



# ON THE LIBERAL CATHOLIC CHURCH

Extracts from letters of C. W. Leadbeater  
to Annie Besant, 1916—1923

COMPILED BY  
C. JINARĀJADĀSA



1952

THE THEOSOPHICAL PUBLISHING HOUSE  
ADYAR, MADRAS 20, INDIA

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Extracts from letters of G. W. Lashbaker  
 to Annie Besant, 1916-1923

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## ON THE LIBERAL CATHOLIC CHURCH

**THERE** are in the safe of Bishop C. W. Leadbeater, which is in my custody as his legate, certain letters from him to Dr. Annie Besant ; I publish extracts from the letters without any comments. The footnotes are mine.

C. JINARÂJADÂSA

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ON THE LIBERAL CATHOLIC CHURCH

There is a... of Bishop G. W. Lauder, which  
is in my custody as his secretary, certain letters from  
him to Dr. Anna Benson; the letters are in my  
possession without any comment.

C. J. HARRINGTON



## C. W. LEADBEATER TO ANNIE BESANT

*Sydney, July 25, 1916*

Wedgwood has arrived, and is in good health. His consecration to the Episcopate has had the unexpected result of putting him practically at the head of the Old Catholic movement as far as the British Empire is concerned, all his colleagues (except, I think, one) in it being Theosophists ready to work under his direction. This being so, he desires most earnestly to offer the movement to the World Teacher as one of the vehicles for His force, and a channel for the preparation for His Coming. I took him therefore to the LORD MAITREYA at the Festival, and He was graciously pleased to accept the offer, and to say that He thought the movement would fill a niche in the scheme, and would be useful to Him. From what He said I inferred that He Himself had so guided events as to produce this curious result, that a branch of the Catholic Church, having the Apostolic Succession in a form which cannot be questioned, should be entirely in the hands of Theosophists, who are willing and eager to do exactly as He wishes. He explained that this was a method of bringing over the Holy Orders of the old plan into the new one, and that this Old

Catholic Church might very likely be the only branch of Christianity which would wholly and officially recognize and follow Him when He comes. He does not wish it to be aggressive in any way, but to go on quite quietly for the present, carrying on its services for its small congregation in London (as it is doing), gradually drawing round it those who love the Catholic ritual, but want a Theosophical interpretation of it and of the doctrine of the Church. It will slowly spread, but will be ready to receive a sudden impetus when He wants to use it; it is to mark time now, but to be prepared to march forward when the order comes. With His permission Wedgwood has consecrated *me* as a Bishop, on the understanding that I am at perfect liberty to wear my ordinary dress, and am in no way bound to perform any ecclesiastical ceremonies or take any outward part in the work unless I see it useful to do so, but am to act as intermediary between the LORD and this branch of His Church, referring to Him any points of action or of doctrine upon which it desires instruction.

An interesting little glimpse of occult ways came to me the night after my consecration. My own Master referred very kindly to it, and spoke of the additional power to help that it had given to me; and then He remarked: "You thought you had given up all prospect of a bishopric when you left your Church work thirty-two years ago to follow Upâsikâ<sup>1</sup>; but I may tell you that it would have been in this very year that you would

<sup>1</sup> H. P. Blavatsky.

have reached it if you had remained in your original work, so you have lost nothing except the emoluments and the social position, and have gained enormously in other ways. No one ever loses by serving Us!" That struck me as curious, for I had never thought of it in that way.

### C. W. LEADBEATER TO ANNIE BESANT

*Sydney, September 5th, 1916*

We wish for your presence every day while we are working at the reconstruction of the Catholic Ritual. Your splendid gift of language, your wonderful power of putting things poetically, would be invaluable to us. This thing *ought* to be well done—the Ritual of His Church, the *only* one combining the power of the ancient Church with a true Theosophical expression of the *real* relation between GOD and man; all the greatest poets of the age ought to be at work on it, not a couple of obscure though earnest gentlemen who have no special capacity for expression, whose productions are mildly commonplace! The consolation is that our effort is merely provisional; it may fill the gap for the moment, and may presently be replaced by something more worthy. Yet who now living but you can write this permanent Ritual? For it must conform exactly to the old thought-form, and yet contain no word that is untrue, no thought derogatory to the Love of GOD and the dignity of man who is a part of Him. Well, we will do our best, but we fully recognize that the contract is beyond our capacity.

## C. W. LEADBEATER TO ANNIE BESANT

*Sydney, December 12th, 1916*

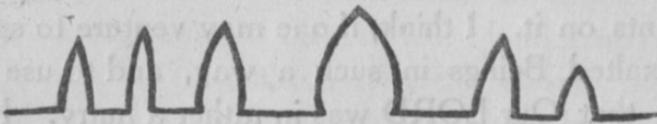
The night before last we had the honour of submitting to the LORD MAITREYA the revised Ritual of the Mass to be used by the Old Catholic Church, at which we<sup>2</sup> have been working for many months. We wished again and again that we could have had your invaluable help in this task, for you have the gift of language which is denied to us, and we felt so hopelessly inadequate. The greatest poets and writers of the day were needed for such a work—not two obscure Bishops in a suburb of Sydney! Our only qualifications were familiarity with ecclesiastical forms, and a very deep anxiety to do exactly what He wants. Our instructions were to preserve the old thought-form and the working of the old magic—the effect of the various acts at different stages, the descent and return of the Angel of the Presence, etc.—but “to take all the brown and grey out of it and to substitute Gothic architecture for classical”. This we have done as well as we could, but apparently not even yet quite sufficiently. It seems that the Great Ones inspired the wandering bands of Freemasons (who built most of the great Cathedrals of Europe) with the idea of the Gothic type precisely as a physical plane attempt to guide them towards the kind of thought-form which it was wished that their religious services should erect; but they were singularly slow in seeing the analogy. They began in a slavish, well, say obsequious, and

<sup>2</sup> C. W. Leadbeater and J. I. Wedgwood.

shrinking attitude, regarding GOD as a Being who had to be propitiated, begging Him to hear them for a moment before destroying them, to have mercy upon them, and generally acting as though He were an ill-conditioned tyrant instead of a loving Father. So their devotional thought made on the whole a flat-roofed sort of building—a dead level of nervousness and anxiety, with frequent depressions of slinking terror :



(I speak of course of the majority, not of the great Saints, and I am but repeating what He Himself said to us.) He wished us to substitute for this the splendid swift uprush of the Gothic, dotted constantly not with saucers of depression, but with spires and minarets of ecstatic love and devotion :



Well, we have done what we could, but to make these changes and yet keep the essential part of the old form was no easy task. The Lord was so gracious as to tell us that our result is a great improvement on anything that has been done before, and that it will do very well to go on with ; but I think He regards it as an intermediate stage on the way to a Mass of Affirmation rather than

of prayer, in which we shall no longer ask GOD to do for us all sorts of things which we ought to be doing for ourselves—in which we shall not remind Him that He did this or that long ago to the children of Israel, but shall address all such explanations to our congregation, and turn to Him only when we directly invoke His Power in the great magical acts, and when we pour ourselves out before Him in uttermost love and adoration. But we must bring people along gradually, and this already departs widely from their preconceived ideas. He accepted it most graciously, altering only the expression “Lamb of GOD, who takest away the sins of the world,” which we had left in because of its age, though we did not like it.

TALK BY C. W. LEADBEATER TO A GROUP

*Sydney, about December, 1916*

We submitted our Mass and received some short comments on it. I think, if one may venture to speak of such exalted Beings in such a way, and to use such a phrase, that Our LORD was in rather a hurry. He had something else on hand, because He disposed of the Mass rather in a hurry. I will read you what the LORD MAITREYA said :

“Wherever possible, it is eminently desirable that all public services should begin with a procession, which passes singing among the people. The Asperges should always be said or sung at every public Mass, and even at a private and solitary Mass the Priest should dip his

finger or a sprinkler into holy water, and therewith sprinkle the Altar thrice, cross himself once, and sprinkle thrice with his back to the Altar. Then he should recite the Collect which calls upon the Angel of the Mass. Incense should be used at all Masses, however small be the censer.

“Please bear in mind at every point that, however desirable the edification of your congregation may be, it is *not* the primary object of the Mass. The drawing down of the force and the formation of a perfect instrument for its distribution must be the chief consideration. In older versions of the Liturgy this has been subordinated to the private preferences of individuals ; it will be well if you can avoid that. The Priest must not think of *himself* at all ; he is either acting as My representative to the people, or is leading the people in their approach to Me ; in either capacity his efficiency will be impaired if he thinks of himself as a separate person. Therefore there must be only the one absolution, which he speaks in My Name at the beginning of the Service. Under no circumstances should he kiss the Altar, nor should there be kissing of hands or other objects ; all that had its place in an earlier and different form of civilization, but is quite unsuitable now. The only ceremony approximating to that which I wish you to retain is what is called The Kiss of Peace, though even for that I should prefer another name—The Salutation of Peace, or The Embrace of Peace.

