DECEMBER 15, 1920

COMBINED XMAS-
NEW YEAR'S NUMBER.

Theosophy in Australasia

VOL. XXVI. No. 9.

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The Theosophical Society, as such, is not responsible for any theories or statements put forward in this Journal, by whomsoever expressed, unless contained in an official document.

Theosophy is **not** a religion, but the essential truth underlying **all** religions and all philosophies. Therefore, being universal, it must admit the free expression of the personal faiths and beliefs of all men. Thus the columns of "Theosophy in Australasia" are open to the exponents and advocates of every denomination, so long as their communications contain a sufficient element of universality to afford a basis for discussion.

Any person interested in the subjects treated of in this paper, or desiring information as to the Theosophical Society, which is especially occupied with these studies, is invited to communicate with the Editor, or with—

The General Secretary, Theosophical Society, 69 Hunter Street, Sydney.

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The Editor accepts no responsibility for the accidental loss of Manuscript.

THE THEOSOPHICAL SOCIETY.

THE THEOSOPHICAL SOCIETY was formed at New York, November 17th, 1875, and incorporated at Madras, April 3rd, 1905. It is an unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:—

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study

[Continued on 3rd page of cover

THEOSOPHY IN AUSTRALASIA.

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IMPORTANT.

The Theosophical Society cannot identify itself with any particular Religion nor with any Sect which is part of any Religion. **It has therefore no connection officially or unofficially with any Church or Sect of Christendom.** In Australia as elsewhere some of its members ally themselves with various Churches but **there is no Theosophical Society Church.**

The tendency to-day is for some divisions of the Christian Church to adopt wholly or in part the main teachings of Theosophy, as their teachings, but that, though it may account for certain misconceptions which are apt to arise in the minds of the public, in no manner affects the relation of the Society to any religious organisation. The Theosophical Society offers its teachings to all, it is allied with none, it belongs to all mankind, to those who follow Hinduism, Buddhism, Mahomedanism, etc., as fully as to those who profess Christianity, or adopt no creed at all.

THE OUTLOOK.

THE MESSAGE OF XMAS.

To all our readers, within or without the T.S., "a Happy Xmas, and peaceful New Year!" The many-voiced message of Xmas is tuned to one great keynote: "Christ in us the hope of glory." Evolution is both reason and plan for the Universe. If the fact of Christ in Palestine were unique, transcending natural laws, then the glorious meaning of Xmas and Easter would cease to exist for us. As St. Paul says, "If Christ has not risen, your faith is a vain thing; you are still in your sins. . . But, in reality, Christ *has* arisen from among the dead, being the first to do so of those who are asleep." (1st Corinthians x., v.—Weymouth).

This is the immemorial teaching of the Ancient Mysteries (Cf. Professor Price's article [Hibbert Journal], and Rev. C. Vail's book—both reviewed in this issue.)

The whole of this Xmas number approaches, from various angles, Christhood, Buddhahood, Adeptship, Divine Manhood, Masterhood—name it as you please—as a supreme cosmic fact, a universal achievement for Creation to press on to, St. Paul's "One and the same hope held out to you," (Ephesians, Ch. IV., v. 4). (Cf., Psalm 36: Thou *shalt* save *both man and beast;* how excellent are Thy mercies, O Lord!")

Here we have tried to bring out, as threads in a web of argument:—

(1) The fact of a "Cosmic Consciousness" (the badly-named "sub-conscious" of Psychology) in which we all are rooted, and into which physical brain "wak-

ing" consciousness can eventually be expanded as great Eastern Yogis expand it. (Cf. Edward Carpenter's "Gnani," who said, always without a trace of pose or pretence: "*We* thunder, *We* lighten, *We* rain." Cf. also the Christ—"I and My Father are One").

(2) The method whereby this can be achieved, viz., pure food for body and mind, meditation, concentration, control of the mind,—above all, pure disinterested service of one's fellow men and women—all these things organising man's physical and higher bodies to respond to ever widening ranges of vibrations, and bridging the gap between his Higher Consciousness and his waking physical consciousness.

(3) The argument for and necessity for Reincarnation as part of this method; not one only, but *many* successive lives of high endeavour being necessary in order to achieve perfection. Reincarnation alone vindicates God's justice in a world of apparent injustice. It would seem the height of poetic justice and fitness that here on this old planet of ours which has witnessed his innumerable attempts and failures, each son of man should finally be "crowned with glory and worship," (Psalms). Surely this *promotion from the ranks,* appeals to most of us more than being guided and governed by a Christ perfect and sinless *from all time.* A Being descending to earth *once for all* as Perfect God in Man through and through—couldn't possibly *know by actual experience* our feelings of failure, sin, and weakness of will, nor realise the tremendous down-dragging, conscience-drugging urge of man's grosser temptations.

(4) The fact of Masters as Men still living our physical plane life, and known personally to various people whose sanity and probity are above suspicion.

(5) The "Christ" story as an allegory of Cosmic Evolution to be dug out of our Bible and pieced together. Admittedly it is there given in a *veiled* fashion, often apparently contradictory and confusing. It was invariably the case in Eastern Scriptures that, if they gave out esoteric mystery teachings they wrapped them up in this way. The best modern scholarship (Cf. "The Reviews" in this issue) more and more disproves the uniqueness of Christianity, showing it, rather, as a stream of many sources. For instance, Dr. Foakes Jackson and Dr. Kirsopp Lake, Church of England theologians, whose scholarship makes them no unworthy successors to Lightfoot and Westcott, say this very thing in the preface to the first volume (just out) of their great serial, "The Beginnings of Christianity." To quote from a review which appeared in the "S.M. Herald," November 5, 1920, page 7: " . . . Lake, too, is deeply influenced by his conviction that Christianity in its beginnings in Palestine, as well as in its later Apostolic and Sub-Apostolic development, was profoundly influenced by Graeco-Oriental cults, and that the form it took from the start was a synthesis between this and the Jewish religion. . . . . ."

Christ first, and later St. Paul and other great early Christian teachers, took the immemorial "Ancient Wisdom" hidden alike in Jewish Apocalyptic, and in the various classical "Mysteries." They gave out openly so much of it as their generation was able to receive, only hinting at deeper truths in a veiled mystifying way. St. Augustine, quoted by Herbert Whyte in "Is Theosophy Anti-Christian?" p. 48, says: " . . . What is nowadays called the 'Christian Religion' was in existence amongst the Ancients, and has never ceased to exist from the very origin of the human race until, Christ Himself having appeared, they began to designate as 'Christian' the true religion that had hitherto been in existence. . . ." They, of course, adapted their teaching to their age and environment, giving out much beautiful ethic to be paralleled in the World Scriptures of India, Egypt, Persia, China, etc., and the Christ also gave much *special* comfort to the poor and down-trodden of those hard Roman times, of that priest-ridden Palestine, so that the three Synoptics, especially, have a Socialistic flavour. It is said "the common people heard him gladly."

Those times, and a little later, were indeed a "break up" such as now, times of oppression and misery, when men's hearts might well fail them for fear, and when they might (and did) well lose their faith in a God at all, or in anything divine in human nature. To them came Christ's message: "The Kingdom of Heaven is *within* you." "Ye are all *temples* of the *Holy Spirit*." His Universal Brotherhood for men was based on their Universal Sonship with God, and, therefore, loving God with one's whole nature was followed by a second Commandment *significantly described as "like unto it,"* to love one's neighbour as one's self. These supreme, all-inclusive, complementary Commandments were the basis of Christ's teaching, as they are the basis of "The Mysteries," and of all World Religions, and of all ancient occult wisdom.

The world is in just such a crisis again to-day, and needs the same two supreme truths—God, our Father, and God, our Brother Man. We may expect "the Desire of all Nations" once more when the time is fully ripe—not as a last supreme event in World History, the unique complement to a previous unique 'Coming'—but as a cosmic event regularly recurring at such crises, and perfectly in accord with the ordered course of nature; just so His symbol and synonym, "The Dayspring from on High," visits us in an unvarying cyclic fashion, as each night passes, and light again dawns on the world. Our two great complementary truths must again be brought home to us by the perfect life of a perfect World-Personality before humanity will even begin to live them.

*

CONAN DOYLE.

Sir Arthur Conan Doyle is deeply stirring Sydney. He has aroused a violent, blind, un-Christian fanaticism in some well-intentioned people, but for the most part his deep sincerity and powerful personality have conquered his hearers. I have had the privilege of meeting him, and can testify to his earnest desire (and that of Lady Doyle) that Theosophy and Spiritualism should work together as two fingers of one hand. Their pleasure when I told them that I knew of various instances out here of co-operation between the two movements —especially since their arrival—was very evident. He has a unique collection of Spirit photographs—some his own, others contributed by friends—many of them taken under conditions which should convince the world. He has some other yet more wonderful photographs which I was privileged to see. They are not photos of *human* beings at all—but I won't anticipate, and say *what* they are, except that they are exquisitely beautiful and perfect, and will, in Sir Arthur's words, prove a pioneer discovery to our modern Western world no less epoch-making than Columbus' discovery of America. In giving them to the world, Sir Arthur is collaborating with Mr. Gardner—very well known in London as a Theosophical lecturer and worker—so that here again Theosophy and Spiritualism are co-operating as two fingers of one hand. All who read the above are advised to keep a sharp lookout for the December or succeeding numbers of "The Strand," in which these photos. will probably appear.

*

THEOSOPHY AND SPIRITUALISM

The first part of an article which may extend over several numbers appears here under the above title. Madam Blavatsky is explained to our readers as Colonel Olcott, Mr. Sinnett, and others best qualified to speak have known her. She had to help the acceptance of Spiritualistic phenomena as genuine, yet warn against the dangers of phenomena hunting and indiscriminate mediumship. Furthermore, she, with other noted *puritans* of Spiritualism—Stainton Moses, for instance—had to "philosophise" the movement. She had to stress that much so-called spirit intercourse was vicious and dangerous —being intercourse with "shells"

and "spooks," whose fitful fading consciousness could only revive by sucking up the magnetic aura of the medium and other sitters. Her temperament thus led her first to espouse Spiritualism ardently, and then to criticise it no less wholeheartedly, making her appear insincere and illogical to those who could not understand her. No doubt there are, at the *present* moment, very many more instances of useful and genuine spirit intercourse than H.P.B.'s writings would lead one to think. *Nevertheless, she always admitted and reverenced the highest forms of Spiritualism—the Spiritualism of Stainton Moses, for instance, with whom both she and Colonel Olcott were on the friendliest of terms.* Moreover, she uttered her criticisms and her warnings at an earlier day than ours; conditions since have changed. For all that, her words are well worth heeding at the present time. With so many undeveloped spirits sent over into the Astral World, spirits with murderous passions strongly aroused, spirit intercourse as a wholesale indiscriminate, unprotected cult must surely be distinctly undesirable and dangerous.

*

THE CHURCHES AND PSYCHISM.

Theosophy, with some true-visioned clergy in our churches, advises a higher *subjective* type of spirit intercourse, such as the "Holy Communion" of Christendom, as safest and best for *most* people. *Surely it is for our Churches to make this subjective spirit communion "with Angels, Arch-Angels, and all the company of Heaven," a vivid, inspiring reality to their congregations.* In most cases they have badly failed in this, at all events the Anglican Church, to which the writer belongs, and with which he is most familiar. Unless they quickly do something boldly practical, they are bound to lose ground more than ever, and the indiscriminate practice of objective Spirit intercourse is bound to progressively increase, at all events for a time.

Undoubtedly the present world transition period is witnessing an expansion of both subjective and objective psychism. In both cases, more and more the door between the two worlds is at present opening. Nevertheless, whilst regarding *subjective* psychic development and spirit intercourse as sure to progress, being part of humanity's natural evolution, Theosophy looks on the present outburst of *objective* spirit intercourse as an emergency measure, in many cases useful and necessary just now, yet running counter to, rather than *with,* the main stream of evolution. At present missionary spirits from higher planes may descend on "slumming expeditions" (so one might almost put it) to our earth plane, and mutual help may be possible and desirable between spirits incarnate and discarnate, and roughly equal in development; surely, though, as our world unfolds spiritually a time will come when *incarnate* humanity will commune with higher planes by using *spiritual bodies—bodies fully organised then, but at present rudimentary* —rudimentary in all save a few rare Yogis and occultists. For us to rise rather than for our discarnate friends to descend, seems probable and desirable in the future. The Churches are slowly realising their inadequacy in *subjective* spirit communion, in other words, mysticism. Most clergy, however, *still* fail to realise that a large section of Christendom are strongly objective and temperamentally attuned to materialism. For these, until they have had convincing *objective* proofs of spirit reality and of survival, the ordinary church avenues for realising spiritual experience are about as useful as a Beethoven symphony is to a tone deaf man. Personally the writer believes that our clergy—a *representative section* of them at all events—should be genuine experts not only in psychic research *objectively,* but in *subjective psychic development.* If, as many now do, they admit that objective psychic phenomena

are sure survival-proofs, then, logically, as spiritual trustees for the rest of Christendom, they should be ready and able to *demonstrate* such proofs for the helping of those at grips with doubt or bereavement. If they don't actually give these demonstrations they should at least have witnessed them, and should be able to tell those who need such help where they can get it under the purest, safest and most trustworthy conditions. No doubt they themselves are quite convinced through their inner Christian experience, but they will fail badly unless they realise that there are many, utterly *different,* for whom such subjective experiences do not, and even *cannot,* for the time being, exist. Yet these people should be *within* the Churches, and be able *in them* to get all the most up-to-date scientific proofs of survival they need in order to be convinced, and led away from materialism. If (all through their childhood) such folks had been surrounded in their Church life with an atmosphere, had been provided with a liturgy and ritual strongly arresting their imaginations, and directing them towards spiritual realities, probably our present scientific proofs might never have been necessary. That they now remain outside as materialists, agnostics, and freethinkers is far less their own fault than the fault of those responsible for perpetuating the many anachronisms, stupidities and incongruities of our Church services. Here, again, the writer speaks mainly of the Anglican Church, which he knows best. Within the full content of our Prayer Book, Bible, Hymns, and Church music are marvellous treasures of spiritual beauty; even without too drastic changes, such treasures could be re-marshalled, re-arranged, re-administered, and re-explained to a congregation in such a way as to strongly touch their religious emotions and fan quickly their spiritual life into a flame. But now, with our elaborate musical services rendered by choirs who very seldom realise, as they sing them, the deep spirituality of the words, and with congregations listening in an equally mechanical manner, is it wonderful that these set forms and repetitions absolutely drug us?* If the clergy would only *explain* the strategy, the Spiritual architecture and design, as it were, of our various services—if they would only do this frequently, and take care that phrases rich in an inner spiritual meaning to them were so interpreted by their congregations, then they would arrest them, instead of anaesthetising them.

Interesting sermons on various great public questions and social problems, with comparative religion from a broad and true standpoint rather than designed to show the unique and outstanding superiority of Christianity (which doesn't, as a matter of fact, exist) all these things would wake people up, and strengthen their loyalty to their Church. If only our clergy, whilst not neglecting the *historical* aspect of the N.T. would unfold to their congregations the glorious Graeco-Oriental mystery teachings! Such teachings are admitted, by the best modernist Church scholarship, as permeating our sacred literature. If only our clergy would have the courage to give out the great Cosmic Christ allegory boldly, how their congregations would respond! Beyond doubt, many of them believe in this Cosmic interpretation as at least *one* aspect of the gospel message; then why not preach it boldly? Because they are frightened of upsetting the prejudices and rousing the hostility of the narrowly orthodox. But the result of yielding to these fears is that "the most earnest, sincere, and intelligent people are more largely outside the churches than in them at the present

* Some of the anthems without a context are absurdities. To quote one instance communicated lately to the writer by a friend of his, brought up as an Anglican Churchman: "With the flatterers were busy mockers who gnashed upon me with their teeth. Yea! the very abjects came together against me unawares, making mouths at me, and ceased not." Our critic continues in his letter: "Can that by any stretch of the imagination be considered pleasing to God or helpful to man? Is it to be wondered at that, out of a congregation of about 150, there were seven male adults, and that all, including about 30 girls from a C. of E. school, were listless, etc., etc., etc."

day." These words were spoken to the writer by a friend acknowledged among Australia's greatest and wisest to-day.

Most undoubtedly the clergy are not *all* to blame. The far-visioned laity are equally to blame for deserting their churches, leaving the enlightened clergy in a weak minority to fight hopelessly against a mass of prejudiced orthodoxy. If these critics with vision would take an *active part* IN *the social life of their churches,* instead of just leaving them in despair, their big force of virile public opinion and enlightened commonsense would swing things round and make the task of the really progressive clergy much easier and less risky for them.

The writer spoke just now of bold, practical measures to re-introduce mysticism into our church services, and to make the congregations *realise* the "Communion of Saints." Such Communion is ultimately with the All-Father, but intermediately and co-operatively with our living "dead," with the Angelic hosts and "with all the company of heaven." In a pamphlet on "Spiritualism," the Rev. C. M. Statham, Rector of Christ Church, St. Lawrence, Sydney, makes some excellent suggestions. He urges on congregations the glorious possibilities of telepathy as a means of spirit intercourse. He advocates that clergy should preach and practice the duty of prayer for the departed, and the invocation of them; also a far wider view of the Eucharist as meeting place for fellowship with "all the company of heaven."

To this one would add that congregations should be taught that not only, nor chiefly, is the blessing at such services outpoured on themselves, but that they are co-workers with God in distributing far abroad over their city and district a great flooding of His spiritual power, and that the angels also are closely co-operating with them in this distribution.

That regular Requiems or "Memorial Celebrations" should be held is another excellent suggestion, so that church people may "be taught to use them for fellowship with their loved ones gone hence, through the way of Communion with Christ."

"Might not the Church, too," he continues, "have her seance, especially on All Souls' Day, when a congregation would meditate in silence, deliberately trying to realise the nearness of the unseen, and the fellowship of the Communion of Saints? . . . Can we doubt that visions would be granted if we thus tried to fit ourselves to receive them . .?"

In this connection there is a movement, "The Fellowship of Silence," started in New Zealand amongst Quakers, Theosophists, and Clergy. It is spreading rapidly in our Empire, and certainly in the Church of England, where it is supported by the Bishop of Winchester, and the Archbishop of Canterbury.

It provides that silent meditation, just referred to, wherein the Divine Presence has been most wonderfully felt—as a unifying, harmonising, and uplifting power. It helps not only the mystic movement in our churches, but also the spirit of universality and re-union, since *all* earnest folk are welcomed whatever their belief, and half the beauty and success of this wonderful movement has been the silent union of very various denominations. Every Friday at Perth Cathedral, from 11.45 a.m to 12.45 p.m. the "Fellowship" meet,—sometimes 40 or 50. For the first quarter of an hour the organ is beautifully and softly played, after that there is deep silence for the rest of the hour. The writer was privileged to attend, at Perth Cathedral, one of these beautiful Friday "Fellowships."

Mr. Statham's last practical suggestion is *recollection of* and *recollectedness by* our departed at the times of our private devotions.

Beyond doubt, these various measures would help to bring back spiritual reality to our churches. The Australian Christian Social Union, whose constitution is printed in this issue, is an admirable practical step on the Church's part towards the solution of life's *outer* problems. Why, then, should not the

Church tackle these *inner* problems of our *spiritual* life by methods equally practical?

It has been mentioned that the admission by our spiritual trustees of scientifically proved survival (objective proofs) throws on them the responsibility of supplying such proofs for all their flock who genuinely *need* them. Equally, many clergy now admit, with the Lambeth Bishops, the fact of unexplored, or partly explored, psychic powers in humanity, powers only beginning to be realised in the West. One doesn't fancy these clergy would repudiate the vast mass of evidence that certain Yogi practices definitely develop these powers. Here, as with objective psychism, subjective psychic development is a *dangerous* thing unless supervised by an Occultist of experience and knowledge; its results, however, are to many, far more extensive and impressive even than those of objective psychism. If these things be admittedly so, then undoubtedly a section of our clergy should train for clairvoyance and psychic development. It needs great courage, great will-power, great patience, great powers of sacrifice, but undoubtedly not a few clergy have these. In the Temples of Antiquity there were always highly developed and carefully protected Occultists of this sort. The "Man in the Street" of those days recognised and frankly reverenced the outstanding spiritual superiority of these Teachers. So it should be to-day—not a priest-ridden subservience, but a frank offering of honour where honour is due.

If such psychic development were *seriously* undertaken by some of our clergy under *adequate* supervision, the effect on the vitality of our churches would soon be obvious to all. Our clergy would then speak with knowledge and authority. The churches would be revitalised with the highest Spiritualism, and more and more the knowledge of the higher would wean humanity from the practice of and immersion in the lower.

One last means of inspiration far ranscends all others. How is it the Anglican Church, except amongst the lowest Evangelicals, so completely neglects the message of Christ's Second Coming? The late Bishop of Durham is the only distinguished Bishop, to the writer's knowledge, who has boldly and plainly proclaimed it as likely to happen within the lifetime of his congregation. Yet, if we examine such a book as Dr. Grattan Guinness' "Approaching End of the Age," or the large Evangelical and "Nonconformity" literature on the subject, we realise the Second Coming as perhaps the most stressed and frequently mentioned fact in the whole Bible.

Who can study comparative history and comparative religion—who can carefully analyse and collect the prophecies of our Bible (*and of the other World Religions too*)—who can realise the widespread expectation within and beyond all world religions to-day—who can study such writings as Carlyle's and Emerson's "Heroes," who can study the present course of events and compare them with similar "Signs of the times" in other ages—who can do all these things without being strongly impressed with the "Second Coming" (to end, not the world, but *the present Age*) as at all events a *probability*—a very real and imminent probability? And what a mighty inspiration it *can* be to devoted altruistic work, and to confident, well-poised enthusiasm! How it could revitalise our churches if preached in a sane and impressive way! Yet the high Churchmen and the "Moderates" in the Church of England practically ignore it. It is only the extreme Evangelicals who are preaching it. Why is this? An ex-missionary from India—an exceptionally broad-minded, well-read and deep-thinking Anglican Clergyman, gave this answer to the writer. He said the High Church party are so engrossed with and immersed in the "Church" that, *subconsciously no doubt*, they repudiate a *personal* return of the Christ, since that might upset "The Church's" pre-eminence. However this may be, those churches which are neglecting to preach the *probability* of the Christ's return are

missing their supreme message and their supreme opportunity for re-inspiring Christendom.

*

AUSTRALIAN CHRISTIAN SOCIAL UNION.

CONSTITUTION.

Adopted at Conference of Social Problem Committees of Anglican, Presbyterian, Methodist, Congregational, and Baptist Churches, held in Chapter House, Sydney, on December 15, 1919.

