

# The Australian Theosophist

With which are incorporated "Theosophy in Australia" and "Advance! Australia."

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The Official Organ of the Theosophical Society in Australia

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Edited by the GENERAL SECRETARY, with the co-operation of the Rt. Rev. C. W. LEADBEATER.

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## A Pioneer of Progress

By J. L. Davidge

All Australian Theosophists rejoice that Bishop Arundale and Shrimati Rukmini, his beautiful partner, have come to dwell among us for twelve months, at least, except for a three months' visit to America for the World Congress in August. Many of the Australian public will rejoice, too, for Bishop Arundale, with his magnetic presence and his forceful eloquence, made a deep impression when he toured Australia two years ago, as Rukmini did by her natural charm and her winning interest in women's welfare. Bishop George is a power wherever he goes—a true Knight of the Grail, fighting for truth and right, for impersonality and selflessness, for God and Country. His only will is the will of Him who sent him, of the Hierarchy which he represents; his plan is Their plan as far as he is able to interpret it in relation to world events.

For the moment he is concerned with Australia, carrying on the tradition of love of country which Bishop Leadbeater has proclaimed for fifteen years in our midst, and exchanging places with Bishop Leadbeater as each assumes higher responsibilities, one in India and the other in Australia for the advancement of the plan. Renan spoke

of the men of genius as "scouts in the van of the human army"; they desecrate the goal and beckon us to follow, they are ever out on the frontier of life setting currents and starting causes, influencing and guiding personal and national destinies and calling whole peoples to higher ideals and ways of life. The real rulers of a country are its spiritual geniuses, for the great spiritual leader, as Colonel Younghusband lately said in a London church, is greater than any statesman. The outer world would laugh at the idea of Leadbeaters and Arundales being even its spiritual rulers. So be it. The sun shines though we deny it. G. S. Arundale as the representative of the Grand Lodge in Australasia and Rukmini as the representative of the World-Mother in all continents bring the vision and the adventure of eternal youth to an eternally young land, and such high qualities must inevitably advance us to our high destiny. All hail to those who take the arduous and ardent role of pioneers; all hail to Bishop George and Shrimati Rukmini, and may they ever feel that the Australian Section stands solidly behind them in their holy work for the Masters. Hail Pioneers!

## To Our Readers

By the Rt. Rev. C. W. Leadbeater

As the Australian Section of the Theosophical Society has formally taken over our Magazine and adopted it as its official organ, it follows as a matter of course that its General Secretary automatically becomes its Editor. I therefore hereby hand over that responsible office to him, and I do so with much pleasure and with perfect confidence that he will carry it on in a spirit worthy of the high traditions of Theosophy in Australia. As I am just setting out upon a lecturing tour which will last for several months, and am after that to attend the Christmas Convention at Adyar, I obviously cannot continue to exercise any supervision over the Magazine; but I shall certainly still retain a vivid interest in it, and I hope to send in regular contributions to it.

Naturally its character must change somewhat now it has become the official organ of the Section. It will be necessary for it to give much more space to local questions, and to reports of the work done in this country. But I trust that it will never diverge from the policy of teaching straightforward common-sense Theosophy, of advocating perfect freedom of thought so long as it is courteously expressed, and of urging steadfastly upon its readers the paramount need of developing and encouraging the spirit of high-souled and utterly unselfish patriotism to Australia and to the magnificent Empire of which it forms a part.

I am thankful to say that the recent Convention fully endorsed and accepted the generous policy of sending the Magazine free to every member of the Section, thus following the example of the noble group of prominent members whose anonymous generosity has made its publication possible for the last eight months. I wish to take this opportunity of publicly thanking that

band of helpers for their munificence; I believe that in coming forward so quickly and so liberally for its support they did a really good deed, and saved the Australian Section from what would otherwise have been a sad blot on its escutcheon. For the present, then, farewell; I hope if all goes according to plan, and if our great President permits it, to meet you at your next Convention; meantime, God bless and prosper Australia, as He surely will if you will but deserve it!

C.W.L.

P.S.—All communications for the Editor should be addressed to the Rev. Harold Morton, The Manor, Mosman, N.S.W.; but any personal correspondence intended for me should for the next few months be sent to 67 Tanahabang Oost, Weltevreden, Java, and towards the end of the year to Adyar, Madras, India.