“There is no harm in throwing in Latin phrases where you are sure that every one present understands

and prefers them; but take care that they are not used where they might lead to a suspicion of your motive. Your 'Dominus vobiscum' is always addressed to the congregation, and should therefore always be spoken towards it. You do not offer blessings to the Apostolic Angels, but rather receive them from them. I inspired you rightly as to all these points when you were working upon this before; why seek to change them now?

"The number of Collects is unimportant; they should not be unnecessarily multiplied in any of your Services, though it is well to make the usual commemorations. You have done well to adopt the traditional chant for the Sursum Corda, and also in deciding to separate and simplify the words of consecration; as for the Bread you say, "This is My Body," so for the Wine you should say, "This is My Blood"; those are the actual Words of Power, whatever you may add afterwards. It is well to sing or recite the hymns after the consecration as I gave them to you, and not to substitute others. The Priest should refrain from touching the holy Altar with his hands. By all means make optional the use of the remarkable prayer which your theologians unkindly insist upon attributing to Me,<sup>3</sup> though in its present form I have certainly no wish to be considered responsible for it. I approve the omission of the Last Gospel, and the use of the First Ray Benediction after Mine."

<sup>3</sup> The Lord's Prayer.

## C. W. LEADBEATER TO ANNIE BESANT

*Sydney, March 19th, 1918*

Last night the LORD MAITREYA was gracious enough to receive some of us in regard to business connected with His Church.

REPORT OF A TALK GIVEN BY  
C. W. LEADBEATER AT THE HOUSE OF  
T. H. MARTYN

*Neutral Bay, Sydney,**Sep. 25, 1918*

The Lord, I suppose two years ago, sent for the Master Morya, and, so to speak, asked His permission—well, not exactly His permission—but said that it<sup>4</sup> would be useful, and would He consent to it being used. Of course the Master Morya was very glad to do so. I suppose that was done because the E. S. technically belongs to the Master Morya, and so it would be courteous to consult him with regard to the use of that particular invocation. Now, let us see what lay between them. Yes, as far as I can see, the idea is that that may be used, but that in the hands of many, it would be in the nature of a tremendous Benediction ; but no one but ourselves would be conscious which it is. The permission given certainly involves the printing of the thing, and its use by everybody ; but it will mean much more when used with the knowledge and the thought behind it.

<sup>4</sup> The First Ray Benediction.

The fact is, it <sup>5</sup> is put in exactly the same way, and in the same way as is the other Benediction. The other Benediction is not an actual statement : "The Peace of God, which passeth all understanding, keep your hearts and minds . . .," that is to say, "May it keep your hearts and minds"; it is a wish. It is very much more as we do it; but the words indicate a wish, not that the Peace of God is upon you but, may it be upon you. The form of the words is the same in each case; but, most assuredly, we know that we are commissioned to give a great deal more than a wish, when we pronounce the Benediction <sup>5</sup>. The President <sup>6</sup> wrote and said, of course, "Anything that He wishes you may use; we feel greatly honoured at the selection."

### C. W. LEADBEATER TO ANNIE BESANT

*Sydney, 7th April, 1920*

The LORD Himself stands behind them all,<sup>7</sup> and utilizes to the last ounce every thought of devotion and reverence which arises in connection with any of them; and He has been more than gracious and condescending in the help which He has given us with this His latest fledgling. He was so kind as to ask us to place the ritual in His hands, and in a very strange and beautiful way He made its aura or its higher counterpart a kind of coruscating cylinder of light which He then passed

<sup>5</sup> The First Ray Benediction.

<sup>6</sup> Annie Besant, the Outer Head of the E. S.

<sup>7</sup> All forms of Religion.

between His hands, thereby instantaneously detecting certain flaws in it which He at once pointed out and instructed us to rectify. The fact that He deigned to take this trouble showed to us how keen was His interest in the work which He had given us to do. Also He told us to ask questions from the Master K. H. upon points as to which we were uncertain, and the information which we gained in this way was of the very greatest value to us. Much of it I have incorporated in *The Science of the Sacraments*. Afterwards, when it was going through the press, Wedgwood thought it would be desirable in some ways to alter certain parts of it to make them agree more closely with earlier tradition; but when this was brought before the LORD, He said with a smile: "No; I inspired you rightly at the time; you had better leave it alone." We felt very happy about that, because it seemed to imply that He had thought it worth while to set our thoughts moving along the right line from the first.

C. W. LEADBEATER TO ANNIE BESANT

*Sydney, May 14, 1920*

I do not think that I ever sent to you a copy of the message which the LORD MAITREYA sent to Wedgwood when he first came out here as a Bishop. I enclose one now, for I know that everything which He says is always of interest.<sup>8</sup>

<sup>8</sup> The two lines which follow and make the heading of the Message are in the handwriting of Bishop Leadbeater.

Message from the LORD  
 MAITREYA to a Bishop.

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“Not for a moment would I have you sanctimonious or hypocritical, proud or self-conscious; yet I would that your mission should be ever present in your mind. Be natural, yet let your nature be one with Mine, as Mine is with the FATHER. That is the possibility which I have given to my Bishops through the link which I have made with them; yet can this link be kept bright only through constant use. Close and perfect is the communication which I have opened; it is for them to keep it open, and for this sleepless vigilance is needed. This gift I have given to them not for their enjoyment or advancement, but that through them My flock may be fed. They have been many to whom through the ages I have offered this; yet few have understood it and used it aright. I have chosen you to hold it in these last days of this dispensation, and to occupy until I come; and I know that the burden which I have thus laid upon your shoulders is a heavy one. You know more of what it means than many have done, and to bear it as it should be borne will need all your strength; yet I say to you that you can achieve if you will. See to it that you fail not in your trust. As I said to those whom I chose twenty centuries ago, so I say to you now: ‘Lo, I am with you always, even unto the end of the world’.”

## C. W. LEADBEATER TO ANNIE BESANT

Sydney<sup>9</sup>

. . . Some months ago Wedgwood sent you a type-written copy of the revised ritual of the Mass. It was suggested by the LORD that we should conclude that with the beautiful passage which you wrote in the form of admission for the E. S.—that which speaks of the Peace which passeth understanding and ends with the words “the One Initiator, and see His Star shine forth.” I presume that when we print the Mass, as I think we shall shortly do, in pamphlet form for the use of our people, we must not include that, as it has never been made public.



<sup>9</sup> This extract from a letter should appear in the correspondence of the year 1916. When putting all the material together I knew of this extract, but had only a copy which I had made in 1937, and I was anxious before incorporating it to find the original. It was not with the indexed letters, though I searched for it. It was only after page 14 had been printed that I found the *fifth* page of the original letter, which had been mixed up with general correspondence and put on a different shelf of the safe. The first four pages of this original letter, which probably contained very confidential news, had evidently been destroyed by Dr. Besant when she handed over to me all the letters to be kept by me.

I well remember Dr. Besant telling me, in connection with this request to incorporate the First Ray Benediction at the end of the Mass, that she had cabled her consent.



The following Notes are among the files in Bishop Leadbeater's safe. I print them from the copy which is with me.

Much of this material was later incorporated in Bishop Leadbeater's book *The Science of the Sacraments*.

C. JINARĀJADĀSA



## INSTRUCTIONS

(Undated)

“It would be well, both in Baptism and in the Mass and all your other Services, if you inserted at all critical points words capable of being explained as indicating what is really being done.”

## MARRIAGE

The idea of the *Marriage Service* is to open the people each towards the other astrally and mentally, then to draw a ring round them; they re-acting upon one another are intended each to intensify the other's spiritual life, so that the amount of force that can be poured down upon them shall be greater than the sum of what the two would do separately. Of course, there are many cases in which this result is not achieved; a very real and careful co-operation is required, and many people are not capable of giving this. It exacts a very high standard; it is aimed at keeping them perpetually in love with each other, and each certainly sacrifices something. A man standing by himself is free to pour himself out in all directions—he can do this unselfishly and gain

results ; in order to gain this closer linking they are focussed on each other more, and the idea is to procure better results by means of this ecstasy of devotion. If this is successful, the intensification produced is greater than what they could reach separately. It is intended to bring the two together in the way in which all humanity should be, and eventually will be, brought together. Quite a number nevertheless feel that something has been lost ; few men after marriage are quite the same to their friends. It is better not to risk repulsion by drawing the auric ring round them before you have, as it were, scratched up the new surfaces so that they may grow together.

### VESTMENTS

The *Cassock* is the Priest's distinctive robe ; it blots out the things of the ordinary world and keeps him going well in himself so that his thought is centred on the work.

*Alb* : The white linen acts as a sort of armour and prevents to a large extent outer interference. The breaks in it, where the apparels are, allow radiation of the force. In the ordinary Service it is sufficient to cover the trunk with the *surplice*, the influence rays out through the sides as well as from the bottom. In the alb the whole man is isolated.

*Amice* : This should turn to fill in space between the chasuble. It is best to have a red apparel also upon the amice,

*Rochet* : The Bishop wears flame-coloured cuffs in order that the power of the Holy Ghost may spray out.

*Linen* should be used not cotton, as the latter does not repel influences to the same extent. Linen is eminently a strong shield. The power does not radiate so well through the linen therefore apparels are used.

Some vestments keep the man all right within himself, in a magnetized shell. Others are designed to ray out the force upon the congregation.

