KRISHNAJI AND THEOSOPHY

THE AUSTRALIAN THEOSOPHIST

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SPECIAL FEATURES:

WHAT IS THE THEOSOPHICAL SOCIETY ?

THE ROAD TO HAPPINESS

ONE-POINTEDNESS

THE TREND OF THE UNIVERSE

MR. ROCKEFELLER ON RELIGION

DR. BESANT ON SACRIFICE

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

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CONVENTION RECEPTION

The reception to delegates and visitors to Convention will be held at The Manor, Mosman, on Thursday, March 28th, at 7 p.m. The General Secretary and Mrs. Morton will be at home on that occasion to all members of the Theosophical Society.



THE EDITOR

TAKEN ON HIS 82ND BIRTHDAY

The Australian Theosophist

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

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What is the Theosophical Society?

By the Editor.

It would appear that some of its members have not yet quite comprehended the position of this Theosophical Society to which they belong. It is not a Society which is formed merely for the promotion of learning in some special branch, like the Royal Asiatic or Royal Geographical Societies; still less is it a Church, which exists only to spread some particular form of doctrine. It has a place in modern life which is all its own, for its origin is unlike that of any other body at present existing. To understand this origin we must glance for a moment at the hidden side of the history of the world.

All students of occultism are aware that the evolution of the world is not being left to run its course haphazard, but that its direction and administration are in the hands of a great Hierarchy of Adepts, sometimes called the White Brotherhood. To that Brotherhood belong Those whom we name the Masters, because They are willing under certain conditions to accept as pupils those who prove themselves worthy of the honour. But not all Adepts are Masters; not all will take such pupils; many of Them, though equal in occult rank, have the whole of Their time occupied in quite other ways, though always for the helping of evolution.

For the better surveillance and management of the field of action, They have mapped out the world into districts, much as the Church divides its territory into parishes (though these are parishes of continental size), and an Adept presides over each of these districts just as a Priest does over his parish. But sometimes the Church makes a special effort, not connected specially with any of its parishes, but intended for the good of all; it sends forth what is called a "home mission," with the object of stirring up faith and arousing enthusiasm all over the country, the benefits obtained being in no way a matter of personal gain for the missioners, but going to increase the efficiency of the ordinary parishes.

In a certain way the Theosophical Society corresponds to such a mission, the ordinary religious divisions of the world being the parishes; for this Society comes forth among them all, not seeking to take away from any one of those religions the people who are following it, but striving to make them understand it and live it better than they ever did before, and in many cases giving back to them on a higher and more intelligent level the faith in it which they had previously all but

lost. Yes, and other men, too, who had nominally no religion—who, though at heart of the religious type, have yet been unable to accept the crudities of orthodox teaching—have found in Theosophy a presentation of the truth to which because of its inherent reasonableness and wide tolerance they are able heartily to subscribe. We have among our members Hindus, Buddhists, Jains, Parsis, Jews, Muhammadans and Christians, and not one of them all hears or reads from any of the officials of our Society a word against the religion to which he belongs; indeed, in many cases the work of the Society has produced a distinct revival of religious interest in places where it has been established.

Why this should be so is readily comprehensible when we remember that it is from this same great Brotherhood that all the religions of the world have their origin. In this true though hidden government of the world there is a Department of Religious Instruction, and the head of that department has founded all the different religions, either personally or through some pupil, suiting the teaching given in each case to the people for whom it was destined, and to the period in the world's history which had then been reached.

They are simply different presentations of the same teaching, as may at once be seen by comparing them. The external forms vary considerably, but the broad essentials are always the same. By all the same virtues are commended; by all the same vices are condemned; so that the daily life of a good Buddhist or a good Hindu is practically identical with that of a good Christian or a good Muhammadan. They do the same things, but they call them by different names; one spends much time in prayer, and the other in meditation, but really their exercises are the same, and they all agree that the good man must be just, kindly, generous and true.

It is said that some hundreds of years ago the leading officials of the Brotherhood decided that once in every hundred years, in what to us is the last quarter of each century, a special effort should be made to help the world in some way. Some of these attempts can be readily discerned—such, for example, as the work of Roger Bacon and the restoration of mental culture in the thirteenth century; the spread of that culture and the movement initiated by Christian Rosenkreutz in the fourteenth century, simultaneously with great reforms in Northern Buddhism introduced by Tsong-kha-pa; the remarkable renaissance of classical learning and the introduction of printing into Europe in the fifteenth; the work of Akbar in India in the sixteenth, at the same time with the publication of many works in England and elsewhere by Lord Bacon, and the splendid development of the Elizabethan age; the founding of the Royal Society and the scientific work of Robert Boyle and others after the Restoration in the seventeenth; the activities in the eighteenth (the secret history of which on higher planes is known to but few) which escaped from control and degenerated into the French Revolution; and in the nineteenth the foundation of the Society for Psychical Research and the Theosophical Society, with Co-Masonry and the Liberal Catholic Church as (in their present form) to a large extent offshoots of the latter.

This Theosophical Society is one of the great world-movements, destined to produce effects far greater than any that we have yet seen. The history of its work so far is but a prologue to that which is to come, and its importance is out of all proportion to what it has hitherto appeared to be. It has this difference from all movements that have preceded it, that it is the first definite step towards the founding of a new root-race. Many of our students are aware that the

Master Morya, the great Adept to whom both of our founders owe special allegiance, has been selected to be the Manu of that race, and that his inseparable friend Master Kuthumi is to be in charge of its religious teaching.

It is evident that in the work which these two Great Ones will have to do They will need an army of devoted subordinates, who must above all things be loyal, obedient and painstaking. They may possess other qualities also, but these at least they *must* have. There will be scope for the keenest intelligence, the greatest ingenuity and ability in every direction; but all these will be useless without the capacity of instant obedience and utter trust in the Master. Self-conceit is an absolute bar to progress in this direction. The man who can never obey an order because he always thinks he knows better than the authorities, the man who cannot sink his personality entirely in the work which is given him to do, and co-operate harmoniously with his fellow-workers—such a man has no place in the army of the Manu. Those who join it will have to incarnate over and over again in rapid succession in the new race, trying each time to bring their various bodies nearer and nearer to the model set before them by the Manu—a very laborious and trying piece of work, but one that is absolutely necessary for the establishment of the new type of humanity which is required for the race. The opportunity of volunteering for this work is now open to us.

Besides its primary object of spreading occult truth throughout the world, the Theosophical Society has also this secondary object—that it may act as a kind of net to draw together out of all the world the people who are sufficiently interested in occultism to be willing to work for it. Out of that number a certain proportion will be found who desire to press on further, to learn all that the Society has to teach, and to make real progress. Some will succeed, as some have done in the past; and from those who thus obtain a footing, the Adepts Themselves may select those whom They consider worthy of the great privilege of working under Them in the future. Such selection cannot, of course, be guaranteed to any one who passes even into the innermost groups of the Society, since the choice is absolutely in the hands of the Masters; we can say only that such selections have been made in the past, and we know that more volunteers are required.

Many have joined the Society without knowing anything of the inner opportunities which it offers, or the close relation with the great Masters of Wisdom into which it may bring its members. Many have come into it almost carelessly, with but little thought or comprehension of the importance of the step which they have taken; and there have been those who have left it equally carelessly, just because they have not fully understood.

Even those have gained something, though far less than they might have gained if they had had greater intelligence. The Countess Wachtmeister tells how once when some casual visitors called to see Madame Blavatsky and offered to join the Society, she immediately sent for the necessary forms and admitted them. After they had gone the Countess said half-remonstratingly that not much could be expected from them, for even she could see that they were joining only from motives of curiosity.

"That is true," said Madame Blavatsky, "but even this formal act has given them a small karmic link with the Society, and even that will mean something for them in the future."

Some have committed the incredible folly of leaving it because they disapproved of the policy of its President, not reflecting, first of all, that that

policy is the President's business and not theirs; secondly, that as the President knows enormously more in every direction than they do, there is probably for that policy some exceedingly good reason of which they are entirely unaware; and thirdly, that Presidents and policies are after all temporary, and do not in any way affect the great fundamental fact that the Society belongs to the Masters and represents Them, and that to abandon it is to desert Their standard. Since They stand behind it, and intend to use it as an instrument, we may be sure that They will permit no serious error. It is surely not the part of a good soldier to desert from the ranks because he disapproves of the plans of the General, and to go off and fight single-handed. Nor is such fighting likely to be specially efficient or useful to the cause which he professes to champion.

Some have deserted simply from a fear that if they remained in the Society they might be identified with some idea of which they disapprove. This is not only selfishness but self-conceit; what does it matter what is thought or said of any of us, so long as the Master's work is done and the Master's plans carried out ? We must learn to forget ourselves and think only of that work. It is true that that work will be done in any case, and that the place of those who refuse to do it will quickly be supplied. So it may be asked, what do defections matter ? They do *not* matter to the work, but they matter very much to the deserter, who has thrown away an opportunity which may not recur for many incarnations. Such action shows a lack of all sense of proportion, an utter ignorance of what the Society really is and of the inner side of its work.

This work which our Masters are doing, this work of the evolution of humanity, is the most fascinating thing in the whole world. Sometimes it has happened to those of us who have been able to develop the faculties of the higher planes to be allowed a glimpse of that mighty scheme—to witness the lifting of a tiny corner of the veil. I know of nothing more stirring, more absolutely interesting. The splendour, the colossal magnitude of the plans take away one's breath, yet even more impressive is the calm dignity, the utter certainty of it all. Not individuals only, but nations are the pieces in this game, but neither nation nor individual is compelled to play any given part.

The *opportunity* to play that part is given to it or him; if he or it will not take it, there is invariably an understudy ready to step in and fill the gap. At this present time a magnificent opportunity is being offered to the great Anglo-Saxon race—to the whole of our sub-race, if it will only sink its petty rivalries and jealousies and take it. I hope with all my heart that it will do so; I believe that it will; but this I know, that if unfortunately it should fail, some other nation will be chosen to assume the sceptre which in that case would fall from its hands. Such failure would cause a slight delay, but at the end of a few centuries exactly the same result would have been achieved. That is the one thing that is utterly certain—that the intended end will be achieved; through whose agency this will be done matters very much to the agent, but nothing at all to the total progress of the world.

Let us throw ourselves *into* that work, not out of it, trying ever to do more and more of it, and to do it better and better. For if we do well now in comparatively small matters we shall presently be entrusted with greater responsibilities in connexion with that new root-race, and of us will be true what was said of old: "Well done, good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord."

C.W.L.

The Road to Happiness

*By C. Jinarajadasa**

The fourth of Dr. Jinarajadasa's lectures was given yesterday to a large audience, the title chosen being "Krishnamurti's Message."

The lecturer said:

Who is Krishnamurti? A young Hindu whose name is becoming familiar to the people of every land, because some of his admirers declare he is as great a teacher as Christ. He is thirty-two years old, strikingly handsome, vibrant in his personality; and already crowds in India, America, England, Holland, France go to hear him. He dresses well, like ordinary people, and does not appear the orthodox saint. He is a good tennis-player, more than an amateur at golf, and an expert motorist.

Yet, though he is like so many other young men, he is preaching revolutionary ideas about religion. Once, when he was a boy, his reputation as a "World Teacher" was created for him by Dr. Annie Besant and other Theosophists. But now that he lectures, writes poems, talks to vast audiences (last May fifteen thousand heard him in the Hollywood Bowl amphitheatre at Los Angeles) people can judge for themselves what is his message.