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A foolish consistency is the hobgoblin of little minds.—*Emerson.*

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One perfect statue in a city, where all can see it each day and be influenced by its message, will do more to make the citizens law-abiding and spiritual than a hundred laws or sermons.—C.J.

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It was when the Australians came—many of them from the hell of Gallipoli—that one saw a new type of British manhood, finer than our own, handsomer, harder. Or, perhaps, they were a reversion to an older type, before industrialism stunted our growth somewhat, and before city life tamed our freshness and wildness of spirit. Those Australians had a gypsy look at times, but many of their hatchet faces and tall, loose limbed bodies would have made them good models for Arthur's knights—Lancelot and Galahad.

—*Sir Philip Gibbs.*



BISHOP AND MRS. ARUNDALE



ANNIE BESANT

## Epitome of Convention

One note sounded like a reveille throughout the Convention of Australian Theosophists held in Sydney at Easter—it was the note of patriotism, and from Bishop Arundale's first sounding at the reception, it was resounded again and again, by Bishop Leadbeater and by the General Secretary, calling Australians to love their country and Theosophists particularly to emphasize the ideal of patriotism, for, as Bishop Leadbeater made clear, we must have a united and coherent Australia before we can theosophize Australia.

It did not take Bishop Arundale long to discover that Australia is in a critical condition—he gathered that from the newspapers as he came down the coast from Darwin. He doubted whether Australia was playing her part, whether she was pulling her weight; "it seemed to me," he told Convention, "that anarchy, lawlessness, have far too much sway, that things are going on which ought not to be going on, and I felt strongly that we Australian Theosophists are among those who should lead the way in, as it were, ruthlessly stamping upon all that hinders Australia's progress."

With the vision of a seer and with deep devotion to the high cause of his adopted country Bishop Arundale likened Convention to a great vigil preceding what he hoped would be "a splendid period in Australia's life." He never tires of praising Australia and her immense potentialities, for he knows as a glorious certainty the great destiny which lies ahead of us in the Plan unfolded by the Hierarchy. It lies with us Theosophists to hasten the realization of that destiny, and as Convention proceeded we became more vividly conscious of the responsibility which has been given to us corporately and individually to promote Australia's progress and to stand against everything

that makes for disruption. Our Easter vigil made us aware, under the inspiration of our chiefs, that Australian Theosophists have it in their power to change the temper of the social order from distrust to confidence, from separation to co-operation, from chaos to order. But to accomplish our end: "We must be afire with patriotism. We must feel that we cannot be happy, that we cannot rest, until we throw ourselves heart and soul into our citizenship, setting a compelling example of civic selflessness." Thus alone, in Bishop Arundale's words, shall we bring Australia through the shoals by which she is beset and set her "on that great Way on which our Elder Brethren would have her travel if she will."

In striking contrast with Bishop Arundale stood Bishop Leadbeater on the same platform—the one fiery and restless, the other calm and deliberate; the one in the full heyday of life, the other in venerable old age, patriarchal and serene, yet both full of energy and enthusiasm for the welfare of our young nation. Bishop Leadbeater sees in Australia "a newly settled country with a pioneer directness about it that is apt to slip into crudity, a tendency that is more prominent here than in America." Yet we are more open to new ideas than older countries, hence our industrial troubles, hence also the possibility of stirring up a higher patriotism that will bring the Commonwealth out of its present difficulties. "I want to stir up patriotism," Bishop Leadbeater said, urging that this was one part of the campaign for theosophizing Australia and urging further that we must think continentally, in terms of Australia as a whole.

The General Secretary's declaration of policy emphasized not only the idea of patriotism, but the means of giving it practical effect. He whole-heartedly pursues the plan initiated by Bishop

Arundale for theosophizing Australia, he proposes to consolidate the Section by making more intimate the links between the Section and the Lodges, and he will preserve a nice balance between occultism and mysticism in order to align the idealism of the Society to the Teacher's message and yet to develop workers along the traditional lines who shall be accepted pupils of the Masters.

To provide the sinews of war, the Active Service Fund is to be continued, the estimated deficit for the year's working, roughly £1,900, being amply covered by a shilling subscription if all members in the Section subscribe; a shilling fund found the greatest favour, and multiples of a shilling will be welcomed as heretofore.