*Cope* : The cope is like a magnified stole, the force rushes round the gold strip. The *Hood* on the back of the cope is a centre for storing the force. There should be a basis or fringe of gold on the hood. *Gold* is better than silver ; you can do all things with gold, only some with silver.

*Chasuble* : The Gothic form allows of a bigger flow of force. It should reach down nearly to the knees.

The power courses through the Priest ; his effort then turns the force in the direction required ; for instance, to the faithful departed. The *Chasuble* is intended to concentrate the force. It was originally made sleeveless, circular in shape, or ovoid. This ovoid shape connected with the piscina—this is unintelligible at present.

The *Chasuble* works upon the principle of induction. There is a circulation of force in the Priest, this largely enters at the top of the head, then at the *consecration* a line of fire runs in through the hands. This comes from the Second Logos through the Buddhic principle of the LORD MAITREYA. This sets up a current on the outside. This induced current follows the gold line on the *chasuble*.

Force rushes round the narrow edge of the *chasuble*, rushes round the yoke, and with great force down and out of the pillar. Large torrent with Gothic shape ; banks at angles in other shape. Also rushes down *stole* and out of fringe. These forces tend to turn upwards, though the garment is shaped like an extinguisher to turn them down so that they flow out towards the congregation. The *circle* on the back glows like a sun. If it were not for the *stole* and *amice* the force would rush out around the head. The gold on the stole at the back attracts the force, which then rushes down the *stole* and out of the fringe. The force seems to boil inside the *chasuble* and produces induced currents outside.

The current from the Host rushes through the Priest, and out at the back of the *chasuble* towards the People. In front the pillar acts as a kind of shield, the force rushes up this ; excitation would be produced otherwise. When the Priest turns towards the people, the current is reversed. All the forces take very graceful forms. When rushing around the corners of the Latin cross, the force banks up like a bicycle track. The gold cross on the *stole* is to cause forces to converge on cross instead of raying out of the head. They are drawn down also from the medulla and then shoot down the *stole*. The *cope* is not shut in front, therefore it is not used to work at the people from the back, as with the *chasuble*.

*Maniple* : When the Priest makes the sign of the cross over the consecrated Elements, there is a great sense of pressure or tension. The outrush of force is well guarded by the right-hand, but not upon the left.

Therefore the fringe on the *maniple* is designed to catch this force and send it in and through the Priest, so that it does not escape at the left of the altar. He banks up the force. The placing of the left hand on the breast, while the crosses are made with the right, is to present fringe of *maniple* broadside on.

### MAGIC OF RAYS

Each *Ray* has its own line of Yoga, and develops centres differently. Some of these are not particularly appropriate to the present day. Some Rays collect force from some centres and turn it down to others. There are two thousand four hundred and one varieties of Elemental Essence, and each Ray uses them differently. The most perfect vehicle for the LORD would be one born on His Ray, also those people who came over from Venus. The Sixth Ray has not specialized much in the use of the intelligence. It works more with the medulla, and taps the force there. The force there is near the surface and can be drawn out. If the brain is used much the force tends to radiate at the top of the head. According to another system that force can be taken through the throat centre. The Bishop's appeal to the people is greatly through the heart, therefore he uses the *pectoral cross*. The paternal love of the Bishop works out through the *pectoral cross*. You can collect force from various centres and send it out through one.

*Mitre* : The Bishop draws the three forces through the Triple Âtmâ, and so down. The interval between the

Logos and the Bishop is great. Hence there are intermediate stages. The LORD is one of these and belongs to the Second Ray. He is a manifestation of the Second Logos more than He is of the First and Third. The three forces coming through Him come through the Second at that stage; whatever comes through the Second takes two sides, two sexes, positive and negative. The force flows to the Bishop through his mitre when certain things have to be done. The *mitre* catches these two phases of the force. There should be three divisions on each side of the *mitre*. When you want the three-fold force brought down from the Christ, the *mitre* is used. It is not needed at Mass generally, because you take in force from the front. It was seen that on one occasion when the force accumulated in the head and overflowed, it ran out of the lapels of the *mitre* into the border of the *cope* and so out upon the people.

“I shall use whatever you have, but if you want to get the best results with the least expenditure of force use these methods.” If these methods and vestments are used, more can be done with the Master’s force.

*Crozier* : Desirable to have three sections.

Focus and centre in knot. If people were touched with this knot physical cures would be a possibility. Intense centre of living fire, influence shoots up. Physical and etheric strongest there. Other grades of force are there also, but physical and etheric are like an outer body. It is best to have definite partitions of filters in the Staff, made of chalcedony, chrysoprase, jade or jasper.

Division 1. This blocks back physical and etheric ; astral, mental, and higher force rushes up. Curve checks uprush, turns it, and makes it easier to direct it. The portion from first to second division affects the emotions principally, encourages devotion and so forth. The portion from the second to the third division checks and holds in the mental aspects of the force, so would tend to encourage high thinking. The little knob at the termination affects principally the causal body. The whole Staff is permeated with Buddhic influence ; Buddhi can permeate all principles if only people would let it. It is well to have a sapphire at the large knot or knob. Also the spikes coming from the Staff allow these different grades of the force to flow out from the different sections of the Staff upon the people. One scheme would be to have a sapphire at the knob, rubies upon the astral portion, emeralds upon the mental, and then a diamond.

There is a connection between the *pectoral cross* and the Staff, probably complementary. The Crozier can act simultaneously in several directions ; it acts upon the Bishop, it receives from him, and also rays out power upon the congregation. We shall probably find that this arrangement is closely associated with the forty-seventh proposition of the first book of Euclid. When the *Star* is evoked<sup>10</sup>, the Crozier should be held.

The centre in Crozier has many layers ; to get at the real heart, you have to go very high up. At the

<sup>10</sup> At the end of the First Ray Benediction.

highest level, the thing in the centre showed a blinding light in three points, white, blue and rose.

These can only be seen by the Triple Âtmâ in ourselves ; they are an expression of the same thing in Him. They are far stronger in the Crozier than their present development in Bishop Leadbeater.

Various Croziers were examined, those of Bishop Harold Brown and Archbishop Kelly and Cardinal Newman. None of them exhibited much power save that of the last. Archbishop Kelly's had a dull glow at the heart of it ; it seemed to come mainly from the devotion of large numbers of people. Newman's Crozier glowed. The Church appears to be very inert ; the great fact of the Mass remained—even that limited in its power ; the side-avenues are practically choked up. Some of the men do understand a little. Some of the Croziers examined have a rosy glow, largely reflected from the thoughts of the man who used them. But there seems no idea of their real use ; the link is sterile.

#### BAPTISM OF ADULTS

Baptism is intended for infants, the omission of the ceremony cannot be made up for in later life. For grown-up people it is mainly a matter of form, although a wholesome and beneficent influence is exercised.

The questions formulated were : What portion of the Baptismal Ceremony would usefully be performed

in the case of adults, (a) who had never received Baptism but were about to be confirmed, (b) who had received Nonconformist Baptism, (c) who had received Anglican Baptism, wherein the oils are not used.

The administration of the chrism is not without its use, even the making of the cuirass, especially in those young and unmarried. Confirmation is of greater importance to older people. All these are part of a scheme, they follow in definite sequence, and when not taken at the time originally intended they are to some extent a form only, though not without their general use. Admission to the Eucharist need not in any way depend upon these ; but that everything may be in order, it has been well that you have done as you have.

The operation of Baptism on a baby is very far-reaching. The power rushes through the whole creature and cleans it up very thoroughly. The adult has already established some of these conditions for himself, but not so perfectly ; a *modus vivendi* is established, the currents are flowing much in the way that Baptism would have caused them to flow, but the corners, so to speak, are not cleaned up ; much of the aura seems unvivified, indeterminate matter not doing much ; tendency of lees to settle, dregs to be formed. There is much less of all this when a person has been baptized in infancy. Adult Baptism cannot obviate this. There is in the child a clear field for action, in the adult not so. But the cleansing of the gateway is useful ; the thought-form is the same, but there is a difference of conditions in which it works so

great that the Baptism is not operative to the same extent. The scheme is arranged to have a clean sheet on which to write. The chakrams are already open ; it is possible to develop and increase the size of an adult chakram, but the baptismal way is not the way to do it ; it should be done from within. The things you are trying to do, in the case of an adult, are already done, and done less perfectly than if you had done them in infancy.

We pour divine life into form, but we associate with it a kind of spirit who becomes individualized, becomes a kind of Deva instead of a sylph. This is how a seraph is made, the seraph who loves most. The LORD has used this scheme of the Sacraments for helping on this other evolution. For an adult a different type of entity is given, lacking in what is almost the mother-love of the seraph, but which can be developed into a keener intelligence—more worldly-wise. The guardian angel grows by the work he does ; he individualizes. The man helps and is helped. If we leave the work to be done solely through the sacramental channel, the thought-form of the Christ chooses the entity and does the work. But if we can see and do this we can save Him trouble. A more worldly-wise entity is needed for the adult. There is something half cynical about the creature made for a grown-up, he does not seem to be expecting very much. The baby's is optimistic, full of love and hope and schemes for the future—vaguer perhaps. There is a difference in him of later evolution ; he belongs to a different order of angels.