First of all, Krishnamurti warns all against following any authority except that which comes from within a man's heart and mind. Churches, priests, religious ceremonies are all crutches; he who wants to go fast to Salvation or Liberation must work out the problem for himself and by himself. The solution begins by gaining a vision of the Goal, as Krishnamurti terms it. It is a state of utter perfection and happiness, which he claims he has reached, and which he asserts every man can reach. There is for all men a Kingdom of Happiness, but this kingdom is within us, and not without. Even the poorest man can come to the kingdom, if he will do two things: first, make his life utterly simple by not wanting a large number of external things to make him happy, and secondly, if he will make himself perfectly refined. Refinement is not a matter of grammar and phrases, but of the heart, and is possible for all.

When a man gains a direct vision by himself of this Goal, then he learns to accept life just as it is. He will not accept only one part of life called "pleasant"; as he accepts happiness, so will he also accept misery, just as life sends both to him. For all life has a meaning, which is to bring man to the goal of liberation.

Another striking thought is that "the individual problem is the world-problem." Krishnamurti warns us that we are going the wrong way about to make a perfect world. We are creating hundreds of philanthropic societies, but we forget to work at our personal character. There will be no need of peace societies or a League of Nations to abolish war, when there is peace in the heart of every man. War will be impossible, when men look within themselves for the kingdom of happiness.

Krishnamurti radiates power, and all who hear him feel that undoubtedly he has a powerful message. He does not use the symbols and phrases of the religions of the world to-day. He

*From *The Buenos Aires Herald*, Dec. 28th, 1928.

creates his own thought images and phrases. This is one remarkable phenomenon about him, that he follows no tradition. He is full of challenge, and asks us why we believe this or the other. He points out to us that we want to be comfortable, and that is why we will not examine our beliefs. But the only way to be happy, says Krishnamurti, is to go deep into ourselves, and there ask questions and there alone find the answer.

Dr. Jinarajadasa concluded by reading Krishnamurti's own words about the work he has come to do.

I come to those who want sympathy,
Who want happiness,
Who are longing to be released,
Who are longing to find happiness in all things.
I come to reform, and not to tear down;
Not to destroy, but to build.
I belong to all people,
To all who really love,
To all who are suffering.
And if you would walk,
You must walk with me.
If you would understand,
You must look through my mind.
If you would feel,
You must look through my heart.
And because I really love,
I want you to love.
Because I really feel,
I want you to feel.
Because I hold everything dear,
I want you to hold all things dear.
Because I want to protect,
You should protect.
And this is the only life worth living,
And the only happiness worth possessing.

Because I have found Liberation and intense happiness, because I am the Path of Peace, I want other people to enter on that Path. Because I really love, because I have the intense longing to redeem people, to save them from their sorrows, I shall go about teaching, I shall wander the face of the earth.

Open the gates of your hearts that you may enter into Liberation, so that you will become in yourselves the true redeemers of mankind, so that you will go out and show to the people that are in sorrow and pain that their salvation, their happiness, their Liberation, lie within themselves.

C.J.

Mihintale

By the Editor.

In our last issue I wrote of my first visit to the ruins of Anuradhapura, the ancient capital of Ceylon. Eight miles east of that wonderful city rises the hill of Mihintale, the place where, nearly three hundred years before Christ, King Devanampiatissa first met the great apostle of Buddhism in Ceylon—Prince Mahinda, son of the Indian Emperor Asoka; so I decided to see something of that place before returning to Colombo, where I then lived. This much-venerated spot is at some distance from the coach-road, so that at that time it had to be reached by the one conveyance of the country, the bullock-cart. One can easily walk the distance, but it is hardly worth while, as there is little of interest on the way. The road is lined with jungle on both sides, but the trees and bushes are cut back for many yards, because leopards and other jungle creatures had a habit of leaping out on the unwary passenger, and had even been known to attack the coach. The whole eight miles were once covered by a carpet (so Mr. Mitton tells us) by order of King Bhatikabhaya (B.C. 19), so that pilgrims might travel from the royal city to the sacred hill without soiling their feet.

Arriving at the foot of the hill the traveller has to follow a pretty jungle-path for some time, and then finds before him a gigantic staircase of 1840 broad granite steps. The ascent, though of course fatiguing, is most interesting, as ruins of some sort mark every few steps. Everything, how-

ever, was at that time overgrown with a dense though beautiful jungle, in which troops of the gray Wanderoo monkey were frequently to be seen. Numerous sidepaths branch off from the main flight of steps, each leading to some spot worthy of long and careful study, but we could spare time to follow only that which passes the Naga Pokuna, or Bathing-place of the Snake (not that snakes bathe there, but that there is a snake carved upon the rock). This is an irregular hollow in the rock, about one hundred and thirty feet in length and perhaps five and twenty in breadth, filled with clear, cold water, in which we found some priests bathing. On the wall of rock which rises behind the pool is sculptured a large five-headed cobra, the hood—some seven feet in diameter—and two or three feet of the body being all that is visible above the water, as the creature seems to rise out of it.

The little path leading to this pool struck us as specially beautiful; indeed the most lovely bits of jungle scenery which I have yet observed in Ceylon are on that hill of Mihintale. There is said to be a well-preserved portion of a fine stone aqueduct not far from the Naga Pokuna; but time compelled us to press on to the summit without staying to search for it.

At the top of the last flight of steps is a small building said to be a guard-house, through which one passes on to the platform of the Ambastale Dagoba —one of the holiest in Ceylon, since under it lie the ashes of the great apostle Prince Mahinda, and it also marks the spot on which he first met King Devanampiatissa as the latter was returning from a hunting expedition. It is built of stone, and is only of very moderate height; but it is surrounded by two circles of octagonal monolithic pillars, about twelve feet high, with beautifully carved capitals. The *pansala,* or residence of the priests, is upon this platform; and surely a pleasanter situation it would be hard to find.

Another flight of slippery rock-cut steps leads to the Mahaseya Dagoba, which occupies the summit of this peak of the hill. The twin summit—the higher of the two—is also crowned by some ruins, but these we were unable to explore. This Mahaseya Dagoba, like the great Shwe Dagon at Rangoon, is said to enshrine a hair of the Lord Buddha. It is built of brick in perpendicular stages, and its summit would be quite inaccessible were it not that a breach made by the Malabars in search for treasure has transformed one side of it into a very steep inclined plane up which it is possible, though certainly dangerous, to climb. The view from the top, however, is so fine as to render it well worth while to make the effort.

Another path from the Ambastale platform leads through a rocky ravine, in which grow the most lovely ferns, to what is perhaps the most interesting spot of all—Mahinda's cave. Certainly the great missionary Prince chose his locality well, for it would probably be hard to find anywhere in the world a scene of more romantic beauty than this. To give any real idea of it would require a painting by one of our great landscape artists; mere words can never do it justice. As I have said, the traveller follows a steep path through a ravine apparently in the heart of the group of hills, and (towards the end of it at least) progress becomes so difficult over the sharp-pointed rocks and the huge slippery boulders that he is too fully occupied to have any hint of the surprise in store for him.

Finally he scrambles into the cave itself, and with a suddenness that takes his breath away, finds a prospect of fifty miles of country stretched very literally at his feet, for he stands less than three yards from the edge of a precipice, and at an elevation of some eight or nine hundred feet from the jungle-covered plain below. The cave is formed at the extreme point of a

spur of the hill; its floor is a smooth slab of rock, perhaps nine feet in length and about six in breadth, and its roof is an enormously strong natural arch of granite, rather over six feet from the floor at the higher end, and about two at the lower.

Thus both sides of the cave are open, and as the Royal Monk lay there to take his noonday rest, he had on his left the beautiful rocky glen before referred to, in which huge grey boulders peep out at frequent intervals through an indescribable luxuriance of vegetation, and on his right, far, far below, an unbroken sea of smaller hills. But no; that statement is incorrect; that is what the enraptured visitor sees now, but in Mahinda's time that desolate plain was no doubt covered with populous villages and highly cultivated gardens, and that lonely glen filled with the residences of his monastic pupils. Then or now, no situation could be more striking; and no one who has had the good fortune to see it will ever forget Prince Mahinda's cave.

On the journey back to Kandy we found ourselves with an hour to spare at Dambulla, and so hurried off to visit the famous rock-temples there. We saw only enough to make us wish for time to see more, but even that little is well worth describing. The ascent to the temples from the road is steep, partly up slippery rocks and partly up a very picturesque old staircase. The view from the gate-house of the temple platform is said to be one of the finest in Ceylon, but on that point I am unable to speak from personal experience, as when we were there everything was hidden by torrents of rain. The five temples are simply caverns in the side of a huge mass of gneiss rock, and it is said that King Walagambahu (B.C. 104) had frequently used them as a refuge during the unsuccessful years of his long war with the Malabars, and so, when he was finally victorious, he celebrated his triumph by turning his asylum into a magnificent shrine.

A narrow outer gallery has been built under the overhanging rock in front of the entrances, thereby much spoiling the external effect. In the first temple is a gigantic recumbent figure of the Lord Buddha, cut out of the solid rock, and about fifty feet in length; around it are several smaller figures, one being a wooden statue of Vishnu, from which this cave is called the Mahadeva Dewale. The next temple is called the Maha Vihare, and is about one hundred and seventy feet long by fifty or sixty broad, the roof being twenty feet high in front, but sloping down gradually to the floor. In this gloomy cavern is a semicircle of huge sitting figures of the Lord Buddha, which presents a very striking effect as one enters from the glare of daylight outside. There are some smaller statues also, but I should say that fifty at least are above life-size. A small dagoba stands at one side, and parts of the roof and walls are covered with very curious paintings—utterly innocent, most of them, of any idea of perspective — representing historical events, such as the landing of Wijeya, the preaching of Mahinda, and the planting of the Bo-tree. In one place clear water drops ceaselessly throughout the year from a fissure in the roof, and is caught in a stone vessel and reserved for sacred purposes.

The third temple is about eighty feet in length, and varies in breadth from sixty feet to perhaps about twenty-five. In its centre sits under a stone canopy a large image of the Lord Buddha, and at one end is a recumbent brick figure of Him thirty feet in length. There are at least fifty statues in this chamber. The fourth and fifth temples we had no time to visit, but we were told that they were both smaller than those we saw; one is said to contain some fine specimens of wood-carving, and another gigantic reclining statue of our Lord.



A STAIRCASE AT MIHINTALE



OUR PRESIDENT AND THE EDITOR THIRTY YEARS AGO

This account of the little that we ourselves were enabled to see cannot, of course, be considered as giving more than a mere hint of what would reward the researches of a traveller with more time at his disposal. Surely therefore when our Indian neighbours require rest and relaxation, they might do worse than pay a visit to what Mr. Burrows describes as "an artistic and archaeological treat, which is perhaps unique in the East." They will at the same time be enabled to form something like a just estimate of the past history of a very interesting nation—a nation which, as the same author remarks, "could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a Grecian artist."

I have little doubt that in these days of motor-cars and thousands of tourists these lovely and noteworthy spots are far more readily accessible than they were in my time; Anuradhapura, for example, is now on the main line of railway between Madras and Colombo, and the mail train stops there daily—or rather nightly. But on one occasion I undertook that same journey under conditions far worse than anything which I have so far described—so much worse that I think an account of them will interest and even mildly amuse my readers ! But I will reserve that account for next month.

C.W.L.

