seen her find a missing object by occult power. On several occasions I have seen letters fall out of the air in her presence; aud I must also state that I have seen such a letter fall at the Headquarters at Adyar when she was six thousand miles away in

England, and again that I myself have several times had the privilege of being employed by the Master to deliver just such letters after her departure from the physical plane.

In those early days of the Society messages and instructions from the Masters were frequent, and we lived at a level of splendid enthusiasm which those who have joined since Madame Blavatsky's death can hardly imagine. Those of us who have had the inestimable privilege of direct touch with the Masters have naturally retained that enthusiasm, but it is not easy for us, whose powers are so much less than hers, fully to impart it to newer members. I have sometimes wondered, however, how many of our present-day members would have found themselves able to endure the somewhat severe but remarkably effective training through which she put her pupils; I can testify to certain radical changes which her drastic methods produced in me in a very short space of time—also to the fact that they have been permanent !

When I came into her hands I was just an ordinary lawn-tennis-playing curate—well-meaning and conscientious, I believe, but incredibly shy and retiring, with all the average Englishman's horror of making himself conspicuous in any way or occupying a ridiculous position. After a few weeks of her treatment I had reached a stage in which I was absolutely hardened to ridicule, and did not care in the slightest degree what anybody thought of me. I mean that quite literally; it was not that I had learnt to endure disapproval stoically, in spite of internal anguish, but that I actually did not care what people thought or said of me, and indeed never considered that matter at all. And I have never cared since ! I admit that her methods were drastic and distinctly unpleasant at the time, but there was no question as to their effectiveness.

Looking back on the impressions of those early days, it seems to me that Madame Blavatsky's most prominent characteristic was her wonderful power. Apart from the great Masters of Wisdom I have never known any person from whom power so visibly radiated. Any man who was introduced to her at once felt himself in the presence of a tremendous force to which he was quite unaccustomed; he realized with disconcerting vividness that those wonderful pale blue eyes saw clearly through him, and not infrequently she would soon drop some casual remark which proved to him that his apprehensions in that regard were well founded. Some people did not like to find themselves thus unexpectedly transparent, and for that reason they cordially hated Madame Blavatsky, while others loved—and love — her with whole-hearted devotion, knowing well how much they owe her and how great is the work which she has done. So forceful was she that I think no one ever felt indifferent to her; everyone experienced either strong attraction or strong repulsion.

Clever she certainly was; not a scholar in the ordinary sense of the word, yet possessed of apparently inexhaustible stores of unusual knowledge on all sorts of out-of-the-way unexpected subjects. Witty, quick at repartee, a most brilliant conversationalist, and a dramatic *raconteuse* of the weirdest stories I have ever heard — many of them her own personal experiences. She was an indefatigable worker from early in the morning until late at night, and she expected everyone around her to share her enthusiasm and her marvellous endurance. She was always ready to sacrifice herself—and, for the matter of that, others also—for the sake of the cause, of the great work upon which she was engaged. Utter devotion to her Master and to His work was the dominant note of her life, and though now she wears a different body, that note still sounds out unchanged, and if she should ever be directed to come forth from her retirement and to take charge once more of the So-

ciety which she founded, we shall find it ringing in our ears as a clarion to call around her old friends and new, so that through all the ages that work shall still go on. C.W.L.

(To be continued.)

Isis the Beautiful

By Evelyn M. Caspersz

"I am the Universal Mother Nature, mistress of all elements, firstborn of the ages, supreme of goddesses, queen of names, ruler of the gods, sole manifestation of all gods and goddesses, whose glance makes awful silence in the shining heights of heaven, in the depths of the sea, in the world beneath; whose unchanging being is worshipped under many forms, with many rites and under various names. But my true name is Queen Isis."

Beneath the waters of the Nile, utilized by modern science, lies the ruined island-temple of Philæ, for centuries sacred to Isis the Beautiful. No longer desecrated by Arab and tourist traveller, guarded by the river sacred to the Egyptians, the shrine of Isis remains but a memory.

As the temple, so the goddess. Isis, World-Mother of the ancient world, beloved of Egypt, is now a pale shade of history, shrouded in the obscurity of past ages, a lotus flower gleaming whitely in the dark night of Time. But in Nature all is Life: the Beautiful never dies. Forms change; the informing spirit ensouls new forms, and new succeeds old in ceaseless succession, infinite variety. Into each form, the Life breathes something of Truth which is ever the same. So Isis of Egypt breathed her life into the civilizations of Greece and Rome, into the religion born in Palestine but foster-mothered in Egypt, the Christian faith.

Isis was held by the Greeks to be the prototype of their mother-goddess Demeter, in whose honour thousands trod the Sacred Way to Eleusis. She was identified with the moon goddess Io, with Aphrodite, with Astarte. In imperial Rome, Queen Isis held sway, and "every function ever attributed to any deity whatever was transferred to her" by the Roman people. *The Chronicle of Alexandria*, an ancient Christian work, contains the following passage: "Watch how Egypt has consecrated the childbirth of a Virgin and the birth of her Son, who was exposed in a crib to the adoration of the people; King Ptolemy having asked the reason of this usage, the Egyptians answered him that it was a mystery taught to their fathers."

Says another authority: "The doctrine of the Mother of God was of Egyptian origin; it was brought in along with the worship of the Madonna by Cyril, Bishop of Alexandria" (the Cyril of Hypatia's story) "and the monks of Alexandria in the fifth century." The earliest representations of the Madonna have quite a Greco-Egyptian character, and there can be little doubt that Isis nursing Horus was the origin of them all. The pictures of the Madonna and Child commonly called Byzantine would be more correctly called Alexandrine. At Alexandria there was an established school for their production from an early period.