The Budget provides for a new press campaign in place of the monthly journal, *Advance! Australia*, which was discontinued as not being sufficiently capitalized to become financially self-supporting. Following the purpose of *Advance! Australia* Convention adopted Professor Wood's scheme for establishing a Literary Bureau and Press Agency for supplying regular news-letters to the Australian press on patriotic and theosophic lines. This service will be organized at Headquarters by Mr. Davidge, and should have far-reaching effect.

The Section gladly took over from Bishop Leadbeater his excellent journal, *The Australian Theosophist*, which he published by private subscription and which has a large circulation overseas. Though he goes to Adyar after establishing a centre in Java Bishop Leadbeater will still co-operate with the General Secretary, so that while it becomes a Section organ a very high standard will be maintained.

Other Convention engagements were an Order of Service conference, an Education conference, and a conference on the Work of the World-Mother, this being conducted by Rukmini Arundale. There is practical work for every

woman, in the reform of social conditions, the penal laws, the educational system, housing conditions and "the thorny field of economics and politics," but every woman has to find her own work. Both Bishop Arundale and Rukmini delivered inspiring addresses on the idealizing of motherhood, and the reports published in this number will help every woman to find her line. "If the women of the Theosophical Society," Bishop Arundale said, "would band themselves together to be Her messengers we should achieve wonderful things and we should make the path of the World-Teacher much easier than it is at present."

Convention was also amplified with Co-Masonic meetings, Liberal Catholic Church festivals, and a reception at The Manor when Bishop Leadbeater entertained some hundreds of guests with a humorous narrative of the building of the house by Mr. Bakewell. It was a kind of leave-taking for very many delegates, who promptly returned to their homes in different States. Many who were shown over the house admired the Manor Chapel, and specially the Bishop's room, the famous metal-lined room which he had vacated pending his departure on April 20th, and which will in future be used as a temple.

In ten months' time Bishop Leadbeater will return to Sydney and he will see, as he told Convention, what we have done, his injunction being that "we must push this country." Always the note of patriotism as a *sine qua non* to the spread of Theosophy. The General Secretary concluded his declaration on the same high note: "That Their plan shall be served is the only matter of importance. Therefore let us all serve with tremendous enthusiasm, keeping the same high level of consciousness which characterized Bishop Arundale's regime, and in that way our services will be used by humanity's great servers, the Sacred Hierarchy."

J. L. D.

## Australia's Opportunity

### A Call to Patriotism.

Bishop Arundale made the following striking comment on Australia in acknowledging a welcome extended by the General Secretary at the reception in the Adyar Hall on Thursday evening before Easter:

On Rukmini's behalf and on my own I thank you most heartily for your welcome. Would you mind my saying that to my mind there is nothing more important for us at the present juncture than to ensure for Australia as far as we possibly can the great future that awaits her if only we will work for it? I expect that long association with our beloved President has made me something of a fighter, and I confess that I come here in somewhat of a fighting mood. In India we have been fighting for India's rights so that she may take her great place among the nations of the world, so that she may perform her duties. Here in Australia we must fight for the performance by Australia of her duties. As we approached Australian shores I wondered to myself if Australia were in fact playing the part she ought to play, and I am bound to say that a perusal of the newspapers made me more than doubtful. It seemed to me she is not pulling her weight, that anarchy, lawlessness, have far too much sway, that things are going on which ought not to be going on, and I felt strongly that we Australian Theosophists are among those who should lead the way, as it were, ruthlessly stamping upon all that hinders Australia's progress.

If only we could have the President here, or someone like her—though of course there is nobody like her in all the world. Old though she grows, she grows more and more wonderful every day. No diminution is there in her splendid fire, and I long there

should be more among us consecrated with even a small fragment of her own perfect dedication to the service of the world. Just now the Commonwealth of Australia is in a critical condition, and if we had one such as Dr. Besant among us there would be far greater hope for the immediate future than there actually is. Still, if we cannot have her we must have what we can get, and we ought to be able to count upon Theosophists to do all in their power to help to steer Australia safely through the shoals by which she is today on all sides beset. Can we not all of us, or at least very many of us, throw ourselves into this work, *ad majorem Dei gloriam*, incidentally winning for ourselves an imperishable name and much personal happiness.