Thoughts About Ceremonies in the Ojai

By the Rev. Milo R. Perkins.

Many interesting things have been written lately from ceremonial and non-ceremonial points of view. But oddly enough each writer has definitely upheld the reasonableness of the viewpoint appealing most to him, as though it were inevitable that the world should be divided into two camps over the issue. I hope I may be forgiven for being very personal, but, after all, are we not sometimes nearer the Truth for having listened to each other's reactions, even though those individual interpretations may "step it down" ? For whether we stumble clumsily into the new age, or move into it gracefully, most of us are sincerely trying to understand the Teacher, and that in itself will probably take us into the new order of things if we really mean business.

Having already made the apology, I shall now proceed to be personal. This spring at the Ojai I listened to Krishnaji for seven glorious days. I have believed since childhood that I should live to see the Christ return to His world, and so when I grew up and heard about Krishnaji it was not hard to adopt the idea Dr. Besant was giving to the world. Six months before the Ojai Camp, Bishop Cooper offered me the privilege of becoming a Priest in the Liberal Catholic Church. My business was prospering greatly, and so it seemed that karma had given me an over-dose of good fortune.

I do not mean to be irreverent, nor to treat lightly the sacred dreams I dreamed before the Ojai, but frankly, in view of what I have just said, I really felt that Krishnaji would be glad to see me at Camp. All during my fifteen-hundred mile drive out to California, I could not keep myself from wondering what he would say to me. When three days passed at Camp without his having yet singled me out

for a few encouraging words, I contracted a severe case of that modern spiritual malady, divine discontent. Only I couldn't see anything divine about it. But I lived several lives the fourth and fifth days of Camp, and enjoyed the last two most of all.

It was on one of these that Krishnaji sat for a long while in the sunlight one morning up in the Oak Grove. I had never seen him so beautiful. He was radiant with life. I felt that he was dancing gracefully, powerfully, inside the heart of the world. I sat there on the ground thinking about the Church I was about to enter as Priest, and then looking up again at him.

There he was, an embodiment of all to which I aspired—and more. And I pondered, quietly, almost with rhythm, what he had said about ceremonial. And then, like a soft wind heavy with the scent of spring woods that seems to blow outward from some secret, undiscovered centre of things, the feeling came to me that his body was the Ceremony Perfect. For what is ceremony ? Does it not deal with form ? Is it not a means in the world of things for conducting Life without obstruction ? And in a flash there came to me the feeling that Life was everywhere unfolding, that more perfect forms *must* be fashioned to express it in its growing fullness. Please, I say this modestly, but to the limit of *my* capacity, I felt, for the moment, one with Life. And as Life, I wanted to express myself beautifully, with a precision that would take up all the slack and yet not be rigid. I wanted to live powerfully in worlds of form with a resilient tautness, if that can suggest what I cannot prison in words. I wanted volitionally to design a Ritual shot through with song, and then live it out in the world of flesh without any loose strings, where every moment would be alive with the joy of serving him.

And then I came back abruptly to these bodies so incapable of realizing that vision. At my Ordination I again felt release from the bondage of things which is Life. And the next morning at St. Albans' when I bent over the bread, blessed it, and uttered the ancient formula, I felt aglow with the warmth of His living Presence when for the first time I understood something of the Eucharist from my own experience.

And ever since, when I celebrate it, I have felt something of that vision in the Ojai. Far from ceremonialists having to stay back in an age that is passing, I feel that they will be needed in the future, even the future to which Krishnaji would lead us. For ceremony is more than religious ritual; it is the science of fashioning forms to conduct Life without obstruction, without which the manifestation of Life at our level cannot be perfect.

Once again a great Messenger of Light has come forth from the heart of things, and again he has come that we may have Life, and that we may have it more abundantly. Let us drink deeply of those precious waters that he brings, that above all the Life within us may be quickened. And then, as we become self-conscious of divinity unfolding within us, let us use our newly-gained powers to bring something of the Beauty down into this world that knows him not. And to do that, we as souls must become adept in the art of moulding matter to reflect that inner radiance without distortion.

M.R.P.

Since all life is the Divine Life, it follows also that the brotherhood of that life is in truth universal, and is by no means confined to the human species. Not only is every man our brother, of whatsoever race, colour or creed he may be, but the animals and the trees around us—yea, even the very rocks under our feet—are all our younger brethren, all part of the same mighty evolution.

One-Pointedness

By the Editor.

This is an age of hurry and scurry; the tendency is for people to do a little of many things, but nothing thoroughly —to flutter from one thing to another. No man now devotes his life to a masterpiece, as was so often done in the Middle Ages in Europe, or in old days in India.

Occultism changes a man's life in many ways, but in none more than in this; it makes him absolutely one-pointed. Of course I do not mean that it causes him to neglect any duty that he used to do; on the contrary, the never-ceasing watch to fulfil every duty is its very first prescription. But it gives him a key-note of life which is always sounding in his ears, which he never forgets for an instant—the key-note of helpfulness. Why ? Because he learns what is the plan of the Logos, and tries to co-operate in it.

This involves many lines of action. To be able to help effectively he must make himself *fit* to help; hence he must undertake the most careful self-training, the weeding-out of evil qualities from himself, the development of good ones. Also he must maintain a constant watchfulness for opportunities to help.

One special method of helping the world lies ready to the hand of members of our Society—that of spreading Theosophic truth. We have no right and no desire to force our ideas on anyone, but it is our duty and our privilege to give people the opportunity of knowing the real explanation of the problems of life. If when the water of life is offered, a man will not drink, that is his own affair; but at least we should see that, so far as we can help it, none perishes through ignorance of the existence of that water.

We have, then, this duty of spreading the truth, and nothing should be allowed to interfere with it. This is the work that, as a Society, we have to do, and we must remember that the duty is binding upon each one of us. Our minds must be filled with it, we must be constantly thinking and planning for it, seizing every opportunity that offers. It is not for us to excuse ourselves because some other member seems to be doing nothing; that is his business, and we are in no way concerned in it; but if we ourselves neglect to do our very best, we are failing in our duty. It was not to illumine our own path only that this glorious light came to us, but that we also in our turn might be light-bringers to our suffering brothers.

Especially is it necessary to keep this duty clearly before us at any period when there is trouble and dissension in the ranks of our Society. There have been several such periods, and there may be again. But we have no time for trouble and dissension; our minds are pre-occupied with Theosophical work. Each of us has only a limited amount of force, and every ounce of it is needed for this work; we have none to squander over personalities, or in quarrelling and criticism. We have our work to do, and we decline to be diverted from it.

People come to us and say: "The President is doing this or that; somebody else has said this or that; is it not dreadful ? We ought to protest !"

But we say: "No; we have no time to waste in protesting; we are giving all our strength to doing our best with our work, and we are quite willing to give the President credit for doing her best with hers. It may not be exactly what we think we should do in her place, but she knows very much more in every way than we do, and anyhow it is her business and not ours."

If we wish to make any progress in Occultism, we *must* learn to mind our own business and let other people alone. They have their reasons and their lines of thought which we do not understand. To their own Master they stand or fall. Once more, we have our work to do, and we decline to be diverted from it. We *must* learn charity and tolerance, and repress the mad desire to be always finding fault with someone else.

It *is* a mad desire, and it dominates modern life—this spirit of criticism. Everyone wants to interfere with somebody else's duty instead of attending to his own; everyone thinks he can do the other man's work better than it is being done. We see it in politics, in religion, in social life. For example, the obvious duty of a Government is to govern, and the duty of its people is to be good citizens and to make that work of government easy and effective. But in these days even the most ignorant and inefficient people are so eager to teach their Governments how to govern that they forget all about their own primary duty of being good, unselfish and reasonable citizens. Men will not realize that if they will but do their duties, karma will look after the "rights" about which they are so clamorous.

How comes this spirit of criticism to be so general and so savage at this stage of the world's history? Like most other evils, it is the excess of a good and necessary quality. In the course of evolution we have arrived at the fifth sub-race of the fifth root-race. I mean that that race is the latest yet developed, that its spirit is dominant in the world just now, and that even those who do not belong to it are necessarily much influenced by that spirit.

Each race has its own special lesson to learn, its own special quality to develop. The quality of the fifth race is what is sometimes called *manas*—the type of intellect that discriminates, that notes the *differences* between things. When it is perfectly developed, men will note these differences calmly, solely for the purpose of understanding them and judging which is best. But now, in this stage of half-development, most people look for differences from their own point of view, *not* in order to understand them but in order to oppose them—often violently to persecute them. It is simply the point of view of the ignorant and undeveloped man, who is full of intolerance and self-conceit, absolutely sure that he is right (perhaps he may be up to a certain point), and that everybody else, therefore, must be entirely wrong—which does not follow. Remember what Oliver Cromwell said to his council: "Brethren, I beseech you in the sacred name of Christ to think it possible that you may sometimes mistake!"

We too must develop the critical faculty, but we should criticize *ourselves*, not others.

There are always two sides to every question; generally more than two. *Kritein* means to judge; therefore criticism is useless and can only do harm unless it is absolutely calm and judicial. It is not a mad attack upon an opponent, but a quiet unprejudiced weighing of reasons for and against a certain opinion or a certain course of action. We may decide in one way, but we *must* recognize that another man of equal intellect may emphasize another aspect of the question, and therefore decide quite otherwise. And yet in so deciding he may be just as good, just as wise, just as honest as we ourselves.

Yet how few recognize that; how few rabid protestants really believe Catholics to be good men; how few convinced red-hot radicals really believe that an old Tory squire may be just as good and earnest a man as themselves, trying honestly to do what

he thinks his duty! We who are students of the higher life *must* rise above prejudice. It is a difficult task, because these prejudices are ingrained —prejudices of race, of caste, of religion. But they *must* all be rooted out, because they prevent clear sight and true judgment. They are like coloured glass—still more like cheap, imperfect glass; everything seen through them is distorted, often so much so as to look entirely different from what it really is. Before we can judge and discriminate we *must* see clearly.

If a man comes to a decision different from our own we need not pretend to agree with him, but we must give him credit for good intentions. One of the worst features of modern life is its eager readiness to believe evil—its habit of deliberately seeking out the worst conceivable construction that can be put upon everything. And this attitude is surely at its very worst when adopted towards those who have helped us, to whom we owe thanks for knowledge or inspiration received. Remember the words of the Master: "Ingratitude is not one of our vices!" It is always a mistake to rush madly into criticism of those who know more than we; it is more seemly to wait and think matters over, to wait and see what the future brings forth.

I have just read with deep regret a most bitter, a most unreasonable and uncharitable attack upon one whose whole life has been devoted to the service of our Society—one to whom every Theosophist owes a debt of profoundest gratitude—an attack made apparently just because, with the express permission of our great President, he did what he conceived to be a kindly duty which could by no possibility have harmed any living soul. "My brethren, these things ought not so to be."

Apply the test of time and result; "by their fruits ye shall know them!" Let us make it a rule to think the best of everyone; let us do our work and leave others free to do theirs.

As I have said, there have been serious dissensions in the Theosophical Society during the half-century of its existence; its history shows several such cataclysms—the Coulomb conspiracy in 1884, the Judge affair in 1895, and a savage personal attack upon myself in 1906. Each of these was a shaking which seemed terrible at the time; but after each came a fresh outpouring of spiritual strength, so that in the end the Society was distinctly the better and not the worse for what happened. On each of these occasions some members were shaken out—members who seemed indispensable—yet new men arose to take the place of the old, while the old were not really lost to the work, but only to this one phase of it. For a man who has once been illumined by Theosophy can never quite fall back into outer darkness; he cannot live as though he had never known, and so by his life and example he must still be doing something, even though involuntarily, to spread the truths of Theosophy.