Thus, through the magnificent city of Alexandria, a wonder of the pre-Roman world, the Egyptian trinity of Father, Mother and Child infused the latest of the world-religions—Christianity. The beauty of Motherhood, of Fatherhood, the exquisite mystery of Childhood, beloved by Egypt's artistic, ceremonial-loving peoples, honoured in splendour of colour, pomp and pageantry upon the river which

now guards the ancient shrine of Isis, passed in a new form to a child-people through the mighty gates of the Roman Empire.

Isis the Beautiful has passed; but her spirit still lives. She has handed the mantle of World-Motherhood to her successor, Mary the Mother of Jesus. But, in passing, the Lady of the Lotus left enshrined upon earth a fragment of her force and power. Not alone in the Motherhood idea, preserved in Christianity as a legacy from "the oldest, wisest and most religious of mankind" is the spirit of Isis to be found. Her especial and particular power, that dominated the Egyptian civilization, is locked away in yet another safe and sacred repository. The Mysteries of Isis still exist, concealed in the hidden tradition of Freemasonry.

This, the ancient ritual of Egypt, has been preserved miraculously through centuries of darkness, fanaticism and ignorance. The Mysteries ceased for want of men and women worthy to participate in them; they ceased because of corruption. The story of Sensa in *The Idyll of the White Lotus* is the story of the death of the Mysteries. In it a prophecy is made of "the dawn that must break through the long blackness;" of teaching to be "the hidden heirloom of ages," again to be spoken, not beneath Egypt's azure sky, but under another sky in another land. That dawn is now breaking.

Within the last forty years, a movement, born of Scottish-Rite Freemasonry, regularly constituted, acting under proper authority, has admitted women on equal terms with men into the Masonic fraternity. This Order of Universal Co-Masonry numbers thousands, marking a new epoch. It is one of many signs of the birth of a new social order. For the first time since the withdrawal of the Mysteries, Isis the Beautiful works again through her own representatives—women. In Lodges of the Co-Masonic Obedience, women and men co-operate, working in harmony the ritual enshrining the Mystery system. Therein Isis, through her successor the present World-Mother, pours her especial force and power—light, harmony and order—as in the land of Khem among the children of the Light.

A perfect ritual is modelled after the likeness of the universe. And because in every form dual life-forces play, positive and negative, male and female, so must these play through the perfect Lodge, a world in miniature. In Nature, these forces work "on the square" in harmony. In Masonry, which emulates Nature, the ideal Lodge is one wherein men and women, representatives of those forces, carry out in ordered unity a perfect work. Therein shines Isis the Beautiful, vivifying her life-forces, concealed for so long while a Dark Age shadowed the world.

Is not every women member of a Lodge her representative, a medium for her force? Is it not she who, as W.S.W. closes the day when the work of her Son has ended? Is it not she again, who, as I.P.M. gathers all into herself at the ending, holding all in the whiteness of her eternal peace, until a new day shall rise in the East? Isis the Mother watches her Son at play, as he fashions universes, forms, powers. Like a mother, when evening comes, she gathers up his toys, bids him rest until morning, when Osiris the Father makes manifest another day: Osiris the Light and the Darkness, whose power is to manifest beauty from age to age.

In modern days of noise, ugliness, unrest, what chance is there for man to hear the silver voice of Isis the Beautiful? Yet a secret lies hidden from the mighty past that is now to be revealed in the present, and the fact that the power of Isis has been awakened in this modern development of her ancient mysteries is evidence that a hidden work has begun.

The Mysteries of Egypt were the fountain-head of culture, of art and learning, of spiritual wisdom. The Mysteries of the modern world may, when they are established, play the

same great role in future civilizations. But apart from any such outward and visible signs, an inward and spiritual force pours through the Mystery-ritual, working to achieve the perfecting of humanity. What is humanity's great need to-day ? Is it not the need for Beauty and Harmony upon earth ? May it not be, therefore, that the power of Isis, working through the modern movement embodying her Mysteries, will gradually establish the harmonizing of Man through Beauty ?

Isis was not merely a goddess. She was an ideal, the symbol of a living, vital power in Nature. Many philosophers have thought to define Beauty; many poets have sung its excellence. But Beauty still remains an enigma, impossible of definition, because the real power of Beauty is a spiritual power, dynamic, unseen as electricity is unseen. Only the effect of its potency is visible. Beauty is a force; and no form, no art-work is beautiful unless touched with the electro-spiritual force of Beauty, energizing creation from the world wherein are massed the powers of the Creator. He makes manifest His work by and through this dynamic power, this tremendous energy, called by mortals "the Beautiful."

Beauty establishes harmony, in mind, emotion, action, lifting discords into peace, soothing jangled nerves and tired brain, comforting the afflicted. The Mason's lifework is to seek the Beautiful in all. In joy, Beauty is with him. In sorrow, Isis the Beautiful whispers to him of beauty born of experience, inspires him with longing to create, to transmute his pain into the fashioning of the beautiful. With her aid he turns sorrow into joy; for there is no joy like the joy of creation.

Such is the hidden work of Isis—to lead the world into the harmony which is evolution's goal. When harmony, the perfect balance of all Nature's forces, has been achieved in Man, in his world evolution will cease. Science states the same law of equilibrium. So, until that harmony has been accomplished, the spirit of Isis will strive among the children of men; and many will hear her silver voice ringing through the Temples where she may yet be sought and found.

E.M.C.

