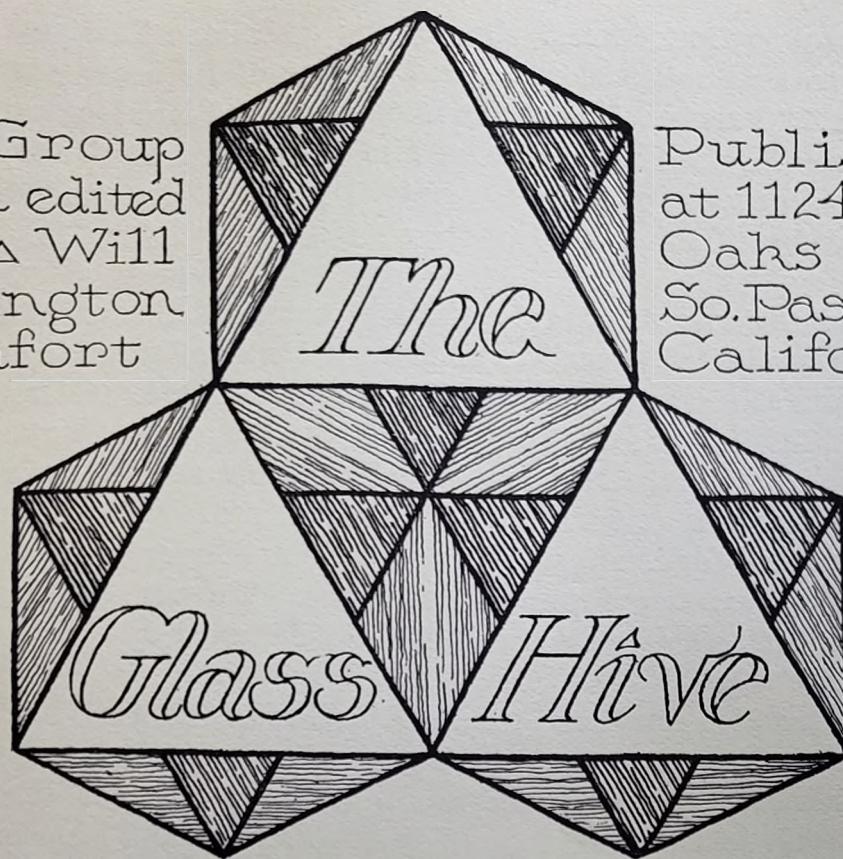


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Whenever any group of three or more individuals has reached a point of harmonious action on all lines of their lives, a point where perfect co-operation of will and effort obtains—a point where in fact as well as in theory they can live and act up to their highest ideals of use and service to and for each other—they have reached a condition where it is possible for them to become an active vehicle for the spiritual forces generated by much greater beings than they have ever before been conscious of; and by becoming such a vehicle the individual evolution of each constituent part of that vehicle is carried forward by great strides. The points of two Triangles, Spirit and Matter, have met and intertwined.

—From TEACHINGS OF THE TEMPLE.

INTRODUCTION TO FOUNDATION LETTERS AND TEACHINGS

On one of the gray days before Christmas, 1926, late afternoon, a letter was handed me out of the usual time and place and was put away unopened. Reaching the study later in the evening, I placed it under the lamp, still unread. The next morning before five, the letter looked up at me instead of a story manuscript which I had expected to work on as usual. Lying before the fire, I read the Message of the Masters in 1926—Thursday, the 16th of December, before daylight. I did not work on a story that day. Before eight o'clock, I had been through the

pamphlet two or three times. One of my associates then came and the Message was read again slowly aloud. Some of its outer garmenture I hadn't liked. "Personal Chela" for instance; and I had long noticed that the sentence "He that hath ears let him hear" isn't particular who uses it. But we drew in past that, personal gusts of like and dislike not blowing out the Flame.

A morning now set apart; din and clank of the great city sank back; a casement had opened as if from a continental headland. Below us at last was the sea; we felt the Wind. There were quiet realizations. We knew that the personal struggles of the old old path were now to be given over; that all talk was ended that could not become action; all reading stopped that could not be transmuted swiftly into life; that the pursuit of culture for itself was ended, also our allegiance as workers and partisans to all existing forms and societies. We were setting out into the Open, had already heard the signal for departure.

The transaction was done then and there; an entering into actuality on the mental plane somewhat above our ordinary habitat, but we hadn't brought tents and utensils. One has a glimpse; then the shades draw, and he has still to fight his way up to the use of the Vision in working knowledge. The following Monday afternoon with a group of familiars the Message was read aloud. No more than a reading was intended, but the impulse to expound became quite irresistible. Sentence by sentence almost, the writing opened, inner meanings which we had not seen. Americanized faculties flared with the idea that this thing could be put over mightily; then again we read the salient admonition that there must be no propaganda.

Such, I believe is a characteristic answer to the Message, but step by step in the days that followed; inch by inch, in fact, lower mind and feeling fought for their lives. Outer events ranged themselves to supply the tests—the magic of the Plan. "Your first trial will be that of doubt," the Messenger writes, in this present book. "Do not be discouraged for there is no evil in doubt itself. Indeed, it is given to us as a safeguard against error in deception. The danger lies in not keeping an open mind and also lest by selfishness or pride we reject that which we have proven to be true." Elsewhere the subject is touched upon: "No use trying to answer troubled questions as to authenticity. The answers go right back to the same doubtful area of the questioner. A person must eat his own doubts. The Egoic answer is the only one now, as in the beginning; and in making this answer, and holding true to it, a flame is started within which gradually burns away all doubts and trash that dull one's sentiency to the Aquarian vibration."