These periodical shocks come as tests of our discrimination and our charity. Some of us fail and fall out; some of us stand firm, and so pass *that* part of the test. But never forget that there is a second part, a test which begins only after the two camps are formed, and the object of it is to see whether we can differ like gentlemen —whether, while holding firmly to what we see to be right, we can yet treat opponents with courtesy and kindliness, giving them credit for the same good motives which actuate ourselves. Perhaps in the heat of argument *they* may forget to do this, they may hurl invectives at us and attribute wrong motives to us; but remember that this is no reason why we should make the same mistake.

Each particular shaking of the Theosophic body has had a definite

object. A new and more exalted work always lies before our Society if it will fit itself to do it. But that it may be a useful channel for the higher forces it must be a harmonious body; harmony and mutual confidence are the special qualities needed. Men may be good and useful in other ways, and yet lack this quality of harmony; from that special piece of work, then, such men must stand aside, for their presence would make it impossible of achievement. They are too *personal;* they will not sink personality for the sake of work, and only those who can do that will be of use for the highest branch of that work. Yet must we who remain take heed that we do not despise *their* gifts, while doing our best with our own.

If it be true that some practised speakers and workers are taking what seems to us to be the wrong side, and are apparently (from our point of view) deserting the Theosophical standard, it is not our duty to revile them for following the dictates of their conscience, but instantly to set earnestly to work to fit ourselves to take their place, so that the Cause may not suffer. If old workers fail us, we must train more at once.

Meantime, do not let us trouble ourselves about matters that we do not understand. There are plenty of great truths about which we are sure—about which we all agree; let us convert the world to those before we begin to quarrel about the many matters on which, as yet, we are ignorant. The great lesson which emerges out of all these periodical disturbances is that we should be one-pointed; let the storm rage as it will, we will resolve to drop all discussion, all criticism of personalities, and go on with the Master's work.

C.W.L.

Krishnaji and Theosophy

*By Professor Ernest Wood**

Most of us who are members of the Theosophical Society can look back to the time when Theosophy came into our lives. In all cases I know it came as a liberator. To some it was the liberator of reason from the bonds of chance, to others the liberator of the will to achieve a vast purpose in life. Theosophy gave us some understanding of life, and with that understanding freedom for head, heart and hand. But now I find that with the advent of Krishnaji many of my friends are asking the question: "Must we give up that which has been so valuable? Is it wrong, after all?" Certainly it is not wrong, but it may be that, like the religions of old, Theosophy during the last fifty years has acquired some accretions which prevent our full use and enjoyment of it, and it may be also that of some of the ideas connected with it there has in general been an inadequate conception. Let us examine this matter and we shall find in studying the advice of Krishnaji that in it there is nothing contrary to Theosophy. Let me take up the various points one by one.

*Our much-esteemed contributor, Professor Ernest Wood, sends us the above article, asking us to print it in the hope that it may be useful to many members at the present time. We have much pleasure in acceding to his request. I have not heard that any one doubts that Krishnaji is a Theosophist, though I understand that he does not desire to bear the label of *any* existing Society or religion, however all-inclusive.—ED.

Theosophy. Theosophists are united by their ideals, not by their beliefs, nor in their material desires. For them it is not the end of life to have a settled income, to belong to the best clubs, to attend the fashionable theatres—in a word, to enjoy sensation. People of the world and of the orthodox religions are generally united into various groups —societies, churches, etc.—in the direct or indirect pursuit of pleasant sensation, comfort and entertainment in life, for themselves or for others, for the present on earth and for the future in heaven. But Theosophists are idealists to the very root. If two Theosophists were writing a book of natural history their descriptions would differ, but both would be aiming at the truth; if they were painting a scene the pictures would differ, but both would be aiming at beauty. In neither case would they be living for the sensations of the body, but in both cases for the high delights of life itself, because they have ideals. Judged by this standard, Krishnaji is a Theosophist.

Religion. Ideals have brought Theosophists out of the narrow orthodox religions into the one religion. They belong to the one religion in the world. In that every man is his own priest, and intermediaries between him and God are impossible. This is easy to prove, for if we ask a true Christian, or Buddhist, or Hindu, whether he would follow Christ or Buddha or Krishna if that divinity had taught and shown selfishness, untruth and ugliness, his answer would be that he certainly would not. Then we could say: "My friend, you are no follower of Christ, or Buddha or Krishna, or even of a God. You are a follower of goodness, truth and beauty. You are a judge of gods, and you measure them by your own ideals of goodness, truth and beauty." There is no other religion, or means of union. We have all come out of narrow tyrannies because we have recognized this god within, who sits in judgment upon the entire world. Many men have done the same, but the Theosophist is he who knows that he is doing it, and therefore gives himself the name of Theosophist, which is "God-knower." Judged by this standard, Krishnaji is a Theosophist.

Reincarnation. Some may think I am aiming too high in my description of the Theosophist, and may say that Theosophists are merely people who believe in reincarnation and karma. But this is not true. We are not Theosophists because we believe in reincarnation and karma, but on the contrary, we believe (and even then, not all of us) in reincarnation and karma because we are Theosophists. Because we are disciples of goodness, truth and beauty we cannot believe that the world is rooted in badness, lies and ugliness, we cannot believe in any sort of hell. Some people who are not yet Theosophists have given up the old popular idea of hell after death. We have also given up the idea of hell before death, here. We believe that experience in the world is not a senseless piece of cruelty, but is a constant corrective towards goodness, truth and beauty, that it will constantly hold before our eyes, in the form of karma or fact, examples of our own past ugliness, untruth and selfishness, until we have revolted from their inadequacy and have perfected our discipleship to the ideals. We believe that experience is educative, insomuch as it makes us revolt against our past inadequacy. Reincarnation is opposed to the whole theory of hell, here as well as hereafter. Even in this world we are dealing with God, for every part of it is instinct and pervaded with our ideals. Judged by this standard Krishnaji is a Theosophist.

Karma. Krishnaji is all the greater Theosophist because he does not look upon reincarnation and karma as means to our goal, as something pushing us or carrying us onward and up-

ward, but rather as means to our growth into the fullness of life, because they are the reflections of our past inadequacy. If a painter painted a picture yesterday, he may be satisfied with it for a few days, but soon, when he looks at it, he will find himself saying: "Not good enough." He will be pained by his own past inadequacy; he will want to satisfy himself, the endless authority, the boundless god. Orthodox religions worship the past, but no really living man can do that, and that is why fixed pictures even of God can never satisfy. In the Bible it is said that God made the world in six days, and then He looked at it with satisfaction and said that it was good; I should think that after these six thousand years He is beginning to doubt it! Krishnaji teaches revolt against the past, that is to say, against our own past, individually, not that we are critics of other people's pictures. Judged by this standard, Krishnaji is a Theosophist.

Evolution. Theosophists, it is said, believe in evolution. Yes, they believe in the unfoldment of life. Evolution means unfoldment, such as the opening of a bud into a flower. But they do not believe that there is such a thing as material evolution. There is a succession of forms, each less inadequate than the last, but these forms are made, preserved and expanded by the life. Even a little seed shows the same thing; finding what it wants in the soil, the moisture, the air, the sunshine, it takes these materials and by its own capacity builds them into a tall tree. The material does not gather itself together and evolve into a tree. Evolution is the unfolding of our life in less and less inadequate expressions, and it will end with the fulfilment of life, the fullness of life. Judged by this standard, Krishnaji is a Theosophist.

Ceremonies. Many Theosophists, though a great minority, practise ceremonials because they believe that these distribute life. There is misunderstanding here. It should be said that they distribute matter. One may give food to the poor, but one cannot give them the power of digestion. The "life" that is given, for example, through the Mass, is described by those who have studied it as "force." We can always give forces, on whatever planes they may be. Just as surely as I can send an image of a triangle, or of a domestic cat, to a friend by thought-transference (and many of us have satisfied ourselves by experiment that this can be done), we can also send a thought of encouragement, of strength, to a sick man, and that will mingle with his thoughts and will help his mind to carry its load. That is, of course, if we in his position would be strong and cheerful in mind we can convey some of that to him; if not, our "sympathy" only makes it worse for him.

That is surely the general nature, on whatever plane, of the forces used in ceremonials. Used in such a way they are a theoretically sound proposition. And the association of many in the sending of force, and the association of other beings in the sending of that force, is also a theoretically sound proposition. But it is a theosophically unsound proposition to assume that we are thereby evolving the man to whom we send the thought. We are helping him as we help a beggar if we give him a penny, or as we help a relative if we leave him a vast fortune, or as we help a college if we give it an endowment, for the giving of "force" is on other planes what the giving of cash is on the physical plane. Alas, the beggar often spends it on drink, the relative in idleness, the university in splendid buildings and indifferent teachers.

I knew five brothers; two grew rich quickly and drank themselves to death; and the friends of the family folded their hands, turned their eyes upward and said: "What a pity it is

that the best die young." These clever young men were the failures, not the best, of the family, because they had not inward strength, which can only be gained by the exercise of one's own powers of consciousness. Without inward success there is no outward success, but from inward success outward success must follow. Inward success is the essential, and above all else the Theosophist is in search of that, for himself and others. Judged by this standard, Krishnaji is a Theosophist.

Occult Science. Occult Science is true, when it is accurate, but it is only part of Theosophy. Some say that the Theosophist is one who studies the occult sciences and practises the occult arts, that he is the "white magician." The conception is too small, for all sciences are equally important to the Theosophist. There is no essential difference between occult and common sciences. If an account of races, rounds and chains can expand our conceptions, so can modern astronomy. If it can help to develop thought, as dumb-bells develop muscles, so can astronomy. Even to ordinary religious devotees science is necessary to their conception of God; otherwise that God remains the president of a few villages, a savage chief with a club, or the conductor of a celestial orchestra of harps and violins, and perhaps even saxophones. Science reveals law, which is truth and proves the unity of the world, showing that no particle is loose. And this gives power to man, so that he paints less inadequate pictures. Science is a revolt against ignorance, and is therefore Theosophical. But science must be very sure, for a false brick in a high wall of knowledge may bring the whole toppling down. Therefore, says Krishnaji, doubt your beliefs, doubt even your certainties, until your foundations of knowledge are safe and sure. In the same spirit he says that men should put aside their books and their systems of philosophy to make room for their thoughts, just as Emerson advised: "Read for correction, not for information." Let science be filled with living thoughts, not with crusted and inapplicable knowledge. Judged by this standard, Krishnaji is a Theosophist.

Masters. It is sometimes said that Krishnaji objects to gurus, to teachers, to Masters. Not at all, but he objects to the misuse of the idea, which he thinks has bred many superstitions. The Master is a man who has attained liberation, but he remains in the appearance of a human being so as to stand at the roadside, and tell people which way to go. He does not want us to stand beside him, like a little child imitating his father. He wants us to move on to the goal, and he himself standing by the roadside is not that goal. H.P.B. used to say that the ego of a Master is an illusion. The Master has reached liberation; but the appearance (personality or ego) of a Master does not represent that, cannot display that. We want to become Masters, not appearances of Masters (whether personal or egoic), and when we have achieved our goal we too shall know how to make the proper use of appearances. Again, the Master cannot help us by authority—by thinking for us, by loving for us or by willing for us—because our goal is freedom, unity and understanding. If I face all the problems of my life with my own powers I shall be living, which is thinking, loving and willing. The Master cannot evolve me or carry me one step towards the goal. He does not make a list of things which should be done and things which should not be done, a set of commandments.