Ancient India

Interesting Fresh Evidence of its Antiquity

By the Editor

In whatever part of the world we may live, all of us who are Theosophists cannot but feel a keen interest in India, which is the Motherland of so many of our Masters. We have all heard much of its extreme antiquity, and the idea of that has been so widely accepted among us that it may well be that we have hardly realized that Western students are by no means prepared to accept our Theosophical theories on that point. It is generally agreed that there was a great Aryan immigration from the North through the Himalayan passes; but the date of this invasion has been regarded as quite uncertain, and the tendency has been to put it much later than it really was. Professor Macdonell in his latest book on *India's Past* remarks that there are good grounds for regarding the fourteenth century B.C. as not improb-

able and he looks forward hopefully to the result of the excavations undertaken by Sir John Marshall at Mohenjo-daro, in the Indus Valley near to the frontier of Baluchistan.

An article commenting on these discoveries has just been written by Sir Arthur Keith, and I wish to place some extracts from that article before my readers. There has been much argument among scientific men as to what land may claim the honour of being the cradle of civilization; some have been disposed to award this to Egypt, others to Mesopotamia and still others to Central Africa; but so far nothing has been found to which they can safely attribute an earlier date than about 3,500 B.C. But now, Sir Arthur remarks, a third claimant has arisen of at least equal age, and that is the stretch of country in the Valley of the Indus. We who have read the Lives of Alcyone know that our scientific friends have still a long way to go; but at least these new excavations have compelled them to push their dates back two thousand years further than they have ever done before; and that brings them at least that much nearer to the truth.

After two years of labour the foundations of the central area of a vast city have been laid bare. Under these foundations have been found those of a still older city, and these in turn hide the remnants of the first or oldest city of all. Thus Mohenjo-daro has been rebuilt at least three times. As in the ancient city of Ur, the streets are narrow and zig-zag. Most of them are mere alleys passing between high and almost windowless walls; for the houses were built on the plan which still prevails in the East, with great rectangular walls surrounding a central courtyard, which was entered from the street by a narrow doorway. Brickmaking had been brought to a high state of proficiency, and the walls were thick and massive.

No known city five thousand years old so nearly approaches our modern standards of sanitation as does Mohenjo-daro. The bathroom floors were well laid, with latrines occupying recesses in the wall. The drains were laid beneath the house floors, and had vertical pipes which carried the effluent and the overflow of rainwater into a brick-laid drain. A water-chute was cut in the outer walls of the houses, and a great conduit was laid along the streets to carry away the sewage. The street drains have been laid bare, and the excavators were greatly impressed by the solidity of their workmanship, the even gradient of their fall, their large capacity and the manner in which their roofs were arched with corbelled bricks.

The public life in this ancient city of India must have been ample and luxurious. What is supposed to have been a public bath has already been exposed; its dimensions are thirty-nine feet by twenty-three, and it is eight feet deep. The people who lived in the houses must have been wealthy, for they had stores of jewels and of rich ornaments in silver and in gold. Necklaces, studs, and ear-rings were wrought in gold, or sometimes in gold-plated copper; also some have been found made in silver, in blue faience work, cornelian and jadeite, set with multi-coloured stones of many kinds. It seems probable that the rich necklaces of cornelian which have been found in various ancient cities in Egypt, Mesopotamia and Europe may have been made in Mohenjo-daro. Some of the necklaces have really magnificent copper-gilt terminals. They have also found some highly finished gold netting needles and also some small curiously shaped stones which they suppose to be talismans.

These men of old were expert and artistic potters. Iron seems to have been unknown, but they were skilled workers in copper. Tin seems to have been rare and precious, and consequently bronze was employed very sparingly, mostly as edges to copper tools. Many small bars of copper have

been found, which are supposed to have been the money of the period.

Sir John Marshall found dried grains of wheat; and Sir Arthur is of opinion that to support so large a population the arid surrounding plain must then have been covered with vast wheat-fields, and that there must also have been vineyards and meadows for pasture. The Brahman bull was already domesticated, and they had herds of a short-horned breed of oxen. They had wheeled chariots which were drawn by diminutive horses; they kept sheep and pigs, and had at least two breeds of dogs.

They had among them engravers of great artistic ability, and the vast number and variety of design of the seals which they made indicate a wide extent of commercial activity. They knew of the elephant, though there is as yet nothing to show whether they had tamed him. The tiger and the rhinoceros also are to be seen upon their seals. The pictographic beginnings of an alphabet also appear, having some resemblance to the earliest known script of Babylonia.

It seems certain that in this district there are many more buried cities awaiting exploration. Traces have already been seen at various other points in the plain even as far as four hundred and fifty miles from Mohenjo-daro, and also to the westward in Baluchistan. The explorers are of the opinion that Egypt was linked to India by a series of great and highly civilized States, but it may take many years of work to uncover the remains and to prove their theory to be correct.

Sir John Marshall discovered many skeletons of the race who lived in Mohenjo-daro. They were all long-headed, and were apparently not unlike their contemporaries of Chaldæa. A copper mask was found which showed a nose springing directly from the forehead, as was common in ancient Greece and also among the Afghan Arab types in ancient Babylonia. A statuette of a slender-limbed dancing-girl was found which represents a type met with both among Indian and Arab women, but her face is rather Arab than Indian. The men have ample heads, strong faces and a powerful type of body, and their physiognomy seems to have been not unlike that of the modern Afghan. It is a type that still persists to some extent in the upland tribes of the mountainous plateaux which lie between north-western India and Russian Turkestan.

I have given this short abstract of Sir Arthur Keith's article in the hope that it may be of interest to our students—more especially as it is comparatively speaking quite a long step towards supplying a proof of the great age of the Indian civilization upon which our President has always insisted. We shall look forward hopefully to the result of still further excavations.

C.W.L.

A Real Help

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter—
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any lift of mine may ease
The burden of another—
God give me love, and care, and strength
To help my toiling brother.