In the present case, more than a personal answer to the Message was made. At the end of a high-keyed gathering together of workers, one voiced exactly what was taking place. "Why, this is a turning over of an entire group to the Aquarian Foundation." It was so, yet mystery followed mystery. None of our old methods of activity would do. Larger groups were proving cumbersome and ineffective; the day of the talker and listener was over; the meaning of Equality which is the spiritual theme of Edward Carpenter's Towards Democracy descended from its perch of idealism and took its place in the three-space working plan. Moreover, though this group had been specifically prepared for the Message, a line of cleavage immediately became visible. Those most counted upon as workers and devotees under the old system were frequently showing up now as unable to make the out and out answer characteristic of younger and untried ones. At first these older ones, teachers in many cases, were merely reluctant; but continuing to stand out, their tardiness engendered hostility until it became positively apparent that those most accustomed to the use of power of the Piscean sort were loathe to give it up; that those who had, could not give. Returning to the Message again we found that this had all been foreseen; that it was exactly true that this Call could only be answered from the Cause Plane; that numbers were not expected; in fact, that the numbers destined to answer this Call were as yet **unborn**.

In this group especially there was an all but basic resentment in the fact that the Message was couched in theosophical terms. Many of those who had made something like an adequate Egoic answer felt that the new work should have a new language. A very deep subtlety was to be found out in this roar for everything new. Holding it persistently to the Light, we finally found that it was not of the New, but of an unfinished weariness with the old. Not all of us came safely through in this screening. It was not until the manuscript of the present book was put into our hands, that we read the exact irrefutable reason why the new work was couched in theosophical terms. (See last five paragraphs of Letter 10.) We had been trained somewhat in Theosophy, had reacted against its recent manhandlings, but none of us so far had made adequate use of its bed-rock knowledges, and the Message unerringly turned us back to our unfinished tasks of probation and Conscious Brotherhood.

Painful processes of swift change, but still we breathed the Air. Gaining a moment's respite of silence we had only to imagine ourselves back in the gray days before the Message to glimpse what misery would really mean. Gradually it appeared for our cheer that we were not expected by the gracious Gods instantly to break all the weaves and welds of Piscean habit. Precious garnerings of Discrimination in the Self are often shadowed down in three-space as raging criticisms of the lower mind. We found much in the later documents from England to tear

at as well as to take; we did not invariably sense from them the high-toned stability of the Message itself; so at length with Three Truths. Some of us fancied ourselves too swimmingly literary; moreover, most of us expected from what we had heard, to hold this little book in our hands as a sort of clarifying Rod of Initiation and feel ourselves go into Supermen with markedly pleasureable thrills. We were confronted with an unparalleled verity for once and all, but forgot that it could only play upon our same old dismal outer sheaths, resenting that we still had to be present in the slow processes of their dross-burning and rectification.

Meanwhile we were no less insanely staring at the Messenger himself. With frightful earnestness we looked to him to embody all our pet and particular ideals of virtue and beauty and wholeness, forgetting that these ideals, carefully nurtured in standard and Sabbath schools, might not be quite up to the pattern of the Gods. Forgetting a lot more than that, too. Suppose that the Messenger had come in radiant ringlets, and inflamed our fatuous pictures into permanence—is it not clear that we would have been shunted off the track for ages? The New Breath does not come to establish us in that which is, but to wilt and wither old specters and images full length from the corridors of being, opening the human temple to the freshness of light and Air. It is becoming clear now, but we couldn't get it all at once. Running to and fro among our mouldy pillars we barked for the New, but murmured meanwhile, "Stay, oh stay!" to the ghosts of old ecstasy.

All this has a bearing upon the present volume for we have discovered something, at least, of the reason for the order in which these preliminary testaments of the new bible were given out. The sixteen letters which make up somewhat more than the first one-third of the present book were written in the days and hours of the Messenger's calling to his task. They carry the very light of Contact; from a personality aligned, inspired. We may read in them the Story of the Age, of all ages—the drama of an individual called to specific action for the whole of humanity—his answer "Here am I"—his rising from illness, unable to believe They meant him—his lack of money, friends, but his getting up and starting for Nineveh. Here are pages poured out in the very heat of the fusion of self with Self—most of them written before the first answer from the world was returned; no adjustment or compromise to the personalities of others—a sure way to prove invincible when the hour strikes.

Now instead of receiving these directly following the Message, we were supplied with documents prepared months afterward for the public—after the Messenger had actually descended into the storm of British hate and fear, a man resisting the torments of a myriad sinister pressures. He had come down from the mount of visions into the in-

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evitable adapting and matching of heavy and often horrifying conditions. In many cases we decided that we could do this dirty work a lot better than he did. At least, he might be more modest, we thought, having read in our copy books that modesty was the sweet companion of heroes. Naturally we let our minds turn to pecking him rather than to contemplate the black in the sky which he pointed to. "Make no mistake," he cried, "the majority are doomed and will perish!" Certainly lacking in taste. He didn't say the next manvantara, but within the next fifty years. Uncouth. A person. We socially complained of the sultriness of the porch, not ready to believe he had just come forth from the inside of the house, having seen fire in the walls.