On the contrary he directs our attention to living laws. Insomuch as there is authority there is the obstruction of those laws and therefore of the fulfilment or of the fullness of life. In one of the letters to Mr. Sinnett a Master said that They would never give satisfying proofs of Their existence, because if They did so people would be

satisfied with Their attainment, would be content to worship Them, and then they would fail to unfold their own life or powers. Obviously the "work" in which the Masters are interested is the growth of the "workers." Krishnaji himself is like a guru in that he speaks words of wisdom for our consideration, and all the more like a true teacher or educator because he constantly says: "For heaven's sake leave me out, or you will spoil everything." Life cannot obey another. Krishnaji does not object to Masters; of course there are Masters. But he objects to superstitions about Masters and points out our right relation to them. Judged by this standard, Krishnaji is a Theosophist.

Initiation. The central point of initiation is illumination. This is acknowledged by all. In the first place it is a vision of the unity of life and the power of love such that at that moment the subject is swept into a new career of life. It is as though the mind bowed before this new realization of love and said: "Henceforth I am your servant." It is like a child being born, or a bud opening into a flower. Later, it is a vision of the purpose of every part of that life of love. And finally it is a release of all the powers of consciousness for simultaneous working. Any outward ceremony is a kind of celebration of this event, and it is generally acknowledged that such arrangements belong to special groups or schools, that there are some gurus who as signposts would say that this occasion marked the third or fourth mile on the road, though of course this simile is dangerous. Krishnaji emphasizes the realities, the awakenings of thought, love and will, not the ceremonials or the occult social status or rank attached to them by these schools. He tells us not to look for recognition from any one, but to seek unceasingly for the fulfilment of all these things, as living facts of consciousness. Judged by this standard, Krishnaji is a Theosophist.

The Highest Path. The highest path is the path of essentials, says Krishnaji. Most people are content to float lazily on the surface of life, at least most of the time. But he who would follow the highest path, the path of essentials, will strive to have nothing to do with unessentials at any time. Essentials for us are those things which increase our life and involve the exercise of freedom, love and understanding, expressed in the creative activities of goodness, truth and beauty, in the world. Progress comes not from a rejection of the inadequate, but from an eager, unresting search for the adequate. Life never is fulfilled; it fulfils itself in life. Judged by this standard, Krishnaji is a Theosophist.

E.W.

From a Bishop to His Clergy.

We who have assumed the labour, the responsibilities and the joy of the Priesthood have done so because we aspire to serve. Serve what—a Church organization, or humanity as a whole ? Do we want to build an institution which will eventually enslave men and limit life, or do we plan to erect a bridge between heaven and earth over which men may walk to kneel at the feet of Incarnate Love, and thus experience Life in its fullness ? If we are building an organization which will forge new chains to bind mankind, let us quickly destroy it before it adds to the sum-total of the sorrow of an unhappy world; but if we are erecting a structure over which the Christ may cross that He may walk in freedom among men, then we have nothing to fear when His messenger raises the voice of challenge.

I.S.C.

The Trend of The Universe

By the Editor

For many years astronomers have been discussing the probable shape of the universe. The Greeks seem to have thought of it as resembling some gigantic animal; modern students have been more inclined to picture it as a flattish disc, shaped somewhat like a muffin, and lying in the plane of the Milky Way. In fact, it was supposed that we, being somewhat near the centre of that muffin, were looking out through its edges when we glanced up at the galaxy, and through the thinner strata of the top and bottom of the muffin when we directed our eyes at right angles to the great flattened ring. Some few astronomers, however, considered it as a foreshortened spiral.

There were a good many debatable points, but there seemed no certain method of deciding the matter. It was soon discovered that many of the stars had proper motions of their own, quite apart from the apparent motions produced by the rotation and revolution of our earth and the movement of our whole solar system through space. But these proper motions appeared to be in all possible directions, and were at any rate so slow in comparison with the stupendous distances involved that they scarcely seemed to bear on the question. As investigation progressed, and more and more powerful telescopes were constructed, a vast number of new bodies became known, and it was very difficult to classify them. Many nebulæ of various kinds were discovered, and it was for a long time uncertain whether these were exterior universes at distances incalculably great, or whether they were members of our own universe, but differing entirely in construction from the stars and planets.

For a long time the parallactic method was the only way known to observe stellar motions or distances, and it is obvious that it could measure motions only when the latter were at right angles to the line of sight, which was, of course, an obvious limitation to anything like accurate calculation. Presently, but only comparatively recently, it was discovered that it was possible by means of the spectroscope to measure movements which were taking place in the line of sight, whether they were movements of approach or of retrogression. Many astronomers have been working for years at these problems, patiently accumulating thousands of separate observations before they could attempt to make any general deduction from them. But now at last it seems that we are approaching a definite result of all these labours, so that some conclusions can even already be drawn. We may hardly dogmatize yet as to the shape of the totality of creation that is visible to us; but we are in a position to say that there is one mighty motion which is common to all celestial bodies that we can see—that all, whether incredibly distant or comparatively speaking close at hand, are subject to one common impulse which sweeps them through space in a straight line—as it were along a stupendous celestial highway.

This has been brought very prominently to my notice in reading a recent book, *The Earth and the Stars,* by Dr. C. G. Abbott, who is the Director of the Smithsonian Astro-Physical Observatory; and I wish to put before my readers a somewhat lengthy quotation from that work, as I think that it cannot but be of deep interest to anyone who has read enough of the subject to understand all that it involves. He writes as follows:

Now we come to the grandest scene that the mind can contemplate in the realm of the motions of the heavenly bodies. The atoms with their complex maze of orbits; the solar system with its law-abiding, tireless march of the planets, satellite-attended as they are, around the sun; the double stars that ceaselessly encircle one another, some almost in contact in their nearness, others so far apart that even light itself takes full years to pass between them —all these fascinating examples of the wonders of motion are insignificant compared to the scope of the grand procession we are now about to survey. It is no less than the orderly march of our whole starry system, in numbers twentyfold exceeding human kind, in space extended over cubic quadrillions of miles.

It is only within the last years that this tremendous spectacle could be presented. When, in 1910, there appeared almost simultaneously the classical papers of Boss and Campbell, it was not yet possible to piece together the proper motions and the radial motions as so to disclose the real motions of the stars in space. The distances of the stars were then still lacking. This has been to a great degree supplied, partly by the tireless labours of the trigonometrical parallax observers, partly by the happy discovery of Adams that the measurement of star-distances lies within the province of that amazing instrument, the spectroscope. The two great telescopes on Mount Wilson, that of the Dominion Observatory at Victoria, and several others now engaged in spectroscopic parallax work, have more than doubled since 1910 the number of stars whose radial motions and distances are known.

Using the distances determined by Adams and his collaborators, Stromberg has at length been able to work out the real motions in space of several thousands of stars. Imagine the suspense, the almost bated breath, with which he may well have approached the end of his computations, and collected the grand total of evidence as to whither and how fast the stars are moving ! Would they be found, perhaps, to wheel majestically about some centre which could well be called the capital of the universe ? Would the motions add to our knowledge of the evolution of the separate stars, and show which are old and which are young in star-years ? Would the results even give a measure of the duration of star life, and tell us whether to count it in billions or, perchance, in trillions or quadrillions of our years ? Would there come from this discussion any evidence to show whether the universe is finite or infinite in its extent, and whether its space is simply geometrical after the old plan of length, breadth and thickness, or embraces the fantastic curvatures of the fourth dimension?

Such questions may have occurred as the end of the assembling of the data approached, but no one could have recognized more clearly than these observers that it must take the labours of future generations of astronomers to resolve all of them. What was really found was indeed startling enough.

Imagine a great celestial thoroughfare stretching almost straight away in a general line from the sun to a point east of the bright star, Antares. It lies practically in the plane of the Milky Way. Consider the stars by groups. There will be a group of the giant blue stars of type B, another of the dwarf yellow stars of the type G, to whose class our sun belongs, and so on, enumerating all the other well-known classes of our starry system. Then we must go farther afield and think of the globular star-clusters, like that famous one in Hercules, objects which lie far beyond the ordinary reach of our system. Think also of

the spiral nebulæ, with their extraordinary possibilities. Thus classify all the celestial objects.

All of these groups will be found on parade along the great thoroughfare we have suggested. They have been happily compared by Adams to a number of swarms of bees, all flying in the same direction as swarms, but flying at different rates. Like swarms of bees, however, the individuals that compose these groups are darting hither and thither, while still remaining with the swarm in its general course along the great thoroughfare.

We can no longer speak without qualification of a solar velocity compared to the stars, for the solar velocity with respect to the different groups goes through an enormous range. Moreover, the direction of it shifts steadily towards the north, as we consider it with respect to swifter and swifter moving star-groups. Within the groups, the rates of motion hither and thither of the group individuals themselves increase, as the rate of motion grows of the group as a whole, measured from the sun.

Only less remarkable than the motion of all the divisions of the heavenly host along the great celestial highway, is the fact that nearly all of the groups of stars show greater dispersion at right angles to it than along its course. It was the great astronomer Kapteyn who first drew attention prominently to this wide generality of preferential motion, which he designated as the two-drift system. Though important, it must now take a secondary place compared to the universal march along the great celestial highway.

No doubt this remarkable procession of the stars and other celestial objects has a profound bearing on the great subject of the evolution of the universe. It is highly extraordinary, to say the least, that though we may go as far as the telescope will penetrate, to distances too great to be justly expressed or realized, even to the outlying globular clusters and spiral nebulæ themselves, yet all the host of heaven seems to bear one allegiance and to be governed by one principle of order. Though there is infinite variety of detail, there is entire unity of organization throughout the whole visible universe. The universe is *one*. Its mighty thoroughfare seems to be an axis of absolute character, a datum line from which to reckon all positions.*

The Circle.

The circle enshrines a profound truth of creation. It is generated by radiation from a centre; that is to say, its circumference is determined by the limits of the rays going out from the centre in all directions. It is this radiation which in the deepest sense constitutes the circle itself; for centre and circumference are but alternating moments in the process of radiation. By this we may understand that creation, or the radiation from the Divine Centre of all living things, is not an action performed at some particular moment by God, but is continuous; it is His very Being; creation is co-eternal and co-existent with God.

The Triangle.

The triangle symbolizes the threefold nature of the Divine which is present through all creation, in every subject and in every creature. In our own consciousness it is manifest in the spiritual will, the intuitional wisdom and the creative intelligence, which are the three aspects or modes of the spirit of man, made in the image and likeness of his Creator. In the universe around us we see it as the three qualities of manifestation—inertia, mobility and rhythm, known in Hindu philosophy as the three gunas, and in Western philosophy as space or extension, time or change, and rhythm or qualities which give to each thing its distinct and essential nature.

Op. cit., pp. 205-9.

The World-Mother

By Harry van Gelder.

Once when I was listening to some magnificent music and watching some fairies dance to it, I felt a mighty flood of love for all beings surge in me. I looked up and saw before me a figure I shall never forget. It was that of a most exquisite woman. She was tall and of regal bearing, as befits a Queen. Her long light blue draperies floated gently about Her as if rustled by a soft breeze. A wonderful radiance was emanating from Her; it seemed as if She were bathed in an intense golden-white light. That feeling of wondrous love was pressing around me and through all things.