NAME.

The Australian Christian Social Union.

OBJECTIVE.

The Aplication of Christian principles to Politics, Industry, and Social Life.

MEMBERSHIP.

Membership of the Union shall be open to all who subscribe to the objective and pay the annual subscription.

GOVERNMENT.

(a) The Union shall have separate Sections within the different Churches or Christian organisations or otherwise, each section to have the management of its own affairs, and to have the power to make bye-laws for itself; such bye-laws shall not, however, come into force until the Central Council has certified that they are not contrary to the Constitution of the Union.

(b) Each member of the Union shall exercise a vote only within his own Section on matters of sectional management and representation, provided however that when the Union is in Conference or General Meeting, as hereinafter provided, each member shall be entitled to vote on any motion presented.

(c) There shall be a Central Council of the Union composed of representatives of the different Sections in the proportion of one representative for every fifty members or portion thereof. Representatives shall be elected before the end of each calendar year for service in the next year, but if such election is not held by any Section in any year, the sitting representatives shall remain in office until their successors are appointed.

(d) The Central Council shall have power to elect from amongst its members its executive officers; such officers to comprise a President, Vice-President, General Secretary, and General Treasurer.

(e) The Central Council shall have power at its discretion to convene a General Meeting of all Members of the Union, also Conferences of sectional Committees. At such meetings or conferences business brought forward by the Central Council shall take precedence but motions on matters of public importance or the general policy of the Union may be submitted without notice, provided that no action consequent on the passing of such motions shall be taken except through and with the consent of the Central Council.

METHODS.

(1) Organisation of all the help available for realising the Objective.
(2) Publication of suitable literature and text-books.
(3) Formation of Study Classes.
(4) Arranging teaching missions, lectures, conferences, open-air meetings and such other efforts as will bring the church's social message into effective contact with the minds of the people.
(5) Raising money for propaganda work.

SUBSCRIPTION.

The Annual subscription to the Union shall be three shillings. Of this amount

two shillings and sixpence is to be retained by the Section, and sixpence made available for the purposes of the Central Council.

ALTERATION OF CONSTITUTION.

This constitution may be altered by the Central Council subject to the proposed alteration being ratified by the governing body of each Section.

Space forbids any account, this issue, of the grand work the A.C.S.U. (at present in its infancy) has done, is doing, and is going to do. We urge our readers to support it everywhere, and, if possible, to help form centres for it all over Australia. The Churches have never done sounder nor more promising work. We hope later to publish some of its educational pamphlets on the various problems of Modern Industry in relation to Christian Socialism.

WHEN HE TRIES THE HEARTS OF MEN.

As gold is tried in the furnace,
So He tries the hearts of men;
And the dwale and the dross shall suffer loss,
When He tries the hearts of men.
And the wood, and the hay, and the stubble
Shall pass in the flame away,
For gain is loss, and loss is gain,
And treasure of earth is poor and vain,
When He tries the hearts of men.

As gold is refined in the furnace,
So He fines the hearts of men.
The purge of the flame doth rid them of shame,
When He tries the hearts of men.
O, better than gold, yea, than much fine gold,
When He tries the hearts of men.
Are Faith, and Hope, and Truth, and Love,
And the Wisdom that cometh from above,
When He tries the hearts of men.

—Oxenham.

THE MASTERS.

Among the many questions to which Theosophy gives rise, none perhaps awakens more interest and arouses more inquiry than that of the "Masters." What is indicated by the term? Who are they? Where do they live? What do they do? These, and many other questions, are constantly heard. Let me try to throw a little light on these questions, to answer them at least partially.

WHAT IS MEANT BY A MASTER?

A Master is a term applied by Theosophists to denote certain human beings, who have completed their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned, have reached what the Christians call "Salvation," and the Hindus and Buddhists "Liberation." When the Christian Church still kept 'the faith once delivered to the Saints" in its fulness, salvation meant much more than escape from everlasting damnation. It meant the release from compulsory re-incarnation, safety from all possibility of failure in evolution. "To him that overcometh" was the promise that he should be "a pillar in the Temple of my God, and *he shall go out no more.*" He that had overcome was "saved."

The conception of evolution, which implies a gradual expansion of consciousness, embodied in ever-improving material form, underlies the conception of Masterhood. The perfection it connotes is to be reached by every human being, and clearly perfection cannot be gained in the course of one brief human life. The differences between man and man, between genius and dolt, between saint and criminal, between athlete and cripple, are only reconcilable with the divine justice if each human being is in course of growth from savagery to nobility, and if these differences are merely the signs of that growth. At the apex of such a long evolution stands "the Master,"

embodying in himself the highest results possible to man of intellectual, moral, and spiritual development. He has learned all the lessons that humanity can assimilate, and the value of all the experience the world can give is his. Beyond this point, evolution is superhuman; if the conqueror returns to human life it is a voluntary action, for neither birth can seize him nor death touch him, save by his own consent.

We must add something to this for the full conception of masterhood. The Master must be in a human body, must be incarnate. Many who reach this level no longer take up the burden of the flesh, but using only " the spiritual body" pass out of touch with this earth, and inhabit only loftier realms of existence. Further, a Master—as the name implies—takes pupils, and in strictness the term should only be applied to those who discharge the special function of helping less advanced men and women to tread the arduous road which takes them "by a short cut" to the summit of human evolution, far in advance of the bulk of their fellow-men. Evolution has been compared to a road winding round and round a hill in an ascending spiral, and along that road humanity slowly advances; there is a short cut to the top of the hill, straight, narrow, rugged and steep, and "few they be that find it." Those few are the pupils, or "disciples," of the Masters. As in the days of the Christ, they must "forsake all and follow Him."

Those who are at this level, but do not take pupils, are concerned in other lines of service to the world, whereof something will presently be said. There is no English name to distinguish these from the teachers, and so, perforce, the word Master is applied to them also. In India, where these various functions are known as coming down from a remote antiquity, there are different names for the different functions, but it would probably be difficult to popularise these in English.

We may take, then, as a definition of a Master; a human being who has perfected himself and has nothing more to learn on earth, who lives in a physical body on earth for the helping of man, who takes pupils that desire to evolve more rapidly than their race, in order to serve it, and are willing to forsake all for this purpose.

It may, perhaps, be necessary to add, for the information of those who are not familiar with the Theosophical conception of evolution, that when we say "a perfect man" we mean a good deal more than is generally connoted by the phrase. We mean a consciousness which is able to function unbrokenly through the five great spheres in which evolution is proceeding; the physical, intermediate and heavenly worlds, to which all men are now related, and in addition to these the two higher heavens—St. Paul, it may be remembered, speaks of the "third heaven"—which ordinary humanity cannot as yet enter. A Master's consciousness is at home in all these, and includes them all, and his refined and subtle bodies function freely in them all, so that he can at any time know and act at will in any part of any one of them.

WHO ARE THE MASTERS?

The grade occupied by the Masters is the fifth in the great Brotherhood, the members of which have outpaced normal evolution. The four lower grades consist of initiated disciples, who live and labour, for the most part, unknown in the everyday world, carrying on the work assigned to them by their superiors. At certain times in human history, in serious crises, in the transitions from one type of civilisation to another, members of the Occult Hierarchy, Masters, and even loftier Beings, come out into the world; normally, although incarnate, they remain in retired and secluded spots, away from the tumult of human life, in order to carry on the helpful work which would be impossible of accomplishment in the crowded haunts of men.

Jesus—during the first thirty years of His life, before His baptism, when the "Spirit of God" descended upon Him

and thenceforth abode in Him, raising the human body to be the Temple of the incarnate Christ—was the purest and holiest of disciples, and thereafter, as man, achieved Masterhood, and became the Lord and Master of the Church founded by the Christ. It is significant that in the Church belief, the reality of the continuing human body is laid stress upon, "*wherewith* He ascended into heaven." Through all the troubled ages of Christianity, the Master Jesus has been the Guardian and Shepherd of His Church, guiding, inspiring, disciplining, purifying, century after century, and now pouring forth the stream of mystic Christianity which is watering the garden of Christendom and causing fair blossoms to flower forth once more. Clothed in a body He has taken from Syria, He is waiting the time for His re-appearance in the open life of men.

Hilarion—once Iamblichus of the Neo-Platonic Schools, who gave through M. C. *Light on the Path,* and through H. P. Blavatsky *The Voice of the Silence,* skilled craftsman in poetic English prose and in melodious utterance—is labouring also for the coming time, and will play his part in the drama of the New Age.

Those who are named M. and K. H. in *The Occult World* by Mr. Sinnett, were the two Masters who founded the Theosophical Society, using Colonel H. S. Olcott and H. P. Blavatsky, both disciples of M., to lay its foundations; and who gave to Mr. Sinnett the materials from which he wrote his famous books—the one named above and *Esoteric Buddhism*—which brought the light of Theosophy to thousands in the West. H. P. Blavatsky has told how she met the Master M. on the bank of the Serpentine, when he visited London in 1851.

The last survivor of the Royal House of Rakoczi, known as the Comte de S. Germain in the history of the eighteenth century; as Bacon in the seventeenth; as Robertus the monk in the sixteenth; as Hunyadi Janos in the fifteenth; as Christian Rosencranz in the fourteenth—to take a few of his incarnations—was disciple through these laborious lives and now has achieved Masterhood, the "Hungarian Adept" of *The Occult World,* and known to some of us in that Hungarian body.

And there is the "Venetian," and the "Serapis" who taught Colonel Olcott for a while, and 'the Old Gentleman of Tiruvallur," that H. P. Blavatsky named thus quaintly, visited in his Nilgiri retreat by Subba Rao and C. W. Leadbeater, the retreat some eighty miles from Adyar, where he lives secluded, watching the world as it changes, and plunging deeply into the abstruser sciences of which chemistry and astronomy are the outer shells.

These are some of the Masters, more or less publicly known, and to be known more publicly ere the present century is numbered with the past.

WHERE DO THE MASTERS LIVE?

They live in different countries, scattered over the world. The Master Jesus lives mostly in the mountains of Lebanon; the Master Hilarion in Egypt—he wears a Cretan body; the Masters M. and K. H. in Tibet, near Shigatse, both using Indian bodies; the Master Rakoczi in Hungary, but travelling much; I do not know the dwelling places of "the "Venetian" and Master Serapis. Dwelling places of the physical body seem to mean so little when the swift movements of the subtle body, freed at will from the grosser one, carry the owner whither he wills at any time. "Place" loses its ordinary significance to those who are free denizens of space, coming and going at will. And though one knows that they have abiding places where dwells usually the physical body, that body is so much of a vesture, at any moment to be readily laid aside, that the "where" loses its interest to a great extent.

WHAT DO THE MASTERS DO?

They aid, in countless ways, the progress of humanity. From the highest sphere they shed down light and life on all the world, that may be taken up and

assimilated, as freely as the sunshine, by all who are receptive enough to take it in. As the physical world lives by the life of God, focussed by the sun, so does the spiritual world live by that same life, focussed by the Occult Hierarchy. Next, the Masters specially connected with religions use these religions as reservoirs, into which they pour spiritual energy, to be distributed to the faithful in each religion through the duly appointed "means of grace." Next comes the great intellectual work, wherein the Masters send out thought-forms, of high intellectual power, to be caught up by men of genius, assimilated by them and given out to the world; on this level also they send out their wishes to their disciples, notifying to them the tasks to which they should set their hands. Then comes the work in the lower mental world, the generation of the thought-forms which influence the concrete mind and guide it along useful lines of activity in this world, and the teaching of those who are living in the heavenly world. Then the large activities of the intermediate world, the helping of the so-called dead, the general direction and supervision of the teaching of the younger pupils, and the sending of aid in numberless cases of need, in the physical world the watching of the tendencies of events, the correction and neutralising as far as law permits, of evil currents, the constant balancing of the forces that work for and against evolution, the strengthening of the good, the weakening of the evil. In conjunction with the Angels of the Nations also they work, guiding the spiritual forces as the others guide the material, choosing and rejecting actors in the great Drama, influencing the councils of men, supplying needful impulses in the right direction.

These are but a few of the activities ceaselessly carried on in every sphere by the Guardians of Humanity, some of the activities which come within our limited vision. They stand as a Guardian Wall around humanity, within which it can progress, uncrushed by the tremendous cosmic forces which play around our planetary house. From time to time, one of them comes forth into the world of men, as a great religious teacher, to carry on the task of spreading a new form of the Eternal Verities, a form suitable to a new race or civilisation. Their ranks include all the greatest Prophets of the Faiths of the world, and while a religion lives one of these Great Ones is ever at its head, watching over it as his special charge.

During the present century one of those great crises in the history of humanity will occur, which mark the conception of a new civilisation. He whom in the East men call the Wisdom-Truth, the World-Teacher, and whom in the West men call the Christ, will ere long return incarnate upon earth and move once more among the busy crowds of men. With Him will come several of the Masters, to aid His work and spread abroad His message. The hurrying rush of the present events, the intolerable burdens crushing down the peoples, the menace of war, the chaos of opinions, political, social and religious; all these and many more are the signs of the changing times, of the passing away of the old, of the birthing of the new. It will, indeed, be a new world on which the eyes of the infants of today will gaze in their maturity; for again is ringing forth the ancient saying: "Behold! I create a new heaven and a new earth. Behold! I make all things new."

ANNIE BESANT.

(*Reprinted from Bibby's Annual,* 1912.)

I have read in Plato and Cicero sayings that are very wise and very beautiful; but I never read in either of them. "Come unto me, all ye that labor and are heavy laden."

St. Augustine.

THE MECHANISM OF ADEPTSHIP.

This is indeed a big title wherewith to dare to head an article, yet it is meant, in all reverence, to catch the eye, seize the imagination, and compel our readers' serious consideration of what follows. Nature's manifestations are ever twofold—an Outer Form or Mechanism, an Inner Life or Force manifesting *through* that Mechanism.

This is never more true than for the Adept—the crowned summit of Nature—the Perfect Blossom of *Human* Nature.

The same ancient symbolism was used both in the Classic Mysteries and by Our Lord in the Gospels. Ceres, or Demeter, the Goddess of Corn and Earth, and the Holy Child, Iacchos (Bacchus), or Dionysus, God of Wine—these two were main actors in the great mystery drama. Corn and wine were sacramental symbols in the mystery ritual. The Boy God and the Mother Goddess symbolised Cosmo-genesis. The vine and the corn plant both spring from a seed of life (Spirit) sown in the earth (Matter), and in the fulness of time evolving to produce the grape and the "full corn in the ear." Thus, the many-branched vine and the many-sheaved corn in both classic mystery and Jewish mysticism stand for our many-branched Humanity, sown, watered, and matured upon our planet; whilst the grape and the "full corn in the ear" stand for Humanity's perfected evolution product—*The Adept.* In each case Reincarnation and the Law of Periodicity are implied in the myth, though in a veiled way. Year after year corn and vine repeat their cycle of seasons—Spring, Summer, Autumn, Winter, and once more Spring. Year after year the mother-stems of wheat and vine put forth their long succession of harvest fruits. The enduring spirit (the Ego or Individuality) ever exists as a stem of Life, putting forth season by season its successive buddings, which are human personalities (reincarnations, as we say).

Humanity—massed incarnation—has its successive "winters" and "springs.' Civilisations—the fruits of successive "humanities" (massed incarnations)—are born, mature, and die to re-birth. Egypt reincarnated as Rome, and later as Britain. Greece has reincarnated as France, Carthage as Prussia—and so on. So, at least, many of us Theosophists believe. The enduring spirit on its highest plane is a stem of unity, but age by age it puts out many branches and sub-branches, and finally leaf-stems, into lower matter—age by age it bears its many-sheaved wheat, its many-clustered grapes—our successive complex, many-branched civilisations. The symbolism can be carried still further. The corn must be ground or crushed on the stone, the grapes trodden in the winepress, before they can become humanity's chief food. So, too, the Adept must be "made perfect through suffering" before He can be "Bread of Life" or "Wine of Life" to humanity.

As the poet sings—

"Measure thy life by loss instead of gain,
Not by the wine drunk, but by the wine poured forth,
For Love's strength standeth in Love's sacrifice."

In India the mystic symbolism is equally poetical. The lotus flower has its roots in the slime and mire which form the lowest levels of the "Waters of Space," or of Matter. Its stem passes up through all the levels of the water, and the lotus cup opens up in the blaze of God's upper air and sunlight, and in its heart lies the brilliant lotus blossom —the "Jewel in the Lotus"—the perfect Buddha (Wisdom) or Adept.

After what has been said, Christ's sacramental elements of bread and wine, and many of His parable teachings of vine and corn, wheat and tares, reapers and harvest, bear a still grander and deeper meaning for us than they once did. We understand His phrases: "The Kingdom of Heaven is within you," "Be ye perfect as your Father in Heaven is perfect," and "First the blade, then the ear, then the 'full corn in the ear,' " in a grander way than ever be-

fore. Though He never, in our records, actually taught reincarnation, we see a common acceptation of reincarnation implied in His question, "Whom do men say that I am?" and in the answer that many thought Him a reincarnation of one of the great prophets. He Himself confirmed the prophesy of Malachi that Elijah would return to herald the Messiah. Elijah, He as good as said, *had* returned *veiled* as John the Baptist.*

Let us now, leaving the mytho-poetic aspect of the subject, deal with its scientific side. Modern science knows three main modes of matter, and posits a fourth. Indeed, etheric matter is in the view of some scientists a definite fact, though known only by its results and the phenomena related to it. However, they think, some of them, that the deductions arising out of the ether hypothesis are so numerous and all explanatory, and can be so universally and correctly applied in science, that ether must be accepted as a fact proven, though not yet materially "isolated." Thus in the West we have solid, liquid, gaseous and etheric modes of matter, each finer than the last, and each interpenetrating the coarser types below it on the scale of matter. In the cosmogony of Eastern psychic science, physical matter has seven modes—solids, liquids, gases, and four ethers. All these types of physical matter are successions in rarity and in interpenetration. But just as in a piano above the bass clefs you get the middle register, and then the treble clefs, —a succession of octaves—so in the matter of our planet above the seven modes of physical plane matter are seven corresponding modes of astral plane matter; above these, again, seven modes of mental plane matter; and so on through the seven great planes of our cosmos—physical, astral, mental, intuitional or Buddhic, spiritual or Nirvanic, Monadic, and finally the *Divine Plane* of God's Unity—God "All in All." Now the evolution of the ordinary man goes on in the three lowest planes. That is to say, the Individuality—the stem, the Ego—exists throughout the "Life of the Ages" (a lesser thing, mind you, than *Eternity*) on the "etheric" levels of the mental plane, and from that vantage point, puts out its long succession of personalities or incarnations—the successive leaf crops to the stem—to maintain our symbolism. Each output of the Ego's life—each *ray*, let us call it—clothes itself, as it descends into incarnation, with successive sheaths or bodies, drawn from the matter of the various planes through which it passes—lower mental, astral, etheric-physical (the "double"), and coarser physical bodies. We needn't here go into details of "permanent atoms," "etheric builders," and so on, to explain exactly how the *"ray"* gets its various bodies. Suffice it that all of us men, women, and children are "rays" shot forth from a Larger Life or Consciousness—*"The Ego"—and clothed, here and now, as we carry on our daily earth life, in a succession of sheaths or bodies, each composed of the matter of a plane*—the physical, the astral, and the lower mental. Through these bodies, *once they become properly organised,* our *"ray,"* which is divine essence, and therefore *knowledge* in its very nature—our *"ray"* can cognise the infinite phenomena—the fauna and floras population and scenery, as it were, of each of these planes of nature. Now matter to us looks very dense, but even solid matter has its electrons widely separated by gaps of space, and in a state of ceaseless vivid vibratory motion to and fro and round about. This perpetual motion is due to the unceasing action of a great dual "attracting-repelling" force. Now God's essence—this *"ray"* with the *"complex"* of body-sheaths which we call "personality"—this "ray" is *Divine Will*, as well as *Divine Knowledge.* However, before either divine will or divine knowledge can fully manifest through lower matter, it has to learn fully to understand and control it. Just as a man may be a very good "land-swimmer," but may flounder about helplessly when first thrown into water—an element foreign to him—so man's Highest Self, living immortally on the Monadic plane, one stage removed from God's *absolute* unity, may have God's wisdom and will *in abstract,* but may be very

*It is worth giving the little parable in Dr. Weymouth's translation, which brings out strongly its resemblance to a Mystery Myth (or History Myth), Mark, ch. IV., vs. 26-28. "The Kingdom of God is as if a man scattered seed over the ground: he spends days and nights, now awake, now asleep, while the seed sprouts and grows tall, he knows not how. Of itself, the land produces the crop—(Cp. The Kingdom of Heaven is within you.—Ed.)—first the blade, then the ear; afterwards the perfect grain is seen in the ear. But no sooner is the crop ripe than he sends the sickle because the time of harvest has come!" No doubt this parable has two meanings—an exoteric and esoteric. The "days and nights, now awake, now asleep," may refer to evolution by Re-incarnation, St. James' "wheel of birth," or "whole round of our lives" in three worlds of normal evolution. It may refer to MASSED RE-INCARNATION—History's "days" when humanity is awake, and "nights"—the DARK AGES when Humanity sleeps in Materialism.

helpless when first trying to manifest that will and wisdom through a foreign element—the coarse, stubborn, clogging, blinding matter of our lower planes, physical, astral, mental. However, the will and wisdom are there—*inherent* in us—and gradually they change "our vile bodies into a glorious body," to use St. Paul's words. A Young "Ego"—unskilled in matter—has very little control of his sheaths, but as successively he throws out "ray" after "ray," incarnation after incarnation, he grows in skill and power, and becomes more and more an artist in lower plane life. How is it done—how does he change and improve his bodies? On each plane, as we have seen, there are seven modes of matter—each mode finer than its predecessor—and finer or coarser combinations of matter within each mode. Now every mode and combination of matter has its own vibration rate and range—if coarser, then more slow; if finer, then faster and faster is the vibration as you rarify the matter. Now a *"ray,"* being divine will and knowledge—being God's very essence—can on God's plane vibrate to all rates and ranges, even as God can. He only gradually, however, learns the many vibrations of the lower planes, and how to initiate them at will and impose them on his sheaths, so that they vibrate sympathetically to his will and at the particular rate he desires. However, an old and experienced Ego has all this knowledge and power, and as he comes into incarnation can draw round him sheaths of far finer matter than a young, inexperienced Ego can—sheaths of matter answering to far greater ranges of vibrations, *especially* to far finer and more rapid vibrations. Even so, throughout the earlier years especially, but indeed all through his incarnation, the ray has to keep educating these sheaths or bodies of his to vibrate to *his* will, rather than to theirs. For they are matter of a particular mode, and of a particular plane, and as the ray's divine life passes on through them, and shines out upon the surroundings of each plane through them, the sheaths become *vitalised,* and take on a *will of their own*—a *sort of will,* that is—the *"Cosmic urge,"* for that particular type of matter. Now, for all evolved races to-day, our *spirits* have passed through the downward arc of gradual involvment deeper and deeper in matter; they are now on their arc of return and withdrawal from the matter into spirit. Nevertheless, *the matter of our bodies* is *still* upon its downward arc—its "cosmic urge" is all the time for coarser and coarser vibrations. Here we have two opposing tendencies—the downward tendency of "the flesh," and the upward tendency of the spirit, producing that keen struggle over which St. Paul groaned in sore distress.