Then many a burden shall be eased
Because I help to bear it,
And many a care be lighter made
Because I try to share it;
And many a grief shall fly away
When my bright song shall bid it;
And Christ, the Lord of love, shall say:
"Twas unto Me ye did it!"

International Fellowship in Arts and Crafts

(Theosophical Order of Service)

By C. Jinarajadasa

I should like to explain what have been to me the two principal objects of the Fellowship ever since I have been associated with it. I have considered one object—in my mind, the more vital—as that of bringing into the Theosophical Movement, and especially into its studies, the great illumination which Art, in all its phases, gives. The second object has been to make within our Theosophical Lodges groups who would manifest a warm sympathy towards all artists, and especially offer to them a place of welcome and understanding. Art appears to me, the more I grasp its significance, not just one branch among other branches of the Divine Wisdom, but the Wisdom itself in one of its fundamental revelations. As Philosophy is an explanation, complete in itself, of the problem of existence, so is Art; it is one way in which Life, seen and unseen, can be understood. This solution which Art gives of everything—God, man, universe—is not subsidiary to the solution offered by Religion, or Science, or Philosophy, or Philanthrophy. It is a solution whose validity is derived from itself, though that solution, when put into words, has much that is common with what is stated in the other solutions.

Since we, as Theosophists, are trying to understand Life, it is obvious that without an understanding of Art we cannot go very far. It is further obvious that, to understand Art, it is necessary to some extent to create Art. Hence, therefore, the need in our Theosophical Lodges to insist that Art and its message are not superfluous in the study of Theosophy, but on the other hand are a revelation of Theosophy itself, in one of its most illuminating embodiments.

To me, the artist appears as a revealer of ultimate Truth, as in another field is the philosopher, and in yet another the mystic. Certainly the artist does not use the terms of Religion, nor even the terms of Theosophy, such as we label Theosophy to-day. Nevertheless, each artist is a revealer of something fundamental. And we Theosophists should know what that "something" is !

We are all aware how hard is the life of most artists to-day, in our civilization, where avenues to greatness are largely those of wealth and position. The true artist lives for his art, and not for personal recognition; yet, since artists are human beings swayed by elation and depression, they have not infrequently more occasions for depression than elation. I have thought that we Theosophists, who should understand intimately the spiritual significance of Art, could do much for artists by giving them a warm welcome in our midst. Personally, I feel that a sincere artist is a Theosophist—that is, a lover and an exponent of the Wisdom—even if he knows not one word of Theosophy, in the manner that we members of the Society know Theosophy. For Theosophy is Life, entire, uncontaminated, sweeping man upward to the Absolute; and Art, to me, is not less.

Surely our Theosophical Lodges cannot but be better for more Art, not only in more harmonious Lodge rooms, but also in coaxing our members to be more artistic—not such a difficult thing for them if they would become less distrustful of themselves. So many of our members are shy of attempting to write poetry, or to paint, or sing, or act. We can help them greatly by organizing in each Lodge a group of

people who are not ashamed to show that to love Art and to work for it is not a waste of time, and that they do prefer sometimes to go to a concert to find the Wisdom, rather than to a Theosophical Study Class ! We have much yet to do to convince Theosophists that Art is not just an "extra" in our Theosophical evaluation of Life.

One thing is certain—the more artistic an individual is, the better chance he has of entering into the spirit of the Divine Wisdom. And how to be artistic yet steady, balanced, not self-centred, inspiring all—this can be learnt better with the aid of Theosophy than in any other way.

Information about the work of the Fellowship can be obtained from the National Secretary of each country, and (during the months from October, 1928, to June, 1929) from Mr .C. Jinarajadasa, c/o E. L. Gardner, Esq., Stamford House, Wimbledon Common, London, S.W. 19, whence communications will be forwarded to me in South America.

C.J.

Ceremonies and the Mission of the World-Teacher

By the Rev. Byron W. Casselberry

Much of interest has appeared in recent publications on the general theme of ceremonial usage in the light of the Teacher's mission, chiefly from the viewpoint of the non-ceremonialist. It may be of interest to present the other side of the picture as seen by a ceremonialist, for there must surely be many who find something of lasting worth in each.

It is eminently important that we recall at the outset, that there is no quarrel between the apparently opposed camps of occultists and mystics, of ceremonialists and non-ceremonialists. People who listen to words with their ears instead of with their hearts, who read books and poems with the eyes of the mind instead of with the eyes of the soul, are naturally subject to the common illusion of separativeness. Dispel the shadow-play of words and ideas, forsake the image for the substance, and we arrive at absolute, objective Unity, which is Truth. That Unity-Truth is the common Life alike of Teacher and disciple, instruction and comprehension, occultism and mysticism, ceremonial and non-ceremonial—a fact, however patent theoretically, of which we all too often lose sight in our outer attitude. Let us then remember our common heritage, agreeing where possible, but otherwise agreeing to disagree, remembering that all paths are His, and that each is greatest in the eyes of him who treads it.

There is a very natural impulse on the part of many people who are not themselves interested in ceremonial work to challenge its utility, and even to suggest that it is a definite hindrance in the spiritual life. We who practise ceremonies hear constant reference made to our "crutches," and even when we submit that ceremonies, so far from acting as a support upon which we lean, are to us a weapon mighty in the service of the Lord, objection is still offered on the ground that we are teaching others dependence upon outer form, whilst Liberation is only from within.