The whole point is that if we, as a following, had received the Message and the papers of the present volume in the close order of their writing, we would have been spared weeks and months of strain and testing; all doubts and torments of swift adjustment, instead of being fought to the last ditch one by one, might softly have been folded away in the subconscious, perilously to be reckoned with another time. For the work of the present book—burning words of one freshly emerged from a Vision of the Plan—makes his road much easier to follow. As on occasion a child speaks with authority, before the prison house of adolescence closes, the Messenger herewith speaks with authority sustained.

It is the constant returning on our part to these early documents and letters and the Message itself that will keep us to the Line. We have a dangerous habit of just reading—eye-reading, culture-reading—of thinking we understand; and a more dangerous habit still of closing upon our thought as if we had extracted the last grain of macrocosmic truth on any subject. This is an evil tenure peculiarly Piscean, because the rigidity of it resists further enlightenment. It is quite as if, seeing a pair of boots moved about on the face of the earth, we insistently cried, "Behold the man!" The Aquarian holds in constant working knowledge that the most perfect planetary idea is but one-seventh of the solar concept and that again one-seventh of a more splendid Working Theme. The Message means what it says:

"The present Work announces no new Teacher nor any new Truth. Its Mission is to declare again the real meaning of Brotherhood." The lower mind turns away from this, as foreseen, but one keyed to the Cause-plane hungers and thirsts to rise fully to that rounded archetype, realizing that he need only catch himself as he "falls" to thinking to perceive how fitfully, how cruelly the separative habits of mind distort Reality. He seeks so to unify the lower sheaths into one levitating purpose that even here and now he may rise to that rhythm of being, to that condition of Consciousness which is Brotherhood. This is maturing the Kernel instead of the foliage which inevitably must wither to

chaff; this is baring the breast to the Sword of Truth poised to pierce the heart of every earnest man—even to stab it broad awake.

“ . . . The Brotherhood we are intended to strive to realize necessitates an extension and expansion of normal consciousness, implies the ability to function on the Causal Plane. The attainment of this wider consciousness is the true aim and object of the training known as probationary chelaship.” One has only to make good on these definitely exact statements to feel the Breath within the breath, the sweep of cyclic rapture—to become Air-born out of the sea of blood. “Therefore read it again,” the Messenger pleads, “with understanding. It is the voice within the heart.”

(June, 1927. See Book Pages.)

Again we have no quarrel with any institution or existing order; we merely step out on the Quest as we see it. Great strains and tests are incidental as always to our finding our true place and purpose, and this must be found before the Quest could be more than fitfully discerned; painful extrications and the sense that we must fight for our position, instead of merely to make it known—but these are mere sorry incidents of the getaway. Steadfastly now aligned to the Goal, we need only go forward—heart and brain open to the Plan, but closed to all din, doubt and delusion.

THE FIFTH OF THE SEVEN LAWS OF GROUP WORK

The Law of Group Progress. This is sometimes called “the Law of Elevation” for it concerns the mysteries of group realization, and expansions of consciousness and the part each unit plays in the general progress of a group. In relation to the human family, for instance, the truth must ever be borne in mind that no human atom arrives at “fullness of life” without adding much to the general nature of his own group. The elevation of a unit results in the raising of the group; the realization of the unit brings about eventually group recognition; the initiation of a unit leads finally to planetary initiation, and the attainment of the goal by the human atom and his achievement of his objective brings about steadily and ceaselessly group achievement. No man liveth to himself, and by the crucifixion of the units throughout the aeons, and their realization of their essential nature only in order to offer up the best they have and realize to the interests of the group, are but the methods whereby the work of liberation is carried forward.

From Cosmic Fire.

FROM THE BROTHER, XII

With the advent of September we are again to take up our work as an outward Organization, but if it is to be effective we must do so with an understanding of what has been so recently accomplished. During the last two months much has been done; outward activity has been in abeyance but inwardly the Master Builders, the great Spiritual Hierarchies, have brought Their Work one step nearer to completion. I will try to give you some idea of what has been done.

First then, The White Lodge of which we speak so readily—what is it? The generally accepted idea is that The Great White Lodge is an association of highly evolved Beings Whose work is carried out on Inner planes. This is partially correct but if we are to work with intelligence we must have a clearer understanding of the facts. The White Lodge is an Association of Groups of Spiritual Beings—not of Individuals—and The Lodge Itself has no corporate existence apart from Group formation and activity.

Those great Hierarchies which are referred to in the Scriptures as Thrones, Dominions, Principalities and Powers form collectively The Great White Lodge, and Their Work embraces not only the evolution of Man and of this planet but of this whole Solar System. These Groups of Spiritual Powers are many in number and almost infinite in Their activities, but of these, Twelve are especially concerned with the evolution of humanity and of this planet. These are the twelve "men" referred to in The Message and in subsequent writings; the word "man" being used in its Aquarian sense.