The "ray" then has to learn to master this "coarse-vibratory" tendency in his sheaths, and to impose on them his own finer vibrations. We have said that the electrons of matter (atoms, if the term is preferred) are constantly vibrating, and are widely separate from each other in space, and that they are ceaselessly governed by the dual force of attraction and repulsion. Like attracts like, unlike repels unlike. If, then, the "ray" superimposes his own fine vibration rates upon the unlike coarser vibration rates of his sheaths, he repels their coarsely vibrating matter, and shakes it out of them, whilst he attracts to him and embodies in his sheaths a finer type of matter, vibrating to the wider range and more rapid rates which he desires for his bodies. Thus he *organises* his bodies gradually, and builds into them just the exact type of matter he needs. He then so trains them to respond quickly and exactly to the particular range of vibrations he thinks desirable, that eventually, like well-trained servants, they completely identify their wills with his will. One thing he still has to do, and that is to harmonise the differing vibration rates of his various bodies till they are all tuned to one keynote, as it were, and he can play the symphony of life with them, as with a well-attuned concert orchestra. This is done by Yogi meditation and concentration. To vary the

simile, his differently vibrating bodies are like several wire-meshed sieves—not *exactly* and accurately superimposed as to their meshes, but *out of the true.* Thus the "sands of life" cannot percolate freely till the "ray" has adjusted accurately his successive sheaths to form one system of superimposed meshes. Then the way is clear for the sands of life to pass through. Now, perhaps we can understand Our Lord's full meaning when He said to His disciples: "Let your light (or ray) so shine before men that they may see your *good works,* and glorify *(not you, *but*) your Father, which is in Heaven."*

We have now dealt with the process of organising the various bodies—even the physical shares in this process, since our thoughts undoubtedly, directly or indirectly, mould and modify our physical bodies. Probably the attracting and repelling force of the spirit works even through our physical flesh, which we know to be constantly throwing off and replacing its particles. If this *be* so, that force, when powerfully exerted in the direction of "matter-sublimation," will draw to us the finest physical particles, and drive out of us the coarsest. Of course, diet, drink and habits of life all have an important effect. We all know the man who "goes downhill," and also the reclaimed drunkard or prostitute, and in these cases one can readily see the powerlessness of the ray or his success in the coarsening or refinement which takes place. It is said that not one atom of the physical bodies we have now will exist in them seven years hence, and Eastern science carries on this same law, and applies it equally or even more, to the higher bodies.

Now let us consider expansion of knowledge, consciousness, and will. The germ cell in man or woman—lying within their bodies—has in it an infinite involution of properties, capacities, complexities, potentialities, which, with suitable stimulation, can be evolved so that the impregnated germ-cell grows into the *full* male or female body. Exactly so, our Highest Self—the Monad—is, in respect to all planes of matter below His own, a germ-cell or unit of consciousness within the mighty consciousness of God. He has within Him all God's infinite possibilities of knowledge, and consciousness, and will, upon *all* planes, but these are at first *involuted* (only potentialities) upon every plane below the Monadic. The Monad, and, at his lower level, the Ego, has to unfold all this will, knowledge, and consciousness during his age-long evolution..

Now consciousness is present in the "ray" or "knower" when vibrations produced outside of him and his bodies repeat themselves exactly as vibrations within his bodies, vibrations which thus reach and stimulate him, provoking knowledge or consciousness as his response. If the vibrations are astral, then the knower's response is some emotion or sensation. If they are lower mental, then concrete thoughts and perceptions are produced in the consciousness of the knower, if higher mental, abstract thoughts. We have seen that by the action of his will, imposing on his sheaths or bodies the vibrations he desires for them, and likewise attuning his several sheaths to one vibration keynote, the knower or ray *organises* his bodies so that he can readily "get through" to them, and so that the matter of them becomes capable of responding to a large range and rich variety of vibrations. Another way of putting this is to say that the "knower"—an Eastern Yogi, say—by habits of meditation, concentration, pure diet, pure emotions, pure thoughts and pure deeds, expands his waking brain consciousness till it becomes coextensive with more or less of his larger consciousness. The Adept is the Perfect Man, Who has done this to the fullest possible extent. Every vibration of consciousness which it is possible to bring down from higher planes, He can bring down into the waking consciousness of his physical brain. Each of His higher bodies can respond to every conceivable vibration of its own plane. Not only is He thus perfectly organised for the three lower planes, but the two higher heavens,

*Not "you"—the personality—but "your Father"—the "SELF" of the Hindu writings, the "MONAD" in the bosom of the (ALL) FATHER.

the Buddhic plane and the Nirvanic plane, are to the fullest extent open to Him, since His Buddhic and Spiritual (Nirvanic) bodies are also perfectly organised. In the ordinary man this is not so. His evolution takes him periodically into the first or lowest heaven (Devachan), but the second and third higher heavens are open only to the Initiate. St. Paul speaks of being "caught up into the third heaven," and this, with various other hints the great apostle lets fall, show clearly that He was an Initiate, and eventually an Adept. "I have finished my course—henceforth is laid up for me a crown of righteousness," he says finally, when he has attained unto that "outrising from among the dead" for which he so earnestly strove.

Modern Western Psychology is aware of a larger consciousness, and has explored a tiny fraction of its marvellous powers. The sublime cosmic consciousness of The Adepts, however, perfectly at home on the five lower planes of Nature, and able at will to cognise anything within them, is still hidden from Western science. Reincarnation is a perfectly indispensable factor in the mechanism of Adeptship. No Ego in one life, or even in ten lives, could possibly accomplish —or even approach—the enormous ground to be covered between the first blundering efforts in lower matter of an unevolved personality, and the supreme artistry of living manifested by a Perfect Man.

We append here a scale of vibrations taken from the Paris Polytechnic School. It gives some idea of the infinite range of vibrations on the physical plane alone, and of the many gaps in our knowledge regarding them. Pondering this, and taking into account what has just been said of an Adept's complete mastery of the four higher planes, as well as the physical, we may perhaps approach some faint conception of His almost infinite wisdom and power.

TABLE OF VIBRATIONS.

Octave.	Number of Vibrations per second.	
1st	2	
2nd	4	
3rd	8	
4th	16	Sound (Air Vibrations.)
5th	32	
6th	64	
7th	128	
8th	256	
9th	512	
10th	1,024	
15th	32,768	
20th	1,047,576	Unknown.
25th	33 554,432	Electricity.
30th	1,073,741,824	
35th	34,359,738,368	
40th	1,099,511,627 776	Unknown.
45th	35,184,372,088,832	
46th	70,368,744,177,644	Heat.
47th	140,737,468.355,328	
48th	281,474,979,710,656	
49th	562,949,953,421,312	Light.
50th	1,125,899,906,842,624	Chemical Rays.
51st	2,251 799,813,685,248	Unknown.
57th	144,115,188,075,855,872	
58th	288,230,376,151,711,744	X Rays
59th	576,460,752.303.423,488	
60th	1,152,921,504,606,846,976	
61st	2,305,843,009,213,693,952	
62nd	4,611,686,618,427,389,904	Unknown.
(Ed.)	etc., etc., etc. etc., etc., etc.	Unknown.

WHY I BELIEVE IN REINCARNATION.

E. A. WODEHOUSE, M.A.

[Extract from "The Herald of the Star" Sept. 1915.]

There are, perhaps, many ways of arriving at an inner conviction of the truth of the hypothesis of Reincarnation. The way in which the writer has found himself, personally, led to a belief in the necessity of the doctrine is somewhat as follows:—

I feel (as I suppose everybody does) that if God exists, He must be just, and,

therefore, that all which appears to us, at first sight, unjust in life, must, with further knowledge, come to be seen as just; and by "just" I mean (*a*) that there must be some good cause to account for it, (*b*) that it subserves in the long run some beneficent purpose.

This is not for me simply a theological postulate. I conceive it to be necessary, in order to redeem life itself from chaos. For if there be no justice in the scheme of things—if life be not governed by a Good Law—then I see at once that existence becomes the veriest nightmare, and that all of good and fair and noble, that the human spirit so profoundly demands, is shattered into nothingness.

I am prepared, as a matter of purely logical possibility, to admit that this horror of desolation may be a fact. But the consequences of it, if true, are so appalling, and so contrary to every deep instinct of which my nature is conscious, that I cannot accept it lightly, but am driven by an inner compulsion to seek some other solution of the problem of life. I set out deliberately, that is to say, to seek justice in the world; and I take as my postulate the imperative conviction that that justice exists, and that it is somewhere or other to be discovered if only the seeker have eyes to see it.

And yet, when I set out on my quest, what do I find?

I find everywhere, throughout our world, apparent injustice. I see one man with every advantage, another handicapped in every possible way; one happy and prosperous, another in destitution and misery; one healthy, another infirm; one endowed with every intellectual gift, another dull or mentally deficient; one possessed, apparently by Nature, of every gentle and noble quality, another vicious, brutal and degraded.

Nor does the catalogue of inequalities end with natural endowment. There are inequalities of circumstances also. One is rich, another poor; one is surrounded by love and affection, another by hatred or coldness; one has every opportunity for developing his faculties and rising in life, another seems to get no chance from the day of his birth to the day of his death.

The list might be extended indefinitely. The class of facts which it embodies is familiar to all. To sum the matter up in a word, the world, as we see it around us, is a world of inequalities; and an inequality for which no reason can be found, becomes logically an injustice. So that the problem, as it touches us most nearly, becomes simply that of finding justice in a world which until it is found, is a world of obvious and appalling injustice.

This is the problem which I, and any others who postulate the justice of God, have somehow or other to solve. How are we going to set about it?

The first step is clearly to formulate precisely what we have to seek. And this, as I have already suggested, is twofold.

Two things are essential, if we are to vindicate the justice of God:—(1) We must find some satisfactory *cause* for these differences; (2) We must show that whatever has to be gone through, in the way of suffering, etc., is *worth while,* in the sense of being ultimately beneficial. The goal must justify the hardships of the road. For only in their subservience to a beneficent end will they be redeemed from the stigma of cruelty and injustice.

We have thus, in a word, to seek two things in connection with life's inequalities, (1) a cause, (2) a purpose; and I think that it will make our quest easier if we combine the two and regard them as one problem. For I have found that if we take either of the two by itself, we shall discover that the other solves itself on the way. Find the Cause, and the Purpose is in the very act laid bare. Discover the Purpose, and we shall thereby have made evident the Cause.

Let us, therefore, in our present quest, confine ourselves solely to the cause of Earth's inequalities, and allow the goal, or purpose, to emerge of itself in the

course of our seeking. Let us ask ourselves, simply, whether it be possible to suggest any cause or explanation of the apparent injustices of life, which will enable us to reconcile them with the postulate of the justice of God; and let us take, as the simplest possible instance of such an apparent injustice, two persons embodying precisely that inequality, which it is our task to explain.

Let us imagine two individuals differing in every respect, (*a*) of natural endowment, (*b*) of outer circumstances. The one is intellectually, morally, and physically endowed with the rarest gifts; the other is just the reverse. The one is happy and loved and has every opportunity for self-development; the other lacks all these advantages. How are we to find justice in such a case? In other words, what is the *cause* of it?

Confronted with this problem, I recognise at once that it falls into two parts. For I perceive a difference in kind between the two sets of inequalities.

It is clear to me that *differences in endowment* and *differences in outer circumstances* cannot be considered as precisely in the same category; and, therefore, in order to define my task as accurately as possible, I prefer to consider each set of differences separately, and to make the search for a cause, in each case, a separate quest.

Differences of endowment.—Certain simple steps in reasoning become obvious here.

(I.) The cause for any such differences must lie in the past, since the cause naturally precedes the effect.

(II.) The question follows:—How far back in the past?

In the case in question it might, of course, be possible to place the causes early in the respective lives of the two persons concerned. But it seems more natural to give them an earlier origin—for the following reason. There are many differences of endowment which undoubtedly date from birth. The healthy or unhealthy physical body, the fine or coarse nervous organisation, the capacity or incapacity of brain—all these are certainly things which we can speak of a child as being "born with." And we could almost certainly extend our list to include many of the higher moral and spiritual characteristics and predispositions also.

But for the purposes of the present argument this extension is immaterial. If there be but a single important inequality (important, *i.e.*, in the sense that it must necessarily have a highly determining influence on the character of the subsequent life) dating from birth, the problem of justice or injustice still remains. We have still to ask why it is that the one child possesses advantages which the other does not possess.

(III.) If, then, the inequality dates from birth, and if, as has just been said, the cause must, of its very nature, precede the effect, it is clear that we must look for the cause, in the case which we are considering, *before birth.*

Where, in this ante-natal period, are we to find it?

A possible explanation, and one which is often accepted as satisfactory, is to be found in Heredity. But a moment's thought will show us that, even if true, this explanation is hardly sufficient for the purpose which we have in view. For, while it may be possible that the difference between a healthy and a diseased body, at the moment of birth, may in one sense be due to hereditary causes, yet we are no nearer, even if so, to the solution of the problem as to why, if there be any justice in the scheme of things, one infant-life should come into the world with all the initial advantage of the former, while another should be weighted with the terrible burden of the latter.

Heredity, in a word, provides no answer to the problem of justice, so far as the individual life is concerned. If, therefore, we are in quest of justice, we must seek our explanation elsewhere.

That the cause must be sought before birth, we are already agreed. What we have not found yet is a just cause. What possible cause, we have to ask, will be sufficient to bring back this fact of in-

equality of endowment into harmony with justice?

It seems to the writer that there are three essential conditions which the search for justice here demands: (1) that all differences in endowment should be merely differences in a process of *growth or development;* (2) that this process should be one in which all alike are taking part; (3) that the undeveloped may therefore in time become the developed.

It will readily be seen that, the moment any such idea of organic development is admitted, the fact of inequality of endowment at once loses its terrors. For, instead of the finality which was the most depressing feature about every case of inferior endowment, we have, in all inferiority, only the promise and potency of a future superiority; and superiority itself only denotes a further point of growth. We need no longer, therefore, regard A.—the mentally or morally deficient—as handicapped permanently for the battle with Destiny. We shall look upon him as marking, in his general make-up, merely a certain stage of soul-growth, and with the promise of further growth before him. Nor, on the other hand, need we look upon B.'s superiority as a crying witness to the unfair lot of A. For B. becomes, in visible form, only the token and guarantee of the future possibilities of A.

Personally, I do not see any other way in which the problem of inequality of endowment can be solved in accordance with the demands of justice, the simple fact being that there is no justice to be discovered, unless A. is to be considered as having as good a chance as B.

That one is ahead of the other at the moment is immaterial from the point of view of justice, provided that all that the one is, the other may one day become. The requirements of justice will be adequately satisfied by the discovery of an unfailing and intelligible Law which shall make this possible. Take away such a Law, and the injustice inevitably remains.

We have thus, in our quest for justice, arrived at the postulate of *a process of ordered growth, in operation before the birth of a child into physical existence and determining, according to the stage which it has reached in the individual case, the general equipment or endowment of the child in question.*

Having arrived thus far, however, we are faced by a further question arising out of this: Are we to conceive of this previous process of growth, in the cases of A. and B., as having taken place on this Earth or elsewhere- amid ordinary human conditions, or amid other and different conditions of which we know nothing?

At first sight there might appear to be no answer to this question. But let us consider for a moment.

(1) If A. and B. are both of them denizens of earth for the first time, in their present life—the one undeveloped, the other highly developed—then one may reasonably ask why the two of them should have entered earth-life at such widely different points in their evolution. One can imagine earth-life, under a system of evolutionary law, as marking a certain definite stage in a process of soul-growth; a stage to be naturally entered upon at a fixed point in that growth. But it is hard to account for such an irregularity as that of the simultaneous entrance upon it, for the first time in their respective histories, of two souls separated obviously by so marked a difference of evolution.

(2) Assuming, as it is permissible to do, that this world has something of value to teach to each of them, then we may further ask: How has B., the more advanced soul, if he is here for the first time, managed to do without A.'s simpler lesson, if the latter represent a necessary lesson, or stage, in evolution? Similarly, if A. is destined never to return to earth after his present earth-life, why should he be deprived of B.'s more advanced lesson, when the appropriate time comes?

(3) Finally, the fact that this earth contains, at one and the same time, both

A. and B., occupying such different stages of growth, would seem to suggest that it is a school of experience and growth whose curriculum covers at least the stretch of evolution that lies between them. In other words, that B. was here in the past is made logically probable by the presence of A. Conversely, that A. will be here in the future is made probable by the presence of B.

The reasoning may, of course, be extended as far as we like, by the simple expedient of taking two cases even further apart in growth than those of A. and B.; and it will be readily seen, moreover, that it applies equally, not merely to the widely separated stages denoted by such striking differences in evolution as these, but to whatever intermediate stages may be necessary in order to cover the ground between the two.

That is to say, if A. has to evolve, through a gradual process of earth-experiences, to the stage now occupied by B.; and if the ground to be made up be more than can be covered by the growth of a single earth-life; then we are led by our reasoning to postulate a number of such lives, as a necessary pre-condition of A.'s reaching the point marked out for him.

And this, as a matter of fact, is what our ordinary observation of life would lead us to expect; for all that we see of human growth goes to suggest that such growth is, normally,, exceedingly slow. The difference between the spiritually developed man and the man of scarcely awakened spiritual instincts is assuredly one not to be made up in a single earth-life—or for the matter of that, in even a small number of lives.

We have arrived, therefore, by a process of inference, at the following position:—

(1) *Both A. and B. are the products of a process of growth which has brought them, respectively, to the points where they now stand.*

(2) *Since, in the case of A., we are led to assume that this process will continue at least up to the point represented by B., we may assume, also, that unless B. embodies the highest point in growth possible on this earth, the process, in his case, too, stretches forward into the future.*

(3) *We are thus led to the conception of a progressive series of earth-lives, stretching backward into the past beyond the stage now occupied by A., and into the future beyond that which is occupied at the moment by B.*

(4) *Since, finally, the only way of having an earth-life is to be born into it in the ordinary fashion, this would necessarily lead us to a theory of repeated re-Births; which is only another name for the theory commonly known as that of Reincarnation.*

Let us now turn to the second class of inequalities, and see whither we are led in considering these.

Differences in outer circumstances.—It is probably in connection with differences of this class that the question of justice or injustice is most often present in the general mind. Even those who find in heredity a sufficient explanation of inequalities in natural endowment, and who are willing to regard these as part of a gigantic lottery, incident to life itself, find it extremely difficult to account, in terms of justice, for the arrangement which affords to one human being every advantage of outer circumstances and environment, while denying them to another. Why should one man be rich and another poor? Why should one have the opportunity of the best possible kind of education, and another be forced by sheer poverty to grow up at haphazard, unschooled and undeveloped? Why should one enjoy all the humanising and refining influences of cleanliness, comfort, and cultured leisure, while another has to grind out his days in the soul-stifling struggle to procure enough to eat? This is the problem which strikes most nearly home to the common consciousness.

How are we to grapple with it?

In the first place, it is clear—on the same line of reasoning which we pursued in dealing with the former class of differences—that, in so far as these dif-

ferences in outer circumstances date from birth (as so many of them do), we must look for the cause, if any, before birth.

In the second place, it is apparent that any such antecedent cause will only be compatible with our sense of justice (*a*) if it can be shown to be involved, as a necessary factor, in the process of growth itself, or (*b*) if, when it is not necessarily so involved, it can be found to be something initiated by the individual himself. In other words, *we may look upon all experience, no matter how painful, as just, provided that it be clearly shown to be growth-promoting, on the one hand, or, on the other, to be self-caused.*

The two alternative conditions become important in the present connection, since, as it will be possible to see, they correspond broadly to two distinct classes of differences in outer circumstances, which we may observe in the world, and which our general line of reasoning would lead us to expect.

(1) If we assume any kind of growth of the human soul from lower to higher levels of development, it is difficult to bring this process under any category of ordered Law, unless we assume, also, some kind of parallelism between the various stages of inner unfolding and the outer conditions by which they are attended.

Thus it is obvious—to take an extreme instance—that the conditions which would give to the undeveloped savage the experience which he requires, would be entirely inappropriate to the man of high culture and spiritual development. And we can, for the matter of that, apply the formula quite readily to the whole process of growth. For if, as appears to be the case, the growth of the soul is ever from a lower to a higher degree of complexity, from roughness to gentleness, from grosser to finer perceptivity, from narrower to wider occupations and interests, from the physical and passional to the intellectual and spiritual—then, under any system of just correlation of the inner and the outer, this process should normally be accompanied by a continuous adaptation of the outer circumstances of life to the soul-needs of the moment.

Now, it will at once be seen that a law of this kind would, if true, account for a quite considerable proportion of the outer inequalities which we observe in the life about us. For, to a certain extent at least, we can see that these tend to correspond to stages in inner development—that rude and primitive conditions, for example, tend to surround the rude and primitive soul, and that wider opportunities and higher conditions are more ordinarily the lot of the more highly organised and developed nature.

If, as often happens, the correlation seems difficult to point to in individual cases, it becomes sufficiently evident, at least, when we consider humanity in the mass and compare the case of the less developed with that of the more developed races of men. It is also, broadly apparent in the natural distribution of classes within a nation, although there is often much here which would seem to contradict the law and to demand another explanation. But, for our present purposes—seeking, as we do, for some law of justice beneath the manifold outer inequalities of life—it is sufficient if we have revealed a definite law or principle, which will account for at least a certain proportion of such cases. And to a large extent the principle, just suggested, would seem to do so.

But there still remains another large class of cases to which that principle would hardly seem to apply; cases, namely, where there seems to be no connection between outer circumstances and inner stage of growth.

(2) We may take as a typical case here the lot of the man who, though inwardly of high moral, intellectual and spiritual development, is yet deprived by circumstances of those opportunities of self-expression which would seem to be his due; or, if we like, we may take the case of an individual dogged by a whole

mass of apparently undeserved misfortunes.

How are we to account, in terms of justice, for cases like these?