## QUESTIONS

Is it worth while repeating Confirmation conditionally in the case of those who have received it according to the Anglican or Eastern rite ?

“Confirmation is not a prerequisite for the reception of the Holy Body and Blood ; but it is desirable where people wish it, and would in certain cases be of great use, of less use in others. A matter to be recommended, but not to be insisted upon. There is no necessity for any of these things, but it should be understood that they are helpful, and that the help may often act in unexpected directions. The sun is shining, you may as well come out into the sunshine.”

## CONFIRMATION

At the preliminary blessing of the Holy Ghost, “May the blessing of the Holy Ghost be upon you, and the power of the Most High preserve you in all your ways”, you bore down simultaneously into perhaps a hundred brains. This blessing is to prepare the way ; it widens out the connection between the Ego and his vehicles. The blessing goes into the Ego. Then later the Holy Ghost is given. The object of this blessing is to stretch everything. Then you proceed to fill up the holes. The vow is propounded. The Bishop takes the hands of the candidate in his, and the vow goes up through him to Christ, from Whom the response flows down. At the words of Confirmation, the whole of the

Triple Âtmâ is set going at three levels. At the words "Receive the Holy Ghost", there is an outpouring from the Third or lowest level of the Holy Spirit Aspect ; at the words "Whereunto I do sign thee" etc., an outpouring from the second level of the Holy Spirit ; at the words "I confirm thee" etc., an outpouring from the first level of the Holy Spirit Aspect. These are in the direct line of descent from the Holy Spirit. At the words, "In the Name of the Father, and of the Son, and of the Holy Ghost", a further outpouring or continued outpouring takes place. At the words "Father" from the First Level into the Âtmic principle reflected into the etheric double ; at the word "Son" from the Second Level into the Buddhic principle, which is reflected into the astral and inflames that ; at the word "Holy Ghost" from the Third Level into the higher Manas, which is reflected into the lower Manas. The Confirmation gives the man an opening through which a constant flow can be kept going. There is a closer connection between the Ego and its reflection and also between the Ego and that of which it is an expression. Part of the work is to scour him out, therefore the chrism is used. Confirmation makes a man well armed and equipped for the battle of life.

The top spire reaching through the Buddhic and Âtmic planes belongs to the Episcopate ; this extends down through the main bell, working at the causal level which appertains to the Priesthood ; the deacon draws from the lower rim of the bell, mainly astral.

When a higher grade of ministry is conferred, not only is a tube pushed up higher but also it is widened ; so

that it can transmit a greater volume of power. All force comes through from the highest planes, but the question arises at what level can it be effective. The deacon seems to work mainly at the astral level. The reservoir represents the official and guaranteed force—the irreducible minimum. Besides this, and counting more largely than was at first supposed, is the personal equation. The ordained minister has a link made at his appropriate level with the LORD MAITREYA ; he becomes “ His man ”. There is a line which goes not to the reservoir but through to Him. The Priest is united with Him, becomes in a certain sense an outpost of His Consciousness, potentially, up to the causal level—like a pupil. It is his part to vivify this connection and become more and more a personal manifestation of the Lord. Priests and Bishops by the thousand use only the mechanical part and not this more direct individual connection.

The Bishop becomes linked with the Triple Spirit of the Lord, reaching up to two higher levels, Buddhic and Âtmic. Thus the blessing may come through the Triple Âtmâ of the LORD, to that of the Bishop, that is why he gives the triple cross.

The Priest draws it at the causal level through the diagonal line, and therefore gives one cross only.

An Anglican Bishop was seen, “ with over-flowing side whiskers not knowing in the least what he is doing—but a very good and painstaking man ”. He had not opened up this connection, but is merely administering his diocese. Some of the Romans are fine, but many are not. (Bishop) K. is rather attenuated, he might see

for he is quite psychic ; and might rise to the height of his opportunity.

One to six represent the Logos, also Principles of LORD MAITREYA. Orders—sympathetic vibration—magnetization—very close relationship with Christ. If the man likes to do it, he could become a very close representation of the Christ down here. Deacon ; six linked to twelve, power over thirteen. Priest ; five linked to eleven, six to twelve, power over fourteen. Bishop ; three linked to nine, five to eleven, six to twelve, power over fifteen, also four to ten. The deacon should be acquiring knowledge and developing the higher and lower Manas. The Priest should be developing at the Buddhic level ; it is desirable to develop knowledge before the sweep of the Buddhic powers come into operation. The Bishop becomes a manifestation of the Christ principle, capable of raying that over his congregation.

#### MINOR ORDERS

Not part of the original Institution. A distinction must be made between blessings and those ceremonies which give definite powers. There are only three orders in the true sense, Deacon, Priest, and Bishop. These put the recipient in definite relation with the Christ as representing Him, and through Him the Logos Himself. Minor Orders have their uses but do not rank in this way. He ordained these three. Early in time it was thought desirable to have a period of probation for the Diaconate, as the latter is a probation for the Priesthood. It was desirable that

men should have that period of probation before the definite link with Him was made. They, therefore, took their vows a year before time, that was the Sub-Diaconate, a definite setting apart from the world.

At an early stage the laity were encouraged to take a part in work by being set to read. In earlier days the Bishop used to send round charges when unable to visit, like the Epistles of St. Paul and modern Pastoral Letters. They were constantly read, and the laity were often set to read them. It was felt that those who were entrusted thus should be blessed. There were also lay-readers. The readers of the law in the Jewish Synagogues were very important. Then came the idea that any who took part in the work of the Church should be blessed. These acolytes were set apart by a solemn blessing, that each might do it in God's Name. Exorcists were called in to help the Priest, those who were found able to do this, who had strong wills and mesmeric force. It was not intended that people should pass through these grades in definite order. Different powers were given to different sets of people. This arrangement having come into being, advantage is taken of it to give people help.

The cleric dedicates himself to the Divine Service ; he is not prevented from marriage ; but is willing to make some sacrifice in his life for the Divine Service, to give up worldly ambition, for instance, for the sake of helping in religious work. Hence the cutting off of the hair as a token of sacrifice. The long and scented hair was considered a great glory in those days. They shaved completely in imitation of the holy men of old generally.

There was some purpose for this in the case of the latter—the free passage for the force when they were trying to arouse the chakram at the top of the head, cleanliness, etc. This was not for these boys, but they imitated the general custom. Next the doorkeeper gives a general purification and astral control. The lector gives an illumination and strengthening of the mind. The exorcist, working mainly through the causal body, gives a control of the lower vehicles and the will. The acolyte gives the blessing more at the Buddhic level. It was felt desirable that for the service at the altar persons must develop the power of receiving spiritual force. The Minor Orders do not necessarily give these powers, but give to the people a superior opportunity of doing it for themselves.

A clear distinction must be between the Orders of Sub-Deacon and Deacon, and the Office of Sub-Deacon and Deacon exercised at High Mass. They are not at all the same thing and the names originally were different. A Sub-Deacon should not really officiate at Mass. The prayers coming at the end of the acolyte ordination are three in number. They were intended to ask for him the qualities of the other three minor grades, that is to say Minor Orders. The acolyte must develop in love and service.

The questions to which the above is an answer are : (a) the effect of Minor Orders ; (b) why in the Roman Church since about the 13th century is the Sub-Diaconate ranked as a Major Order ; and the Episcopate regarded as the “ plenitude of the priesthood ”.

*Question* : Why the imposition of one hand in conferring the Diaconate, and of both at the Priesthood ?

The Bishop should hold his Staff when he confers the Diaconate. The effort of breaking through the crust and opening up needs the Staff ; for the conferring of the Priesthood he is available in a different way, and the further power can be given through the principles of the Bishop himself.

*Question* : Why the two impositions of hands in conferring the Priesthood (the second of latter introduction), and what does each do ?

The first imposition is intended to give the power of the Christ Himself, of the Second Aspect ; the other gives the power of the Holy Ghost, which also, of course, comes through the Christ. The first goes deeper in. The Christ's power is always silent, has not yet reached the level of speech, but the Holy Ghost pours out in tongues.

*Question* : Historians state that the practices of reservation of the Blessed Sacrament for Worship and Benediction thereof are not primitive. Seeing how valuable these are why should this be ?

Benediction of the Blessed Sacrament is a comparatively late and novel introduction.

Benediction of the Blessed Sacrament involves the coming of an angel again. The thought-form merges into the Priest while he gives the Benediction ; that given is the blessing of the LORD. The LORD looks down (Avalokiteshvara) through different avenues. The Bishop gives the ordinary Benediction with a force that comes

from the Three Aspects of himself, vivified by the third line in him, the three levels of the Holy Ghost. When the Benediction is given with the Blessed Sacrament, all is vivified by the second line in him, it is a Benediction of the Second Ray. That is also in our ring, linked with Him. At this Benediction, the Christ Himself is standing there. The humeral veil is worn because it is not well that hands should touch so great a thing. It is the blessing of the Christ in Person, and all that it means.