Each of these twelve Groups of Spiritual Beings have, or will shortly have, a focal point upon the physical Earth; that is to say, will function through an incarnated physical body, so that there will be twelve men in the literal human sense, who will in themselves embody the Knowledge and Power of those Groups of Spiritual Beings they represent. Every human being is unconsciously related to or connected with one or other of these Twelve Groups, but not one in many millions has any knowledge of that fact.

A Master of Wisdom is One Who has entered into a realization of this fact—not a theoretical understanding of it. He is a conscious representative of His special Group upon this Earth, a focal point for its energy and expression. He is no longer a person, an individual, in the ordinary meaning of that term, but the manifested embodiment of a Group of Spiritual Powers, the focal point of Their combined activities in the sphere of human relationships. The Consciousness of any one of these Spiritual Beings is dual, i. e. it can function individually as a "separate" entity on lower planes, but can also function as, and express the Consciousness of, the Group as a Whole, and compress or focus it

at any desired point. This brief explanation is necessary in order that you may understand what has been done during the past few weeks.

Representatives of Seven of these Twelve Groups have already taken and are now using human physical bodies. For many years past They have schooled and trained these bodies, bringing them slowly, gradually and by devious paths to an understanding of Who and What they are. Only very gradually is a physical brain brought into the knowledge of and contact with that Consciousness behind it. All progress in spiritual understanding is and must be, at any stage, a growth and must come directly from the Ego, passing downwards through the various planes of Consciousness until it reaches the physical brain. It is from Above downwards—never from below upwards.

Brothers and Sisters, it has been my privilege to call together from widely separated points those Six Representatives of as many Groups now in physical embodiment. At the Northern Center we have had a meeting of The Seven—a meeting for which this Earth has waited for many thousands of years. Not until now, at the commencement of the new Age and Order, has it been possible to accomplish this great Work. Later, when men come to understand its true significance, the twenty-fifth day of July in the year 1927 shall be commemorated for long ages to come.

Here, at eleven o'clock in the day, there met under the shade of a great tree, seven men—seven apparently ordinary and insignificant men. Six of these came to that Meeting conscious only of the fact that they were six individuals drawn together by a common interest and working in a common Cause. As the result of that Meeting the consciousness of each of these Six was raised and extended—they became consciously That which they are. They no longer work as seven but as one; One Spirit, One Mind, One Purpose—Seven Groups working consciously through seven focal points, with one Mind and to one End. Again and upon a higher spiral, the purpose of our Work—"to link and to bind"—has been fulfilled.

As individuals and in our lower minds the outstanding effect of that which was done in that hour is SERENITY; we go forward in the sure knowledge that this our Work shall be accomplished. Ours is the task to unify and to uplift the hearts and minds of men; it is our own task to set free the captive and to give Light to them that sit in darkness. We come not as Lords or Rulers but as the Servants of all, to bind up their wounds and to heal the broken-hearted—that is our Work and the Gates of Hell shall not prevail against it.

We shall not do this Work unopposed. Already the smaller fry, the "leaders" and "teachers" of the semi-occultism of the Western world are rushing into print against our Cause. As yet they do not realize that their utter ignorance stands self-revealed in their own ill-considered words because, in the very near future, men shall know for themselves

the true from the false, for Truth and Knowledge are to be made clear and plain to all men.

Therefore we let the lap-dogs yelp and will make not one single reply to any of their mouthings; Karma will deal with them and out of their own mouths they will be condemned. Our word to you is—quarrel with none, oppose none, bandy no words. Our Work is the building of the new Order, and we will leave the squabbling to that whirling froth which spins upon the surface of the old, passing downwards and outwards upon the Spiral of Descent. Remember that in you as in ourselves is that Power "which works for Righteousness." It cannot fail. The Triumph and the Song are assured.

WHAT HAPPENED IN NANAIMO, JULY, 1927.

I.

When I was a kid in my Uncle's law office, writes Luke, I was greatly intrigued to see him open the vault in the morning. It was a great mystery that he should turn the knob on the steel disk around and around in one direction and carefully bring a number under the star; then turn the knob in the other direction and bring another number under the star; and so on until at last he would turn the handle and slide back the heavy steel bolts and the door would open.

I wondered how he knew the right numbers, and how many times to turn the knob, and why one number wasn't enough, and how it was that turning the knob backwards and forwards to so many different numbers didn't mix the inside works all up. I knew how keys worked, but the big safe door was a mystery to me until my Uncle explained it.

The Seven who met at the Center were as seven numbers in a combination. From Knowledge of which numbers to bring up under the star and in what order, proceeded the Power to move back the heavy bolts. The moving hand was Love.

And so the door of the big safe stands open.

The Seven are not the Lords of the Records and the Treasure, but numbers on a wheel.

So the way it looks to me, I won't have to bother any more with my old bunch of keys. If any one should say to me "Luke, your views on such and such are entirely inconsistent with what I have learned in the past, and I don't think you know what you are talking about," I may say to myself as I have often said before, "This man is probably right." But it will give me no concern. The big safe door has been opened. The ancient records and the ancient treasure are there for the service of mankind as they were in the days of old, and as they still shall be.

II.

Aug. 21, 1927.