So far as the writer can see, there is only one way. *Unless these limitations and misfortunes are to be considered as hopelessly unfair, the cause of them must be sought for in the individual himself.* Only the self-caused injury can be truly reconciled with justice. In order, therefore, to find justice in such cases we are compelled to seek somewhere, in the past of the individual concerned, the cause of that which he now suffers. (The argument, of course, holds good of happiness also; for the principle which explains the evil must be logically applicable to the good as well.)

But, it will be said, these outer inequalities often date from birth. A man, for example, is born rich or poor, with all that this entails. Here then, again, as in the case of differences in endowment, it follows that the cause, if any, must be sought *before birth.* And if, as has just been pointed out, the cause must reside in the man himself, then we are at once driven to the conclusion that *the latter must have existed before birth, at least in such a manner as to have enabled him to generate the cause in question.*

From this point the argument takes on much of the character of the line of reasoning previously employed.

For, while it is possible, as a matter of theory, to conceive that the cause, or causes, which are now working out as either a favourable or unfavourable environment in the present earth-life were engendered in some entirely different mode of existence, yet there is a simple thought which would seem to suggest a different view. It is as follows:—

Although, for the sake of clearness, we have considered the cases of inequality of endowment and inequality of outer circumstances apart, we must remember that they are never separated in actual life. Every single human being in this world is, at one and the same time, unequally placed, in relation to some other human being, in respect of both natural endowment and of external circumstances.

If then, in considering the former class of inequalities, we found ourselves drawn to a certain irresistible conclusion, as the only means of reconciling them with justice, it follows that we must take that into account in considering the latter case also. All that we have to ask is: Does the solution there arrived at, if true, provide a satisfactory answer to the second problem as well?

To the writer's mind, it assuredly does.

(I.) A man comes into the world and lives his life, doing, feeling and thinking a certain amount of good and a certain amount of evil, and, with every such action, emotion and thought, setting up causes which, if there be a law of compensation at all in Nature, must sooner or later work themselves out; that which he has wrought of good making inevitably for future happiness, that which he has wrought of evil making just as necessarily for future pain.

(II.) Presuming, furthermore, as a matter of natural probability, that the huge mass of causes, thus set in operation, cannot exhaust themselves in their entirety before the date of his departure from the scene (since, to mention only one point, the man goes on acting, and thus generating causes, right up to the moment of his death), then, when he goes his way, he must be thought of as leaving with an oustanding debit and credit account, which has yet to be balanced up.

(III.) With this account in the fullness of time, he returns once more into incarnation, and out of the debit and credit of the past (combined also with the needs of his growth at the point in evolution where he may happen to stand) is wrought the fabric of his new earth-environment.

Such, at least, is the theory which may serve to suggest one possible solution of the problem of Justice, as applied to human circumstances. And the steps which I have given make up,

when taken together, the logical foundation of the doctrine of Reincarnation, in so far as it concerns our present quest.

It would be possible by a process of reasoning similar to that employed in the preceding pages, to pass forward to other interesting developments and extensions of the doctrine—to show, for example, what it would seem to indicate as to the future which lies before us; how it carries with it certain necessary corollaries as to the life after death, *i.e.*, between one incarnation and another; and so forth. But sufficient has been done to indicate what it has been the main purpose of this article to show—namely, that the doctrine of Reincarnation is far from being a simple *ex cathedra* pronouncement, but is one which may be approached, step by step, by a process of ordinary reasoning from the known to the unknown.

Only one more word remains to be said. It will be remembered that, at the beginning of this article, in selecting to confine our attention solely to the cause of human inequalities, it was remarked that the purpose of them would reveal itself on the way. No one, I think, can reflect upon the principle of Reincarnation—with its conception of an ordered growth in the spirit, whereby the inner nature of man passes from stage to stage in the unfolding of an ever fuller and richer life—without catching, from the conception, some glimpse of a great and inspiring philosophy of life. For, if there be open to humanity a process of growth so spacious that it defies and transcends the limits of the single earth-life, and includes in its scope all that is lowest and highest in mankind as we know it, who shall place a term to such a process? To what dazzling heights may not the climbing spirit ascend? What inner potentialities, as yet latent, may it not in the illimitable future, unveil?

Into such questions I cannot now enter. I merely leave them as a suggestion, which may indicate to the intuition of the reader something of that majestic Purpose, which the hypothesis of Reincarnation, once we accept it, has the power to infuse into life.

* * *

Further Arguments for Reincarnation.

There are many other sound arguments for reincarnation. The objections to it, which almost invariably arise from misapprehensions as to what reincarnates, how it does so, and as to the way in which consciousness acts on higher planes—these objections can invariably be satisfactorily met and explained away.

Both arguments and objections are dealt with very satisfactorily in Mrs. Besant's "Reincarnation," Theosophical Manuals, No. II., in Irving Cooper's "Reincarnation—the Hope of the World," and two volumes with the one title, "Reincarnation," by Dr. Anderson and Dr. Pascal. E. D. Walker's "Reincarnation", A Study of a Forgotten Truth," is another classic, and shows how frequently our poets adopt it. Indeed, if one considers that to-day 650 or more millions of human beings accept it as unhesitatingly as they accept, say, the law of gravity, we shall begin to have a profound respect for its universality, apart from its intrinsic merits. Universal beliefs amount to human instincts, and are invariably based on reality. Again, if we count, not heads merely, but the quality of the intellects within them, such a galaxy of earth's greatest minds have in all ages supported reincarnation that the weight of them must be overwhelmingly impressive. Nevertheless, to the present writer, of all arguments for it, the argument from "Justice," given so logically and powerfully by Mr. Wodehouse, is outstandingly the weightiest, and, indeed, unanswerable.

* * *

"THE TURNING WHEEL."

The Theosophical Publishing House, Sydney, has published under the above title a Christmas Gift-Book of Quota-

tions from noted writers of the Western and Eastern worlds upon the subject of Reincarnation, compiled by a member of the Melbourne Lodge. The book should reach the managers of the various book depots before the end of November, and members are invited to order their copies early.

The book will be of dainty character, of general interest, and particularly well suited for a Christmas present for friends outside the movement for whom anything in the nature of a textbook upon any Theosophical subject would be out of place. The price will be 2/9.

This little book should be welcomed by members for several reasons, apart from the one just mentioned. One of the Masters has said that a knowledge of Reincarnation and Karma is the greatest need of the Western world to-day. The average person is inclined to regard a believer in Reincarnation as a more or less harmless crank, who thinks he was a cat or a dog in a previous existence, and may be an elephant in the next. The list of illustrious names quoted in the book must surely prove beyond doubt that the "cranks" are at least in excellent company, while many of the opinions quoted must bear the stamp of irrefutable logic for even the most casual or the most biassed reader.

It is hoped that members will take full advantage of this opportunity of helping to spread a knowledge of reincarnation among their fellows, and that they will bear "The Turning Wheel" well in mind when planning their Christmas shopping, in addition to keeping a copy of the book upon their own shelves.

A firm faith is the best theology; a good life is the best philosophy; a clean conscience the best law; honesty the best policy, and temperance the best physic. *Aughey.*

EVOLUTION—GOD'S PLAN.

(BY J. BEAN.)

"In the life of individuals occur certain 'crises' when consciousness expands and all sorts of possibilities and hidden depths of being begin to stir and make themselves felt. Adolescence, falling in love, marriage, parenthood, and finally religious experiences, conversions—all these force consciousness inwards, produce self-consciousness. They are eras of doubts and questionings, and yet of a dawning self-confidence and assertion springing from a consciousness of wider knowledge—new found powers. So, too, in the life of nations and races we see similar crises; transition periods when one age is dying, and its successor dawning. At such times there is a 'massed' introspection, self-consciousness, self-determination. Old forms of thought, of knowledge, of social life, no longer satisfy; old philosophies and religions fail to meet the wider needs of the dawning age. As Canon Glazebrook has said in his 'Faith of a Modern Churchman,' 'The religious literature (of the Jews) ends a hundred years before Christ in a row of unanswered questions.' So it always is, and always man's demand for wider knowledge is met by God, Who sends His Messengers—philosophers, prophets, heroes, statesmen, scientists, men of one genius or another. At times of grand crisis He sends the greatest of all Messengers—Christ—the World Teacher, His 'Son dearly loved.' So it was when Lao-tze came to ancient China, and Confucius; when the many great philosophers ushered in the golden age of Greece: when Christ came to Palestine; when Mahomet came to Arabia; always questions to be answered, problems to be solved, darkness to be lightened. Exactly so is it to-day on a far grander scale, and that is why, not in Christianity alone, but in every world-religion, the near advent of the Great World Teacher is confidently expected by thousands of devo-

tees. 'Wise Men' are seeing once again the oft-repeated 'signs of the times,' symbolised of old as 'His Star in the East,' and 'the Sign of the Son of Man in the Heavens.' How runs that ancient Hindu scripture? 'Whenever there is decay of righteousness and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of evildoers, for the sake of firmly establishing righteousness, I am born from age to age.' We remember the parable of the 'King's Messengers' slain and vilely treated, and Christ's words uttered with such sad irony, 'Surely they will reverence My Son!' If we carefully examine such similar passages in the New Testament, St. Paul's references to God's plan and purpose, from creation's dawn, to 'bring many Sons to glory,' his startling hint, 'all creation groaneth and travaileth until now waiting for the appearing of the Sons of God,' Christ's command to us to 'be perfect,' as God Himself is perfect; St. John's 'unspeakable glory prepared for us from the foundation of the world'; Christ spoken of as 'the eldest of a vast family of brothers,' and so on, we do begin to see quite definitely a mighty and wonderful plan and purpose emerge from all these half-veiled allusions. We realise two Christs; one, a mighty universal indwelling power, 'sown in weakness, raised in power,' 'Christ in us the hope of glory,' the other a Mighty Soul, a historical World Figure, the perfect channel and representative of that Second Person of the Trinity, 'the Word,' or universal indwelling Christ Who 'tabernacles' in us all. We remember Christ's own words, 'The Kingdom of Heaven is within you,' and we understand why He is called the 'Great Fore-runner,' and in what sense He 'has risen from the dead and is become the first fruits of them that sleep'; we realise exactly His use of the title 'Son of Man' (the perfect product—the finished achievement of our humanity—the type man—'the first of many brethren'); we understand the old quotation 'Out of *Egypt*' (always symbolic of the lower nature—the 'flesh-pots') have I called My Son,' and 'Thou hast this day become to Me a Son'; we realise the true symbology in the old story of the Passover—true possibly in fact, but truer still in allegory. The 'firstborn of Egypt'—the lower nature—has to be slain before God's chosen people, those whom He has called 'out of Egypt,' can get 'deliverance from bondage.' We understand St. Paul's phrase 'called to be Saints' and what is 'the glorious hope of our calling'; we realise Christ's "Church" (ek-klesia), those who are 'elect from every nation' (and religion), 'yet one o'er all the earth,' and we glimpse faintly His 'Kingdom of Heaven,' so often veiled in allegory and parable, as a great band of 'Perfect Brothers,' with Christ 'the eldest Brother' as 'Headstone of the Corner.' "

The Master Key which unlocks to us this wondrous plan and takes us, as it were, into God's confidence as fellow-workers with Him, is Reincarnation—the "try, try, try again"; your earth lives till this old planet, which has seen your many failures, shall see your final triumph!

So every child of man in his long soul pilgrimage is many times *"crucified"* before he can finally *"outrise from among the dead," ascend into heaven* and become *at one with God*—"perfect as his Father in Heaven is perfect," able to say with that great Christ of Palestine: "All power in Heaven and Earth has been given unto Me." Surely that was the thought of the great Psalmist mystic when he sang:—

"Lord, what is man that Thou hast such respect unto him, or the Son of Man that Thou so regardest him?

"Thou madest him a little lower than the Angels,

"To crown him with glory and worship."

THE STAR OF BETHLEHEM.

A SYMBOL OF CHRISTMAS.

A few thoughts having reference to the above title are not inapposite in view of the approaching festival and season of Christmas. In a survey of some matters connected with religious philosophy it is interesting to see how frequently ideas appear, implicit or expressed, which centre around the symbol of the STAR.

In Christianity, of course, we learn that the Wise Men followed the Star in order to locate the birthplace of its Great Deliverer. A short digression might here be made to refer to the supposed "exact spot" in Bethlehem where the Gospel incident of the birth of the Founder of Christianity is said to have taken place. The spot over which the Star is said to have shone at the birth of Jesus in Bethlehem is now covered by a most beautiful Church, called the Church of the Nativity. Its furnishings and appointments are of priceless value and the Church is one of the main "foci" for pilgrims who visit the Holy Land. The limits of this article would hardly permit of a detailed account of this Church, interesting as it may be, but what most serves our present purpose is the fact that the tangible evidence supporting the question as to whether the Church is literally over the right spot is most flimsy. As a matter of fact it might, in passing, be observed that extremely little convincing historical evidence is forthcoming to support the claim of these "sacred places" in Palestine. Numbers of those who took part in the campaign through that land during the great war had their susceptibilities much "shocked" by this fact. The matter, however, in no way perturbed the student who had assimilated the teachings of Theosophy, but rather strengthened his pre-convictions, for he read the Holy Land relics rather in the spirit than in the letter, and where many of the orthodox were "shocked," the student of the Ancient Wisdom was interested and somewhat stimulated, for he felt something of the satisfaction that comes to the scientist when a further incident occurs which his theory will explain.

This brings us to our main theme again—the symbolism of the Star. If we can regard the Star of Bethlehem as a symbol associated with a certain incident in the evolution of *every* individual we are relieved of the necessity of having to explain the physical-plane or materialistic part of its implications as set out in the Gospel story, in support of which absolutely no evidence exists. If we accept for this occasion the phrase which Shakespeare puts into the mouth of Falstaff, that discretion is the better part of valour, we shall not attempt so difficult a test of one's ingenuity as to try and make people believe a thing for which there is no evidence, and we shall not, therefore, need to worry about the literal Gospel statement. It remains, then, to see what *is* the symbolism centering around the Star, and once having got it into our heads, we will be in possession of a key affording a reasonable interpretation of the Wise Men and the "following of the Star" incident.

We are told that the Star figures prominently in the ceremony associated with Initiation. In fact it is said to be the symbol of Initiation. When the aspirant can give the password of Service to Humanity—when his personality is crucified and his whole life thus becomes a "burning altar flame," and when the great Portal of the Temple swings open, there appears over his head, it is stated, the five-pointed Star. This five-pointed star is the symbol of the Christ, and when that symbol flashes over the head of the aspirant at Initiation, he is veritably "born again," for the Christ-spirit in him then takes definite birth. He is then on the Pilgrim Road which, mounting over the hills and beyond the horizon, leads to the starlit mountain summit. In other words, he has attained the first great step in the scheme of "Salvation," and Salvation means nothing more (nor less) than being "Safe."

In view, then, of the magnificent import of the Star, it is not surprising to notice what a great part it has played and plays in various forms of ceremonial and symbolism. Those who belong to a certain secret organisation which expresses itself through the vehicle of stately and ordered ceremonial will know how much beautiful symbolism surrounds the Star. Much evidence also exists to show that the Star formed an important part in religious ceremonial enacted in ancient Egypt. For instance, the underground tunnel leading down into the interior of the Great Pyramid at Cairo, Egypt, is bored exactly at that angle to the horizon which would allow what was then the pole star to shine directly down when it was at its lower culmination. Also, this passage is met at a certain point by an ascending passage, sloping at exactly the same angle. This would permit of the reflection of the pole star being cast upwards at the same angle as it shines downwards, if a flat mirror were placed at the conjunction of these ascending and descending passages—a fact which will be clear to anyone understanding the simple rule of light reflection. It is quite certain that the Great Pyramid was used for the purpose of ceremonial associated with the Mysteries, and the passage referred to, leading to the subterranean chamber, was not sloped at this precise angle for nothing. There was some good reason, and quite likely it was in connection with ceremonial in which symbolism of the Star played a prominent part. More might be said in this connection if space allowed.

In the heavens we know that the Morning Star is the courier of the sky whose progress tells us that the day is near. It leads the "heavenly harnessed team" that heralds the rising sun. We know that all energy on the earth comes originally from the sun, and the morning star, in heralding it, has quite naturally become a universal symbol of re-birth and renewed energy, and of that spiritual regeneration called in Christian phraseology "being born again." Thus the Star of Bethlehem, like the morning star, assuredly proclaims the Rising Sun.

To put the matter in Genesis metaphor, we might say that it is the eating of the Tree of Knowledge that has driven us from our Paradise, but the vision of the Eden from whence we have come continues to haunt the mind of man, for it is the end to which his history moves. For long ages he may follow but the gleam but a time comes when the fitful splendour of *more* than the mere gleam leads him on, and that is the time when "HIS Star shines forth." This is identical with the Star of Bethlehem, which, indeed, is a most appropriate and beautiful symbol of Christmas.

F. W. HOUSTONE.

THE "DAY OF THE LORD."

By J. BEAN,

God pulsing forth a wave of His Life, leads it through the many experiences of nature's lower kingdoms to self-consciousness in Man—and then through a vast series of re-incarnations in every race and clime, under every possible condition of sex, caste, clan, of social relationship, environment and creed (the innumerable classes which constitute the curriculum of our vast world school), Man consummates Humanity and transcends it reaching the full Christ Stature. This "pilgrimage of life" towards life's sanctuary, is the end and object of the Kosmos; it occurs under the law of Cycles, of periodicity, which we see everywhere manifested in our recurring seasons, tides, planetary circuits, human physiological and disease cycles, as well as in re-birth of individuals—re-incarnation—and those recurring "massed re-incarnations" which make the rise and fall of civilisations. (Browning's

"loud sum of the silent units")—the long historical and pre-historical procession of the "Ages" or "dispensations" as they are called in Bible terminology. Christianity as well as other world religions and also comparative history fully admit these recurrent cycles. Where one such dispensation is ending and another beginning the transition period is a time of intense ferment and rapid changes characterised by certain very definite symptoms. The Bible calls these periods "Days" (c.f., "The great and terrible Day of the Lord"—"Your Father Abraham rejoiced to see My Day," the "Day of Noah," "of Lot," "of Jonah," etc.). The symptoms epitomised are as follows:—

(1) Universal disillusionment with old forms of thought and social systems (two thousand years ago the dissatisfaction was with all that scaffolding which made up the civilisation of Imperial Rome).

(2) Hence wide social unrest, agitation, wars, revolutions, riots, famines, etc.

(2) Earthquakes, pestilences, climate changes, floods, meteor showers, and other physical cataclysms.

(4) An uprush of psychism—part good, part bad and characterised by striking phenomena, (c.f., Peter's quotation of Joel the Prophet when the "gift of Tongues" was jeered at as a drunken outburst). This quotation refers also to the above physical and social cataclysms as "ushering in the great and terrible Day of the Lord." (c.f., Acts of the Apostles).

(5) A general double movement towards federation—unionisation, on the one hand, coupled with self-determination or individualism on the other. This is seen in the innumerable Social, Trade and Caste clubs or friendly societies of the late Roman Empire; Individualism and Federation are but two aspects of that process of *Organisation* which always accompanies a quickening of the world's vitality; exactly the same thing was seen at the time of the French Revolution.

(6) Popularisation and Systematisation of the knowledge of that time through the "Classic Encyclopaedists," viz., the Plinies, Celsus, Varro, Aulus Gellius, and the like.

(7) A widespread expectation of a Divine Messenger (c.f., St. John the Baptist's "The Kingdom of Heaven is at hand," and the type-story of the "Three Wise Men of the East.") In this connection it is interesting to quote from the Sacred Scripture of Hinduism. The Bhagavad Gita says, "Whenever there is decay of righteousness and exaltation of unrighteousness, then I MYSELF come forth. For the destruction of evildoers and the protection of the good, for the sake of firmly establishing righteousness I am born from Age to Age." These words are put into the mouth of Shri Krishna—a divine Incarnation of Vishnu—the Second Person or "Son" in the Hindu Trinity.

(8) Sir John Seeley, the great Oxford historian, in "Ecce Homo," points out not only the preparatory pressure of world events leading up to the New Message (c.f. section 1-7 above), but also that St. John the Baptist himself roughly outlined the New Message, and actually started the Christian movement, before the Christ Himself appeared. Not only is there a strong family likeness between these transition periods, but also history confirms the words of Shri Krishna that at these crises a great "God-Manifestation" comes to save—a MAN moving among men ("I am born from Age to Age"). Exactly the same cycle of events can be followed to-day by those able to read the above signs of the times as Christ 2000 years ago urged the world to read them then; there is a universal expectation of an "Immanuel"—a manifestation of a Mighty Divine personality amongst us. This is present throughout all organised Christianity, and indeed in the Western World outside of any labelled religion. It is likewise manifest in the older religions of the World, Hinduism, Buddhism, Zoroastrianism, and also in Mohammedanism. The New Testament and

Old Testament prophecies on the subject are well known, but not so well known are the prophecies equally definite and remarkable in the above-mentioned other religions of the World.

Latter day Prophets of the same great "Fulfilment" have arisen both in East and West. In the East the "Bab" movement of Persia, Asia Minor, and now in America has, I believe, some millions living in the hourly expectation of a great World Teacher. Emmerson predicted an early return of the Christ, so did Irving, Carlyle's friend. Carlyle himself, as well as Mazzini, definitely expected a restatement and re-clothing of Spiritual truths. In 1912 the Great Russian Tolstoy predicted the war and the overthrow of the Czar, and said that in a few years a great Spiritual Genius would arise to lead the World. In Burma a Buddhist High Priest has gathered more than 50,000 of his followers around him, and they are hourly expecting the coming of the "World's Teacher," a definite office in their "Divine Hierarchy." They call Him the Lord Maitreya, and this same great Divine Teacher is mentioned in Hinduism, and His coming was foretold by the Lord Buddha Himself on His deathbed. He said, "after ME will arise another TEACHER, an incomparable leader of Men. Whereas My Disciples have been numbered by hundreds, HE will gather together thousands." We can but think of the Christ's words, "I *am* the Light of the *World*," and again, "Other sheep have I which are not of this fold; them, too, must I bring, and there will be one fold and One Shepherd."

In Thibet also the Teshu Llama, a great Buddhist Mystic and Priest, has given orders for the erection of a gigantic statue of the Lord Maitreya, the Coming Teacher, at Shigatse, and all the work is "volunteer," a sacred labour of Love on the part of the Thibetan artisans. This act of service is in preparation for the coming of the Great World Teacher. A New Message is already being outlined in the whole vast "New Thought" movement, as well as in the religious revivals, not alone in Christianity, but in every World religion. Many so-called "secular" movements—viz., the Education, Child-Welfare, Woman's Movement, etc., are part of the same thing. The Theosophical Society is but the small Self-Conscious centre, the inner heart and growing point of this far vaster Spiritual renaissance so *manifold* to suit and help *manifold* temperaments and environments. Again throughout the World a Divine Messenger is expected, to reinspire by His personality and example as well as to re-issue, amplify, bring up-to-date, and square with Modern Science, and finally re-apply to Modern needs and problems the teachings given by various Messengers of the Great Brotherhood to the various races and civilisations of the world.