This attitude, though entirely comprehensible and logical as far as it goes,

is based on the fallacy, wide-spread at the present time, that the world can be released from its thraldom to forms merely by presenting to it the simple fact of its latent divinity, merely by proclaiming: "Liberation is within." True, there are *some* who will be able to take hold of that fact and bring it down from the realms of theory to the living world of experience, but history teaches us that unfortunately they are the comparatively few. We must remind ourselves that the Teacher has ever been rejected by the majority on His previous visits to the outer world, and we may therefore logically anticipate that He will be rejected by the majority on this occasion. A tragic thought, but reasonable nevertheless. However numerous His disciples, however enthusiastic His devotees, there yet remain the vast hosts of those who must, in the very nature of things, come under the general category of His "other sheep, not of this fold."

But because these multitudes, by the natural fact of their innocence of growth, are unable to comprehend Him in His newer Dispensation, are they therefore any the less His children ? Because they are blinded by the White Light which to us means clearer vision, are they therefore to be deprived of the prism which mercifully sheds a softer radiance upon their tender eyes ? Are they any the less worthy of our sympathetic consideration because weaker in spirit than ourselves ? Because they recoil in terror from the Radiant Presence, running to their temples with the cry of "false prophet" on their lips, are we to strike away that shelter, holding them in contempt when, shrinking from the noonday blaze, they cling to their homelier verities ?

Some of us do not think so. If the people with whom it falls to our lot to deal cannot see eye to eye with us, then we do not make the temporarily impossible demand that they come up to our level of understanding if they would learn, but rather do we endeavour to step down to theirs, that we may the better show them the way of ascent. Our aim is not to convert them to our way of belief, however lofty, but rather to adapt ourselves to their obvious needs.

Thus, while following the Teacher with all our hearts, some of us have elected to be Priests and ceremonialists; but we are no more dependent upon ceremonies as such than is your so-called practical man dependent upon the books he may publish, the articles he may write, the camps he may organize. Nor do we teach dependence upon form, but rather an intelligent use of form, that the Spirit may discover its ascendency over that which it bends to its will. The way of ceremonies, to him who rightly understands it, is thus no less elevated than another, but is indeed equal to any. Those who with true understanding choose to be ceremonialists, do so for the sake of the multitudes who may be reached in this way far more readily than in any other, and not because they seek inspiration for themselves. They seek to be lesser shepherds to those other of His sheep, "not of this fold," until the day dawn when there shall be "one fold ond one Shepherd."

It is a common mistake to think that we can bring people usefully to do without forms whilst they of themselves cling to forms. We can teach the wisdom of not depending upon ceremonies, for example, but in practice the individual can attain that liberation for himself alone. A weak spirit gains nothing by merely ceasing the practice of ceremonies—indeed, he is more likely to lose than to gain. He has made no real advance; his move has been horizontal rather than vertical; he has merely exchanged a crutch for another and perchance, for him, a less stable support.

An individual who has been accustomed to depend upon ceremonies will be equally dependent upon whatever other source of inspiration he may choose to follow. If he has depended

upon Christian conceptions, he will depend equally upon the utterances of the Teacher. He will come to substitute a camp for a church, a poem for a creed. His "liberation" will thus have been a mere "horizontal conversion," and he will be no nearer Liberation than he was before. But let him rise above all these, let him liberate himself from dependence upon *all* save the God within him, and he may practise ceremonies or preach the gospel of Simple Union as he sees fit, for all such things will have become the mere channels of his service to the world.

Liberation, then, has little enough to do with the opinions we hold, nor again with the methods of service we adopt. The fact that we preach the gospel of liberation is no indication that we are liberated; nor yet, on the other hand, is our practice of ceremonies a proof that we have not attained liberation.

Liberation is a matter of spiritual strength, but spiritual strength cannot be forced upon anyone; it must be developed by a process of inward growth. We do not, then, deprive the genuine cripple of his crutch; on the contrary, we offer him an arm, we lend him this additional crutch if you like, our chief concern being that he be helped on his forward way. True, we may assure him that a time will come, perhaps in another birth, when he will "quit him like a man, and be strong"; we may encourage him to have faith in and to work for that liberation. But our task for the moment is to help him where he is, in the one way in which he understands help—we lend him an arm.

Do not misunderstand us, then, you who work along other lines, when we of the ceremonial way seek to pour new life into the older religious forms of the world, but know that we are working together with you for the Liberation of all. Do not forget that we are still your comrades, though we choose to step back from your side in the newer Dispensation that we may help those who labour in the old. Do not think us strangers to your Vision Splendid because to you our methods may seem intricate and tedious, for we too have seen that Vision, we too have gazed upon the glories of the Mountain-Top, and we but strive to reflect something of their splendour over certain other of His well-loved pastures where as yet the shadows linger.

Let us not fall a prey to the vicious urge that would make a religion of the condemnation of religions, a ceremony of the hatred of ceremonies. Let us rather remember that upon our unity now depends human brotherhood centuries hence; that as we wrangle now, so will they wrangle then, as we condemn now, so will they condemn then, as we are united now, so will they be united then. Our methods must differ, because human nature differs; but our Love is mutual, our Goal the same.

We follow One Teacher; let us bear in our hearts His Words:

"I come . . . not to destroy, but to build."

B.W.C.

BOOK REVIEWS

Why I Believe in Personal Immortality, by Sir Oliver Lodge (151 pp.). Cassell & Co. *The Great Problem, and the Evidence for its Solution*, by Dr. G. Lindsay Johnson. (380 pp.) Hutchinson & Co.

The incredulity of the average man with regard to the well-established facts of the life after death always seems to me most amazing. One is willing to make allowance for him on the ground that the phenomena described by those who have investigated the subject are by no means in accordance with orthodox religious teaching. And it is not to be denied that there have been glaring cases of fraud in connection with some of the less desirable manifestations of spiritualism. But for anyone who will take the trouble to make a study of the real literature of the subject, there is an amount of plain, reputable scientific evidence which is absolutely overwhelming. Much of it comes from men whose names are well-known to the public, whose reputations altogether rule out any suggestion of carelessness in observation or inaccuracy in description.