I am hoping that during this Convention we may become inspired to do more for this Motherland than ever we have done before. We must be afire with patriotism. We must feel that we cannot be happy, we cannot rest, until we throw ourselves heart and soul into our citizenship, setting a compelling example of civic selflessness. We are to-day in the midst of a great vigil preceding what I hope will be a splendid period in Australia's life. Times are troublous. The sky is dark. But we need fear no foe, for a triumph is inevitable. Let our being together for these few days stir us to further effort, fortify us against all opposition, make us supremely indifferent to public approval, praise or blame, enable us to meet the slings and arrows of outrageous fortune with a smile, and constantly, fearlessly, stand for our country's good, even if we have to stand alone, even if there seems to be nothing but failure and disaster about us. We never fail if we ever strive.

Let us honour our great Society, let us honour our beloved and mighty President, let us honour ourselves, by being greatly Australian to the very core of our being. So shall we fulfil ourselves and set this land on that great Way on which our Elder Brethren would have her travel if she will.

## Delegates to Convention

### Adelaide Lodge.

Mrs. Cramp, Dr. Cramp, Mrs. de Neagle, Mrs. Wright, Mr. Davidge.

### Armidale Lodge.

Mrs. Scriven.

### Ballarat Lodge.

Mr. Slocombe.

### Babinda Lodge.

No delegate present.

### Blavatsky Lodge.

Mrs. Jenkins, Mrs. Forsyth, Mrs. Kollerstrom, Mrs. Merewether, Mrs. Moss, Mrs. Millar, Mrs. Harding, Mrs. Wilson, Mrs. Madge, Mrs. Wilcox, Miss Upward, Miss Needham, Miss Ashworth, Miss Horder, Miss Beaufoy, Professor Wood, Mr. Davidson, Mr. Mackay, Mr. Millar, Mr. Harding, Mr. Hosking, Mr. Macro, Mr. Hynes, Mr. Bidwell, Mr. R. E. Bennett, Mr. Griffiths.

### Brisbane Lodge.

Mrs. Bean, Mrs. Mason-Beatty, Mrs. Hawkes, Mrs. Reid, Miss Cochrane, Senator Reid, Mrs. Crawford.

### Cairns Lodge.

Mrs. E. Osborne.

### Claremont Lodge.

Mrs. Chase.

### Dana Lodge.

Mr. Raisin.

### Dawson Valley Lodge.

No delegate present.

### Fremantle Lodge.

Mrs. Chase, Miss Dixon.

### Geelong Lodge.

Mrs. Larsen (proxy).

### Gosnells Lodge.

Mrs. Chase, Miss Nixon.

### Granite Belt Lodge.

Mrs. Keeble.

### Glenelg Lodge.

Mr. G. Dempster (proxy).

### Hobart Lodge.

No delegate present.

### H.P.B. Lodge.

Mr. Fredriksen.

### Kuring-gai Lodge.

Mrs. Maddocks, Miss Dilling, Miss Moss, Mr. Bannister.

### Latrobe Lodge.

Mr. Cory.

### Launceston Lodge.

Miss Sharman.

### Marrickville Lodge.

Mr. Mason, Mr. Tweed.

### Melbourne Lodge.

Mrs. Hynes, Mr. Orlo-Smith, Mr. Lees, Mr. Hynes, Mrs. Orlo-Smith, Mr. Pennefather, Mr. Studd.

### Mosman Lodge.

Miss Desailly, Miss I. Close.

### Kew Lodge.

Mr. Fuller.

### Perth Lodge.

Mrs. Chase, Miss J. Chase, Miss S. Chase, Mrs. Bennett, Mr. A. E. Bennett, Miss Nicholas.

### Redfern Lodge.

Mr. G. Dempster (proxy).

### Rockhampton Lodge.

Mrs. Mason-Beatty, Mrs. McLellan.

### Toowoomba Lodge.

Mrs. Kollerstrom (proxy).

### Tweed River Lodge.

Mrs. Taylor.

### Townsville Lodge.

Mr. Horn.

### Warringah Lodge.

Mr. Hanson.

### Western Suburbs Lodge.

Mr. Davidson, Mr. McAvoy.

### Woodville Lodge.

Mrs. Wood (proxy).

### Unattached Members.

Mrs. Dempster.



## Opening of Convention

Address by the Rt. Rev. C. W. Leadbeater

It is really a mere formality, but along with the formal opening I should like to give you something which is not a mere formality; and that is the very heartiest good wishes for the success of our Convention. I suppose, as I am asked to give the opening speech, I may take it also for granted that I may offer you on behalf of the Section a very hearty welcome. I know that we in Sydney are so glad always to see people who come from other branches, from other parts of the country, not only to hear their views, which are often very valuable as differing in various ways from our own, but also to meet them and to cement the real brotherhood which must exist, which *shall* exist, between members of the Theosophical Society. We hold the idea of universal Brotherhood very strongly indeed. Our professions of universal brotherhood will be of little value unless we have real brotherly feeling ourselves.