Just as a ship on a long ocean voyage collects on its timbers much seaweed and barnacles, whilst the stores of nourishment for those it carries steadily dwindle as time goes on, so the great vessel of Divine Truth on its voyage through the centuries collects superstitions, misinterpretations, dogmatisms, literalisms, and its stores of spiritual truth steadily dwindle as men cleave to the letter of the word rather than to the fullness of the Spirit, and to the inner experience and knowledge of their own Divine Natures. Therefore it is that not only the Divine Messenger Himself, but also His Servants and "John Baptists" are likely to be misunderstood and persecuted by the Orthodoxy of their day, the Pharisees and Sadducees of any given Age. Our Lord Himself clearly pointed this out, and it remains true then as now; the Great Teacher when He comes will truly be as a "Refiner's Fire"; He necessarily has to burn up all the outworn scaffolding of an effete and degenerated social system—thought scaffolding as well as our more material institutions—but the true gold of reality in the dying system is carefully preserved and incorporated with all essentially new creations necessary for the dawning civilisation.

The essential proof that a supposedly anticipatory "World-Gospel" is *hall-marked* as really coming from God is this:—Does it meet adequately the needs of the age it comes to serve, does it illuminate the various problems and obscurities of our time? If we consider Australian problems in the light of Theosophy, it can be shown clearly and in detail how Theosophy exactly fulfills this *"all-essential"* of a World Gospel. The teachings of Re-incarnation and Karma and the other main ideas of the Theosophical System if applied *with knowledge and understanding* to the problems of this Age so illuminate and resolve them as to force on men of intelligent and unbiassed thought a reasoned acceptance of that universal brotherhood irrespective of class, creed, sex, caste, or colour, which is the essential and only binding demand made by the Theosophical Society on its members, and which is the World's most pressing present need.

"THE THEOSOPHICAL SOCIETY AND ITS WORK."

We give here, in all reverence, a letter written in 1881 by the Maha-Chohan—one of the greatest of all the Adepts—One "to whose insight the future lies like an open page." By the many who now accept the Masters as supreme facts in Nature, the statement that what follows is the actual writing of the Great Master, in His very own words, will not be repudiated. To print this letter here may help in us a closer realisation of the Masters and Their undying love for humanity. We extract this letter from the volume "Letters from The Masters of The Wisdom," compiled by C. Jinarajadasa:—

LETTER 1

The doctrine we promulgate being the only true one, must—supported by such evedences as we are preparing to give—become ultimately triumphant as every other truth. Yet it is absolutely necessary to inculcate it gradually, enforcing its theories—unimpeachable facts for those who know—with direct inferences deduced from and corroborated by the evidence furnished by modern exact science. That is the reason why Colonel H. S. O., who works but to revive Buddhism, may be regarded as one who labours in the true path of Theosophy far more than any other man who chooses as his goal the gratification of his own ardent aspirations for occult knowledge. Buddhism, stripped of its superstitions, is eternal truth, and he who strives for the latter is striving for Theos-Sophia, Divine Wisdom, which is a synonym of Truth. For our doctrines to practically react on the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to popularise a knowledge of Theosophy. It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom)—which is after all only an exalted and glorious selfishness—but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many of our fellow-creatures as we possibly can to benefit by it, which constitutes the true Theosophist.

The intellectual portions of mankind seem to be fast drifting into two classes, the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of their intellect, its imprisonment in the narrow grooves of bigotry and superstition—a process which cannot fail to (bring about) utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of *submitting* to annihilation pure and simple, in case of failure, to millenniums of degradation after physical dissolution. Those "intellectual classes," reacting upon the ignorant masses which they attract, and which look up to them as noble and fit examples to follow, degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the white dove of truth has hardly room where to rest her weary unwelcome foot.

It is time that Theosophy should enter the arena; the sons of Theosophists are more likely to become Theosophists than anything else. No messenger of truth, no prophet, has ever achieved during his lifetime a complete triumph—not even Buddha. The Theosophical Society was chosen as the corner-stone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and specially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of Society, was determined upon. The

white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised "nigger" brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

In view of the ever-increasing triumph and at the same time misuse of free-thought and *liberty* (the universal reign of Satan, Eliphas Levi would have called it), how is the combative *natural* instinct of man to be restrained from inflicting hitherto unheard-of cruelty and enormities, tyranny, injustice, etc., if not through the soothing influence of a brotherhood, and of the practical application of Buddha's esoteric doctrines? For as everyone knows, total emancipation from authority of the one all-pervading power or law called God by the priests—Buddha, Divine Wisdom and enlightenment, Theosophy, by the philosophers of all ages—means also the emancipation from that of human law. Once unfettered and delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning. Osiris, Krishna, Buddha, Christ, will be shown as different names for one and the same royal highway to final bliss—NIRVANA. Mystical Christianity, that is to say that Christianity which teaches self-redemption through our own seventh principle—this liberated Param-Atma (Augoeides) called by some Christ, by others Buddha, and equivalent to regeneration or rebirth in spirit—will be found just the same truth as the Nirvana of Buddhism. All of us have to get rid of our own Ego, the illusory apparent self, to recognise our true Self in a trancendental divine life. But if we would not be selfish, we must strive to make other people see that truth, to recognise the reality of that transcendental Self, the Buddh, the Christ or God of every preacher. This is why even exoteric Buddism is the surest path to lead men towards the one esoteric truth.

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy both flung to the winds. In a word, how—seeing that the main objects of the T.S. are misinterpreted by those who are most willing to serve us personally—are we to deal with the rest of humanity, with the curse known as the "struggle for life," which is the real and most prolific parent of most woes and sorrows and of all crimes? Why has that struggle become the almost universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for the earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that struggle for life raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the Pagan lands, and is nearly unknown among Buddhists. In China during famine and where the masses are most ignorant of their own or any religion, it was remarked that those mothers who devoured their children belonged to localities where there were the most Christian missionaries to be found; where there were none, and the Bonzes alone had the field, the population died with the utmost indifference. Teach the people to see that life on this earth, even the happiest, is but a burden and delusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity There are no penitentiaries in Buddhist lands, and crime is nearly unknown among the Buddhist Tibetans. The world in general, and Christendom especially, left for 2000 years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.

If the Theosophists say: "We have nothing to do with all this; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can"—what becomes of our fine professions of benevolence, philanthropy, reform, etc.? Are these professions a mockery? And if a mockery, can ours be the true path? Shall we not devote ourselves to teaching a few Europeans, fed on the fat of the land—many of them loaded with the gifts of blind fortune—the rationale of bell-ringing, cup-growing, of the spiritual telephone and astral body formation, and leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how? Never! Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. That we—the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy, divine kindness, as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha—should ever allow the T.S. to represent the *embodiment of selfishness*, the refuge of the few with no thought in them for the many, is a strange idea, my brothers. Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of "perfect Lamas," there is one which was correctly understood and described: "the incarnations of the Bodhisattva, Padma Pani, or Avalokitesvara and of Tsong-ka-pa and that of Amitabha, relinquish at their death the attainment of Buddhahood—*i.e.*, the *summum bonum* of bliss and of individual personal felicity—that they might be born again and

again for the benefit of mankind" (R.D.)*—in other words, that they might again and again be subjected to misery, imprisonment in flesh and all the sorrows of life, provided that by such a self-sacrifice, repeated throughout long and dreary centuries, they might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many races of mankind! And it is we, the humble disciples of these perfect Lamas, who are expected to allow the T.S. to drop its noble title—that of Brotherhood of Humanity—to become a simple school of psychology. No, no, good brothers; you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. But there is hardly a Theosophist in the whole Society unable to help it effectually by correcting the erroneous opinions of the outsiders, if not by actually himself propagating this idea. Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

* Rhys Davids.

Having explained our views and aspirations, I have but a few words more to add. To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies—those of the *civilised* races less than any other—have ever possessed the *truth*. the right and logical explanations on the subject of the problems of the great dual principles—right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism—are as impossible to them now as they were 1881 years ago. They are as far from the solution as they ever were; but there must be a consistent solution somewhere, and if our doctrines prove their competence to offer it, the world will be quick to confess that the true philosophy, the true religion, the true light which gives truth and nothing but the truth.

DEEDS, NOT WORDS.

What then? doth Charity fail? is faith of no avail?
Is Hope blown out like a light by a gust of wind in the night?
The clashing of creeds, and the strife
Of the many beliefs, that in vain perplex man's heart and brain,
Are nought but the rustle of leaves,
When the breath of GOD upheaves
The boughs of the Tree of Life—
And they subside again! And I remember still
The words, and from WHOM they came,
"Not he that repeateth the Name,
But he that doeth the Will." . . .
And that voice still soundeth on
From the centuries that are gone
To the centuries that shall be!
From all vain pomps and shows, from the pride that overflows,
And the false conceits of men;
From all the narrow rules and subtleties of Schools,
And the craft of tongue and pen;
Bewildered in its search, bewildered with the cry:
"Lo here! lo there, the Church!" poor, sad Humanity
Through all the dust and heat turns back with bleeding feet
By the weary road it came
Unto the simple thought by the Great Master taught,
And that remaineth still:
"Not he that repeateth the Name,
But he that doeth the Will."

—LONGFELLOW.

WHAT THINK YE OF CHRIST?

(A Meditation on "The Coming.")

At the King's Hall, Hunter Street, at a devotional meeting of "The Order of the Star in the East," Bishop Irving Cooper, of the Liberal Catholic Church, delivered a strikingly suggestive address, entitled: 'But who may abide the day of His coming?"

Curiously enough—it was pure coincidence—the Gospel for this special Sunday in the Church's year contains that pregnant saying of the Christ—His claim to be a World Teacher, not merely a Jewish patriot and prophet.

"Other sheep I have," He says, "which are not of this fold. They hear my

voice. Them too must I bring and there shall be one fold and one Shepherd."

Elsewhere He says: "I *am* the Light of the *World*"—not of the Jews merely. "No man cometh to the Father but by Me," and this conception of a World Teacher —Lord of all Religions—comes out far more clearly in Hinduism, with its great Jagat-Guru (World Teacher) and Buddhism with its exactly analogous Bhodisattva (Wisdom-Truth, or Wisdom-Essence—He Whose very existence is wisdom incarnate) than in Christianity. Both these religions own a Hierarchy of Great Rshis or Supermen. Jivan-Muktas (Liberated Souls) Hinduism calls them—that is, souls no longer bound to the wheel of re-incarnation. The wheel revolves in the three lower worlds.—this physical globe, the Astral or Purgatorial world, where desires consume away in their own flames, and finally the Heaven World of pure happiness, in which the soul fully assimilates his earth experiences, transmuting them into qualities, capacities, and intuitions (conscience and so forth). The Jivan-Mukta or Adept has completed this soul evolution. In St. Paul's phrase. He has "come unto a perfect Man—the measure of the fulness of the stature of The Christ." The average Hindu and Buddhist, perhaps, though quite familiar with these thoughts of spiritual evolution, and of a Hierarchy of Perfect Souls—guiding the world's destinies as God's Agents from "behind the veil"—yet does not clearly picture them as *living Men*—Elder Brethren still voluntarily sharing with Their juniors the privations of the flesh, so that They may the better carry on God's physical plane work, and contact this struggling humanity of ours at all points. Nevertheless, some of the most cultured and esoteric amongst these Eastern religionists do strongly assert the above as fact—assert their own personal touch with these great Christ-Souls—assert not only spiritual community with Them, but even physical relationship—the handshake, the shared meat, face to face converse. Exactly similar claims are made by a few great Western Yogis and Mystics. That the Adept is something more than mere man, as we conceive man is proved to them by meeting Him out of the physical body, as well as in it—by seeing the very same Being Whom they have met face to face physically as man, by realising His transfigured glory when free of the fleshy cloak which hides it, by seeing, also, Him or Them materialise out of apparent vacancy before their eyes, and dematerialise apparently into thin air once more. These things have been repeatedly borne witness to by men and women of unimpeachable character, sanity and balance—people skilled and trusted in human affairs, whose testimony in a court of law would suffice to hang a man.

Other religions have their great Rshi Founders, and These are expected to return—either They or other great Messengers of God—to complete the earlier work, and square it with modern needs and modern knowledge. The Mohammedan expects his Madhi, the Zoroastrian his Saoshyant. As well as these clear-cut expectations in the great World Faiths—wide sections of Asian thought expect a "Second Advent"—different meanings are attached to the Bible references to Christ's Second Coming. Some interpret them quite literally, others purely as allegory and symbolism, whilst others take a middle stand between these two extremes. Tolstoy predicted that in 1925 or 1926 a Great Spiritual Genius would arise to guide the world, and the earlier half of his prediction foretold the world war and the Russian revolution, which have actually occurred. Truly to the student of comparative religion, and to the student of history, it is axiomatic that cycles repeat themselves, though with certain modifications adapted to earlier or later environments. Those who have vision to read the signs of the times realise, with Emerson, Mazzini, and Carlyle, that the present age demands a restatement of Eternal Truth. They realise that the supreme hour has

struck, that the world awaits the Supreme Man to teach it brotherhood—to "guide our feet into the way of peace," as we sing in the Benedictus of the Church Liturgy. All these, and other vaguer, less defined expectations in all religions, and outside any named religion—all are gathered up by the Order of the Star in the East. It co-ordinates them all in a simple statement of six principles which names no name for the expected Divine Messenger —which allows each religion—each expectant devotee full liberty to embody his belief according to the thought of his particular environment. All that is asked is that the belief shall be earnest enough to make him work for the future and prepare the world to receive a wisdom far beyond its present standards:

"O help Thy foolish worlds to bear,
Teach Thy vain worlds to bear Thy Light,"

sings Tennyson in "In Memoriam," and just that is the preparation work of all "Brothers of the Star," so that when the Supreme Light comes it shall not dazzle and blind and cause men to turn their backs upon it.

Bishop Irving-Cooper in his address emphasised two types of mind—the Radical and the Conservative—the orthodox and the iconoclast. These two types he said occur in the Churches, occur in the ranks of artists, politicians, social reformers—occur in every phase of human society—occur no less in the Theosophical Society, and the Order of the Star in the East. He warned his hearers against over self-confidence as to their capacity for discerning the Prophet when He should come—for being able to receive His teaching as a divine revelation of Truth. The wisdom of the Great Teacher when He should come would altogether transcend our narrow vision. He would lay the foundations of a civilisation ripening not now but in the far distant future. He would not ignore ancient tradition as the radical mind loves to do. Rather He would combine all that was best in such tradition with further teachings which His vast knowledge of the future—of God's plan in its entirety—would make clearly necessary to Him, though very likely bewildering to us in the light of that tiny fragment of a fragment which is all the Gospel records give us of His teaching 2000 years ago (if indeed the Christ it be Who is to come, as so many in the Western world expect). The Teacher when He comes will be no party Man. Rather will His outlook—stupendous in its immensity of depth and breadth—perfect in its poise—prove to each party clearly wherein it is right, and also wherein it is wrong. How likely the Teacher is to be misunderstood by all parties! The radical mind, disliking His use of ancient tradition, will dub Him conservative; the conservative mind, wedded to reaction—clinging to a muddled rehash of the old ideas as the utmost limit of reconstruction—the conservative mind will fail to grasp the new elements in the Master Builder's plan—will stigmatise Him as a dangerous agitator and revolutionary. Both alike may mistrust and misunderstand Him when He comes. One very striking point the Bishop made. He told us how—taking once his New Testament—a *"Red Letter"* edition, in which the personal recorded sayings of The Christ were thus marked off from the ordinary black type—he put out his watch on the table and timed himself to read only the Christ's own words in the four gospels. It took him about two hours. But that meant great repetition, as very much the same things are said in all four. St. Mark is the shortest Gospel, and the oldest. It is looked on as a basis on which the others are founded. It is graphic and curt, wasting no words. It contains the pith of Christ's personal sayings as they have come down to us through the centuries. The red letter text of St. Mark took him only 14 minutes to read! And that tiny fragment represented all that time had left to us in personal dicta out of the Christ's strenuous three years' ministry. What a microscopic fraction it must be of the whole! What has become of all the

rest—the inner teachings spoken of as given privately to the disciples—the additional knowledge given out to them during the 40 days between the Resurrection and Ascension? And even then—just ere He left them, He spoke of many things yet to be told "but ye cannot bear them now." This to His most intimate disciples. How little, then, could He dare to give out to the ordinary mass of the people! So then, if He were to come now, and give us merely the teaching unveiled two thousand years ago, what would be our attitude to that teaching—the main mass, I mean—not the microscopic fragment, who knows how altered by the centuries! —which St. Mark gives us? "What think ye of Christ?" is indeed likely to be re-echoed in regard to the Twentieth Century Messenger when He comes, in varying tones of distrust—outraged orthodoxy and disappointed radicalism. We think of those "many things" which perhaps two millennia of added knowledge may help the most advanced to bear, since the mere march of history is bound to draw forth from the Teacher knowledge previously veiled—little likely are the masses to be able to accept even His former teaching when given in its entirety and stripped of our dogmatic rigidities later imposed on it and clouding it. Still less, then, will they be ready for the quite new conceptions which yet must be implanted in the minds of humanity's out-work builders if the seeds are rightly now to be sown which shall eventually, far centuries hence, ripen into a true planned civilisation—a golden age of real brotherhood.

Thus there seems but little doubt that the World Teacher when He comes will be once again reviled, persecuted, attacked by hostile vested interests—accepted only by the comparatively few. How vital then our task in the few short years of preparation left to us to "Teach Thy vain worlds to bear Thy Light."

Bishop Cooper told his hearers that to him, scanning the world of thought as we see it to-day, it seemed as if the Christ mind from Its snow peaks was throwing down into our murky, mundane thought atmosphere legions of reconstructional ideas. Some shone out brilliant and distinct, others were dulled and half obscured, but all were, to his thinking, preparatory work on the part of the Christ and His Lieutenants, so that when He shall publicly resume His world mission, His line of action and thought shall not seem to the mass of men quite so staggeringly strange and incongruous as otherwise might be the case. The Christ is far too wise and age-old in experience of human nature to expect the impossible of us, or to demand more than we can reach to. Those who are "brothers of the Star" can realise this perhaps in regard to the bulk of humanity, but it is not so easy for them to realise that just the same limitations probably exist in their own case. Probably the Christ in His plans is allowing for their narrownesses and orthodoxies, just as He allows for the great masses of humanity outside of this movement. Our obvious present duty—our main work in preparation for His coming—is to try so to imitate His spirit that our outlook shall to some poor extent harmonise with His, and we shall then be able to seize on and isolate, and bring out clearly and prominently some one or more of the great reconstructive ideas issuing from Him at the present time. In so doing we shall have cleared some of the tangle from His paths when He shall once more walk the many winding ways of men. Let us not waste the few short years that remain. Let us grasp our unique opportunity and privilege of partnership in His plans, and in His work. How glorious when He comes to know that we have each, however small our capacity, in our measure helped Him, lightened His burden, and played out our tiny part in weaving the fabric of the golden age ahead.

SPIRITUALISM AND THEOSOPHY.

A PLEA FOR CO-OPERATION.

BY J. BEAN.

In the following pamphlet, the author writes as "one of the scribes," and accepts sole responsibility for any imperfections in his interpretation of the varied material upon which he has drawn.

Sir Arthur Conan Doyle's visit is very opportune for the reviewing of the relationship between Spiritualism and Theosophy. The war and its aftermath has forced them on the world's notice as portents, rather than mere phenomena, of the time. Unfortunately, there is a growing reaction against them on the part of a certain section of organised Christianity. On the other hand, not a few Christian Modernists—and some amongst the weightiest—are prepared to study their teachings with a very earnest and respectful attention. A growing body of Christian Mystics and Modernists are demanding "deeds not creeds," as the pass-word for membership of the Churches; they demand the same perfect and progressive freedom of interpretation now as, so they assert, St. Paul and many other great Christian luminaries since his day have claimed and taken.

The Rev. C. L. Tweedale, for instance, F.R.A.S., Vicar of Otley, Yorkshire, says—quoted in "The Harbinger of Light," September 1, 1920:—

"Why should there not be, as in days of old (he is commenting on an actual instance quoted by Tertullian.—Ed.) an 'Angel'—a psychic----in every Church? The clergy would then not merely be able to *talk* about the Spirit World, but would also have the power to demonstrate it, and a vista of new life and usefulness would open out before them."

Till now, unhappily, there has been much mutual ignorance and misunderstanding between Spiritualism and Theosophy. The inevitable result has been antagonism; now, however, the combined attack on them will, it is to be hoped, draw them together.

Madam Blavatsky was a chief cause of this antagonism, and, in order to remove it, Spiritualists and Theosophists both should understand her complex, contradictory character; they should realise the special difficulties which the mission entrusted to her held for her, and the motives underlying her somewhat unusual execution of it.