Benediction with the Blessed Sacrament held in the hand was given before ; but the LORD Himself tries experiments, and tries new methods of pouring out blessing. He did not invent this while upon earth, but later. The advantage of this ceremony is that whereas in the case of the Mass the consecrating force can only be called down before noon, this force being already there can be utilized at any time.

### HIGH MASS

In what way does High Mass differ from the ordinary methods of celebration ?

Fundamentally there is no difference. The ceremony is surrounded with glory and beauty and so intended to stir up the hearts and minds of the people, and make them more receptive. There is thus more for the Angel to take back with him. Music is a sort of entity or congeries of entities ; when music is offered in the Mass it is an offering of the Music-Deva, not the Gandharvas, which the Angel takes back. Every one using music is

to that extent associating himself with a very great music-angel. The earth is a great intelligence, and music is one of the faculties of earth. You help the earth to express himself when you play or sing. The earth can materialize some of these thought-forms of himself.

*Question* : The anointing of hands with the Oil of Catechumens at the Priesthood ; of hands and head with chrism at the Episcopate ; what do these do ?

Oil of Catechumens is constructive, used in the building up of forms. The anointing is a setting apart of the hands for saintly service, a forming of them for transmission of that tremendous power. The hand of the Priest is a specialized thing that can transmit blessing. The anointing brings the opening forces to bear upon them, and endues them with power whereby, along the lines that you make in the anointing, the influence can pour out, the two fingers that touch the Host. It is not so much that you set up lines of force in the aura, but rather a higher working altogether. It is like the magnetization of steel ; the anointing operates so that certain forces can pass through the hand and tempers the hands so that they can bear forces. It is not only a consecration, a setting-apart, but a preparing the spiritual side of the Priest so that he can conduct the power and there is the idea associated with this of being able to conduct that power safely. It is like conducting fire, and without the anointing this might be dangerous. The power of the Host may work very curious results in unworthy surroundings. For example there are stories of the Host burning up a vampire.

The chrism works at a higher level ; its power is purifying on the lower levels, and on the higher levels it is a vehicle of the Divine Fire. Its higher side is power. The effect is similar to that upon the Priest but at a higher level ; things flow through the head of the Bishop. It was clearly intended that every Bishop should have the Brahmarandra centre turned up, so that he can emit through that centre. Forces come down along different lines and intensify one another. The double imposition of hands upon the Priest is partly for that purpose. In 'Benediction' of the Blessed Sacrament you have an even more extreme example of this inter-working. You have the blessing of the Christ, then that of the Host, another aspect, and that reacting again upon the power of the Holy Ghost working through the Priest. Thus you have a tremendous power, like the play of celestial lightning.

*Question :* Does the Roman rite of ordination to the Priesthood confer any powers greater than the Anglican ?

The Priest is the *persona* of Christ, and has the keys to open the Reservoir. But a great many lines of activity are opened up by collateral ceremonies ; these do not seem to exist in the same way for the Anglican. What was said about the inter-action of these different lines of force applies also in this case.

Touching the thought-atmosphere of the different Churches, the following was gained. The Roman, the Anglican, and Greek : possibly each has something which the other has not so fully, and each has limitations. The Roman has magic worked out in detail more perfectly

than the others ; but he seems to be arrogant, the magic is the great thing and not its effect upon the people. He thinks more of the power of doing it, the power of the Church, than of the people for whom he does it. The Anglican and Greek are less effective in some ways, but more human. The Roman represents the Shiva Aspect. There is more kindliness, but less efficiency in the Anglican. The Greek is very devotional, but the devotion is of a curious type. It does not seem to be connected with intellect of our sort at all. There seems no broad intelligent grasp of things ; it is rare ; intellect seems in abeyance—unencouraged—and when it exists it appears to be a power of hair-splitting. When they have bored into the essence of things, they have no power of relating things to each other. This applies even to some quite big people. They would have wasted their time over the *homooision* controversy. They bore in and get at the innermost feeling of a thing. It is a semi-Atlantean method.

*Question* : Why Priests also impose hands at an ordination to priesthood and not to the diaconate ; is this only to give the witness of the Church, or does it transmit power of any special character ?

The Bishop lays on hands and pours in divine force ; it opens up the aura of the man, which swells prodigiously ; while thus swelled out and sensitive, the Priests give their quota and they are channels. Some may be on a Ray which is not the Bishop's, and so give something additional to him. No *power* is thus conferred but something may be given that is useful for a candidate's

development. At the Diaconate the man is not already opened up, and therefore these powers cannot so well be poured in. The conferring of the Diaconate is more like a surgical operation, a splitting of the man. If two Bishops are present at an ordination to the Diaconate only one had better do the work, it is better that one type of influence alone should perform what is done. A Priest sitting in the choir performing no sacerdotal functions is more magnetized in the presence of a Bishop, is a better channel, and should be more effective.

*Question* : At an episcopal consecration is each Bishop an independent channel of power, and supposing that by some mischance the consecrator were no Bishop, would the act of another Bishop simultaneously imposing hands remedy the deficiency, even though he said no words ?

Yes, each Bishop is an independent channel of force. If one Bishop taking part in the ceremony were no Bishop, he would not affect the ceremony either way. The other Bishop would effect the consecration, because he would have the intention of consecrating, and would have the formula of consecration explicitly in his mind. It makes no difference that he does not give to it vocal utterance. The consecration in the Mass would be effective if the Priest had the words of consecration and the requisite intention in his mind, even though he did not say those words aloud.

*Question* : Is there any particular cogency in the generally accepted "matter" and "form" of Sacraments

or may it be said that the doing of some action and the saying of words clearly indicating the power to be conferred, on the part of one duly qualified, suffice ?

Certain arrangements were made ; the more closely they are adhered to the easier will be the working of the rite. It would work with a certain amount of latitude. It would, for example, be more difficult to work through red-currant wine, more trouble would be caused. That is to say, part of the force would be used in working. It might be that more force would have to be poured out or that less result would be produced.

*Question :* The doctrine of intention. Could Bishop Ryle for example, by explicitly stating that he did not intend to ordain his candidates as sacrificing Priests but only Gospel Ministers, render nugatory what his Church intended him to do, or would the Higher Self, knowing better, operate without being hindered by the mistaken notion of the personality ?

The answer to that was : " It is not Bishop Ryle who ordains, it is I."

*Question :* Would it be a possibility to ordain a woman ?

These forces as now being used could not be sent through a feminine body safely at all ; an entirely different arrangement could be made, but it *would* be a different arrangement. All priestesses in olden days were priestesses of Goddesses. The side of devotion represented by the Blessed Virgin is for women ; she has taken the place of Astarte and Isis.

*Question* : At what level does Absolution work ?

It may work in etheric matter, astral or mental ; it works in all three, sometimes in one, sometimes in another. Man has created a twist or distortion ; that is combed out with lines of fire wherever it is. It gives evolution to particles of matter also.

#### POSTURES OF LAITY ACCORDING TO ROMAN USAGE

Taken from *The Mass and Vestments of the Catholic Church* by the Right Reverend Monsignor John Walsh, published by Benziger Bros.

#### LOW MASS

Kneel during entire Mass, standing only for Gospel, and (in some places) for Credo. It is permissible to sit from Credo to Sanctus, and again from after the Communion till the last prayers are said.

*High Mass* : (I think he means *Missa Cantata*). All stand during Asperges. Kneel from beginning of Mass till Gloria begins, then stand. Sit when Priest sits, during notices and sermon. Stand during singing of prayers except at requiems. Sit during Epistle, stand for Gospel and while Priest says Credo. Kneel while Officiant recites and choir sings *Et incarnatus est*<sup>11</sup>. Sit for Offertory, rise when Priest begins Preface, and kneel at Sanctus. Sit during Purification, stand for last prayers, kneel for blessing, stand for last Gospel.

<sup>11</sup> And was made flesh.

*Solemn High Mass* : Same as above, but stand not when Priest sings Gospel but Deacon<sup>13</sup>. Stand when Congregation is censed.

*Vespers* : Congregation stand as Celebrant enters, kneel when he kneels at altar for preparatory prayers. Then rise with him, and stand till first Psalm is intoned. Sit during Psalms, stand for Chapter, Magnificat, Incensing of Altar, singing of prayer, during anthem of Blessed Virgin Mary, and concluding prayer.

*Benediction* : Kneel from beginning to end. If *Te Deum* is sung all stand, but genuflect at *Te ergo quaesumus*<sup>13</sup>. When Blessed Sacrament is replaced in Tabernacle all rise. All persons entering or leaving Church when Blessed Sacrament is exposed must genuflect on both knees and incline the head and shoulders moderately.

*Asperges* : People stand, they do not kneel with Priest.

*Question* : Is every call on the Reservoir a touching of His Consciousness ?

Not quite in that way. The force comes from the Reservoir, but He sends it. An analogy : A man living here, may still have an image vivified by his Ego in somebody else's Devachan. He is unconscious of it down here. His consciousness, so much greater than every facet perhaps within it, but not quite an act of volition in our sense.

*Biretta* : Like cork in a bottle ; where there is violent excitation it prevents waste of force—highly charged

<sup>13</sup> *Query* : but not stand when Deacon sings Gospel, not Priest.