To R. E. L. In the way of outer activity here in the South, for several weeks this summer, cessation was in order for the first time in years; letters unanswered, even the story mechanism dying down, but all toward a fresh grip, a more adequate resumption of the task. . . . The days up Nanaimo way were very important. Before leaving for the north in mid-July, there was a meeting of the immediate workers here. Our path into the future looked extra rosy that afternoon, glimpses of the long up-slope, mainly in the sun. We saw our work with the Glass Hive, not as having to do with further discussions of the Path, but rather as a group stepping out on it. In the North we found ourselves in the company of a group of men who had come into Here and Now by different roads. There was no sitting in silence seven days for unification; outer work began at once. The object, as we sensed it, was for each to break through to that plane where our separate rays converged, but it was difficult, at least for us, to hold the purpose during the first days. Two lines of far less resistance presented: either to be swept into the vibration of one, or to find our own pet ideas of ways and means curiously stimulated. In our case, the more we listened to other plans for future work, the more intensely we came to believe in our own. Also we found the difficulty of relinquishing the sense of responsibility for those who had worked with us in the Letters so long.

In regard to the ways of securing material means for carrying on the Work, we found ourselves distinctly at odds with the plans of the North, the serious side of this being the inability of the membership at large to put together the two methods as coming from one Source. You are aware that our idea is to show a quality of work that will make it a privilege for those who are interested to stick in when the time comes. We've found that we are never less squarely on the job, than when thinking we have to do it, or when we are harried and trying to force something through to meet little dates and stresses on the ground floor. In the June Glass Hive, we made known our eagerness to start where we were with what we had, accepting the point that we must make our own ways in the world first of all. This is the very essence of the West to us. It was a lesson hard to learn and is firmly set in the head accordingly. In undertaking to use the Law of Attraction, or rather to be used by it, we believed we were stating the policy of the Aquarian Work as a whole. Then, as you know, came the general letter from the North, setting forth in no uncertain terms the immediate pressure for funds. We felt the work as a whole confused and set back. The two methods did not seem chronologically adjustable.

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This matter was early brought up at the Nanaimo conference. We were informed that the one important thing was for the Work to go on—that the particular money call we took exception to, had been sent out under guidance and had brought results. But we had felt guidance also in stating our grasp of the Law of Attraction in the June number, and said so. We were then quietly urged by the Brother to use our own methods, even to go ahead and perfect them; in a word, that any confusion of the membership at large was not on our shoulders. It was true that we had not been spared from the struggle of trying to adjust the two methods and we had no right to clear the way for others, denying them the unquestionable value of that winning which always means a return to the Pattern, a looking away from persons.

This matter of perfecting our own methods is basic. It was the charge to us from the Brother's first letter from England last January—that each group organizer must till his own field. Moreover we had had our own admonition to the same effect from what is the Source to us—that we must be true to our own preparations, never swept into another's method, but giving an ever-increasing inner attention to the Thoughtform itself So we came into our own again, and the experience was priceless. This only reports our troubled phase. Other aspects, not without splendor, are also set forth In the South again, the air seemed extra clear. Group progress was visible to the naked eye—far more ready than when we left to show forth its operations through the glass. Here they were on their own pins, each it might almost be said, to have come into his own leadership, which of course is the true preliminary for group functioning. It was not like resuming the rostrum, but entering into the class. Yes, rather completely have the days of talker and listener, teacher and pupil puffed out of the new romance We see the whole experience as a rod-like correction for us to become the Work itself. Abrupt effort to embrace and include the manners and methods of others cannot be successful, nor was it called from us. The Brother's vibration, or that which works through him, has ever been to charge us electrically to Be Ourselves—and this is the last word to all artists.

III.

I know that all is provided whereby this Work is going to be brought forth into actuality, and it is not so much a matter of ways and means, but a getting into our consciousnesses the realization of who we are and What is back of us. Most of us have had pounded into us so long that old devil sense of lack, limitation, disease and sin, that it is almost impossible, even with the Vision shining brightly before us, to chase out of our minds the lies so long harbored. Now we know the truth. The sooner we act upon it the quicker will the Plan break through where all can see It.

J. S. B.

THROUGH THE GLASS GROUP AFFAIRS FROM LETTERS AND NOTES

The time for academical discussions, for arguings and theorizing has gone by. The call has gone out to organize for Work. When they have organized, then the Work can be given, not before. Let them realize Unity—not the sloppy thing which is in effect a mere negative agreement in theorizing, but the Unity of Work, of things striven for, and accomplished She cannot “create an A. F. Group” because she stresses the personal note. Her people, and all people, have to realize that this formation of groups is the actual manifesting of the White Lodge—not “Mr. Wilson’s” idea nor any other’s. They fail to realize the grandeur of what they may participate in, or the greatness of their opportunity This Group must be an inner shrine, a temple to be most zealously guarded. Groups are formed not for study but in order that individuals may learn to function in unison upon inner planes—collectively to accomplish a Work they cannot do alone. This is a Spiritual Work, a work of welding and unification; personalities can have no part in it. The first Law of such a Group is Harmony; without Harmony the Group can have no existence on inner planes.

The Brother, XII.