First as to her character. H.P.B. was a Dolgorouky—of all the great princely families in Russian history perhaps the most impetuous, assertive, independent, proud, vehement, and fearless. She was wholly true to her breed, and her fiery impetuosity led her into actions and statements which caused her endless trouble, and to the uninitiated seemed directly contradictory and irreconcilable. H.P.B. was steeped in Indian literature, with its hyperboles, allegories, metaphors, symbolisms. Whatever bent in her there may have once been to that literalism which is the Western conception of truth—it had become "Easternised" through her deep study of the veiled allusions, fragmentary hinted truths, and cleverly hid esoteric meanings which lie concealed in Eastern exoteric scriptures. Her own occult knowledge was so vast and what she could give out openly so small, that inevitably her conception of truth was a relative one not likely to coincide with the cramped ABSOLUTISM of Western orthodoxy. She often complained bitterly of Western literalism, and its exacting lack of imagination. Though utterly true and irrefutably honest at bedrock, her "truth" was a matter of spirit and motive, and not of "the letter that killeth." Her "mission," as she conceived it, was first to support Spiritualism in its struggle against crass Western materialism. She had to vindicate the reality of Spiritualistic phenomena, but at the same time (with many reserves and limitations since the then world was very little ready to accept Occultism save in fragmentary hints) she had to substitute as explanation the teachings of

Theosophy—the Spiritual Science of the East. It was no easy matter to uphold Spiritualism, and yet at the same time deny its explanations of itself, these being, at first glance, so much simpler, more probable and more obvious than Theosophy's interpretation of the facts. "Spirit-Intercourse" had given much comfort to thousands, and seemed to very many, unless they had studied Theosophy deeply, and with understanding, directly and completely contradicted by its alternative version. In this matter of Spiritualism, as well as in other phases of her teachings, (for instance, her teachings about "God," Prayer, Karma, Atonement, Forgiveness of Sins, Apostolic Succession, and so forth) it is quite easy for critics with their needle-pointed eyes to find contradictions and inconsistencies with the more modern statements on the subject. Quite likely in some cases H.P.B. may have had misconceptions and made mistakes and mis-statements; equally, in some cases, it may be the Modernist who is making the mistake. On the other hand, in the writer's opinion, the apparent discrepancy is often due to the fact that various dangerous "thought-fogs" of the world at an earlier stage of H.P.B.'s mission had first to be dissipated before truer conceptions could be put forward. To dissipate them she may have conceived it necessary, for the time being, to exaggerate and overstate their antidote. Thus at different stages of her chequered career she emphasised different aspects of One Truth, and in each case her hyperpositive temperament caused her to make the part appear the whole. As already suggested, with her "Easternised" mind, and her vast *residuum* of Truth from which to select—to her there would be no untruth in what she did and said; orthodox Western literalism, however, would find it very hard to understand her sudden changes, or to appreciate the methods whereby she attained her results, and the motives actuating her. If we read Colonel Olcott on this very point in "Old Diary Leaves," and especially if we read H.P.B. herself in "the Key to Theosophy,' 'where she interprets the teachings of "The Buddha," and "The Christ," when confronted with difficulties somewhat similar, we shall—I think—come to this conclusion.

(To be continued.)

INDIAN AFFAIRS.

(By Annie Besant.)

(From "Britain and India," Madras, August 5.)

I do not think that people in England have any idea of the seriousness of Indian affairs at the present time, of the deep and bitter resentment over the Punjab atrocities that is felt by *all Indians,* Moderates, Liberals, Home Rule Leaguers of every camp, Nationalists of all shades of opinion, Extremists of every type. They are all united in detestation of the shameful excesses committed under the cover of Martial Law, and the immunity of the officers who committed them. They are less angry with General Dyer and his planned massacre than with his crawling order, his flogging of untried men, of schoolboys to torture them into giving false evidence, his brutal disregard of the commonest decencies in the treatment of educated and refined gentlemen in his cruel reign in Amritsar. I sent you an outline of the Amritsar story from the Congress Committee's Report. They writhe in spirit over the insults heaped upon their race by Colonel Frank Johnson, Colonel O'Brien, Mr. Bosworth Smith, Captain Doveton, and others whose names will burn for generations in Indian history as monsters of cruel tyranny. For they feel helpless, and, because helpless, desperate. They are wounded in their dignity, their self-respect, their manhood. The movement of non-co-operation is a movement of helpless anger against wrongs unredressed, an outlet for the seething wrath with which their hearts are burning.

Those who think non-co-operation wrong and oppose it are the more furious because they have no outlet, because, however much the memory of the outrages stings and burns, they know that they must not imperil the free future opening before India by any outburst or rashness which might relieve their indignant pain. They feel that the officers in the Punjab were filled with hatred and contempt for their race, took pleasure in inflicting humiliations, deliberately invented insults, rejoiced in showing all the arrogant insolence of a fancied superiority to unarmed, helpless men, women and children, whom they tortured *because they were Indians.* The Hunter Report, with its racial bias, the slight value put on Indians' lives, the exaggerated weight put on English lives, has embittered them still more.

Think, English readers: If that Jallianwala Bagh crowd of men, with infants in their arms and little children playing, shut up in a closed space, had been of English men, English babies, English children, and if three or four thousand of them had been killed and wounded, and the wounded left to gasp for water all the long, hot night, while a curfew order hindered any from reaching them with aid; if this cold-blooded massacre had been perpetrated in Ludgate Circus, with every outlet closed, would you have been satisfied to see the general commanding compulsorily retired on retired pay? If your little sons had been made to walk sixteen miles a day in the burning sun; if your husbands had been locked up in iron cages four feet high, if your wives had had their clothes torn off parts of their bodies it was dishonour to expose before men, would you be contented that the brutal tormentors should be allowed to slip away unpunished, or remain in power in the places where their cruelties were wrought? Why, all England would be mad with fury against these criminals if they had treated English men, women and children as they treated Indians—and Indians feel just the same as you would feel. The non-co-operation movement is one of disgust against the race that breeds such men; only, with their inner sense of justice, they discriminate even in their disgust, and only refuse to have anything to do with the Government that will not do them justice, or with those that represent it. They draw away from them with passionate revulsion.

Yet, in face of this peril to the Empire, the wily Junkers of the House of Commons yelled at Mr. Montagu for telling them the truth, and the House of Lords shielded General Dyer, accepting terrorism and frightfulness as the rule approved for India. He and his comrades have nearly created a rebellion in India by pretending to crush a non-existent one.

Ere the dawning of the first of August, the day fixed for the hartal (cessation of business, with prayer and fasting), Bal Gangadhar Tilak passed away. All over the country there is mourning for a leader snatched away by death at a critical moment of the country's history. Quarrels are dropped when Death's sceptre is raised, and Gandhi, who had refused to work with him after last Christmas, bent his shoulder under the pole which sustained his bier. His courage, his self-abnegation, his patriotism, his sufferings, had endeared him to India, and all are uniting to pay him reverence. Bombay had never seen such a procession as followed his body to the funeral pyre on the sands of the seashore, where all that was mortal was given to the flames. Only the good he wrought need be remembered, and India weeps for one of the greatest of her sons.

Mr. Gandhi and Moulana Shaukat Ali are touring the country to stir up the non-co-operation movement everywhere. They have been to the north, to the Punjab and Sindh; they are coming to the south, to tour through the Madras Presidency. The Governments are treating them with wise indifference, and this should be maintained. The Special Congress meets in Calcutta on the 4th, 5th, 6th and 7th of September, the Muslim

League on the 7th, and, presumably, succeeding days. Vain efforts have been made to persuade Mr. Gandhi to put off his movement till after these two bodies had spoken, but Mr. Gandhi is a law unto himself, and a law that cannot be broken.

* * *

"No one could tell me where my Soul might be.
I searched for God, and God eluded me;
I sought my brother out, and found all three."

—E. Crosby.

SOME IMPRESSIONS OF TROPICAL AUSTRALIA.

It was a pleasant experience to come across traces of good work done by earlier Theosophical visitors, and a joy to water the seeds which they had sown so well. Among these sowers were our late General Secretary, Mr. W. G. John, and Mrs. John, Miss Lilian Edgar, Mrs. Ransome, Mr. F. Leigh, and Mr. L. W. Burt. In many ways the peoples of the north differ from their more blase but less interesting brothers of the southern towns and cities, and close observation confirmed the contention that the new sub-race will be well recruited from their sunny lands and natures. Among our members, fortunately for Australia, are to be found more than a few school teachers, some holding important positions, and thus I was on several occasions brought into contact with hundreds of children, "not a crawler among them," as one teacher proudly, and I think correctly, boasted. And the "grown-ups," too, especially in the out-of-way places, received the Theosophical messages with a free and fair-mindedness which was exhilarating, and bought our literature —no longer cheap, alas!—with enthusiasm. Later on, as one approached the larger centres of population, and faced the scanty audiences that much advertising had called together, it was well to remember the full halls and crowded footpaths and fine press reports of former places in the north. The young people of the "Round Table" in Rockhampton found out that the lecturer had a birthday approaching, and on the afternoon of the day gave him a very jolly "party," with games and cakes galore. The readiness of the young people to receive Theosophy, when attractively offered them, is, I think, one of the brightest signs of the coming days, when the present darkness, now so dense, shall be dispersed by the glorious coming of the "Sun of Righteousness." One young boy, a regular attendant at the lectures, used to come and tell the visitor how his aura looked and changed while he was giving the address. The President of the Townsville Lodge took the lecturer for a week-end visit to one of the islands—the magnetical island which was supposed to have deflected Capt. Cook's compasses—where, although mid-winter, the surf-bathing was delightful, and in the evening, during a walk through the dense scrub and tall trees, they came across—to the lecturer—the most unexpected sight of a lonely grave, with a massive marble slab, whereon was chiselled in letters of gold, below the seal of the Theosophical Society, the name of Dr. Patrick McCabe, "who passed hence 29th Sept., 1911," and underneath were written two appropriate verses from the "Bhagavad Gita." The departed Doctor—a member of the T.S.—had owned the place, and at his wish the body was buried in that lovely and solemn place. Very lonely it seemed, as one breathed a loving prayer over the resting-place of a brother, in that quiet twilight hour, but later on, at supper, amid twinkling lights, one was consoled by hearing a *real ghost story* in connection with the place. It seems that the Doctor had employed a Chinaman named Ah Bow, who lived with him and did odd jobs about the house. Ah Bow was very grieved when his patron died,

but continued to work for the people who afterwards bought the property. One dark evening, some member of the family, feeling nervous about the proximity of the grave, wondered if the place was haunted, and enquired of the Chinaman whether he ever saw his old friend the Doctor, and was instantly answered, "Yes, he velly often come and talk with me." "Indeed! And what does he say?" was the startled remark of the enquirer, and was answered, "He say, 'Ah Bow, you velly good boy, your work velly hard; Ah, Bow, you must get your wages laised!'" One can only hope that the "ghost" was obeyed!

The Northern State has every sign of prosperity, not only in the sugar mill townships—where the lecturer had his most encouraging meetings—but all through the country, where bounteous rains had given great promise of fulness after drought. The copper and the coal fields, the Carrara-like marble, sugar, the tin and gold, dairying, pastoral industries, banana growing, and other riches with which Nature has endowed Queensland, added to the beautiful brotherliness that everywhere attended our National Lecturer, gave him confidence that, if only every Theosophist will continue to try to do his best, the future welfare and greatness of the country will be assured.

GEO. H. CHAPPEL,
National Lecturer, T.S.

QUESTIONS AND ANSWERS.

"What has the Theosophical Society done for India, that Indians should so follow and revere its Head?"

"I am proud to stand here and bear witness to all I owe to her, to proclaim that she has made life intelligible to me, has shown me the goal of Evolution, the Path of Progress; and last, though not least, that she, by her magic touch, has revealed to me the beauty and glory of Hinduism, that eldest of the living Faiths of the world, the religion of our fathers, which but yesterday was an incomprehensible mass of meaningless ceremonials, jeered at, scorned and spurned by every passer-by—yea, even by our own children—products as they are of secular Universities. To-day, that faith stands a stately structure of perfect proportions and supernal splendour, a triumph of scientific architecture, a veritable Taj Mahal, attracting admiring pilgrims from all parts of the globe—thanks, first of all, eternal thanks, to that Diamond-soul, the Messenger of the Masters, *"the brother whom you know as H.P.B.,, but We otherwise,"* who, with her colleague, Colonel Olcott, landed on our shores years ago to fight and vanquish the dark dragon of Materialism then enmeshing in its fatal coils the best intellects of the day. And secondly, to our President, Annie Besant—pupil of H.P.B. "May blessings be on her and hers for ever," in the words of Swami Vivekananda.

My gratitude is due to you, therefore, that you have given me this opportunity of declaring publicly how proud I feel, in spite of our malicious and noisy detractors, that I am a member of this Theosophical Society, this world-wide international organisation in which the word "foreigner" does not exist, and whose members are to be found in all parts of the globe. Grateful indeed should we be for all this Society has done, for us, for the Motherland, and for the world at large, whose citizenship is the birthright of every member of our international body.—Rao Sahib S. Y. Iyer, from "Adyar Bulletin," 15th July, 1919.

"Do the Masters—the Guardians of our evolving humanity—really exist?"

Out of the din of controversy arises one question, of vital import, not only to the Theosophical Society, but to the world in general, and this question is: "Do the Masters—the Guardians of our evolving humanity—really exist?"

What do the Religions say? With one voice they proclaim Them, each one owing, as it does, its very existence to them. Buddhism chants of many Buddhas of Compassion; Christianity in rapt ecstasy worships the Master Jesus, and believes in and communes with her Saints; the Parsi adores the long line of Zarathushtras who built up this wonderful religion and civilisation; the Mussalman bows his head, turning towards Mecca, to the many Prophets, with the Lord Muhammad at their head; the Jain beats his gong and falls prostrate at the feet of the Tirthankaras, Jinas, conquerors all, Lords of Life and Death, for whom the wheel of life and death has ceased to turn; and as to Hinduism! I could smile, my brothers, to think that many of us have strayed so far away from our Faith and our Scriptures that the necessity should ever arise for a Hindu to question the existence of the Rshis. True, our holy books are enshrined in a classical language, not a word of which many of us Brahmanas know; true that most of us were educated under conditions not conducive to spiritual growth; but we Hindus might at least take the trouble to study some of our own religious literature before rushing into print and denying the possibility of such Masters because we have not seen Them!

Does not the *Chandogya* speak of the wisdom held in reverence by the band of Sages? The great epics of the *Mahabharata* and the *Ramayana* sing the praises and chant the deeds of many Mahatmas. We read how Vyasa Himself appeared suddenly in response to His mother's call, and disappeared from sight after fulfilling her behest. We also read how Rshi Sanat Sujatha appeared in reply to the prayer of Vidura, and taught the Science of the Self to the blind king.

The *Padmapuranam* begins by describing an Order of Mahatmas, and goes on to catalogue thirteen of the holy ashramas where They dwelt with Their many disciples. My brothers, Hindu religious literature is so saturated, on every palm leaf, with accounts of Mahatmas and Their wonderful Yoga Siddhis, that the burden of proof that there are no such Beings rests with him who, in his eagerness to attack the T.S., accuses the statements of Vyasa of being mythological fables.

The Masters are Facts. Those who are privileged to know tell us that They will once more show Themselves among us ere this century shall be numbered with the past. Ours, then, the sacred task of preparing the peoples, that they may recognise Them when They come. It is true that the task is an uphill one, and we ourselves are weak, but has He not told us: "Where two or three are gathered together in My name, there am I in the midst of them." And so, comrades, remembering that those who attack us are also our brothers, let us, hand in hand, with glad hearts, face the future, drawing the bonds of brotherhood closer now that the chill and biting winds of prejudice are blowing around us. Let us heap high the fuel of self-sacrifice. Pour, pour the ghee of renunciation! Light, light the fire of Divine Wisdom! Then shall the truth blaze up radiantly, until its flames invide the very heavens; then shall the Powers of Darkness flee, and the Masters (attracted by the Soma's fragrance) once more descend into the World of Men.—*Adyar Bulletin* for July, 1920.

"MADAME BLAVATSKY ON SPIRITUALISM."*

(Extracted from "The Canadian Theosophist," August 15, 1920.)

"Do you not believe in their phenomena (spiritualistic) at all?"

"It is because I believe in them with too good reason, and—save some cases

*In connection with this, please refer to the article, "Theosophy and Spiritualism," and to our "Outlook" on the same subject, page 239. Otherwise, reader, you may receive an impression of hostility to Spiritualism on the part of this magazine, which is entirely false.—Ed.

of deliberate fraud—know them to be as true as that you and I live, that all my being revolts against them. Once more I speak only of physical, not mental or even psychic phenomena. Like attracts like. There are several high-minded, pure, good men and women, known to me personally, who have passed years of their lives under the direct guidance and even protection of high 'spirits,' whether disembodied or planetary. But these intelligences are not of the type of the 'John Kings' and the 'Ernests' who figure in seance rooms. These intelligences guide and control mortals only in rare and exceptional cases to which they are attracted and magnetically drawn by the karmic past of the individuals. It is not enough to sit 'for development' to attract them. That only opens the door to a swarm of spooks, good, bad and indifferent, to which the medium becomes a slave for life.

"It is against such promiscuous mediumship and intercourse with goblins that I raise my voice, not against Spiritual Mysticism. The latter is ennobling and holy; the former is of just the same nature as the phenomena of two centuries ago, for which so many witches and wizards have been made to suffer," (from "The Key to Theosophy.")

* * *

She makes it clear also that the Masters or Mahatmas are not to be confused with "spirits" of any seance-room description. If you listen to what people say you will never have a true conception of them. In the first place, they are living men, born as we are born, and doomed to die like every other mortal. . . . The Masters do not guide the Society—not even the founders—and no one has ever asserted that they did; they only watch over and protect it." A good many contrary things have been said, but this is what Madam Blavatsky taught.

* * *

That H. P. B. was the agent of the White Lodge to bring a knowledge of Theosophy once more to the decadent west is the view of those who knew her best and loved her most. The Master K. H. wrote to Colonel Olcott on one occasion on this subject, and in Lucifer for October, 1888, the message may be found. A few sentences are all that can be given here.

"Make all these men feel that we have no favourites, nor affections for persons, but only for their good acts and Humanity as a whole. But we employ agents —the best available. Of these, for the last thirty years, the chief has been the personality known as H. P. B. . . Imperfect and very troublesome, nevertheless, there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . . Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote—a letter or a line to anybody in Europe or America, nor have I communicated orally with, or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind."

In the same place H. P. B. testifies that these Masters "are living and mortal men, whose Great Wisdom and Occult Knowledge have won the profound reverence of all who know them. Those who do not are welcome to spin out any theory they like about the 'Adepts'—even to denying point-blank their existence."

Her mission was to serve them and Humanity. There is no greater service in which to enlist.

Who is not attracted by bright and pleasant children, to prattle, to creep, and to play with them? *Epictetus.*

LODGE ACTIVITIES

ADELAIDE.

A class to study Rhetoric has been organised just lately, Messrs. J. Herman and Edgar Pritchard being the Chairman and Secretary respectively. "Study Before Practice" is the class motto. The study at present engaging the class is "Public Speaking and Debate," written by the veteran reformer, George Jacob Holyoake. This is a book containing not only what has strictly to do with speaking, but also the mature wisdom of a long public life, and, besides, the following appropriate quotation, "All who in the service of God or man disseminate sentiments of truth and equity are agitators in the better sense of the term."

Towards the end of September the Adelaide Lodge had a visit from Mr. Oscar Kollerstrom. On two Sunday evenings members were delighted with his clear and forceful addresses, and at a meeting for members only were most appreciative of his "Talk on the Life of Bishop Leadbeater." October 1st brought another welcome visitor in the person of Bishop Cooper. As this was his first visit to our Lodge, a social evening was arranged, so that members might meet him before his lectures commenced. His first Sunday evening lecture, "The Living Universe," in Adelaide Town Hall, was not so well attended as we expected. However, during the week interest was worked up by two lectures delivered in the T.S. Lecture Hall, and on Sunday, October 10th, a splendid audience listened with deep attention for over an hour to "Reincarnation the Hope of the World." The Adelaide Lodge is now preparing for a time of greatly increased activity as the result of these visits.

DEVONPORT.

We have little to report this last three months, with the exception of the visit of Mr. and Mrs. Van Gelder in connection with publicity matters. We were able to muster a fair number of people to meet them, owing to various visiting members, and we all thoroughly enjoyed Mr. Van Gelder's address. We were sorry that, being such a small Lodge, we were unable to participate in his schemes.

Our meetings have, on the whole, been well attended, and we have been able to read a number of interesting books.

Mrs. Ponsonby was responsible for providing a very interesting "News" meeting, at which she told us many personal details about our leaders. We hope to have these "News" meetings regularly.

HOBART

Early last quarter the Hobart Lodge had a visit from the Publicity Director, Mr. Van Gelder, who, however, owing to the non-delivery of a letter and telegram, was quite unexpected, and therefore unfortunately unprepared for. A few meetings were, however, hurriedly arranged, consisting of a question evening, a members' meeting at which Mr. Van Gelder spoke about the work and needs of the Publicity Department, and a public lecture by Mr. Van Gelder on "Whatsoever a man soweth, that shall he also reap."

On the first Sunday in July the Lodge was very pleased to hear an address by Mrs. McQuitty, a member who had not previously ventured on the task of public lecturing for the Lodge, but whose handling of her subject, "Life after Death," gave great promise of a valuable addition to the Lodge's band of speakers. The other public lectures during the quarter were given by the usual speakers as follows:—"The Unity Underlying Religions," by Mr. Benjamin; "The Coming of the World Teacher," by Mr. Modridge; "The Story in the Heavens," by Mr. Pattinson; "Rays of Truth" (2 lectures), by Mrs. Worth; 'Can Theosophy Help Science?" by Mr. Modridge; "Prayer," by Mr. Smith; 'The Theo-

sophical Platform," by Mr. Benjamin; "Real Practical Common Sense," by Mr. Benjamin; "Superman," by Mr. Modridge; 'The Fourth Dimension," by Mr. Raisin; and "The Ultimate Power," by Mr. Benjamin.

The two monthly closed meetings besides the one during Mr. Van Gelder's visit were devoted to debates on (1) Karma, at which the opening address was given by Mr. Pattinson, and (2) Pythagoras, at which the opening was given by Miss Ogilvie.

The usual weekly study classes and "Secret Doctrine" classes have been maintained during the quarter, and the "Order of the Star in the East" has held its usual meetings twice a month.

PRAHRAN

Our members' nights are occupied by the study of "Man, Whence, How, Whither?" which is found to be of great interest and the consequent discussion keen and profitable.

We have had the good fortune to secure the services of "Outside Speakers" for our Sunday lectures, in the persons of Mr. E. O. Jones, of the Victorian Association of Spiritualists, and Mr. Drake, President of the Melbourne Psychological Society. For many years we have had no visitor to our lodge room from the Sectional Office, and it was therefore a real pleasure to welcome Dr. Bean, the General Secretary; his visit did much to encourage old members, and to help new members to understand more of the work of our great Society.

The visit of Mr. Van Gelder, Sectional Publicity Officer, together with Mrs. Van Gelder, was much appreciated, and his intense earnestness did much to awaken a lively interest in his work, and to stimulate the publicity work of our own Lodge.

MAGAZINES AND REVIEWS.

THE HIDDEN SIDE OF CHRISTIAN FESTIVALS.

(By Charles W. Leadbeater, Regionary Bishop of the Liberal Catholic Church of Australasia. The St. Alban Press, Los Angeles, London, Sydney. Price 12/6.)