The loveliness of that Face that looked down is impossible to describe. The Face is an exquisite oval, rather broader across the cheekbone than is generally delineated in Her pictures. The lovely dark-brown hair which grows low upon the broad noble forehead sweeps down in shining waves to the exquisite feet. The skin, the colour of ivory, has that luminous quality peculiar to Angels. The dark eyebrows, perfect in colour, are delicately arched. The marvellous eyes, now dark blue, then brown, are set wide apart. They are very large and rather of an oriental type, shaded by lovely long eyelashes. A stream of the most tender love and compassion flows from these splendid orbs. And yet with all this splendour of love, there is that calm strength on which so many thousands depend.

The delicately carved nose with its sensitive nostrils is slightly aquiline; the mouth with its perfect lips that are parted in that mysterious maternal smile which is all-knowing, yet so beautifully tender in understanding and compassion; the exquisite and yet determined chin—all these features express Divine love and beauty indefinably blended with great power. The lovely head is perfectly poised on a slender lily-like neck. The figure is beautifully moulded and possesses a most gracious dignity. The hands are the most lovely things imaginable; the long tapering fingers are so delicately formed as to give the impression of an almost transparent fragility. They are like flower petals in their beauty. She moves in the most beautiful way with the lightest and most graceful movements. In fact, everything about Her expresses the beautiful, the harmonious in Nature.

This is how I shall ever remember Her, who is the Queen of the Angels, the World-Mother, the exquisite Flower of Humanity and of the Angel Hosts.

H.v.G.

[It will be remembered that the 25th of this month is the day on which Christians commemorate the Festival of the Annunciation, commonly called in the outer world Lady Day; so Mr. van Gelder's description comes very appropriately to aid us to visualize the glorious and beneficent presence of this great Helper of Humanity. I know that there are still many whose inherited prejudices cause them to resent the existence of the World-Mother, and to reject with contumely the assistance which she offers; that is of course exclusively their affair; but it has always seemed to me wiser to accept the facts of Nature than futilely to refuse to face them because they are not what we consider they ought to be; so I am grateful to Mr. van Gelder for the testimony which he so courageously bears.—ED.]

A Priest went to Krishnaji and said that after the inspiration of the Camp he was going away to throw himself more arduously than ever into his Church work, and Krishnaji answered: "You at least have understood my teaching." There was also a lady who asked him if she should give up her Co-Masonry; Krishnaji replied: "Why ? are you afraid of Co-Masonry ?"

Is Religion Dying Out?

*By John Davison Rockefeller, Jr.**

There are those who tell us that religion is dying out, that it is no longer in fashion. that there is no place for it in the modern world. While this may be true of many forms of thought and practice that have been called religions, nothing could be further from the truth if one is thinking of the religion of the Christ. That professor in any university—whatever his own religious views may be—who makes light of such vital religion, who belittles it, who seeks to undermine his students' faith in it, is unfit to be a leader of youth, is faithless to his trust. That student who thinks it is a mark of independence, of breadth of mind, of freedom, to scoff at such vital religion, to cut himself adrift from those abiding principles of truth and character revealed in the spirit of Jesus, is only giving evidence of his own limited vision.

It is true that the religion of to-day is not the religion of last century. Superstition, tradition, human authority are no longer accepted by thinking men and women as religion. Upon the sure and solid foundation of truth are they building their religion, and upon that alone. Christ is their authority for so doing, for it was He who said: "And the truth shall make you free." Courageous is the youth who resolves to test his religious belief by standards of truth, and by nothing else. Helpful is the professor who sympathetically and wisely leads his students to apply that test. And without fear may it be applied, for thereby only is the dross refined away, and by that very process is the pure gold of vital religion made the more clearly and convincingly visible.

In applying the test of what is truth in religion, one should be prepared to accept as evidence what one would accept as proof of truth in the physical world. There are truths in the realm of mathematics, for example, that can be demonstrated beyond the peradventure of a doubt. The same is the case in the realm of chemistry. Again, in the physical world there are things the reality of which can be established by sight, or touch, or sound, or smell, such as a sunset, a tree, the song of a bird, the fragrance of a flower. At the same time no less well established a fact in the physical world is the existence of wireless waves. Surely no one who has talked over the radio-telephone from New York to London doubts their reality, and yet they have never been seen or touched.

It is obvious, then, that there are truths in the physical world, commonly accepted as such, the existence of which cannot be directly established by the senses, but only by observing the phenomena that result from their existence and action. Why then should we be less willing to accept similar evidence of the existence of truth in the spiritual world? Who, for example, has ever seen with the eye a mother's love, or felt it with the hand, or heard its heart-beat with the ear? And yet is there any one here who, by cunning argument or power of logic, could be made to doubt the reality of his mother's love?

Again, who can prove by the methods of the laboratory the existence of beauty, of goodness, of heroism, of self-sacrifice? In spite of that fact, is their existence any less real than the material of which this chapel is built, or the people who fill it? With perfect safety, therefore, and with absolute confidence in the

*Extract from an address delivered by Mr. J. D. Rockefeller, Jr., at the dedication of the University Chapel at Chicago, on October 28th, 1928.

result, can you young men and women pursue your quest after the eternal verities in religion, if you will accept as the criterion of reality in that realm the same kind of evidence that you accept as conclusive on many matters in the realm of nature and of feeling. . . .

Is it strange that the younger generation, from being at first confused and irked by our multiform theologies, then aghast at the unchristlike attitude of so-called religious people, is tempted to say to itself: "If this is religion—to insist on sectarian differences and to quibble about non-essentials when sin is rampant in the world and evil is omnipresent; if Church members are more interested in whom they will keep out of their religious bodies because of theological differences than they are in helping people to be strong in body, clean in mind and pure in heart—we will waste our time with nothing so hypocritical and useless; rather will we give all religion a wide berth, and have none of it ?" And to the extent that such a conclusion is reached, the intolerant sectarians of our Churches are largely to blame.

If Christ were on earth to-day, I fancy there would be but one Church —the Church of the Living God. Its terms of admission would be love for God as He is revealed in Christ and his living spirit, and the vital translation of that love into a Christlike life. Its atmosphere would be one of warmth, freedom and joy. It would pronounce ordinance, ritual and creed all non-essential for admission into the Kingdom of God or His Church. A life, not a creed, would be its test; what a man does, not what he professes; what he is, not what he has. Its object would be to promote applied religion, not theoretical religion. As its first concern it would encourage Christian living seven days a week, fifty-two weeks in the year, rather than speculations about the hereafter. It would be the Church of all the people, of everyone who is fighting sin and trying to establish righteousness.

The Maya of the Fifth Sub-Race

By Edgar W. Pritchard (Dip. Econ.)

One of the most favoured subjects for debate among literary societies is the question: "Is civilization advancing ?" This would not be, unless it were believed to have good and fairly equal sides. Again we have a book written by Edward Carpenter, one of the most advanced thinkers of the past century, called *Civilization—its Cause and Cure*—an arresting title which indicates that the author considers civilization to be not quite the unmixed blessing which some people suppose.

Further, as we all know, every civilization is doomed to pass away. However strong and stable it may seem, there appear to be forces lurking in its very greatness which in the end inevitably bring about its destruction. This seems to the materialistic mind a great waste—that all the thought and effort which have gone to build up such magnificent structures as the civilizations of Egypt or Rome should be thus wasted and lost. This we see in the efforts of antiquarians and others to preserve the few remnants which are left of the ancient life of the world.

So, as with so many of the problems of modern life, we simply arrive at a dead end. Why are great civilizations built up and then destroyed

merely to make room for others, which in their turn are also doomed to pass away ? Why does not progress consist of an even, regular advance ? We in the West simply don't know !

We must go to the East, with its philosophical mind, its contemplation and it continual inquiry into the cause of things, to seek an answer. There we find it in the doctrine of *Maya,* or illusion. It says that civilization, the world and the universe, everything visible and tangible, is simply an illusion. It does not mean illusion quite in our sense of a thing that does not exactly exist. The word cannot be exactly translated into English. Perhaps the nearest we can come to it is to call it illusory in the sense that it is transitory, not permanent, merely enduring for a time and then passing away. It is unreal in the sense of not existing for itself, but merely for the benefit of some reality behind. Going further, we find that this reality is the spirit, the life, the universal self. And the Eastern philosophers speak of the spirit as the experiencer, and of forms as his means of gaining experience—of the self as the actor, and the world as his field of action.

A particular civilization is therefore just a forcing process, a particular set of conditions designed to bring out certain qualities from the self, to develop certain characteristics of the spirit. This is no doubt the reason why we see specialization so highly developed in the different civilizations —why one nation develops one side and is followed by another with quite a different type of government, of religion, of domestic life. Greece, for instance, developed art; but Rome, instead of gathering up the remains of Greek literature and sculpture and carrying it on to further heights, at once set about building a great material empire and constructing the government and the laws with which to manage it. All, of course, because the ends of civilization are not to build up perfect systems of living, so much as to allow the spirit behind to gain experience—first of art, then of government, then of religion; first absolute monarchy, then aristocracy, then democracy, and so on.

Looking at progress from this point of view then, let us see how it applies to our own civilization, the civilization of the so-called Teutonic sub-race of the great Aryan root-race. It may seem like putting the cart before the horse to speak of the results which are to be achieved by our race, before pointing out the means by which they are being brought about; but if we do so it will make the subject much clearer.

The qualities to be developed I should describe as strength, independence, judgment, responsibility, self-reliance—in a word, individualism, the power in a man to think and act for himself, to stand on his own basis in the strength of his own individuality.

Coming now to the means by which these qualities have been and are being developed, Professor Lilian Knowles, of the London School of Economics, has summed up the matter by saying that the nineteenth century is the result of two main influences—the political ideals of the Great Revolution in France, and the mechanical inventions of the industrial revolution in England. In other words, first the establishment of political and social liberty, and secondly, the development of the means of exercising it. Both were necessary to give each man the opportunity to develop his own individuality.

The Greek States had a large amount of political liberty compared with most of their contemporaries, yet because the production of wealth was still in a primitive stage, three-quarters of the population had to be kept in slavery in order to minister to the liberty of the privileged one-quarter, of whom the State really consisted. On

the other hand, without the breaking down of the feudal system, with its rigid class distinctions and its rules and tolls and duties prescribed for each class, there could be no political and social freedom, and therefore no opportunity for the exercise of that unrestricted competition, which has been such an important factor in the economic expansion of the last hundred years.

Again, let us look at these influences from quite another point of view. One of Carlyle's favourite dicta was that the history of any particular period was the history of its Great Men. Emerson, too, taught that the characteristics of each age tended to be gathered up in some great figure, who epitomized the failings as well as the virtues of that particular era. Who, then, were the Great Men of this revolutionary period ? First we have Rousseau, the philosopher of the French Revolution, with his theory of the social contract. He put forward the idea that government was originally, and should still be, a contract between the governors and the governed, by which the governors were given only certain powers, that could be modified or entirely withdrawn at any time by the governed. This theory of course, if accepted, at once destroyed the idea of the divine right of Kings, and also the special hereditary privileges of the feudal nobility.

Next came Adam Smith and his doctrine of *laissez faire,* or "let alone." This referred to all the hampering restrictions with which industry at that time was surrounded—monopolies, polls, excise, import and export duties, and old and obsolete labour and apprenticeship laws and guild rules. Industry, Adam Smith said, should be free, each man, whether employer or employed, being allowed to sell his produce or his labour, and to buy his living wherever he chose.