There are doubtless difficult times ahead of us. So long as we as a Group were held loosely together—one in Higher Space, perhaps—there was no rub. But because of the necessity now for personalities to draw closer in working formation, our special different bumps and angles may expect to scrape. I believe it will take more wisdom than self control, to fit the picture puzzle. The part of wisdom seems not to bother about the sides that don’t fit us—they will fit others in the Plan. Knowing inherently our Oneness, we carry this down into multiplicity, wanting terribly to find it so there. It is subtly easy, just as in man and woman love, to fall into the error of trying to make the other one fit us; so easy to forget that our way is not all of it, our view of the Pattern not the whole. I believe this has made much trouble in occult organizations—not pride, not ambition, not really selfishness, but simply lack of working wisdom. As for our wing, there is so much love in it, it will probably weather a lot.

Celeste.

Help is a very peculiar thing. It can only be given to one who asks by one who has the power to give, earned through the old slow way of self struggle. All the rest of the time it is merely advice, or meddling born of attachment, or showing off. Two or three times lately you have asked for help, and you are getting it now in the form of obstacles and bafflements. The main thing to help you now is to realize that you are of the Group, not merely a detached youth with his way to win. A Group does not exist for one as something from which he may get things; it is also an institution to which the part must give—in thought, loyalty, the best fruits of self-control and labor. For you to build in

now consciously from day to day, from hour to hour, the realization that you are part of a larger Consciousness, that you must hold up your end like a true gamester, as you would in sport or camp, or a night out with a party of fellows—ever to hold up your end, to fit yourself to do it better and better every day—such is your one best bet for the present. Incidentally you may draw upon the power, the pattern, the humor and drive of the united Consciousness, but never forget long at this time that it is what you give now that counts—that you are never alone, but you alone have access to a quality of force and an inimitable way of using, or coloring it into form, that the rest of us are greatly in need of. Later these two movements of getting and giving become graciously automatic.

To. J. O. You are familiar with our former ideas about bringing up the children who are marked for the new social order. To those ideas of Child and Country and The Hive, add your own present light. Work most thoughtfully with the child in your own house. Realize that you do not have to run out and get children to teach; not even in the way of piano forte. The Plan is basically fair. Your work will steal upon you rather as you turn your back and engage yourself in it. Be quite at peace about it. The fire of your zeal has brought you to the present readiness; now that must be changed to confidence and calm. Here and there round the world are those like you yearning to become active in group work and the new education. Realize that the size of the beginning is nothing; that a smile is upon you at the moment of beginning where you are; that the forces working with us are more eager to ray their light upon our efforts than we are to take hold. But also realize that a new method, a new technique is now demanded. It is built upon the old, yet reverses the process of the old. Your house in New Zealand may become one of many centers of teaching of group work. I felt your coming preparedness in your earliest letters years ago. So now is the hour. One does not have to come here, to begin the work which calls us. There are to be many schools, many centers. Our best hope is that the work here in a measure may prove a pattern to others.

The Group will become to you the home, the friend, the opposite, the fulfillment of the need, a rounding out of the lack. You will find yourself hurrying to it as the tired and distressed to their own hearth. It is that. There are two movements—the going forth alone (to all appearance) to one's work and the bringing back of the essence in experience to the center—inbreath and outbreath as always You will find yourself thinking of it in the midst of outer struggle—as one thinks of a waiting lover. Continually the force augments as the parts are tested and fail not—the peace and power of it ever more fluently

entering. As one makes progress in meditation upon the fruits of former meditations—so the Group thoughtform approaches, beautifies with each member's outer labor and sacrifice. Our work now is the integration of such groups—later the process will turn to Radiation.

If you can come into a working knowledge of the Concept—that every word you speak or write or teach has a bearing on coming generations—that your present contact in thought or hand makes or mars the line we must follow into the future—that the word you may get to a teacher or parent may in turn become a fertile seed in a child's heart and that grow into a stronger plant in the child's child—that we are working literally now with the parents and grand-parents of those who are Consciously to change the world in the last quarter of the present century—do you not see that ever holding to this, one's steps are sure and safe toward the Oncoming Youth—the true Fleece of the Quest?

The whole trend of our effort in meditation as three together, has been toward positive, conscious work, at the same time that we consciously listen. A new step of the new cycle we spoke of, opened this morning, when, in answer to the wish that we might work specifically on the matter of emerging rather than breaking from present conditions, a new sentence formed. Instead of using the words "We hold as a center of force to draw upon," we said, "Let there be Light"—and this seems to us the beginning of conscious use of power, held up for Direction and sent forth to build. It contains all we have done so far, and begins to make actual our aspiration to identify ourselves with, and work as, the Brothers, or Self, as much as we can. Our right to do this comes from the Will to Serve.

B. E. W.

I have been thinking of your note. The point is, which carried the Egoic vibration? To me, there is no question. I answered to your first letter as I have done to very few in relation to this new Work. It would be a shame for you to be frightened off, or to permit a willful mind to break in upon the Causal decision. Ask to Know. Don't be afraid to Know, and perhaps we both will be very glad . . . I would suggest that you keep reaching mentally for the big Sweep that is steadily carrying on those who dare give themselves to it. You of all people know that if you suddenly wake up in the night, the stars have changed since you fell asleep. Stay open. Nothing yet is fit to close upon. The dog running off to growl over a snatched bone, loses the big dinner. . . . About our "having no secrets long" (June Glass Hive). It is true that the White Lodge keeps its secrets well, but our paragraph referred only to secrets of a psychological nature—secret "sins." The simile was used to express the purifying effects of sunlight. We meant if we

are evil and do not become swiftly purified through our exposure to the Light, we will at least be swiftly found out . . . Your word on the Glass Hive is very dear to us. It exactly expresses that which we hope to have brought about through us. "Keep weaving, Brother—"that to us is direct word from You.