It is now nearly sixty years since Professor Crookes published his *Researches in Spiritualism*—a book which, coming from a

man of his eminence, should have at once settled the question as to whether there were genuine phenomena to be investigated. But it was received with cold incredulity, and ignorant people found it easier to cast doubt upon the *bona fides* of the writer than to admit that he was announcing the discovery of a new branch of science. Only a few years later came Professor Zollner's book *Transcendental Physics*, translated into English by Mr. C. C. Massey, one of the earliest of our London Lodge members. Then there was Mr. Alfred Russell Wallace's book *Miracles and Modern Spiritualism*, and those wonderful works of Robert Dale Owen —*The Debatable Land* and *Footfalls on the Boundary of Another World*. Those books alone ought to have been far more than sufficient to convince any reasonable being; yet the general public continued not only to disbelieve, but to sneer.

Even in these modern days when we are confronted with a whole library of books, a large majority of people still retain that incredibly foolish attitude; so I suppose that we must admit that there is still room for yet more volumes such as these two which are now under our consideration. Of either of these we might repeat what I have just said of the earlier works on the subject— that it is by itself sufficient to establish the broad facts. There is a certain similarity between them, for in each case the author begins with a series of postulates, for which he then produces illustrative evidence. I will epitomize these, giving only the main points of each. Sir Oliver Lodge's list is as follows:—

(1) That the activity of mind is not limited to its bodily manifestations, though it is true that some material mechanism is necessary to display its activity to us here and now. . . . .

(2) That the brain-nerve-muscle mechanism, with the rest of the material body, constitutes an instrument which is constructed, controlled and utilized by life and mind . . .

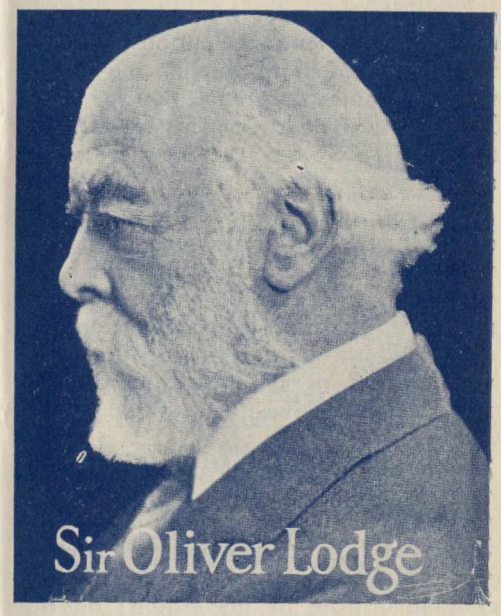
(3) That neither life nor mind go out of existence when separated from their material organ or instrument . . . . The fact is that nothing real goes out of existence, but merely changes its form. . . . We have no ground for assuming that anything real can cease to exist, though it may readily be dispersed or otherwise rendered inaccessible.

(4) That what we call an individual is a definite incarnation, or association with matter, of some vital or spiritual element which itself has a continuous existence. . . .

(5) That the value of incarnation lies in the opportunity thus afforded for individualizing a specific and gradually increasing portion of mentality. . . . .

(6) That when such an individuality or personality is real, there is every reason to suppose that, like all other real entities, it must persist. . . . . .

(7) That the evidence already attainable suffices to prove that individual character and memory do persist; that the personalities that have departed this life continue, with the knowledge and experience which



they have gained here; and that under certain partially-known conditions our dead friends are able to demonstrate to us their real and individual personal survival.

Having laid down these seven propositions Sir Oliver proceeds to discuss and elaborate them, and then gives a few well-selected anecdotes to illustrate them; and it seems to me that even these few are quite sufficient to prove his case.

Some of us who are Theosophical students have investigated along similar lines, but from quite a different direction; and as a result of that, we are able to dig down somewhat more deeply and to speak with greater assurance; and just because through the use of certain faculties we have been able to learn a little more about these matters, we cannot but feel the greatest admiration for Sir Oliver's clear scientific statement of the case as far as he considers that he has definitely proved it. Very many years ago I had the honour of being introduced to him by Mr. Sinnett; he will certainly have forgotten me, but I retain a very vivid recollection of the impression that his personality made upon me, and I feel the

same acumen and the same transparent honesty radiating from this, his latest book. It does not go nearly as far as our Theosophical literature; yet it would be a useful book for our members both to read and to possess, for it would be of great value to lend to inquirers.

The second book which lies before us is much larger and fuller, but it has many points in common with Sir Oliver Lodge's work. Its general outline is similar, though the propositions which Dr. Johnson seeks to establish are not quite the same.

They are as follows—but be it understood that in this case also I am merely epitomizing them:

(1) The various phenomena of Nature depend upon the interaction of energy and matter, called force. Given a certain cause, a definite effect invariably follows, so long as the conditions remain the same. . . .

(2) In addition to force and matter we are acquainted with a third factor which we call life. This life, as far as we know, has always existed and cannot be created or formed by any means whatsoever. When an animal or person dies, the organism reverts to its elementary forms, but the Soul continues to exist independently of the body . . . .

(3) The Soul, together with its manifestation of life, is not subject to ordinary physical laws, since it possesses faculties which are independent of time or space. Moreover it is not acted on by gravity or physical energy. . . . .

(4) In all cases which seem to be beyond Nature, exceeding Nature, or contrary to Nature, if we inquire closely we shall find that they are invariably due to the action of the Soul through its own order of laws—that is, to *psychic* laws and not to physical. . . . .