Then Darwin incidentally, and Bradlaugh and Mrs. Besant with the most direct intention, destroyed between them the privileges of the Church, the unscientific dogmas as to the age of the world, the creation, the infallibility of the Bible, etc. Moreover, the first, by his theory of the struggle for life and the survival of the fittest, gave a great fillip to competition and *laissez faire,* while Bradlaugh established the right to free speech, and encouraged the habit of free thought.

Luther, again, had worked for freedom in religion, the right of each man to worship God directly in his own way, without the intervention of a Priest or other intermediary. He and his followers also established the right of each man to be governed by his own conscience in all religious matters, rather than by advice given by those in authority.

Lastly, on the side of the economic revolution we have Watts, who developed the steam-engine, Hargreaves, who produced the spinning jenny, and Cartwright, the inventor of the power-loom—men whose names are much less familiar because they were workers rather than propagandists, but whose influence has nevertheless been just as great in freeing men from the slavery and drudgery of hand labour and small-scale production.

Not that everything these reformers said and did was necessarily true and right. No doubt in many cases they (and still more their followers) went to extremes, and destroyed some of the good of the old civilization along with the bad. But on the whole it can be clearly seen how they first cleared the stage of all kinds of restrictions on liberty, and then set up a system of free competition calculated to bring out the strength, endurance and self-reliance of all those engaged in it. For in our present system, not only is a man at liberty to make his way for

himself—he is compelled to do so, for no one else will do it for him. Indeed, one of the charges brought against the system in its early uncontrolled days was that in some cases it simply meant the liberty to starve; and though that side of competition has been much modified and softened down, we still demand of a man, as a condition of our aid, that he shall also try to help himself.

Yet all these things, though apparently so real and so tangible, and requiring so much work to establish, are just *maya,* an illusion, a transitory arrangement designed to bring about certain results and then decay and disappear. We can prove that for ourselves if we wish, even while still enmeshed in its deceitful web. Pursue these advantages for their own sakes, for instance, and they eventually bring nothing but disappointment and sorrow; use them as a means to an end and they bring good and happiness. Expensive and elaborate clothes, for example, only take more time to keep in order. Rare and dainty foods tempt us to eat too much, and so become obese and eventually ill. The continual use of the motor-car allows the muscles of the legs to grow weak, and presently gives us bodies which are impure and liable to all kinds of disorders through want of exercise. A big house and many servants cause endless worry; expensive jewellery and ornaments only make other people jealous.

Yet we know how wonderfully the illusion is maintained—how people who are poor think they would be quite happy if they were rich, and people who are rich think that all they need is to be still richer. The pace is set by a few leaders with the Teutonic race-bias strong in them, and almost everyone else follows as a matter of course, because of that same race-bias which is more or less in all of us. Thus the race goes on. No one ever attains his goal, because that goal is for ever receding. But what *is* attained is character—strength, endurance, self-reliance, resourcefulness—qualities which endure long after the *maya* which developed them has passed away.

Thus we find three types of people in this as well as in every other civilization. First, the uncomprehending mass, looking on all these things as the great reality in themselves, and tumbling over each other in their eagerness to possess them. Second, the people who look on them as wholly useless or even evil—ascetics of all ages and countries, who retire to the jungle or the desert and live a life of simplicity and seclusion in order to escape them. Economic necessity prevents such practices to-day, yet we still have our hermits, earning only enough to keep body and soul together, caring nothing for place and power or pleasure and luxury, and very little for the company of their fellows; bringing the solitude of the desert into the noise and bustle of the city streets.

Then in the third stage there are the few who know, those who look on civilizations not as desirable in themselves, nor yet as useless in themselves, but as a field of action, a constantly changing gymnasium, as it were, full of all kinds of apparatus for developing the muscles and nerves of the soul.

Thus we see that the attitude of the advanced man is one of discrimination. He will use a motor-car not for the ease and comfort which it gives, but for its advantages in travelling long distances in a short time, thus allowing him to crowd more experiences into his life, and so speeding up his development, as well as giving him more opportunities for the service of others. But he will be careful not to use it so continuously that his body becomes out of order from want of use, and thus reduces his efficiency in another direction. He will use the fashionable dress in so far as it is beautiful and

hygienic; but he will not spend too much time earning money to buy expensive clothes and jewellery, nor will he reduce his efficiency by wearing heavy dark suits, which cannot be washed, in the hot summer weather, or by trying to balance himself (or in this case rather *her*self) all day long on about one square inch of shoe-heel. In choosing his food, while not avoiding anything *because* it is nice, he will see that it is wholesome and nourishing at the same time.

There is for the advanced man the special duty of establishing the next *maya,* the civilization of the coming race. Everything at present points to the probability that this time it will not have to make a new beginning, and start all over again. For one thing, it would be impossible, with so much intercommunication, to give it the seclusion and isolation necessary. For this reason it is all the more imperative to keep things moving, so that fresh opportunities shall be given to everyone to gain new experiences, and thus new virtues and qualities of character.

And this indeed is work worthy of men and women of the highest character and advancement—to see what the future has in store, and then to strive to establish it. It is the work of the reformer, always difficult, because he is all the time reaching out to the unknown, and at the same time is always hampered by the establishments of the known. Yet it is a glorious adventure, and brings its own reward in new and startling experiences, and rapid growth of character.

But how is he to select and choose from all the possibilities, the ideas and institutions, of which the new system will actually be constituted ? And how can he recognize and control the vagaries of his own lower nature, the personality which is always wanting to calculate for self ? Simply by freeing himself from the dominion of the pairs of opposites, and living in the eternal, as the teachers of India say. Or, to put it into our own language, he should neither allow himself to be governed by the desire for ease and comfort and pleasure, nor yet by a shrinking from strenuous fighting and hardship when necessary; he should contact both, taking them as they come, and using them to increase his store of experience. He should live in the plan. "For," as is said in *At the Feet of the Master,* "God has a plan, and that plan is evolution. When once a man has seen that and really knows it, he cannot help working for it and making himself one with it, because it is so glorious, so beautiful." Let us therefore live in the plan, using the pairs of opposites as our material and our tools for building the glorious edifice of the future. So shall we experience also the ineffable bliss of the eternal.

E.W.P.

Here in the heart of the world,
Here in the noise and the din,
Here where our spirits are hurled
To battle with sorrow and sin,
This is the place and the spot
For knowledge of infinite things;
This is the kingdom where thought
Can conquer the prowess of kings.

Wait for no heavenly life,
Seek for no temple alone;
Here in the midst of the strife
Know what the sages have known.
See what the Perfect Ones saw—
God in the depths of each soul,
God as the light and the law,
God as beginning and goal.

Earth is one chamber of heaven,
Death is no grander than birth.
Joy in the life that was given,
Strive for perfection on earth;
Here in the turmoil and roar
Show what it is to be calm;
Show how the spirit can soar
And bring back its healing and balm.

Stand not aloof and apart,
Plunge in the thick of the fight;
There in the street and the mart
That is the place to do right,
Not only in cloister or cave,
Not only in kingdoms above,
Here on this side of the grave,
Here should we labour and love.

—Ella Wheeler Wilcox.

Sacrifice

Extract from a Lecture Delivered by Dr. Annie Besant, P.T.S.

A strange law obtains with regard to those mighty Beings who bear the outward semblance of humanity, though They have transcended it in wisdom and in power. In every religion you hear of a great sacrifice which is the central truth of the religion. This is in no sense peculiar to Christianity; it is found in every great religion in the world. And there is a peculiar phrase in the Christian Bible regarding the sacrifice: "that it was made from the foundation of the world"; a very, very ancient thing, because one with all the great sacrifices whereby the worlds live. And in every great Scripture you will find that laid down. Its centre is the sacrifice, and by the sacrifice men live. You find in it the most ancient of human books, the Bhagavad-Gita of India, There the great sacrifice is the sacrifice of the typical Man, the Great Man as he is called; and he is sacrificed on the Altar, and his body is cut into pieces, and out of the fragments of that body the worlds are built.

And so in the Egyptian teaching, the body of Osiris is cut into many fragments, and these fragments are scattered over all the land of Egypt and the world, and men seek for these everywhere, that they may again be gathered together and that true life may pour out through Osiris to men. And so with many and many another story of the elder days—always a sacrifice for the life of the world.

Now what is the inner meaning of that story which is so universal and the centre of every faith ? It conveys a great occult truth: that when a Man who has transcended humanity offers Himself in order that a new spiritual impulse may be given and a new revelation may be made to the world (new in form, although ancient in content) —that then the One who makes the sacrifice, who comes into the voluntary incarnation in order to found a new religion, in order to give His life for the helping of humanity, in offering that great sacrifice of being born to live again as man by His own voluntary choice—He has then to take the limitations of the office that He assumes. He takes the work in hand with all the inevitable limitations: He is going to pour out light and life in a world of imperfect, erring, sinful men. And in a world of imperfect beings no perfect work may ever be fully perfected. It is written in an old Scripture that every action is encircled with imperfection as fire is encircled with smoke. And the imperfection lies in the people amongst whom the Message is spread, not in the Messenger who gives it.

Hence every great Teacher coming thus into voluntary incarnation takes that burden upon Him—the inevitable burden for the helping of men. His work will be made imperfect by the materials that He is compelled to choose: the limitations of the humanity amid which He must work imposes its imperfections upon His work And how great those imperfections are, how mighty the burden laid upon those strong shoulders, you can judge if you trace only the history of the Christian Church. How much is there of evil as well as much of good, how much of ignorance as well as much of wisdom, how much of cruelty as well as much of mercy ! Men's imperfection everywhere mingling with the work of the Divine Man ! And that is the price that every Teacher of mankind must pay, however lofty and however great. He must make His sacrifice for the helping of the world; and that sacrifice

is the great truth that He must bear the burden of the flesh, and the destiny of His work, until the work is over, until the tale is complete.

That is the great burden of the Christs of the world. They cannot escape from the burden They have voluntarily taken; They cannot give up the work that of Their own choice They have undertaken; and despite all follies and all sins of those who wear Their names, despite all blunders and all errors and all mistakes, They cannot leave the work to which They have put Their hand. And all through the centuries since the dying of the Man Jesus this burden has rested on those mighty shoulders—the burden of His religion and His Church. He must remain in it and with it, guiding it as far as it will submit to be guided, inspiring it as far as it is capable of receiving His inspiration, trying every method, every means whereby it may be turned from evil and turned towards good.

That is the burden of the redeeming of humanity. And when is the destiny complete ? Only when the religion passes away from the earth, when none any longer believe it. Religions have thus died and passed away. The religion of Ancient Egypt is now the study of antiquarians, the religion of Ancient Persia has long ago been numbered among the antiquities of the globe, the religions of Chaldæa, of Greece, of Rome, they are all matters for students, not for the living, for men in the world. Some of the old faiths still remain: the Hindu, the Buddhist, the Hebrew, the Parsi. Those have come down from a great antiquity, and are all still living faiths amongst men. The others have passed away. And when a religion dies and passes away, then the Founder of the religion is set free to pass on into the other worlds and other work; but so long as the religion lives, so long must its Founder remain in reach of those who use His name and who follow His laws, His methods.