It is those who have no inclination to teach and preach that we want to hear from especially. Those who are doing are usually so caught in activity that they have little time to tell how. Yet in reality those who are doing are the only ones who have the right to tell how. Teaching and preaching in our sphere invariably comes before actual doing . . . We're pretty well convinced by this time that the road of the next fifty years is no rolled-out ribbon. The less hard one sits over the bumps—the less stunned It wasn't so much the achievement, though few finer ones were ever pulled off single-handed—it is what has happened since, the way he has taken it—that puts the Boy Lindbergh in the Aquarian Lists. Yes, it really seems as if They let him through the Night What has taken place on this plane is something like this: Teacher has left the room, and we have mauled the monitor and generally turned loose, the room a fright. There are some who continue to like the mess and others who are beginning to die for the restoration of order. Right in here is a line of cleavage established—two distinct sections that are to end up in different rooms Yes, we may well bow our heads over the Massachusetts executions, for this country has done no thing so stupidly cruel since it chose to enter the European War. And we may well keep our heads bowed until we find our place in relation to this mistake, for none of us shall be free of the consequences.

TO A FORMER TEACHER. EARLY JULY, 1927.

The part you built into my life is in daily use and of increasing value. Your work with me especially toward the end of the perfecting and completing of the family unit, making a decent job of it, and learning to do well the things called of the average man, have proved no less than purest Teaching, and the power and beauty of the Story of the Gulf you told through so many breathless hours, is a part of the present confidence. Indeed this morning, as many times before, I sit in the coolness of altitude to realize that all actions of past weeks and months were flurried, hectic, carried on in blur and breathlessness—that work from now on positively must be done better, with a smile and hasteless leisure and a n-ice cool head. Yesterday we went up above ten thousand feet into the violet light and the razor-keen sun and wind. We found that we must go there again to stay—to build in the simple direct Purpose among the lodge poles and bare rocks—to stay until the new Purpose is built and all else falls away, no less. So all is clearing and simplifying—

R. E. L. WRITES: There is great possibility in it all if everything can be kept in focus, if our sense of humor stays with us and everything is expected from one's self and nothing from any other—always remembering that all fine growth is slow. I can't help but admire the code of your workers there to earn the right to serve by earning your own living first and that this is one of the essentials of the new teaching as you see it.

LETTER TO N. P. 9 JULY '27: First, you may be very sure that you and your group there are integrating more perfectly with us here, through these days and struggles, and that nothing can change the joyous actuality of this, but some perverse failing on our part or yours to act up to the best we know and to persist in that failure. What you caught from the June number is but a whisper of our unfolding task and it is a beautiful one, to be carried on for decades to come and in ever-increasing Consciousness. Your part in it is momentarily clearing, as is evidenced by this letter which tells of effects already accomplished in the eyes and brows and stature of children. What you have expressed we have only held so far as an ideal of coming days, for we have perceived the Pattern less clearly in the past. That it is closer now, more elaborate, more intimate, is unquestionable, and that this present clearer seeing and participation is the result of the coming of the Message and the Messenger, contains the answer to the present problem which your letter sets forth . . . Our tests do not come on familiar grounds. I would not deny you the value of working out these tests to the end, for I am sure of your winning—only to tell you that we here have felt much that you are passing through, very little ahead of you—a mere matter of days—and that we are, thanks to reasonably faithful group effort, increasingly at peace about it all. Our only admonition now is for you to Stay Open. Do not let the lower mind close upon and run away with these issues, for none are yet finished, and if the personality is caught in the seeming finality of any of them, the symmetry of the result as a spiritual experiment may be maimed. Stay open, and the Wind will clear away your doubts, even as you sleep.

FROM THE FORTHCOMING NOVEL**SAMADHI

All Samadhi changed; lights slowly dimming out. There came an evening when Gudakesha, master-mahout of all India, talked again and this time his subject was not elephants: “. . . For Samadhi is passing, my friends, passing before your eyes,” he repeated. “Even in memory, it will not be as other places of remembrance. To be sought henceforward by going forth; to be sought henceforward by retreating within—”

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"What is this—a conundrum?" Merlin asked.

Gudakesha's lips smiled, but his eyes did not. "No riddle, sahib—any more than the words of one who was not a Hindu master, yet who spoke in no uncertain terms of the kingdom of Heaven being within'."

"But you said Samadhi was to be sought by going forth—"

"One must advance fearlessly into the active life of the world on the one hand, not failing in one's work or in relation to his friends or family or animals—never running away. There is an outbreath and an inbreath—part of one breath. There is going forth in action; there is the retreating within to ponder and find the peace of the Being. Outer labor must be balanced by quiet seeking of the soul, which is Samadhi, which is the place of peace . . . The old order changes; the form passes, but the life endures. We go forth from Samadhi here, that Samadhi may spring awake in our hearts. You who have breathed the outer Samadhi should all the easier find within that condition of consciousness which is the goal."