The annual Convention of every Section is a necessity from the business point of view. It is essential that you should come together, and that you should settle certain points of policy and so on; the accounts must be audited and resolutions must be carried. I have attended I do not know how many Conventions in different parts of the world, I should think perhaps fifty or more, and always I have felt very strongly that the most important part of it all was that the members should come together and that they should try to understand one another. I do not mean that we must all agree. That has nothing to do with it. You must have your own points of view; different towns, different States need to some extent different treatment. You have your local ideas and your local needs; but apart from all that

we are all individuals, strongly marked individuals, I hope, because unless we are that, we shall not make much progress in the inner side of things. We must be people of strong will who can be absolutely one-pointed. Of course I fully realize that for a person to be one-pointed he almost must be a little fanatical. It is that way. I know it perfectly well myself. All kinds of points come up to be decided in the various movements of which I am in charge. I have cultivated the habit of seeing both sides, and the result of that is it is often very difficult to make a decision at all. One sees the other man's point of view. The man who carries the world before him must be an enthusiast, and the thorough-going enthusiast must somewhat lose sight of the other side, if he is to push his own side. So no one has an objection to differences of opinion and to their courteous expression, but we must feel, more strongly even than our own individuality, the brotherhood and the unity which that brotherhood gives us.

You here in Australia have a very special opportunity before you. I have seen this Society in many countries. I do not think I know any country where the opportunity before the members is such a fine one as it is here, just because this is a new country, newly settled, and just because a newly settled country inevitably has a certain pioneer quality about it which is apt to slip into crudity. I think we must all acknowledge that there is that kind of tendency in every newly-settled country. It is more prominent here because you are more or less in the same condition as America was in the middle of the last century. But just because it is a new country thought is fluidic, and you can influence thought much more here than you can in England.

I am an Englishman; I am patriotic, but I know the difficulty of moving public opinion at all in a country like that; in a country with a tradition of centuries behind it, it is very difficult to promote any new ideas which run contrary to all previous conceptions. But in this new country you have a great opportunity. One thing I want to stir up first of all is patriotism. Do think not for yourself, but for Australia. If all these people present made that their rule, we should make an impression upon Australia.

That was the reason for starting *Advance! Australia*; it is a magazine which one would have thought any patriotic person would take up. It may be that we cannot afford to carry it on. But in the abstract surely that is a thing which should have been welcomed very strongly, very emphatically, very cordially by a large number of Australians. But that has not happened. Our late General Secretary asked us to theosophize Australia. It is a tremendous task, but we must try to do that, and one part of our work is to wake up Australia. We see all these

strikes and industrial quarrels. No one can suppose that this is doing Australia any good. It is obtaining certain privileges for a certain class, or aiming at obtaining them, but for Australia as a whole that sort of thing is very bad.

Some one must rise to the level of thinking in the terms of this Continent. Let us be a Continent; let us think continentally. That is what I should like to suggest. Keep that before you, and remember the brotherhood of the Theosophical Society, which is a far bigger thing than one's private opinion on this point or that point. All that is good in its place; but the real cordial friendly brotherly affection—that is what we want. And remember that the man who differs from you is just as earnest and just as well-meaning as you are, though he may be seeing something for the moment from a different point of view. So let us go ahead with our business and discuss what has to be discussed; but always remember the brotherly feeling that must exist at the back of it all.

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## Convention Address

By the Rt. Rev. G. S. Arundale

I have already been asked to say something last evening, and I shall have occasion to say that again to-day. But when you find me speaking strongly and emphatically, please realize that I am not speaking personally at all. I am holding strong and emphatic views, but I am not directing those views against anyone. I see a certain ideal; I think you ought to see it too. If you don't, I will do my utmost to make you see it. But it is all within a great spirit of service and brotherhood and the carrying out of common ideals.

That is a little warning so that you may not feel that I am hurting your feelings or directing certain ideas against someone in particular. No one is directing any ideas against anyone. We are going straight for the ideas which we want carried, and there is no personal feeling in any of it.