<sup>13</sup> Therefore we beseech Thee.

battery. As Priest goes into church the battery is waking up and keyed for action. Whilst the will directs the main current of force, there is still much boiling of force. The blessing is given with right hand, worked by left side of brain ; therefore there is no rib on biretta so that the line of force lies open on that side.

Because people do not understand these schemes, and in order that it may work with ignorant priesthood, it is hedged around with innumerable little precautions. A man who understands could do a lot of these things by will ; for example, an etheric materialization would serve instead of some of the Vestments.

*Zuchetto* : Chrysostom and others did not wear the Zuchetto. Do not seem to find it up to the sixth century. Wolseley had one—A.D. 1500 odd ; not universal even then. In Rome about this time some wore it, others did not ; the Vestments were many and complicated.

*Mantelletta and Mozetta* : A cherry-coloured Mantelletta was seen, worn over the Stole. Silk holds in the force, and it flows out from the Mantelletta in front of the Bishop. The Bishop under these conditions is not himself acting as the direct channel, that is to say celebrating ; much is stirred up in him by sympathy, it is collected and poured out through the front of the Mantelletta towards the Celebrant and helps him. The Bishop is a high power battery, excited by induction, and the force pours out towards the Celebrant. This induction force apparently does not require metal for transmission. The Mantelletta should be of silk. The lining, that is to say, should be of silk. The Mozetta not open at front, it is

however shorter, and the force surges out from the bottom of it and around the Bishop. Therefore the *pectoral cross* is worn outside the Mozetta but inside the Manteletta. The cross is a permanent receiving and discharging station, one of the links of the Bishop with the Christ. The Bishop of higher dignity who wears the Mozetta is supposed to be more highly evolved. The lower grade Bishop needs the opening in the front of the Manteletta so that the force may be collected and radiated out in a special direction ; but the higher-grade Bishop is assumed to have more force and can afford to allow it to flow out in all directions around him, to ray out upon the choir, in addition to the Celebrant. The force also pumps out through the red buttons of the Mozetta. It turns up around the Bishop who is like the stamen of a flower, the colour produced forming the petals of it. For the same reason the Manteletta has no sleeves, so that the force may be able to flow out along the sleeves of the Rochet and especially out of the flame-coloured cuffs.

*Ecclesiastical Colours* : The scheme turns upon the order of colours in the spectrum. On great occasions the full power of the white light is turned on ; on other occasions the colour at one end of the spectrum is used ; on other occasions that at the other end, and on still others the colour at the middle of the spectrum. The violet is piercing, actinic, cleansing, almost exciting ; the red is a tremendous glow, but encouraging, heartening, warming, shining ; the green represents sympathy, balance, loving-kindness, it is that kindly sympathy and

interest which we should feel at all times to all people. Green represents the intermediate condition, the balance of forces. White is the combination of all, the highest joy and greatest exaltation. With the violet the force is more turned upon yourself perhaps, it makes you a good channel, it is to make yourself perfect and ready. Therefore used for exorcisms. Also for healing. The red, the ever-burning fire of inspiration, represents more the force turned out. It is an immense outpouring and radiation of love. The fact that the sunlight is split up into colour is symbolical of the action of divine love on man. It expresses itself almost better in gold than in white<sup>14</sup>. The blues and yellows are a compromise ; they appear to have been tried and found not sufficiently distinctively separated. The Church year is split up among these things with intention—all is part of a scheme for developing the different sides of people by the slow steady influence of colour playing upon them the whole time. The greater forces, such as those in the Mass, are a little gently coloured by the colour of the day ; there is, so to speak, a gentle pressure always in the background.

*Marriage* : It is doubtful if in a second marriage the same thing as in the former could be fully done.

*Question* : Was the cassock originally black ?

In Constantine's time they wore a white garment. That was in Italy and the Eastern Church generally. Thomas à Becket wore much our own episcopal colour. The people around him, perhaps monks, wore brown. Priests generally at this time appear to have worn a

<sup>14</sup> See Appendix A at end of pamphlet.

shade of russet brown. (The same colour, I believe, is permitted by the English canons.)

*Candles* : The candles, of course, have their symbolical significance and possibly utilitarian significance also. These ceremonies working largely on the Holy Ghost line work on a line of fire. At one time the candles were blessed and each differently. In the earlier times they appear to have had practically invariably the six big lights, not the two or four that we sometimes use now, nor the two standard lights in front of the altar. The six represented the other six sub-rays of the Second Ray. The cross is the intensification of the Ray, which does not need another light save on very big occasions. The seventh light is used at pontifical High Mass over the cross, because of the Buddhic influence raying from the Bishop. The Blessed Sacrament reserved in the Tabernacle is supposed to represent the seventh light, and is possibly a manifestation particularly of the second sub-ray of the Second Ray. At one time these six candles appear to have been sprayed with different oils, to give them their characteristic sub-influences. At a later date there appears to have been no uniformity of custom in regard to the use of candles.

*Bells* : At special points of the Service, various ways are tried of spreading the force—more lights, incense, bells, these are vehicles for the force. The scheme is to affect people in all ways according to temperament and their particular receptivity.

*Preface* : At the Preface in the Mass you call the attention of the Orders of Angels, all of whom are

represented. At another time the attention of the saints is called. The Mass converges many kinds of power.

*Sign of the Cross* : The Sign of the Cross is the sign of the Second Ray ; pentagram, one of the signs of the Seventh. In blessing, Second Ray force is pouring out over the people from the three levels. You can send out force by will without using the sign, but a force flows more readily through its appropriate sign. The sign calls or attracts the Elemental Essence, nature-spirits and lower Devas of that type. If they were minerals they would crystallize along those lines. Each Ray has its own benediction which is an expression of its peculiar force. There is a Ray whose sign is a dot.

*Extreme Unction* : When a man is obviously dying, it is well that the Church should dismiss him with her blessing, giving him a final impulse towards good by the *viaticum*, and then sealing up the centres so that no undesirable use can be made of the corpse either by the man himself or by others. It was not at all intended that physical sense organs should be anointed ; what possible object could be gained by that ? Ecclesiastical unction is meant to be employed in curing etheric disease. Most diseases are complicated by nervous affections and any which are can be helped by unction intelligently applied. The Priest should put himself into touch with the healing force, and make himself a channel for it ; he should accumulate it, conserve it, and direct it by his will. He should make the work of the healing Angel as easy as possible by intelligent co-operation, both in his own mental

processes, his actions, and the vestments which he wears. Archangel Raphael.

*Another Note on Vestments* : In her modification of the vestments, the Church has for a long time considered convenience rather than efficiency, as is shewn in the modern curtailment both of the chasuble, and the surplice ; and you have now a good opportunity for improving your practice in that respect. You should comprehend that in the Minor Services, and under ordinary conditions, My force is most readily sent through the intensification of the natural force of the Priest, and in that case the surplice and the stole are appropriate ; but the surplice should reach at least to the knees, should have only a small circular opening for the head, and should have sleeves wide enough to reach the sides when the arms are fully extended. Such a surplice with a violet stole should be worn at *Extreme Unction*. The Celebrant at Mass is specially clothed for that Service in the Sacrificial Vestments which have been found most effective ; the same is true of the officiant at Vespers or Benediction. In these latter cases different forces are evoked in addition—forces which play outside the surplice, and are most conveniently accumulated and conveyed by vestments of silk and gold. In the Mass those higher forces occupy the arms most of the time—hence the tight sleeves of the *alb* ; but the apparels provide doorways, and that which is turned towards the congregation is generally in use. The arrangement for the forces wielded by a Bishop is quite different—hence his *rochet*, with flame-coloured cuffs. Care should be taken about all these matters ;

unnecessary divergences from pattern cause trouble which could easily have been avoided.

*Colour* : The colours of the spectrum are all in some way connected with Aspects of the Logos ; we especially put ourselves under the protection of, and raying out of, certain influences and certain types. We are not capable of bearing the radiation of, or responding to, the whole of the force of the white light all the time, and are therefore prepared for this stage by the influence of these separate portions of the light. The Church's seasons are also a kind of sacrament arranged for the welfare of the people. On these great festivals the influence is stronger, more of the Christ's power is poured down ; if people have gone through the preparation for the season, it is more easily possible to assimilate this great outpouring of power.

*Healing Department* : Archangel Raphael.

*Order of Angels* : Ministers of the Logos.

*Administration of the Chalice* : It is desirable that the Chalice shall be administered to the laity, but the problem is how to do so without objectionable disadvantages.

These are questions, to which the answers became plain as we proceeded ; they are included here as being likely to suggest points for the book.

#### NOTES ON SACRAMENTS (*Continued*)

*Baptism* : The Church teaches that Baptism administered by a layman with ordinary water suffices—even

if the layman be a non-Christian and himself unbaptized, for instance a Jewish doctor.

*The value of the signing with the cross, the breathing, the giving of the salt, etc.* Reference to the fact that as administered by the Low Church or Non-Conformist people, who do not believe in the magical side of the Sacrament, there has been neglect to see that the water flowed upon the candidate, and in some cases they have deliberately evaded the use of water. Refer to Matthews' book *Are Anglican Orders Valid?*, pages 58 onward, and particularly pages 80 and 81.