Bishop Leadbeater's dictum: "Whatever in religion anywhere has been beautiful and helpful to man has always behind it a real truth," strikes the keynote of this latest of his wonderful books on the hidden side of things, which embodies the result of his investigations into the inner realities of Christian symbolism. *Part I.* deals with the Festivals of the Church. It is shown that the arrangement of the ecclesiastical year forms a perfectly coherent sequence, a definite scheme for conveying certain great truths. The first half of the year is, as is well known, devoted to commemoration of various scenes in the life of Christ, these being regarded by strictly orthodox Christians as a historical account of actual happenings in the life of that great World Teacher. Clairvoyant investigation, however, proves that these events are not historical, but that the whole story is an allegory, "a Mystery-drama intended to put before us a vivid representation of the progress of the Initiate, and its stages indicate the great Initiations which are, as it were, milestones on that mighty journey of the human soul." It represents not the life-history of one man, but the spiritual history of every true follower of the Christ, hence the comforting and inspiring message that "this trifling affliction—the trials and sorrows of this physical life—is but for a moment, and is as nothing beside the exceeding great glory" which beyond all possibility of doubt is to come to each and every man when the goal is reached. This Mystery-drama also symbolises "the descent of the Second Person of the Blessed Trinity into matter—a great system of

cosmogony which is given in some form in every religion." Thus it is clear that Christianity has sustained an incalculable loss through the degradation of this sublime allegory into a merely physical story.

The author has also found that ideas connected with the Virgin Mary have suffered this same process of obscuration and materialisation, until in the form in which they are now held they are impossible for any thinking man, and in Chapter XIII. he gives a beautiful exposition of the poetical symbolism underlying them. A remarkable chapter on the Angels proves that most of us have but a very partial and inadequate view of this great and glorious evolution, which exists side by side with humanity. The description given of an encounter with the Angel presiding over a valley in a certain great National Park reads like a fascinating fairy tale, and gives us an illuminating idea of the methods employed by these wonderful beings in their work in connection with humanity.

Part II. consists of a series of sermons on days of special intent. These one and all breathe forth a double-distilled wisdom and the widest tolerance, and are full of that sound commonsense which so many good and earnest people do not seem able to apply to religious matters.

Part III. is made up of four inspiring and helpful addresses on the war.

This book will not appeal to those orthodox souls who sturdily hold the fort of "Somatic" Christianity, nor will it be pleasing in the sight of those whose chief concern is with what they call the "uniqueness" of the Christian message, and who seem constitutionally unable to appreciate the fact that Christianity is a wide ocean to the making of whose waters have gone many spiritual currents of various and distant origin. It is written essentially for those who are able to receive new ideas and to recognise the possibility of a higher and wider life; in a word—its message is for those who have ears to hear.

L.M.C.

THE ANCIENT MYSTERIES AND MODERN MASONRY.

(By Rev. Charles H. Vail.)

There does not, at first sight, seem to be much connection between the League of Nations and Modern Masonry, but the perusal of "The Ancient Mysteries and Modern Masonry," by Rev. C. H. Vail, suggests that the Masonic Order may possibly become a force destructive of that traditional exclusiveness of Christianity which is one of the greatest obstacles in the way of the realisation of any dream of Brotherhood. For any real League of Nations must include both East and West, and there can be no better means of bridging the gulf between them than by showing the West that its religious beliefs belong to a universal tradition derived from the ancient East. This universal tradition Mr. Vail traces through the centuries in the mysteries of the religions of every land—Egyptian, Indian, Persian, Druidical, Gothic, Jewish, and lastly Christian. It was pursued in the West during the Middle Ages by many secret societies. "The Middle Ages were honeycombed with mystic societies, each an instrument used in keeping alive and handing along the mystic teaching under various disguises." There is historical evidence of the connection of the Masonic Order with one at least of these societies, the Knights Templars, and it seems probable that some of its symbolism came from that source. Masonry in its modern form dates only from the reconstruction of 1717, but the men responsible for its revival were quite evidently the possessors of occult knowledge. For the Order was modelled upon the ancient mysteries, and the real secrets of Masonry are in its symbols and legends. And of these symbols and legends no satisfactory rendering can be obtained, except by a study of Eastern mysticism. Speaking of the symbol of the "Lost Word," Mr. Vail says: "The real word which holds the inner meaning and the power of the symbol is still a mystery . . . It should

be the work of every true Mason to search diligently for 'more light.' To discover the full meaning of the glyphs and allegories is to revive the Ancient Wisdom, the Secret Doctrine of Antiquity, the real Lost Word."

In so far as Masonry can achieve this it is carrying on the work of the Gnostics, who "endeavoured to formulate Christianity as a universal philosophy." Their suppression by the exoteric section of the early Christian Church determined the exclusive form which Christianity afterwards assumed. But, as Mr. Vail shows by quotations from Christian writers of the early centuries, there was a mystery teaching in the Christian, as in all other religions. "We bring forward no new thing," wrote Justin Martyr, in speaking of the death resurrection and ascension of Christ, "beyond those among you who are called the sons of Jews." But the mystic teaching of the mysteries came to be regarded as history, and was hardened into dogma. The study of comparative religion by revealing the close resemblance in the lives of all World Saviours is restoring a belief in the mysteries. For the resemblance can only be explained by the relation of the lives of the Great Teachers to the Sun-Myth, "which in its various settings symbolises the activity of the Logos, on the one hand, and the mystic life of the Initiate on the other." "The secret of regeneration, of being born anew . . . was the one secret of all the great mystery rites." "The Mithra Mystery was identical with the Christ Mystery." The attainment, in the Gothic Mysteries, of the "Balder" state of Manhood marked the consummation of the process of spiritual growth, of which St. Paul indicates the beginning when he writes: "My little children of whom I travail in birth until Christ be born in you."

Modern Masonry has inherited the symbolism of the Mysteries, and testifies for all who have eyes to see to the common source of all great religions, Eastern or Western, Ancient or Modern.

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HIBBERT JOURNAL, OCT., 1919.

There are two articles in the above with so interesting and intimate a bearing on the present world crisis, that they are well worthy of review here. Let us first precis them, and then comment on them.

* * *

"JEWISH APOCALYPTIC AND THE MYSTERIES."

by Professor E. J. Price.

The Hellenistic era, ushered in by Alexander the Great, roughly about 330 B.C., merged gradually into our early Christian era, which witnessed the break-up of the vast Roman Empire (the then known civilised world), and the slow birthing, during those Dark Ages, of our Western civilisation.—Ed.

The Hellenistic era was a period of fusion and ferment, due to the meeting of East with West.

Its significant facts were a breaking down of old forms of thought and belief, an intellectual, spiritual and racial fusion due largely to a common language —Greek, and to some extent Latin—an approximation towards an international universal religion, a sense of tragic evil in the world, and a longing to escape from it, to transcend it, a deep self-conscious probing into the root facts of philosophy and history (viz., man's origin and destiny, the meaning and origin of evil, the significance of death, and the nature of the world process—in other words, an attempt to find a wisely planning God back of the Universe, in order to understand and co-operate with His plan.—Ed.). All these were but symptoms and effects of two main tendencies of that transition period, namely:

A heightened Universalism,

A heightened Individualism.

[together with the hazardous uncertainties and unjust oppressions of the age.—Ed.]

In religion these showed themselves as follows:—

(a) The waning influence of State religions and formal priesthoods;

(b) The upgrowth of popular mysticism and "lay" religious cults.

These effects ran curiously parallel in both Judaism and Hellenism. In spite of the fixedly insular policy of formal Judaism, inevitably it became largely interpenetrated with Graeco-Oriental (Babylonian, Egyptian, Hellenistic) thought. Doubless also Indian.—Ed. Nevertheless, the likeness in difference is due, probably, not so much to actual interpenetration as to the above cosmic tendencies moulding two streams of mysticism with differing environments, in ways broadly parallel (remarkably parallel), yet differing markedly in detail. In the Hellenistic world "the later Mysteries rose upon the ruins of the older National faiths."

"Mystery Unions" sprang up all around the Mediterranean basin. Each faithfully guarded its secrets, yet they were universalistic and co-operative rather than mutually exclusive.

Each had a Saviour-God, a Divine Man, Who, descending from heaven, His true home, undertook physical plane existence, with its iron laws of DESTINY—evil, suffering, and death.* Wrestling with these, He conquered them, and finally rose out from among the dead as pioneer for His brother men, pointing out a way of escape open to all who would mystically join themselves to Him in Sacramental identity. In these teachings—a mixture of Platonism with Orientalism—all men are divine in origin, all have to bend to DESTINY, but can transcend it, if they will, by rising above our physical-world life. Thus the God-Man is PRIMEVAL MAN ("The Word,"—Ed.), and represents the *Cosmic* descent of all spirit into matter, and subsequent re-ascent out of matter (a Cosmogony) as well as that same fact *individualised,* in the case of a single heroic "Fore-runner" or "First-fruits."

Each teaching, therefore, was given in the form of the Mystery Myth of a dying, buried and resurrected Hero, and of a Mystery ritual—and these myths and rituals, though differing in details, were fundamentally the same in the various "Mystery-Unions."

Parallel with the "Mystery-Union" movement of Hellenism ran the Synagogue-Apocalyptic movement of Judaism. Just as the official priesthoods and State religions of Rome, Greece, and Asia Minor lost their hold on the masses, so the sacrificial *National* worship of the Temple at Jerusalem likewise largely lost its influence, as did the National Priesthood. "Lay" Synagogue-worship sprang up in every little centre, and the main influence in matters religious passed into the hands of earnest laymen. Thus Individualism and Universalism manifested themselves even among the stiff-necked, uncompromisingly orthodox, legal-minded, jealously Nationalist Jews, though not nearly so freely nor openheartedly as amongst the subtle, flexile, metaphysical Hellenists. Merely to *be* a Jew was not now enough for salvation. You must be a God-fearing, God-obedient Jew in order to have lot or portion in the new Age. This would descend from Heaven when our present earth of sin and misery had shrivelled up in the wrath of God's judgment like a parchment scroll in a furnace. A bad Jew would perish then for all his nationality, whereas a *good* Gentile might hope to share "the Kingdom." As in the Mysteries, so here we see a way of escape from the present evil world for "men of good will." The Jews' conception was material and ethical—not metaphysical—"Salvation by obedience"—*not* the "Salvation by deification" of the Initiate. The Jew obeyed the imposed commandments of his God, and thus, by identifying himself with the Divine Will, re-arose to a new and glorified world (but still a *physical* or material world) in a changed and glorified body (but still a *physical* body) often his old original body reformed. The Graeco-Oriental conception of unfolding the divinity latent in

*This descent was termed "death" in comparison with the former glorious spirit-life of the Hero—Ed.

all, and thus achieving sacramental union with the Divine nature of the Mystery Saviour, was both more spiritual and more universalistic.

The "Prince-Messiah" doctrine of Judaism was for the most part very material and jingoistic—an earthly conqueror who would exalt the Jews to world power, tread down his enemies, and inaugurate a strictly Jewish millennium. In some Apocalyptic writings, however, the idea becomes much more spiritualised, approaching the God-Saviour conception of the mysteries. Nevertheless, no sacramentalism entered into Judaism, save amongst the Essenes and other non-official brotherhoods of ascetic and pure-living mystics.

Moreover, Prince-Messiah, though God's deputy, and the perfect agent of His will, was never quite God like the Mystery Saviour, nor did his followers escape the judgment of this world by becoming Gods through union with him. For all that "Prince Messiah" in the noblest Apocalyptic literature was something far more than man. He was a great Spiritual Messenger, dwelling in holy nearness to God through the ages, and waiting till the appointed times should be fulfilled that he might descend to earth for the helping of the Jewish nation. Professor Price draws further interesting parallels and contrasts between these two great popular mysticisms. Broadly, though they may have to some extent exchanged thoughts—broadly their parallels and contrasts represent rather, one gathers from the Professor, the same great world tendencies operating amongst two sections of humanity differing in traditions, temperament, and environments. He concludes with some deductions:

(1) The close parallelism of Hellenistic needs and mysteries with Jewish needs and Apocalyptic made easy the rapid subsequent spread of Apocalyptic Christian propaganda.

(2) What was needed was a union of Jewish Ethic with the Universalism of the Mysteries. The two elements were taken up and carried to a higher plane by Christianity.

(3) St. Paul, though originally drawing the mystic ideas of his writings from Jewish Apocalyptic, was doubtless also fully conversant with Hellenistic mystery teaching. His "Christianity" drew from both, adapted both, developed both. For instance, his "faith that works by love" transcended both Jewish legalism and Hellenistic sacramentalism. "Standing between these two (movements) he seeks to make them mutually intelligible on the basis of their common elements . . . . . the great conceptions which he brought to the interpretation of his Christian experience were already present both in Judaism and in Hellenism; the form, no doubt, was different in the two spheres, but at bottom the likeness was sufficiently close to make it possible to translate the ideas of the one into the phraseology of the other."

In this precis, though freely done, the reviewer believes he has fairly represented Professor Price's main thoughts. His purpose has been to fully elucidate the above article, and bring out the close analogies with to-day's crisis, rather than to make a detailed, minutely accurate "boil down" of what he has written.

A few comments on it may be of interest to the student of Theosophy.

At the outset one is struck by the manifold close analogies between the Hellenistic era and our present transition period. Our period, perhaps, started with the Renaissance, when Graeco-Oriental ideas first began to cause a ferment in the West. This has gone on more and more, especially since the latter half of the nineteenth century. To-day we have, on a wider scale, exactly the same breaking down of barriers—exactly the same intellectual, spiritual, and racial fusion. Once again this is largely due to common languages, viz.—chiefly English—the analogue of Latin, but also French, the analogue of Greek. If you consider the racial temperaments of French and English respectively, and their national characteristics, you will realise how closely they correspond to

similar Greek and Roman tendencies. Once more religions are interpenetrating each other and exchanging thoughts, and there is some approximation towards a Universal World Religion, through the work done by our modern Theosophical movement.

In those days there was Ammonias Saccas, who started an eclectic "Theosophy" with exactly the declared object of Universal Brotherhood, which is *our* first and main object. He was enormously learned in Comparative Religion and Philosophy, and by gathering together material from all the religions and philosophies of the then world he strove to inculcate Universal Brotherhood through Comparative Religion, just as "The Universal Text Book of Religion and Morals" (Annie Besant) does now.

Our T.S. motto is: "There is no religion higher than truth." He called his Theosophists "Phil-aleth-eians" (Lovers of truth). To-day once more we see the two great tendencies of Universalism and Individualism, and again they have resulted in:

(1) The waning influence of State Religions and formal priesthoods.

(2) The upgrowth of popular Mysticism and "lay" religious, cults, viz., Theosophy, Spiritualism, Christian Science and New Thought. Again, we note that much of the world's religious influence has passed into the hands of very earnest lay people, e.g., Mrs. Besant, Conan Doyle, etc. Again we have the deep self-conscious probing into man's origin and destiny and God's plan. Above all, now, as then, a solution to the mystery of death and the life after death is eagerly sought. There is the same clear realisation of the tragic evil in the world and the longing to escape from it all. There is the same uprush of Psychism now as then, and so-called "superstitions," which are really neglected truths, are once more coming into vogue. Belief in fairies, demons and evil spirits, and in the ministry of Angels—all these phenomena of to-day can be exactly paralleled in those far-off days. It is interesting to note that Jewish Apocalyptic and Hellenistic Mysteries have decided analogies with the Spiritualistic movement and the Theosophic movement to-day. In the main the temperament of a Spiritualist is objective and practical, that of a Theosophist subjective and metaphysical. Undoubtedly the "Mystery Union" taught something very akin to modern Theosophy, with Reincarnation at the very centre of it. Almost certainly the various "God-Saviours" of the different "Mystery Unions" were Great Masters of Antiquity known either as sacred traditions or as actual Hierophants. If space permitted, the analogy between Jewish Apocalyptic and Spiritualism on the one hand, and between Theosophy and the Hellenistic Mysteries on the other could be worked out to some extent, though, of course, it can't be pressed too far.

"Salvation by Deification" is the Alpha and Omega of Theosophy, as of the Mysteries. On the whole "Salvation or progress by ethical obedience" would, one fancies, be the aspect more stressed by modern Spiritualism, as by Jewish Apocalyptic. Both are merely different aspects of one truth, and it is a matter largely of temperament which view is more stressed. The Spiritualist, with the Theosophist, admits that man's spirit is a divine spark come from God, and destined eventually to return to God, but he doesn't stress man's innate divinity as the Theosophist does, nor specialise on subjective development in the same way. For instance, as Professor Price points out, the ecstasy of the Initiate of the Mysteries (and of the Theosophist-Mystic) is a matter of rising to higher planes at his own volition, and by his own self-development. The Jewish Mystic of Apocalyptic literature is rapt from his body by an Angel guide, who opens up these higher planes to him, and gives him the necessary "garments" of suitably organised higher bodies. So, too, when a Medium sees the higher planes he is entranced first by some excarnate spirit, who then guides him through the realms of spirit, and often opens his spiritual eyesight for him. It

is not such a great difference really, but it is the way the objective and subjective temperaments regard, perhaps, the same, or a very similar, experience.

Just as St. Paul and others "strove to make them (Apocalyptic and Mysteries) mutually intelligible on the basis of their common elements," so to-day various Theosophist and Spiritualist leaders are striving to secure co-operation and mutual understanding between their two great movements.*

Beyond all doubt a student of the Ancient Wisdom carefully pondering Professor Price's article, would see in it things whose real meaning was hidden, perhaps, even from the Professor. In the Mystery teachings, he would recognise Theosophy pure and simple, and in the Jewish Apocalyptic he would realise the same Ancient Wisdom under another dress, and regarded from a different standpoint. The teachings of Apocalyptic, given out to the people, and understood by them, in their first-hand straightout sense, would, *for him,* enshrine deeper, more philosophic, and more scientific explanations of life processes. For instance, the new Heaven and the new Earth created after the Judgment, would stand amongst the more initiated for a better civilisation to follow the one just breaking up, and not for some magical creation of a new planet after the sudden disappearance of our present one. Further interesting comments could be made and analogies drawn if space permitted, but it does not. Any student interested is strongly advised to read Professor Price's original article, and ponder it deeply, and in detail, in the light of "The Ancient Wisdom." Illuminating thoughts of various sorts would certainly be his reward.

In conclusion, the writer of this review and commentary is a Doctor of Medicine, accustomed to induce and deduce diagnosis and prognosis from the facts presented to him by his patients.

Surely, in an exactly similar way, by considering the above analogies between now and the "Hellenistic" "early Christian" period, and by adding to them the similar "symptom-complexes" of other world-transition periods so far as we know them, it is reasonable to diagnose the Periodic Law of History—a law now pretty well acknowledged. To put it in another way—*History re-incarnates* —and what is that re-incarnation but a massed re-incarnation of those pioneer worker souls who break up old civilisations and build new ones? Browning says all society is "the loud sum of the silent units."

In those far-off days the whole world, from Virgil to the Wise Men of the East, expected the coming of a Divine Genius to lead mankind. The expectation was fulfilled. It was but the climax to those striking "signs of the times." Again we have the "signs of the times" and the world-wide expectation. Think of last time and now, think of Mahommed and Arabia, Buddha and India, Napoleon and France, Frederick and Prussia—and later Bismarck, William I., and the present Kaiser. When we think of Garibaldi and Mazzini and Italy, of Alexander the Great and Hellenism, of the late Mikado and Japan, surely we can realise with Carlyle and Emerson that "the hour brings forth the Man," and that the present furious rush of events is but the birth pains of that hour which is to be delivered of a *Prince of Peace* to teach and save our world.

* * *

SHALL WE REMAIN IN THE CHURCH?

A Layman's View.

(By Professor Durant Drake, Vassar College, New York. Hibbert Journal, Oct., 1919.)

As in "Apocalyptic and The Mysteries," so now let us first shortly precis this article, reserving any comment till the end. Church-going has waned because the Churches are anachronisms in their interpretations of Christianity, and so often try to insist that these "impossibilities" *must* be accepted. The attitude

*Christ and S. Paul, we have seen, synthesised Apocalyptic, Graeco-Oriental mysticism, the "Law" and the "Prophets," and a social Gospel for the poor, adapting and re-ensouling them. May He not do the same to-day with the orthodox World Scriptures, uniting with them such "Apocryphal" modern mysticism as the writings of Theosophy, Spiritualism, New Thought, and adding again a social Gospel for the poor—for the Labour Movement? Methinks the trend of world events points to it.

of the most liberal thinkers towards them is "a hope and a waiting" (Emerson)—*from outside . . .!*

For all that "the Church is in potentiality, and not seldom in actuality, the most potent for God of all human institutions." Consider its assets. There are the historic background, the traditions, the associations, the "noble army of martyrs" and apostles, the forms and ceremonies deeply embedded in the sentiments of our race, and adaptable for the future, a reverence and affection which, though sorely tried, die hard—religious habits, an enormous and effective organisation of splendid buildings, broad acres, large endowments, schools of the ministry, machinery for various meetings, for philanthropic work, for education, etc. All these may have a bad side—a tendency to formalism, petrifaction, institutionalism, etc., but the bad is capable of transmutation, and is utterly outweighed by the good. The Churches are like a widely branching watershed. They have become silted up and choked with dogmas and mechanicalism, nevertheless the channels are all there ready made, and even yet irrigate the land, though with stagnant, weed-choked waters. Clear the silt away, ("drop like an outgrown shell the obsolete dogmas and irritating dogmatisms") and you have at your command, not only far branching channels, but the mighty momentum of pent-up spiritual waters to rush along them.

Some plead for new Churches—bran new Churches, on the basis of perfect freedom of belief. Nothing could be sounder than that basis, and experiments *are* being tried with some success. Nevertheless, religions are natural evolutionary growths, started by towering spiritual geniuses who gather and adapt pre-existent religious currents. Bran new "machine made" religions have no natural life in them, so that the value of pre-existing forces and forms far outweighs the danger of petrifaction. Let us here quote Prof. Drake *in extenso*:—

If, then, the Christian Church has the best vantage-point from which to work, the immediate need is to make prevalent that interpretation of Christianity which shall enable it to draw all earnest men to its fold and unite them in a task that requires our utmost and united efforts. Let us who have hesitated as to our duty boldly proclaim ourselves Christians: not sceptics, for we do not doubt the importance of Christian ideals; not infidels, if we are not unfaithful to those ideals, not opponents of Christianity, for he alone really opposes Christianity who teaches worldliness, licence, self-indulgence. We who read with discriminating eyes the ancient pages of Scripture can find inspiration there as well as those whose religion depends on their misunderstanding them. We who see with the clearer vision of modern historical research the noble figure of Jesus can acknowledge him as our Master no less reverently than whose who read their mediaeval dogmas into his teaching and personality. We who love the Christian Church, whose hearts are naturally loyal to her symbols, carrying on the spiritual warfare that she has so long waged, should keep our home within her sanctuary and call ourselves by the great name—Christian.