I am very happy to be here. I am very happy to see so many friends. I had a very happy time here as General Secretary, first actually doing the work and in the second place travelling all over the world not doing this particular work, but altogether I had a very

happy two years. There are no doubt those among you who have wished that the policy in which I indulged might have been less strenuous, because I launched you in all kinds of extravagances which perhaps now you are going to find you cannot afford. But I tell you I do not regret any one of those extravagances. I do not regret 2 G.B., because you know that 2 G.B. has very definitely triumphed. As for *Advance! Australia*, we will talk about that a little later. And as for anything else I don't regret it. I am entirely unrepentant and I really feel that Australia is a country where one ought to be a little extravagant, where one ought not so much to cut one's coat according to one's cloth as to see what sized coat one wants and then weave the cloth so that there shall be enough for the coat. That is the policy I should advocate. It is not business; it is not commonsense; it is not altogether sound from the lower standpoint, but from the standpoint of the work we have to do I think it is. This is all by way of thanking you for the welcome which you have given to me and to Rukmini. I see very many friends here. In all probability we shall be opposed to each other, some of us, during the course of our activities here this morning and this afternoon, but it is all "Ad majorem Dei gloriam," "To the greater glory of God," and if there can be some constructive friction in this Convention it will be all to the good, because through that constructive friction we may possibly light a fire which even the disorderly element in Australia may not be able to put out. But the friction must be constructive, it must not be destructive, and I hope we can introduce only constructive and not destructive friction into our Convention.

I may tell you at least that in three months' time we are going to America to open the World Convention, so that there will only be three months to start with in which you will have to

put up with us. Of course one never knows what might happen after that—the worst might possibly come to the worst, but that remains to be seen.

In the meantime here I am, and very happy to be here and to help and to serve Australia to the best of my ability. You may be sure that I shall give my best and my wisest, though it may not be the best or the wisest from the point of view of some of you. I venture to think, however (and I hope I am not arrogating to myself that to which I am not entitled), I venture to think I am a world-citizen—that wherever I go I can to some extent enter into the spirit of the country which I visit, and see to some extent the future to which that country is moving. When I come to Australia, for example, I try to be as much an Australian at heart as I possibly can. And though from one standpoint I may be a foreigner, nevertheless when I come within the territorial jurisdiction of Australia my whole heart for the time being is Australian, and I am thinking all the time of what I can do to serve the country in which for the time being I happen to be residing.

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When Christ came and changed the face of the world, He spoke not of rights to the rich, who needed not to achieve them; nor to the poor, who would doubtless have abused them in imitation of the rich; He spoke not of utility, nor of interest to a people whom interest and utility had corrupted; He spoke of duty, He spoke of love, of sacrifice, and of faith; and He said that they should be first among all who had contributed most by their labour to the good of all. And the word of Christ breathed in the ear of a society in which all true life was extinct, recalled it to its existence, conquered the millions, conquered the world, and caused the education of the human race to ascend one degree on the scale of progress.—*Mazzini*.

## Greetings

*An expression of loyalty and affection was passed unanimously and enthusiastically by the Convention, which instructed the General Secretary to despatch a telegram to Dr. Besant to the following effect:*

The members of the Australian Section of the Theosophical Society in Convention assembled convey to their beloved President heartfelt greetings, and assure her of their unswerving loyalty and unabated confidence in her leadership.

*A resolution of gratitude to Bishop Leadbeater was then carried by acclamation, in reply to which the Bishop said:*

I thank you very heartily. I don't know much of all this that you say about guidance and inspiration. I have just been trying to help along the work in any way I could. I don't know whether you can call that by these high-sounding names. You speak of my having been here for fifteen years. That is true; but do not speak of my absence as though I were going away altogether. It will be rather longer this time, because I have to go to Java to found a Centre there, similar, subsidiary rather, to that which has been formed here. The Southern Hemisphere is banding itself together in various ways, but I cannot tell you about all that just now. In the meantime I should like it to be clear to all my kind friends here that they must not think of me as abandoning Australia. It is only that the President asked me to stay longer in India this time than I have done during the last three years. She wishes me to take up my residence in India, and make annual visits to Australia. So please do not think I am abandoning or forgetting Australia.