*Confirmation.* Some have maintained that the matter of Confirmation consists in the imposition of hands, some in an unction with chrism, some in either separately, while others require a combination of both. One hand is used in the Roman rite, because the other hand is required for the holding of the Staff.

In the Eastern Church Confirmation is administered by a Priest with chrism blessed by the Bishop. It is also administered immediately after Baptism to infants; possibly this may be a survival of the tradition of anointing with chrism at Baptism.

*Question:* At what age approximately should it be administered?

That depends very much upon the individual concerned. The Lord pointed out that some children at the age of seven knew more than some others were likely to know for the rest of their lives.

*The Holy Eucharist.* It is desirable that the Chalice should be administered to the laity, but the difficulty is one of method.

*Absolution.* Setting aside the element of counsel and direction, is the absolution of the Priest likely to be more efficacious when the penitent has made oral confession? In the case of a person obviously in earnest, is there any objection to giving absolution after he has made his confession privately, and if it has consisted less in detailed analysis of faults than in a general intention to amend?

*Marriage.* Why is marriage said to be indissoluble?

#### THE EFFECT OF PRIESTHOOD

Silent imposition makes 7, 10, 12 glow sympathetically, opens oblique line. Second imposition links 5 to 11, enormously widens 6 to 12. "The Grace of Thy Blessing" (consummation) opens the way down to the physical brain. Consecration of the hands, first arranged for distribution of diagonal force, second for distribution of force from 5. Lastly special blessing to Priest.

The cross of the Blessing of the Holy Ghost was intended to do what the second imposition of hands was introduced to do later on. As a Deacon the line between 6 and 12 is opened up, a diagonal is now run into that, but this cross did not open 12 sufficiently to receive and transmit force. Therefore it is desirable to widen it more. The second imposition appears to be supplementary, was added since, for greater freedom of the working of the

power. The line between 7, 10, 12 is connected between ordinary principles of Ego.

They are much intensified to make them a better reflection ; in the second imposition 12 is opened out so as to allow force from the diagonal line to flow out better ; there would be a great congestion otherwise.

The next cross is for the opening to the physical brain. It is supposed to work from the brain up through the pituitary body, but if you can get inside of the mental and work down also, the result is better. The blessing floods the etheric brain, runs up the pituitary body (possibly also pineal), up between the kind of bottle-neck between the two planes, and so influences proximate astral and mental matter.

The whole thing rouses the finer parts of each atom to respond to forces, the spirillae running around the spiral. The coarser kind of force runs through the middle of the atom. (Rosy Cross etc.) ; then finer force through spirals, then still finer through the spirillae of which the spirals are composed.

#### EFFECT OF DIACONATE

The first cross seizes upon the principles which have been cleansed by the crosses in the Litany, and works up through them and the Antahkarana, so as to widen that connection between personality and Ego. If you can consciously work up through the pituitary body and simultaneously in the reverse direction, so much the better. The second cross is aimed at the causal, you

descend upon the causal and open it up so as to make a clear run down. Then the Holy Ghost is given, and that should hold the channel open. That warms up the higher levels sympathetically, and when the stole is given the cross should be made over the heart, so that any awakening of Buddhi shall be conserved and increased. The final cross represents a general intensification of what has been done. Its purpose is to thicken the walls of the Antahkarana, a kind of . . . <sup>1</sup> to harden them and hold them firmer in this expanded form. It is as though a frame-work were built up within, so that the widened channel cannot contract.

There is a distinct advantage in providing for an interval between the diaconate and the priesthood, during which this Antahkarana in its widened form can have been consolidated.

#### EFFECT OF SUBDIACONATE

The first cross opens up the man as in the Diaconate, the second pours forth in and down. The general purpose of these rites is to enable the Ego to express himself more freely through the personality. The giving of the distinctive vesture, the amice, maniple and tunic, represents the qualities which should be developed by the man who has laid himself apart from the life of the world for the helping of humanity, namely, control of speech, service to others, and cheerfulness and absence of depression.

<sup>1</sup> W rd missing in text.

## FURTHER NOTES UPON THE CONSECRATION OF A BISHOP

Forty or fifty cases were observed. One gentleman very early went to St. Thome<sup>1</sup>—probably the original of St. Thomas story. There were cases where one Bishop alone performed the consecration, probably because no others were able to be present ; other cases where six or eight were present. Somewhere one Bishop is consecrator and other Bishops act as the Deacon and the sub-Deacon at the Mass. They impose hands, but other Bishops present hold out hands toward the candidate. In earlier times hogsheads of wine were rolled in by servants, later they got smaller. The loaves were like small buns. The torches were practically twigs tied together.

*Angels.* The Angels are ever round the LORD MAITREYA ; they leap forward to go with His thought, so it is said that He sends an Angel to do so-and-so, as in Asperges.

*Holy Water.* Where you need water you need fire, where earth you need air. Earth is solid, water is liquid, air gaseous, fire etheric. Etheric side of chlorine is fiery, therefore salt used in holy water.

Force pours in through Bishop (who is in living touch with Christ), pours in through corresponding centre by natural affinity.

At consecration of Mazel<sup>2</sup> a fiery triangle was made over his head from our crosses, reciprocally and to Him. A line also from the Staffs and again from Hosts on Altar.

<sup>1</sup> A suburb of Madras, where is the Roman Catholic Cathedral.—C. J.

<sup>2</sup> J. A. Mazel.

Possibly three Bishops make this (possibly a reflection of this at High Mass). This scheme did not work with Burt<sup>1</sup>.

<sup>1</sup> L. W. Burt, who was only a Priest as he was consecrated a Bishop only in 1939.

C. W. LEADBEATER TO ANNIE BESANT

*Sydney, June 15, 1921*

I am sending you by this mail a copy of a hymn-book which I have just got out for the use of the Liberal Catholic Church. I do not, of course, suppose that this kind of thing has any special interest for you, but I always feel it a duty to send you specimens of everything that we issue, so that you may know exactly what is going on. This hymn-book does not appear important, but it represents a great deal more trouble and hard work than you would be likely to suppose—work which has extended over the last three years. I have had to write sixteen hymns for it myself, to add verses to thirty-eight, and doxologies to one hundred and thirty, besides going over every hymn in the book and seriously modifying about nine-tenths of them. If you have time to glance over the first page of the Foreword, you will see what I have done with them and why I have done it. I have also had to compose quite a number of hymn tunes to suit the more erratic metres ; you will find those in the Musical Supplement, which I am also sending to you. All this is not your line of work, I know, but somebody has to do it, and it seems to have been thrust upon me, just as the compiling of the Liturgy was entrusted to me and to Wedgwood four years ago.

C. W. LEADBEATER TO ANNIE BESANT

*Sydney, September 2, 1921*

In case any question is asked, allow me to repeat, as head of the Liberal Catholic Church here, that it has never at any time sought to influence the Theosophical Society in any way whatever, and that it desires nothing from the latter but ordinary courtesy and abstention from misrepresentation and vilification.

C. W. LEADBEATER TO ANNIE BESANT

*Sydney, September 24, 1921*

I had not, however, realized, until I heard my Master say so, that the Master the Count had ever inspired casual hymn-writers. The idea had never occurred to me, but of course I see at once how useful it might be, since thousands of people sing the words of popular hymns and get to know them by heart ; therefore any attempt to widen out the conceptions embodied in them and to instil into them noble and inspiring thoughts might have widespreading results. The writer of the particular hymn to which reference is there made is Frances Ridley Havergal, who was also the author of that very beautiful hymn to the World Teacher, "Thou art coming, O my

“Saviour,” which contains references eminently suitable for the Order of the Star in the East. For example :

“ Coming ! in the opening East  
     Herald brightness slowly swells ;  
 Coming ! O my glorious Priest,  
     Hear we not Thy golden bells ? ”

The hymn, from which the Master quoted a line, begins :  
 “ From glory unto glory.”<sup>1</sup> I hunted for it in Canon Julian’s *Dictionary of Hymnology* and found the following remarkable passage :

“ Concerning this hymn the author says that it was the reflection of ‘ that flash of electric light, when I first saw clearly the blessedness of true consecration. I could not have written the hymn before ’ ”. It seemed to me that was rather a striking and entirely unexpected corroboration of the idea of the Count’s inspiration.

<sup>1</sup> See Appendix B at the end.