(5) The brain is not, as most people seem to think, the cause or origin of the mind. . . . . It is the *condition* of perception of the world around us, but not the cause or source of perception. . . . .

(6) The law of continuity is universal and absolute. As far as we know nothing is or ever has been suddenly created by the eternal fiat, but everything undergoes progressive and orderly evolution. . . . .

(7) A considerable amount of evidence shows that a spirit can (under certain conditions which are not yet defined or clearly understood) manifest itself by completely or partly materializing, or by acting through a medium.

(8) Overwhelming testimony shows that communication between the two worlds has continued from the earliest times up to the present moment in every country, savage as well as civilized. . . . .

(9) When a phenomenon has been observed by a number of reliable witnesses independently of one another, and these witnesses agree as to the main facts, we are bound to accept their testimony, at least provisionally, as being a true record of the phenomenon. . . . .

The whole of the rest of this large book of 380 closely-printed pages is filled with the evidence in support of these various propositions—hundreds of stories, and many of them of the most convincing nature. It is a book of somewhat the same character as my own upon *The Other Side of Death*, though of course without the Theosophical tinge which is naturally so prominent in mine. Some of the stories in the two books are identical, but I think that Dr. Johnson has succeeded in making a finer collection than mine. Certainly his stories are more numerous, and many of them are first-rate from the point of view of evidence. He attaches rather more importance than I do to biblical corroborations; but he is probably quite right in this, for there are still a very large number of people to whom a quotation from the Bible is a final and unanswerable argument. He makes a very imposing and impressive list of cases from the Bible, as compared with modern phenomena of a similar nature, arranging them under fifteen heads.

(1) Materializations, (2) Apparitions and Transfigurations, (3) Levitations, (4) Spirit writing and automatic writing, (5) Apports and movements of inanimate bodies, (6) Lights and tongues of fire, (7) Men and objects immune against fire, (8) Direct audible voice not of human origin, (9) Appearances of hands and touching of objects by spiritual beings, (10) Clairvoyance and clairaudience, (11) Telepathy and action at a distance, (12) Speaking in foreign tongues, (13) Healing by supernormal powers, (14) Immunity and recovery from snake-bites, (15) Prophetic dreams.

He also devotes a chapter to the explaining of certain difficulties and the answering of certain questions which he finds are frequently asked. Many of these refer to the reconciliation of the facts described with statements made in the Bible, but there are many people to whom the answers will be comforting and convincing. Altogether this seems to me an admirable book, and the trouble of compiling it must have been enormous, so all students of the life after death owe a debt of gratitude to Dr. Johnson.

C.W.L.

Love is the light by which we see God.

A New Type of Englishman

Complementary to the problem of middle age brought about by the greatly enhanced expectation of life of today are the conclusions to which physical anthropologists are inviting our attention. Let me cite here some sentences from Dr. Parson's recent address at the British Association at Leeds:

> We have been creating in the last fifty years a new type of Englishman physically and mentally: although the width and breadth of the skull has altered very little from those of the oldest known British skulls, the height and the brain capacity have definitely increased. . . . It is not a harking back to any ancestral form, but, as an evolutionary process, it is in harmony with the greatly changed conditions of life in the nineteenth century. . . . Heredity alone, therefore, will not account for the Englishman of the future. . . . Some of the characteristics of the Englishman of to-day do not seem to be hereditary at all; they are not following any Mendellian laws; we are building up a new kind of man differing in certain ways from the Long Barrow, Bronze Age, Celtic, or Saxon types.

A new kind of man, living longer, and retaining an efficient vitality longer, a new kind of political and social integration, an increasing and purposive control by the community over the environmental framework counteracting the result of heredity—if this is not emergent evolution at work, it is something so like it that the name does not matter.

(From *History and Citizenship*, the Creighton Lecture for 1927, delivered by Principal C. Grant Robertson, C.V.O., L.L.D., and reprinted in a somewhat abridged form in *The Contemporary Review* for January, 1928.)

The Path of Duty

In spite of the criticism, our profound conviction is that England has, on the whole, striven nobly and conscientiously to discharge her obligations, and has a record of achievement in India of which any nation may be proud. The ideals of progress are alluring: but the maintenance of peace and the dealing out of even-handed justice are factors which cannot be lightly disregarded, and in these respects some of the best elements in the Indian Civil Service have set an example of uprightness and devotion which Swarajist India will do well to follow and excel. But England's task remains incomplete and the destiny of the British Empire unfulfilled until she admits India to the fellowship of freedom, without which friendship and co-operation are idle phrases and Councils and Assemblies are a mere farce. Far-seeing statesmen like Macaulay grasped the vision, and hoped that posterity might build on the secure foundations of liberality, justice, and political courage.

The path of duty is plain before us, and it is the path of wisdom, of national prosperity, of national behaviour. The sceptre may pass away from us. There is an empire exempt from all causes of decay, and that is the imperishable empire of our arts and our morals, our literature and our laws.

To which an illustrious English member of the Indian Civil Service makes response: "Conscious of the benefits that have followed from British rule and confident in her strength, India to-day knocks at the portals of democracy. Even if the Indian Civil Service were manned with angels from heaven, the inherent defects of a bureaucratic system would thwart their best intentions and make them foes to political progress. Not in dishonour, but in honour, proudly, as shipbuilders make over the finished craft to seamen, must they now yield up the direction of India."

(From an article in *The Contemporary Review* for January, entitled "The Indian Commission and its Tasks," by D. N. Banerjea.)

THE THEOSOPHICAL WORLD CONGRESS, 1929

Mr. L. W. Rogers, General Secretary of the Theosophical Society in the United States, writes:

The American Theosophical Society is making great preparations for the Theosophical World Congress, which will be held in Chicago in the summer of 1929. Dr. Besant, Mr. C. Jinarajadasa and Dr. and Mrs. Arundale have accepted invitations to be present, and other widely known Theosophical leaders and also the General Secretaries from various national Theosophical Societies are expected. A series of public lectures in one of Chicago's great halls will be a feature of the programme.