Man needs not only religion—he needs *a* religion. Our religion will be none the less a rational and universally human religion from having a local habitation and a name. It may well be that a man cannot find in the churches near him any inspiration, any new breadth of vision or insight into his problems; that is his misfortune. But it may also be his opportunity. Let him heartily enter some church, give of his own ardour and experience, and help to make it the source of power it should be. The good that he can do may seem infinitesimal, and not worth the waste of time and the irksome attendance at a service with which he is only half in sympathy. It is like the duty to vote, which by so many busy men is neglected, because one ballot more or less among thousands counts so little. But elections are lost that way; and churches are lost, are given over to the narrow minded and illiberal, dwindle in number, lose their effectiveness. And so those of the community who are not fortunate in their home influences grow up with practically no training in the duties of life, no thought and no interest in spiritual things.

No matter, then, if churchgoing appear a burden and a hardship, if it give us little meat for our souls; no matter if we feel at times in a false position and seem to stand for beliefs we cannot hold: these are small sacrifices for so great an end. Let us check our impatience at the ignorance, the narrowness, the dogmatism that we find there; let us give of our knowledge and enthusiasm, and join humbly with all those, whatever their belief, who strive for the spirit of Christ and seek to live the Christian life. For these things

are incomparably more important than those other things; all who believe in that spirit and that life are our brothers, and what we have in common is far greater than our differences. If we go, not in the critical spirit, or merely seeking to get something for ourselves, but because we sympathise with those who are striving to live purely, and wish for fellowship with them, because we wish to give our mite of strength and influence to what is, after all, the greatest force in the world for righteousness, and to help in the making of it more and more such a force—if we go in this spirit, we shall hardly fail to be the better for it ourselves.

We may recall the words of Mill: "If all were to desert the Church who put a large and liberal construction on its terms of communion, or who would wish to see those terms widened, the national provision for religious teaching and worship would be left utterly to those who take the narrowest, the most literal, and purely textual view of the formularies. Therefore, if it were not an impertinence in me to tender advice in such a matter, I should say, let all who conscientiously can remain in the Church. A Church is far more easily improved from within than from without."

A lady once told Huxley that, as she did not believe the Athanasian Creed, she had got up and left church when the minister began to read it. "Now, Mr. Huxley, don't you think I was quite right to mark my disapproval?" "My dear lady," said Huxley, "I should as soon think of rising and leaving your table because I disapproved of one of the entrees."

If the Church is not to be more and more a force for reaction and stupidity, if it is not to continue the decay which in many quarters seems to be begun, if it is to develop along the liberal lines that are in many other quarters being manifested, if it is going to be anything like the power for good it might be in the world, we must not desert it in this time of stress. We owe it to the future—if there seems to be no present good to be attained—to stay by it, and not to leave it to the ultra-conservative and bigoted. The Church is as necessary an institution as the school or the public library. If it is not what it ought to be, it is for us to keep working until we make it what it ought to be.

Professor Drake then quotes at some length an echo of his own viewpoint by a New York Church *worker*, contributing anonymously to the "Outlook. [Note that word *worker*. To do any good, a man must take a leading part in the actual parish work, and in the social activities of his Church. Mere *Church-going* of itself is not enough.—Ed.]

A non-Churchman, unless he takes up some other definitely organised religious expression, tends to spiritual atrophy from disuse; therefore, for his own sake, as well as for those he can help in the Church, let him not be a freelance.

"It is surely a weakness, when we are not pressed for our opinions, to make so much of them to other people or to ourselves, as to be excluded, or to exclude ourselves from joining in a common activity, the spirit of which we inwardly reverence, and would gladly make our own, while in separation we are almost certain to lose it."

F. H. GREEN, "Faith."

It is a critical time for religion. If the Church opposes intellectual enlightenment, her doom *ultimately* is sealed. If she welcomes it, and realises that she must indeed guard jealously her moral ideals, but may without fear adopt and embody in her Christian interpretation each latest fact of scientific, historic, philosophic, or theologic research, then she shall recapture Christendom. It is a momentuous issue, fraught with profound consequences for those as yet unborn. Are they to breathe an intellectual and spiritual atmosphere of *reality* or *unreality?* "If the Church shall finally come to walk hand in hand with science, it may bring wisdom into religion and religion into everyday work in a degree unknown hitherto. . . . A Church that based its teaching wholly upon indubitable facts and a rational conception of the universe could become in fullest degree the inspiration and guide of humanity. . . . The present situation is far from satisfactory, but there are hopeful signs." Progressive and reactionary forces are both strongly at work, and the future of Christianity, nay, "of religion hangs in the balance, and with it, in no inconsiderable degree, the future of humanity." Now is the time for the liberal thinker, the "break-away," the unorthodox, the freelance, to render humanity priceless service. Let him be as strong and unyielding in personal rectitude as he is tolerant to others and unshackled in his outlook. Let him be a tonic of wholesome public opinion and moral virility in the social life around him. Let him

be a tower of broad, strong common sense, and of clean cut, rational optimism. Let him sternly set his face against sordid pessimism and low material ideals. "Let the finger of condemnation be pointed at the rake, the trifler, the unscrupulous merchant, the dirty politician." Finally, and above all, let him pour all this intellectual and moral wealth into the great watershed of organised Christianity. Upon such a flood-tide our Churches shall ride triumphant over the barrier reefs of sectarianism, sacerdotalism and obscurantism, to anchor in the fair haven of universality and reality.

Professor Durant ends on a note of interrogation, rather than of certainty. To those of us, however, who believe in the "ancient wisdom" as a "Rock of Ages," and in the near Coming amongst men of that "Rock of Ages" personified, there can be no doubt—only a triumphant optimism.

AT HOME AND ABROAD.

ENGLAND.

Mr. F. Peirce, an ex-Sydney University and Sydney Lodge member, now in England, studying science under Sir Wm. Bragg and Prof. Porter, writes from the Indian Students' Union and Hostel, Lowestoft, where he is on holiday:—

"London is a vortex," he says . . . "of all the passions, ambitions, ideas and ideals. Restlessness, dissatisfaction, despondency, and desparation, one can almost feel beating on one. . . . . Things are rather chaotic now with the moving of headquarters (from Tavistock to Bedford Square—Ed.) and the coming of summer." He deplores the passing of the Theosophical Guest House, but welcomes the Club now started.

"It is time a more brotherly feeling permeated the personal relations of Theosophists, and many new workers would be found ready and willing if social relationships were more general among us . . . . . I have been living for the past few months at the Indian Hostel (London), where I have met many interesting chaps of all shades of opinion and temperament."

From Lowestoft Mr. Peirce went to the west of England to complete his holiday, and writes: ". . Stonehenge is very interesting, but at present half hidden with tackle and cranes used in restoration. . . . . 'T. in A.' is keeping its end up well when it is not too loyal and soppy, but that is general in the movement nowadays (! ! —Ed.). We're fast becoming an orthodoxy. I find I can talk and profess Theosophy without martyrdom or contempt in any old circle, even scientific—it's most distressing . ."

* * *

AUSTRALIA.

THE LITERARY CENTRE, ADELAIDE.

Early in October, our book stocks were consigned to Mr. Esmond George, at the Literary Centre, Gawler Place, opened with a view to linking the priceless truths of reincarnation and the law of cause and effect with the needs and troubles of the man in the street, a matter more easy of accomplishment from this more central position. Of course, a stock of books is always on sale at the Lodge for the convenience of members and visitors, but the display of literature in two front windows at the Literary Centre should, it is hoped, be of greater Lodge.

*

A beautiful "Annie Besant" calendar for 1921 has been brought out by certain Adelaide F.T.S. It is just the thing for a Xmas or New Year's gift, and we advise the Book Depots of the various Lodges to stock it, and to try, as well, and push it in book and stationers' shops.

THEOSOPHICAL "PRISON-WORK" IN SYDNEY.

Responding to an invitation extended to her by the secretary of the Workers' Educational Association, which body has recently obtained permission to give lectures to prisoners in the various gaols throughout N.S.W., Mrs. J. E. Greig, a Sydney Lodge lecturer, has visited the Long Bay Penitentiary, Sydney.

Pursuing the enlightened and humanitarian policy largely due to the late Minister for Justice, the Hon. Mr. D. R. Hall, and continued by his successor, the Hon. Mr. J. W. McKell, it is permissible to give two lectures per month on Saturday afternoons.

Mrs. Greig chose as her subject "The Story of Music," and hearing that her audience would "like pictures" decided to illustrate, liberally, with lantern slides.

The lecture was given in the Chapel of the Penitentiary, the only building of size available, and it contained an audience of some 250 men with 50 women in the gallery. All wore the drab prison uniform, of which a large identification number was a prominent feature.

Speaking from the pulpit, and aided by the slides, the lecturer simply and tellingly traced the development of music from primitive times through the great civilisations of the past up to the time of Beethoven. The well-known picture of the child Handel playing the spinet in the attic, was flashed on the screen, and this led Mrs. Greig to speak of Reincarnation, as explaining the Great Musician and the hope for humanity that lies in the Great Law.

The lecture was listened to with the greatest attention, and at its close deafening applause testified to the appreciation with which it was received. Then followed, much to the delight of the prisoners, some 20 minutes of music from the Great Masters. Mrs. Greig played a movement from Beethoven's "Waldstein" Sonata on an excellent piano, and accompanied Miss Gladys Verona in "With Verdure Clad," from Haydn's "Creation," and "My Mother bids me bind my Hair," by the same Master. Both songs were beautifully sung, and were received with every manifestation of pleasure. The singing of the National Anthem, joined in by all, brought the concert to a close, the prisoners filing out of the building on the way to supper, prior to being locked up for the night.

Under the guidance of the courteous Superintendent, Mr. Urquhart, a visit to various parts of the huge institution followed, and it was all intensely interesting. Long Bay does not fit in with conventional ideas as to what prisons are like. The Superintendent used the word "Reformatory," and the impressions carried away by the visitors as a result of their unique experience bore out that he was right.

Other Theosophical lecturers are to follow Mrs. Greig, and the Sydney Lodge is to be congratulated on the opportunity thus presented—the first prison work ever done by Theosophists in Australia.

Note.—Personally, I can't altogether agree about "Long Bay." It is certainly beautifully kept and well appointed on the whole; nevertheless, in spite of these concerts, which are indeed a boon, and a step forward, it still administers, *to the letter, our old cruel, senseless, anti-social, punitive prison system.* I, too, have been over it, and speak from what I *myself* have seen.—(Editor).

* * *

THE NATIONAL LECTURER'S VISIT TO CAIRNS.

Mr. Chappel arrived in Cairns on the 18th June, being met on the wharf by a few members of the branch, and was taken at once to Mr. W. J. Whiteside's residence, which became his headquarters during his visit. The Cairns branch had been hungry for many months for a visiting lecturer, and Mr. Chappel fulfilled all their hopes. His meetings were well attended, averaging about 55 throughout, and the audiences paid the most perfect attention to every word.

Mr. Chappel's recitations, interspersed here and there in every lecture, were a marked feature of his addresses.

We were, unfortunately, without the services of our Publicity Director, Mr. W. H. Mayers, who was suffering from a severe illness, and was compelled to hand over his duties to a substitute.

A visit was paid to Babinda on the 25th. June, and an interested audience of 100 gathered at the Picture Hall to hear what the National Lecturer had to say. At the close of the lecture, a few questions were put and answered; but one questioner proving too talkative, the audience actually "counted him out," in approved pugilistic fashion.

The whole of the pamphlets taken to Babinda were sold out.

Another outside place visited was Gordonvale, and here 80 people listened to an interesting lecture on "Reincarnation," and afterwards bought £1/5 worth of the less expensive pamphlets.

Mr. Chappel left us on Saturday, 10th July, and now we miss his cheery face, his witty talk, and interesting lectures. We all hope to receive another visit from him next year. Three new members joined us as a result of his lectures, while more will follow their lead in a short while.

*

Mr. Chappel, the National Lecturer of the Society, commenced in Townsville on Sunday night, July 11, by the delivering of a public lecture in the Oddfellows' Hall. Some difficulty was experienced in obtaining hall accommodation, Townsville being poorly provided in that respect. Lectures were delivered to fairly large and appreciative audiences, one of these—a lantern lecture, explaining C. W. Leadbeater's "Man Visible and Invisible"—was especially well received. There is no branch of the Society at Charters Towers, nevertheless, Mr. Chappel met there an interested and fairly numerous group of Theosophists and others interested in the aims and ideals of Theosophy. Addresses were delivered with good effect. The lecturer then returned to Townsville, where several meetings were held in the Theosophical Society's rooms, Flinders Street, his last address being on Sunday night, 25th. Mr. Chappel left for the south next day, having stimulated public interest in Theosophical questions, and leaving behind him an influence for good among members of the Society which will be of permanent value.

*

From Mr. MacCartie, President Lismore Lodge, T.S.

"You will, I feel sure, be pleased to learn that Mr. Chappel's visit and able lectures in this district, notably Lismore, have had an excellent effect. There was much ignorance on such subjects prior to his visit, but he—speaking with the influence of the Society in general behind him—has done much to dispel this. I, personally, heard only one lecture on Reincarnation, but I was highly pleased with that. Well-compiled resumes of the lecture have been published in the Lismore "Star," and will be read by many thousands of people.

*

LETTER FROM MR. W. R. GREENWOOD, OF TWEED HEADS.

"On finding that Mr. Chappel would have a day or two to spare . . . we (Mr. Crozier and I) succeeded in getting together a meeting of about 17 . . . We engaged a small room at the Literary Institute, and Mr. Chappell gave us a lecture which was far above ordinary. He, of course, tried to give out as much of Theosophy as he could, and succeeded in giving a good deal about the main teachings—Reincarnation and Karma. The audience was most attentive, and were listening so well at the end of an hour's talk that Mr. Chappel was able to go on for another half-hour, and then

they were not weary. After the lecture several questions were asked, and satisfactorily answered by Mr. Chappel."

*

Mr. Chappel arrived in Toowoomba on September 1, and delivered a series of addresses (7) to fair audiences. He had a good number of strangers, and a very great interest was taken in the addresses. Owing to counter attractions, and unsettled weather conditions, the attendance was not as good as we expected, but we are quite satisfied regarding the effect of the lectures in spreading Theosophic thought, as we received excellent press notices. The papers publishing these circulate amongst thousands, and, therefore, our belief that important and beneficial results were recorded in the mental atmosphere of readers, is not unfounded.

We were very pleased to have Mr. Chappel, and his lectures were much enjoyed by us?

Dear Dr. Bean,

Would you be so kind as to insert in T. in A. an appeal to all members, requesting them to send me any old copies or double copies, of magazines, books or pamphlets for propaganda purposes.

Fraternally yours,

K. VAN GELDER.

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NEW SOUTH WALES

Sydney Lodge, 69 Hunter Street, Sydney—Secretary: Mr. J. E. Greig

Mondays, 7.45 p.m.—Speakers' Training Class.
,, 8 p.m.—Orchestral Practice.
Tuesdays, 2.30 p.m.—Ladies' Meeting.
,, 8 p.m.—Study Class.
,, 8 p.m.—Round Table.
Wednesdays, 2.30 p.m.—Study Class.
,, 8 p.m.—Lodge Meeting.
Thursdays, 7.45 p.m.—Beginners' Class.
Fridays, 2.30 p.m.—Beginners' Class.
,, 8 p.m.—"Secret Doctrine" Class.
,, 8 p.m.—Art and Literary Circle.
Sundays, 3 p.m.—Lotus Circle.
,, 4.15 p.m.—Round Table (Monthly).
,, 7.15 p.m.—Public Lecture, (King's Hall).

H.P.B. Lodge, St. Georges' Hall, Newtown.
Secretary: Mr. H. Caunter.

Tuesday, 8 p.m.—Study Class.
Thursday, 8 p.m.—Enquirers' Class.
Star Meeting, last Wednesday in each Month.

Lismore Lodge, Box 33 G.P.O.—President: J. McCartie.—Secretary: A. E. Holly.

1st and 3rd Tuesday—School of Arts.

Tweed River Lodge, Murwillumbah, N.S.W.—Secretary: Mrs. Taylor, c/o R. F. Jay & Son.

Tuesdays, 8 p.m.—Member's Meeting

Armidale Lodge.—Secretary: Mrs. Scrivell.

Thursday, 8 p.m.—Lodge Meeting.

Chatswood Lodge, School of Arts, Victoria Avenue.—Secretary: R. Davidson.

Sundays, 2.45 p.m.—Children's Service.
,, 7.30 p.m.—Public Addresses.
Wednesdays, 3 p.m., 1st and 3rd of every month.
Thursdays, 7 p.m. to 8 p.m.—Study Class.
,, 8 p.m. to 9 p.m.—Inquiry and Discussion.

Western Suburbs Lodge, Dispensary Hall, Holden St. Ashfield.—Secretary: Mr. L. Cundy

Thursday, 7.30 p.m. Enquirers Class.
,, 8.30 p.m. Lodge Meeting.
Sunday, 7.30 p.m.—Public Meeting, Ashfield Town Hall,

VICTORIA.

Ballarat Lodge—Secretary: Miss J. A. Campbell. Address: 216 Drummond Street South.

Public Lecture, Sundays, 7.30 p.m.
Study Class, Thursdays, 8 p.m.
Room open Friday afternoons, from 3 to 5.

Bendigo—176 Williamson Street, Bendigo—Secretary: Mrs. A. G. Finster.

Sundays, 7.30 p.m.—Public Lecture.
Wednesdays, 8 p.m.—Members' Meeting.

Prahran Lodge, Conway's Buildings, 245 Chapel St., Prahran—Secretary: Mrs. Woof.

Thursdays, 8 p.m.—Members' Meeting.
Sundays, 7.15 p.m.—Public Meeting.
Order of Star in the East meets last Saturday in month, 8 p.m.

Melbourne Lodge, 181 Collins Street, Melbourne—Secretary: Mr. V. Kipping.

Reading Room open on Weekdays, 11 to 5.
Mondays—2.15 p.m., League of Helpers 'Sewing Guild. 8 p.m., Study Class.
Tuesdays—8 p.m., Lodge Meeting (Members T.S. only).
Wednesdays—7.45 p.m., Enquirers' Class.
Fridays (first)—8 p.m., Round Table Sewing Class (French Babies).
Fridays (2nd and 4th)—7.45 p.m., Speakers' Training Class.
Fridays (3rd)—8 p.m., Vasanen Group.
Sundays—3 p.m., Lotus Circle.
Sundays—7 p.m., Public Lecture.
Sundays (1st)—4.15 p.m., Round Table.
Sundays (2nd)—4.15 p.m., Star Meeting.
Sundays (3rd)—4.15 p.m., Servants of the Star.

QUEENSLAND.

Brisbane Lodge, Concordia Buildings, 50 Charlotte St.—Secretary: Miss E. Walker.

Sunday, 3 p.m.—Lotus Circle.
,, 7.30 p.m.—Public Lecture.
Monday (second) 3 p.m.—Order of Service.
Tuesday, 3 p.m.—Devotional and Healing
,, 8 p.m.—Enquirers and Questions.
Wednesday. 12 a.m.—Esperanto.
,, 1 p.m.—Astrological Study Group.
,, 2 p.m.—Advanced Study.
Thursday (first) 8 p.m.—Order of the Star in the East.
Saturday (first) 3.30 p.m.—Ladies' Meeting.
Sunday (first) 4.15 p.m.—Round Table.

Cairns Lodge, School of Arts Building, Cairns, Queensland—Secretary: Mr. P. W. Morehouse B.A.

Sunday, 8 p.m.—Members and Enquirers.
Wednesday, 8 p.m.

Charters Towers—Secretary: Miss A.M. Andrews Hewitt Street.

Tuesdays, 8 p.m.—Members and Enquirers.

Rockhampton Lodge, New Hall, Denham St. Secretary: Mrs. Minkin.

Sunday, 7.30 p.m.—Public Meeting.
Friday, 8 p.m.—Study Class.
Sunday, 4 p.m.—Children's Class.

Toowoomba Lodge, Bothwell Chambers Margaret St.—Norman O'Kelly, President and Pro-Secretary.

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Sunday—Reading and Discussion, 7.30 p.m.

Townsville Lodge, over New Zealand Ins. Co. Flinders Street—Secretary: Mr. A. E. Church

Sundays, 8 p.m.—Public Meetings.
Wednesdays, 8 p.m.—Class Meetings.

SOUTH AUSTRALIA.

Adelaide Lodge, 212 King William Street Adelaide—Secretary: Miss Muriel Craigie.

Sundays, 7 p.m.—Public Lecture.
Sundays, 3 p.m.—Lotus Circle.
Sundays, 2nd and 4th, 4.10 p.m.—Round Table.
Wednesdays, 3.30 p.m.—Secret Doctrine Class.
Wednesdays, 2nd and 4th, 7.45 p.m.—Members' Meeting.
Fridays, 7 p.m.—Eurythmic Class.

WESTERN AUSTRALIA.

Perth Lodge, 192 St. George's Terrace, Perth—Secretary: Mr. C. F. Hollins.

Sunday, 4 p.m.—Round Table (1st Sunday in month only)
Sunday, 7.30 p.m.—Public Lecture
Monday, 8 p.m.—Enquirers' Class
Wednesday, 4.30 p.m.—Order of the Star Class
Wednesday, 8 p.m.—Lodge Meeting
2nd and 4th Thursday—Speakers' Training Class.

Fremantle Lodge, 9 Central Chambers, High Street, Fremantle—Secretary: Miss Irene S. Garland.

Lodge Meeting—8 p.m. Tuesday
Order of the Star—3rd Sunday in the Month. 7.30 p.m.
Public Lecture—2nd and 4th Sunday, 7.30 p.m.
Round Table—2nd Sunday, at 3 p.m.

TASMANIA.

Hobart Lodge, 123 Collins Street—Secretary Mr. L. Raisin.

Public Lecture—Sunday, 7.15.

Secret Doctrine Class—1st, 3rd, 5th Fridays at 8.

Order of Star in the East—2nd and 4th Friday at 7.30.

Meeting for Members only—2nd Wednesday in month.

Enquirers' Study Class—All other Wednesdays at 8.

Rooms open daily except Saturday and Sunday, 3 to 5 p.m.

Launceston Lodge, 54 Elizabeth Street—Secretary: Mr. P. J. Evans. "Stanraer" Hugh Street, Launceston.

Sunday, 7.15 p.m.—Public Lecture, Lodge
Saturday, 1st—Order of the Star in the East.
Thursday,—Public Enquirers 3 to 4 p.m.
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Olcott Lodge, Riversceurt Devonport—Secretary: Mrs. Cory, St Margaret's, Devonport

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to its condemnation, and its practice to proselytism. Peace is their watch word, as Truth is their aim.

THEOSOPHY is the body of Truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

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