That then is the great sacrifice; and if that were more practically understood than it is amongst Christian nations, the religion would be far more vital than it is in many ways. For although there are many things in the Christian Testament to show this continuing interest of Jesus in His Church, although you find there the words (in the Gospels as received by the Church): 'Lo, I am with you alway, even unto the end of the age'—significant words to those who know the Ancient Wisdom, and the laws under which the religions are founded and built up—the life of that, the energy of that, the vitalizing power of that is taken away by the ordinary view that you find among Christians now that He is gone into Heaven, of which they think as far away—that only His spiritual presence remains. And spiritual for most people means vague, indefinite, unpractical, whereas if the truth were realized* that He is not only a spiritual presence, but a living prophet for His Church, and if the teaching were still held, as it was held in the earlier days, that the disciples might reach Him as really, as objectively, as they reached Him in Galilee and Judæa, how much more living and actual a faith Christianity would be than it is to many of its nominal adherents !

Regarding in this way the work of Masters in religion, we see that all that is noblest and best in a religion is the result of the continuing work of the Master therein, that all revival of spiritual life, all fresh impulse by which a faith sets forward is always the mark of His activity, of His continuing work among His people.

A.B.

Forget yourself only to remember the good of others.—K.H.

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*It *is* most strongly realized and preached in the Liberal Catholic Church.—ED.

Reviews and Notices

Offering. By C. Jinarajadasa. Theosophical Publishing House, Adyar.

The Divine Child and the Maid are presented to us again in the exquisite art-form so characteristic of the author. *Offering* is a gem worthy of a setting with *The Wonder Child* and *Release.* Worship in which supplication is changed to offering is shown as each devotee comes to the temple to commune with the Great Flame. "The orator comes to offer his gift of speech; the artist offers his technique; the scientist and the philosopher their acumen. One who has suffered bitterly disappointment after disappointment, whose heart is blighted till it no longer seems capable of tenderness, comes to offer his capacity to suffer and yet be true to his work. Another, who is humble because endowed with few gifts, feels he can offer only his conscientiousness in duty." Union with the Great Flame is achieved by the offering and "seen from the invisible all the separate flames of the individual worshippers are enveloped and held within one vast flame of indescribable splendour and beauty." The realization of this unity is then greatest, as it always has been for people who love deeply; so "when the youths and maidens of this dream-people fall in love with each other . . . . they seek to pass by means of sense to where sense is so sublimated that a man and a maid, as one whole and not two halves, offer themselves to the Unity."

The artist, too, finds a new power come to his aid as he lets life flow through him to create, and instead of dwelling on Being he lifts his eyes to the Becoming. "The Becoming is hovering over all things, just as with the coming of night the moisture of the air hovers over the fields." The Becoming is ever in a "critical state," like that of a chemical solution; and as that "critical state" changes instantly with one drop more of a chemical or with one degree more or less of heat, so, too, the Becoming precipitates into Beauty at the contact of our imagination. When the Divine Child and the Maid leave this community they consecrate for the service of all the people—not sages wise in the lore of the mind, but —two children, a boy and a girl, wise in the lore of the heart. *Offering* is but a small book of 96 pages, but in perfect imagery it portrays the progress of human consciousness to the stage when all is offered to the One.

H.M.

The Place of Intuition in the New Civilization. Convention lecture, 1927, by C. Jinarajadasa. Theosophical Publishing House, Adyar.

The sovereign rule of the mind is now recognizing the power of intuition as its superior. All who have to deal with the "new child" see the beginnings of a function of consciousness which for long has been the possession of women but is now becoming the heritage of all children, by which just conclusions are reached, overleaping the longer processes of concrete reasoning. This is a factor in the new civilization which Mr. Jinarajadasa explains as a scientist and artist. "Intuition according to biological theories is something natural in the evolutionary process." Newton's great discovery was an outburst of intuition, likewise Robert Mayer's enunciation of the law of the Conservation of Energy. The problem of education is to bring this power to every child. How can this be done? "One way," says the author, "is by developing in the individual the sense of brotherhood. Brotherhood enables one to unite oneself with the *"unseen* aspect of the thing or person loved, and it is because of that identification that one is able to understand intuitively." Another method is by art, for, he says, "art is inside information." These lines of education are being used by the invisible Teachers to develop the possibilities latent in man. "Then, we shall no longer understand through the mind; we shall possess another instrument of cognition, and that is intuition."

H.M.

Spiritualism and Theosophy. By the Rt. Rev. C. W. Leadbeater, T.P.H., Adyar.

Bishop Leadbeater publishes separately in this volume the chapters dealing with Spiritualism which formed the final section of his classic work, *The Other Side of Death,* recently republished in an enlarged edition. The relation between Theosophists and Spiritualists is discussed with great sympathy, the author's intention being to bring about a better understanding between these two camps, "who have so much in common that they surely ought to co-operate and never waste their time in disputation." Accepting as natural the phenomena of the seance-room, Bishop Leadbeater explains how spiritualistic manifestations can by Theosophical knowledge be classified and comprehended, even where Spiritualists themselves fail to fit them into a coherent system. Many materializations and materialization phenomena are described, and in the final chapter, "Our Attitude Towards Spiritualism," the distinguished author urges both parties to stand side by side on the common platform of their points of agreement—progress hereafter, the law of cause and effect, the Fatherhood of God and the brotherhood of man—

emphasizing these rather than points of difference, until the world is converted to them. The instances which he cites of reincarnations recovered from memory should convince of its truth many Spiritualists who do not accept this doctrine. The book has four indexes and concludes with a telling poem, "Ode to the Living Dead," by our New Zealand friend, Mr. D. W. M. Burn. As a contribution to the literature of Spiritualism the book has a distinct place of value, being based on trained observation with a psychic faculty of rare order and experience extending over half a century.

J.L.D.

First Steps on the Path. By Geoffrey Hodson, T.P.H., Adyar.

We are so used to reading Mr. Hodson on the angel and fairy kingdoms and on health and the spiritual life that we greet him with pleasure essaying a new venture—a series of talks to a group of students on the Path. The book is in three sections—Meditation, the Path, the Masters, with addenda, including "Health Measures," which is so intrinsic to the talks as to form an inevitable chapter of vital value to everyone intent on self-realization. After describing the technique of meditation, its pleasures and consummations, the author delineates the steps on the Path, ranging from the Christ-birth to the full-flowering of Christ-consciousness in the Adept. His material is not entirely new, but he brings to his subject an original and stimulating point of view, and, as Bishop Arundale says in an introduction, "he has helped to bring the facts of the Path of Holiness into relation with everyday life, applying them to ordinary circumstances, so that we may feel that the Path may be trodden by people who are of necessity immersed in the daily routine of the outer world." The addenda include impressions of the Ommen Star Camp, 1926—"I have come from the presence of the Lord," he says, prefacing a wonderful experience. It is worth while to read this book: it is packed with the quintessence of rare spiritual experiences. We would point out in the most kindly way that the poem "Indwelling" on page 105, attributed to "E.D.W.," was written by the Manx poet, T. E. Brown.

J.L.D.

Older Than The Hills. By Mary Normanbail. Advertiser print, Ararat. Price, 5/-.

A curious book by a student of the Mysteries, full of out-of-the-way lore garnered from rare volumes. On the front cover figures the Symbolic Seal of Solomon and an Inca legend which translated means: "God is immanent in Nature: to know God is to know all Worlds whatever." Mrs. Normanbail's gift for the interpretation of symbols enables her to construe the ornaments of church Altars, the interiors of Masonic temples and some of the occultism of the Bible. She also gives a short biographical history of astrology and a chapter supplying evidence of the existence of the ancient continent of Atlantis. Numerous illustrations include a design by the authoress, executed in her studio at Ararat, for a roll of honour for the local Grammar School, replete with symbols, also a picture of the Church floor discovered by the Anzacs over the remains of St. George at Shellal in 1917, with interpretations. Altogether a valuable book, which would be more useful were it better sub-edited. The book would be a revelation to a reader who had never before studied symbolism.

J.L.D.

☼ ☼ ☼

Monarch of all things, fit us for Thy service;
Grant us, Preserver, strength for high endeavour;
Show us Thy Wisdom, teaching us to serve Thee
Rightly for ever.

☼ ☼ ☼

Easter Convention

Greetings.

Welcome to all visitors attending our 34th annual Convention; and to Bishop and Mrs. Arundale most affectionate greetings. We shall have comparatively few visitors, but one cannot fail to have a useful and spiritual Convention with the presence of Bishop and Mrs. Arundale, Professor Wood (our new Recording Secretary, to whom congratulations), and Bishop Leadbeater. Let us make it a record gathering by planning great things; and let us make it a record year by doing them.

Members are referred to the January number of *The Australian Theosophist* for the Convention programme. Copies are being reprinted in booklet form for delegates, who will receive them with their cards at the time of registration.

From the General Secretary

The following members have been asked to serve on the Convention committees:—

Reception Committee:

Mesdames Kollerstrom, Jenkins, Merewether, Harding, Wilcox, H. F. Bennett, Osborne-Wilson, A. E. Bennett, Mackay, Miss Needham.

Social Committee:

Mesdames Janison, Burke, Butler, Withers, Hansen, Passmore, McNair, Pember, Kennedy, Bayliss, Miller, Stuttle, Misses Maraun, Johnston, Moore, Blackwell.

Hospitality Committee:

Mrs. Osborne-Wilson and assistants.

Decoration Committee:

Misses Ashworth, Joubert, and Mrs. Maddocks.

Notices of Motion.

1. That the members of the Australian Section of the Theosophical Society in Convention assembled convey to their beloved President heartfelt greetings, and assure her of their unswerving loyalty and unabating confidence in her leadership.
2. That the members of the Australian Section of the Theosophical Society in Convention assembled express to Bishop Leadbeater their deep and loving gratitude for his continued guidance and inspiration during the last fifteen years and assure him of their strong determination to carry on wholeheartedly during his temporary absence from this land the great work for humanity to which he has devoted his life.

3a. That the Active Service Fund be again adopted for the next 12 months.

3b. That a joint appeal be made for the Theosophical Society and the Order of the Star.

4. That *Advance ! Australia* be discontinued after the April issue.

5. That *The Australian Theosophist* be taken over from Bishop Leadbeater, carried on as a Section magazine beginning from April, and sent free to members of the Section.

6. Add to Rule 3, clause (g) the following: "But before any such person, when living within a radius of twelve miles of a Lodge is accepted as an Unattached Member the fullest consideration be given to his or her case by the Section Executive.

7. That the per-capita payments from the Lodges to Sectional Headquarters be reduced from 10/- to 6/-.

8. That no new Lodge be required to pay any dues to the Section until its membership is fifteen members.

9. That no undertaking of a business nature shall be entered into by the Theosophical Society, Australian Section, but in the event of such an undertaking being considered advisable a separate Trust shall be formed for that specific purpose.

General Secretary.

Under Rule 7 (b) "Candidates for the position of General Secretary may be nominated in writing by any Lodge or any members of the Section. Nominations shall close two months before the date fixed for Convention and the General Secretary shall, within fourteen days, advise all Lodges in the Section of the nominations received."

The Rev. Harold Morton has been nominated for the office of General Secretary; this is the only nomination received.

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, Sec., Miss Spasshatt, Armidale, N.S.W.
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.
Warringah Lodge, 7 Royston Flats, Gilbert Street, Manly.
Marrickville Lodge, Despointe Street, Marrickville.
Mosman Lodge, 7 Parriwi Street, 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, 52 Gheringhap 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, Arundale Hall, James Street, Perth.

TASMANIA.

Dana Lodge, 7 Petty Street, West 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.

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