The American Theosophical Society plans to make the Theosophical World Congress of 1929 the greatest gathering of Theosophists in the history of the Society and the most memorable on account of the number of venerable leaders who will be present. The days will be given exclusively to closed sessions of the Congress, to which only Theosophists will be admitted, while the evenings will be devoted to Theosophical lectures for the public. Large delegations are expected from Europe, Australia, Mexico, Cuba and North and South America. The Headquarters staff of the American Theosophical Society at Wheaton, near Chicago, has been increased, and a special bureau created to manage the business side of the Congress and take proper care of several thousand guests.

The Chant of Taliesin

One of the Welsh Bards of the 6th Century.

I have been in many shapes before I attained a congenial form.
I have been a narrow blade of a sword.
I have been a drop in the air.
I have been a shining star.
I have been a word in a book.
I have been a book in the beginning.
I have been a light in a lantern a year and a half.
I have been a bridge for passing over threescore rivers.
I have journeyed as an eagle.
I have been a boat on the sea.
I have been a director in battle.
I have been a sword in the hand.
I have been a shield in fight.
I have been the string of a harp.
I have been enchanted for a year in the foam of water.
There is nothing in which I have not been.

A Druidical Invocation

Grant, O God, protection,
And in protection strength,
And in strength perception,
And in perception knowledge,
And in knowledge the knowledge of truth,
And in the knowledge of truth the love of it,
And from the love of truth love of Being,
And from the love of all being the love of God,
Of God and all godliness.

BLAVATSKY LODGE.

Bazaar & Sale of Work

In Lower Adyar Hall on Thursday and Friday, 22nd and 23rd November, 1928, from 3 p.m. till 10 p.m. each day

This Bazaar will surpass all previous Bazaars for the USEFUL and FANCY ARTICLES which will be on sale. In addition there will be SWEETS, FLOWERS, HOME-MADE JAMS, CAKES, etc.

The Theosophical Society

AUSTRALIAN SECTION

HEADQUARTERS: ADYAR HOUSE, BLIGH STREET, SYDNEY. N.S.W.

General Secretary: The Rev. Harold Morton.

LODGES.

NEW SOUTH WALES.

Armidale Lodge, "Tregera," Armidale.
Blavatsky Lodge, Adyar House, 29 Bligh Street, Sydney.
H.P.B. Lodge, St. George's Hall, Newtown.
Kuring-gai Lodge (late Chatswood), Gordon Road, Roseville.
Manly Lodge, Literary Institute, Wentworth Street, Manly.
Marrickville Lodge, Despointe Street, Marrickville.
Mosman Lodge, 736 Military Road, Mosman.
Tweed River Lodge, Box 26, Murwillumbah.
Western Suburbs Lodge, "Derwent," 82 Brighton Street, Croydon.

QUEENSLAND.

Babinda Lodge, C/o Mr. W. McLean Martin, Babinda N.Q.
Brisbane Lodge, Vasanta Hall, 200 Boundary Street, Brisbane.
Cairns Lodge, Box 105, Cairns.
Dawson Valley Lodge, Wowan, N.Q.
Granite Belt Lodge, Box 28, Stanthorpe.
Rockhampton Lodge, New Hall, Denham Street, Rockhampton.
Toowoomba Lodge, Olcott Hall, Russell Street, Toowoomba.
Townsville Lodge, over Rees & Tice, Ltd., Sturt Street, Townsville

VICTORIA.

Ballarat Lodge, A.M.P. Chambers, Lydiard Street North, Ballarat.
Geelong Lodge, C/o. Schubert Agency, Ryrie Street, Geelong.
Kew Lodge, 10 Grange Road, East Kew.
Melbourne Lodge, Queen's Hall, 181 Collins Street, Melbourne.

SOUTH AUSTRALIA.

Adelaide Lodge, 334a King William Street, Adelaide.
Glenelg Lodge, 10 Moseley Street, Glenelg.
Redfern Lodge, 62 Angus Road, Westbourne Park, Adelaide.
Woodville Lodge, "Volta," Hannay Street, Largs Bay.

WESTERN AUSTRALIA.

Claremont Lodge, 140 Victoria Avenue, Claremont.
Fremantle Lodge, 9 Central Chambers, High Street, Fremantle.
Gosnells Lodge, Wheatley Street, Gosnells.
Perth Lodge, 192 St. George's Terrace, Perth.

TASMANIA.

Dana Lodge, Miller's Chambers, Murray Street, Hobart.
Hobart Lodge, 147 Macquarie Street, Hobart.
Latrobe Lodge, C/o. Mr. W. G. Elliston, Cherry Hill, Latrobe.
Launceston Lodge, 54 Elizabeth Street, Launceston.

CENTRES.

FEDERAL TERRITORY.

Canberra.—Sec.: Mr. Clive Sands, C/o. Federal Capital Commission, Canberra.

NEW SOUTH WALES.

Cessnock.—Sec.: Mrs. Nelson, School of Arts.
Collaroy.—Sec.: Mrs. Hilliard, Hay Street.
Terranora.—Sec.: Miss Dorothy Hungerford, Tweed River.

SOUTH AUSTRALIA.

North Kensington.—Sec.: Mrs. E. W. Pritchard, Yeronga Avenue.

Printed by Publicity Press Limited, 71/75 Regent Street, Sydney, and published for the Proprietor, The Rt. Rev. C. W. Leadbeater, The Manor, Mosman, Sydney, New South Wales.