The master-mahout arose and turned away from the firelight. He stood for a moment at Drona's head. He touched her knees. Her trunk lifted and looped above his head and in the shine of firelight it looked like a faint nimbus hovering. Their eyes followed the white blur of his figure as he departed. They did not know that he was gone for all time. (See Book Pages.)

Through Art mysterious bonds of understanding and of knowledge are established among men. They are the bonds of a great Brotherhood. Those who are of the Brotherhood know each other, and time and space cannot separate them. The Brotherhood is powerful. It has many members. They are of all places and of all times . . . One is member to the degree that he can be member, no more, no less. And that part of him that is of the Brotherhood does not die. The work of the Brotherhood does not deal with surface events. Institutions on the world surface can rise and become powerful and they can destroy each other. Statesmen can put patch upon patch to make things continue to stand still. No matter what may happen on the surface the Brotherhood goes steadily on. It is the evolution of man. Let the surface destroy itself, the Brotherhood will start it again. For in all cases, no matter what laws may be laid down, what patches may be made, all change that is real is due to the Brotherhood.

TWO NEW BOOKS :: ANNOUNCEMENTS :: THE NEW ADDRESS

Fall work is taken up with a new address for the Glass Hive and Bookroom. We have made a small outer beginning in connection with the Sheffield Studio, 1124 Fair Oaks Ave., South Pasadena, Calif. This makes possible an ordered presentation of the publications in connection with the Aquarian work. Here information regarding the work itself and projects for the future may be obtained. The Studio will be open throughout the usual hours of the day, but in the afternoon especially it is planned that one of the group workers will be on duty to receive callers and answer any questions possible. For the fall season two important publications are scheduled: First, Foundation Letters and Teachings, now due from the printer. A suggestion of the nature and importance of this work is found in the Introduction, published in the present issue. The value of the early letters contained in this volume in fact is second only to the value of the Message itself. Brother XII writes: "The teaching it contains is indispensable for every member of our order" The second offering is the W. L. C. novel Samadhi, from the Press of Houghton Mifflin, Boston, scheduled to be on sale in the second half of October. It has been in the making three years, and may be said to be the writer's first work of a designedly new race impulse. A hint of the closing tone of the novel may be drawn from the cutting published in this issue . . . The three Spring numbers of the Glass Hive are obtainable at 20c each; also for the most part the former W. L. C. Letters, in manuscript form (those not contained in Vol. II. Mystic Road, which is still in print at \$1.10) are available at 10c each The Glass Hive carries on with purpose simplified, to express the working of a group as it enters into spiritual understanding, eager to make itself fine enough to be used to meet the new social order and afford an easier conduct for young artists and seers and specialists that they may not be utterly wasted in the pandemonium on their road to safety in the sun. Many of you who work with us hold this purpose dear and may know of young students in the thick of the struggle to find themselves, or young married folk at the crossroads of the old and the new. It is these that we wish to contact especially through your cooperation now.

"At last, after centuries, when the tension and strain of the old society can go no further, and ruin on every side seems impending, behold! Behind and beneath it all, in dim prefigurement, yet clear and not to be mistaken—the Outline and Draft of a new order."

Towards Democracy.

THE GLASS HIVE BOOK ROOM

1124 Fair Oaks Ave. South Pasadena, Calif.

Foundation Letters and Teachings\$1.50 and \$ 2.00

See Introduction in Present Issue. Contains letters and articles written in 1926, immediately following the author's call to action. Indispensable to the student of this Aquarian Work.

The Three Truths.....40c and .75

The A. F. Booklet30

Containing the Message and other Documents.

Books by W. L. C. (autographed):

Samadhi "They Walk With Men in Samadhi"\$ 2.00

To be published in October, Houghton Mifflin. An American Romance set in an inner Indian elephant habitat. Its new race urge is designed especially for those of the younger generation who are open to the power of the new Breath now changing the world—who feel the call to take part hand and heart in the fiery ordeal of transition now pressing upon every living soul.

Midstream (autobiography) 2.00

Routledge Rides Alone 2.00

The Hive (Early experiments in Education) 2.00

Fate Knocks at the Door 2.00

The Public Square 2.00

The Mystic Road, Vol. II (Letters 20 to 45 incl.) 1.10

Other Letters in ms. formeach .10

The later Letters from 100 to 124 incl. are especially recommended. Some copies of the first nineteen letters that made up Vol. I, Mystic Road are now obtainable, but cover a more emotional phase of the path than the urge of the present work.

Glass Hive, April, May and June, this yeareach .20

Books by Alice A. Bailey:

Consciousness of the Atom\$ 1.00

Initiation, Human and Solar 3.00

Letters on Occult Meditation 3.00

A Treatise on Cosmic Fire (two vol.) 10.00

Other Books:

Teachings of the Temple\$ 3.00

Tertium Organum, by Ouspensky 5.00

The Mahatma Letters to A. P. Sinnett 7.50

Yoga Sutras of Patanjali 1.25

Bhagavad Gita (Chas. Johnson edition)cloth 1.25

limp leather, India paper 1.75

Light on the Path (by Mabel Collins)75

The Impersonal Life50c and 1.00