## THE HEALING SERVICE

C. W. LEADBEATER TO ANNIE BESANT

*Sydney, May 25, 1923*

A demand was made by a number of our own congregation of the Liberal Catholic Church that the number who had been disappointed<sup>1</sup> should be allowed to avail themselves of the Healing Service according to our ritual. I therefore held one on Sunday last, at which seventy patients were treated. We had no instantaneous cures, but nearly every patient testified to very marked improvement. If the patients desire it (and I think they will) I shall probably continue these services at intervals, as I am reasonably certain that in many cases their diseases would yield to repeated treatments. There is evidently an exceedingly interesting field of study there. I think that this question of what I suppose we must call spiritual healing has hardly been approached in the past in a scientific spirit. Men have regarded such cures as direct interpositions of the Almighty, defying the natural action of His own laws; and so either the patient has been cured instantaneously or condemned as not having

<sup>1</sup> In gaining admission to healing services of a Mr. James Hickson, a layman of the Church of England, reputed to have considerable curative powers, and then in Sydney on a "Healing Mission".

sufficient faith to allow a cure to be effected. It seems to me that this is one of many methods of curing disease—a method which may be instantly effective in some cases, but only gradually effective after what we may call repeated doses of the force in others ; and perhaps not applicable at all in yet other cases. Our Healing Service calls for a “Healing Angel” ; in response to that there came a colossal and most dignified Angelic figure whom I have never seen before. Beyond a kindly smile of greeting, he took very little notice of us, but appeared to be pouring streams of force not only upon the patients, but upon other members of the congregation. The power which he brought to bear was tremendous—so much so that two people fainted, and many others were affected in various ways. I shall endeavour humbly to make his acquaintance, if he will permit me to do so, because I think he could give us much valuable information, and possibly show us how to use his tremendous outpouring of force more effectively and economically. When I have collected enough facts to be able to say anything definite, I might perhaps make a useful article out of it.



## APPENDIX A

A most striking parallel to what is stated on p. 44, that the white ray of the Sun is divided into the colours of the spectrum, is the effect of the repetition of the *Gâyatrî* by the "twice-born" Hindus. This most sacred prayer in the Hindu religion appears as a verse in a hymn of the *Rig Veda*, and the Lord Vaivasvata Manu made arrangements so that when this verse is repeated there is a direct outpouring from the Logos upon the individual. This outpouring rays out from the man in seven streams, each with one colour of the sun's white light. There is a description by C. W. Leadbeater of all this action, in an article he wrote about the Bhârata Samâj Ritual, which was constructed under the direction of J. Krishnamurti in 1925, and in which he himself officiated as the first *purohit* or priest.

The *Gâyatri* is usually said almost in a whisper and never aloud except in the Bhârata Samâj Ritual, where the whole congregation repeats it five times at several points. The following is what C. W. Leadbeater says about the effect of this prayer :

"As all Theosophists know, it is an invocation to the Sun—of course really to the Solar Logos, who stands behind that greatest of all symbols ; and

the great shaft of light which immediately pours down upon and into the reciter comes as though from the physical Sun from whatever direction that Sun may happen to be. The effect is especially curious when the Sun happens to be below the horizon, for then the shaft comes up at once *through the earth!* This shaft is white just slightly tinged with gold; but when it has filled the very soul of the reciter he promptly shoots it from him again in seven great rays having the colours of the spectrum. It is as though the singer acts as a prism; yet the colour rays which dart forth are of a shape the reverse of what we usually find in such cases. Commonly when we send out rays of spiritual force they spring forth from a point in the body—the heart, the brain, or some other centre as the case may be; and as they shoot out they steadily broaden fanwise, as do those shining from a lighthouse. But these rays start from a basis wider than the man himself—a basis which is the circumference of his aura; and instead of widening out they decrease to a point, just as do the rays of a conventional star, except that they are of course cones of light instead of mere triangles. Another remarkable feature is that these seven rays do not radiate in a circle in all directions, but only in a semi-circle in the direction which the reciter is facing. Furthermore these rays have a curious appearance of solidifying as they grow

narrower, until they end in a point of blinding light. And a still more curious phenomenon is that these points act as though they were living ; if a man happens to come in the way of one of them, that point curves with incredible rapidity and touches his heart and his brain, causing them to glow momentarily in response. Each ray appears to be able to produce this result on an indefinite number of people in succession ; in testing it on a closely packed crowd, we found that the rays apparently divided the crowd between them, each acting on the section that happened to be in front of it, and not interfering with any other section."



## APPENDIX B

### THE HYMN INSPIRED BY THE ADEPT

This remarkable hymn "From Glory unto Glory" of Miss Frances Havergal was written by her in two sections. In December, 1873, she wrote twenty verses, but of these only six are found in the hymn-books, where necessarily in congregational singing more time cannot be allocated to one hymn. In this part of the hymn the author, who was full of intense and purest devotion, is pouring out her devotion to her Lord and Master and continually remembering Him in various aspects of His glory. Three years afterwards, in 1876, she wrote a continuation, but under the title "Far More Exceeding". Nevertheless this part of the hymn also begins "From Glory unto Glory". It is this second section that is so unusual as coming from a devotional Christian writer, for Miss Havergal's imagination goes beyond the bounds of this earth and its affairs, and contemplates the Glory of God as it rays out on "systems unto systems". She contemplates :

"From glory unto glory," till the spirit fails ; and then  
Illimitable vistas still opening to our ken,  
Mysterious immensities of order and of light,  
Stretch far beyond our farthest thought, as thought beyond  
our sight."

Evidently, the inspiration received by her was grasped in its entirety only after three years.

The wonderfully majestic quality of this second part of the great hymn is seen in the sixteen verses which follow :

### FAR MORE EXCEEDING

“ From glory unto glory ! ” Thank God, that even here  
The starry words are shining out, our heavenward way to cheer !  
That e'en among the shadows the conquering brightness glows,  
As ever from the nearing Light intenser radiance flows.

“ From glory unto glory ! ” Shall the grand progression fail  
When the darkening glass is shattered as we pass within the veil ?  
Shall the joyous song of “ Onward ! ” at once forever cease,  
And the swelling music culminate in monotone of peace ?

Shall the fuller life be sundered at the portal of its bliss,  
From the principle of growth entwined with every nerve of this ?  
Shall the holy law of progress be hopelessly repealed,  
And the moment of releasing see our sum of glory sealed ?

The tender touch of moonlight, with an orbit quickly run,  
The lustre of the planet, circling slowly round the sun,  
The mighty revolutions of its million-heated blaze,  
“ From glory unto glory ” lead our far-expanding gaze.

Then onward, ever onward, through the unexplored abyss  
(Dark barrier between the suns of other worlds and this),  
Until the measure-unit mocks the grasp of human thought,  
And space and time commingle while the clue is feebly sought.

Till, in that wider ocean, deep calleth unto deep,  
Star-glories with attendant worlds, forth-flashing as they sweep  
Around their unseen centre, that point of mystic power,  
In unimagined cycles, where an age is but an hour.

Then! onward and yet onward! for the dim revealings show  
 That systems unto systems in grand succession grow,  
 That what we deemed a volume but one golden verse may be,  
 One rhythmic cadence in the flow of God's great poetry.

That what we deemed a symphony was one all-thrilling bar,  
 Through aisles of His great temple resounding full and far;  
 That what we deemed an ocean was a shallow by the shore!  
 Then! onward yet, in eagle flight, through the Infinite we soar—

"From glory unto glory," till the spirit fails; and then  
 Illimitable vistas still opening to our ken,  
 Mysterious immensities of order and of light,  
 Stretch far beyond our farthest thought, as thought beyond  
 our sight.

But the starting-point in heaven shall be no "glory of the moon,"  
 No planet gleam, no stellar fire, no blaze of tropic noon;  
 From "glory that excelleth" all that human heart hath known,  
 Our "onward, upward," shall begin in the presence of the Throne.

"From glory unto glory" of loveliness and light,  
 Of music and of rapture, of power and of sight,  
 "From glory unto glory" of knowledge and of love,  
 Shall be the joy of progress awaiting us above.

"From glory unto glory" that ever lies before,  
 Still wondering, adoring, rejoicing more and more,  
 Still following where He leadeth, from shining field to field,  
 Himself the goal of glory, Revealer and Revealed!

"From glory unto glory" with no limit and no veil,  
 With wings that cannot weary and hearts that cannot fail;  
 Within, without, no hindrance, no barrier as we soar;  
 And never interruption to the endless "more and more"!

For infinite outpourings of Jehovah's love and grace,  
 And infinite unveilings of the brightness of His face,  
 And infinite unfoldings of the splendour of His will,  
 Meet the mightiest expansions of the finite spirit still.

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O Saviour, hast Thou ransomed us from death's unknown abyss,  
 And purchased with Thy precious blood such everlasting bliss ?  
 Art Thou indeed preparing us, with love exceeding great,  
 And preparing all this glory in such "far exceeding weight" ?

Then let our hearts be surely fixed where truest joys are found,  
 And let our burning, loving praise, yet more and more abound ;  
 And, gazing on the "things not seen," eternal in the skies,  
 "From glory unto glory," O Saviour, let us rise !

*Frances Ridley Havergal*

*April 1876*

For infinite compass of Jehovah's love and grace  
And infinite height of the brightness of His face  
And infinite greatness of the splendour of His will  
And the mightiest expansion of the life that will

O Saviour, hast Thou ransomed us from death's unknown shore  
And purchased with Thy precious blood each breathing soul  
At Thou indeed givest us with love exceeding great  
And dost preserve all this gift in such "an exceeding weight"

Then let our hearts be surely fixed where Thou dost dwell  
And for evermore Thy praise, yet more and more abound  
And give us grace to love Thy name in heart and soul  
From glory to glory, till we reach Thy throne of gold

Printed by D. V. Syamala Rau, at the Vasanta Press,  
The Theosophical Society, Adyar, Madras

1873

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