I have met with very great kindness and with most loyal and valuable help here. I shall certainly never forget the fifteen years which I have spent in Australia, and I shall continue to think of you, and I hope to visit you from time to time so long as this body lasts. I cannot expect it to go on for ever, but while it does last I shall visit you, I hope annually, so that you have not yet seen the last of me. I shall certainly remember Australia always, and its brotherly kindness. I shall always be sending it good thoughts and good wishes, and those things count more than is generally supposed. You have been receiving greetings this morning from different parts of the world. I suppose you have never thought that on a higher plane you make a very strong link when that is done. There is a kind of presiding genius helping each of our Sections along. When greetings from England are given here, for example, that means that a great flash of thought comes definitely to us on the mental plane from England, generated when they passed that motion, and of course the same is true of other countries.

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## The General Secretary's Policy Speech

The Rev. Harold Morton, returning thanks for his re-election as General Secretary, said:

I thank you most warmly for electing me again to the office of General

Secretary. It is an honour which I appreciate, for while I shall endeavour to fulfil all the exoteric services of a General Secretary, I am conscious of two more esoteric factors. First, I

have the inspiration of seeing in a unique way from this central position the immense sacrifices of our brothers, and then I have the opportunity of guiding to some extent the progress of our Section according to the Masters' plan—which brings me to my policy of work.

Bishop Arundale in his term of office laid down certain principles and objectives in his well-considered programme. I stand most whole-heartedly and definitely for that plan—which requires years of effort to be accomplished—and so far as I have influence I shall solicit support for it. It is summed up in his direct way in two words: "Theosophize Australia."

In addition to all that rich heritage from my predecessor, my own special contribution will be as far as possible to keep a balance of progressive thought and interest in both occultism and mysticism. In history these two essential methods of work have been used one against the other; in the Theosophical Society they amalgamate, and by their union a grander result is produced. The past history of the Society has been a fascinating study of, first, a thought-structure built up in logical fashion—not binding on any though accepted by a majority—and, secondly, opportunities for world-service which naturally followed.

As an example of this, we see the work which our founder, Madame Blavatsky, did through the use of psychic forces; she established the principles of practical occultism as a part of this thought-structure. It was in no way obligatory for anyone in the Theosophical Society to subscribe to these truths of occultism; yet by promulgating them the Society earned the karma of having risen to a great opportunity. For in consequence of this, many of our members have gone from stage to stage in occult development, and we number in our ranks many pupils of the Masters.

Most of that past was devoted to a forwarding and popularizing of occultism. Yet occultism and mysticism are equal and co-operative, and now mysticism is coming into its own. It will not do, however, that those who now see the shorter and more direct road of the mystic to union should deny their previous loyalty to occult science. They are equal, and I shall endeavour most strenuously to keep such a balance. In this way we shall accept to the full all the previous opportunities of service indicated by the Elder Brethren, adding the richness of the Teacher's inspiration. Bishop Leadbeater indicated in the first number of *The Australian Theosophist* which he edited that it would provide articles of use and encouragement to aspiring pupils of the Masters. We shall with his aid continue these articles, for Their cause in Australia needs more workers acting as Their accepted pupils.

Australia is our sphere of activity. With Bishop Arundale's help we shall do more definite patriotic work than hitherto, and Australian Theosophists may perform nation-wide service.

Lastly, I would stress the need for closer co-operation between Lodges and Headquarters. We are endeavouring to strengthen all our ties with you, that our service shall be like that of an army which stands shoulder to shoulder. We want to take you into our confidence; will you do the same with us? There must be no spirit of non-co-operation or passive resistance. Bishop Leadbeater has emphasized the idea that we all want the same results, but we differ sometimes as to method. That Their plan shall be served is the only matter of importance. Therefore let us all serve with tremendous enthusiasm, keeping the same high level of consciousness which characterized Bishop Arundale's regime, and in that way our services will be used by humanity's great servers, the Sacred Hierarchy.

## Spiritual Centres and their Work

### No. 1

On Easter Monday morning in the Adyar Hall, Bishop Leadbeater and Bishop Arundale delivered addresses on "Spiritual Centres and Their Work."

Bishop Leadbeater: I suppose we must define our terms to some extent. I suppose we may safely take a Spiritual Centre as a place from which helpful, uplifting influence is radiated. Spiritual in this sense probably means something like non-material. The idea certainly is that there should be an uplifting or helpful influence of some sort radiating out from it.

Now, there are two or three things to be noted. First of all the radiation of influence of that sort must necessarily be problematical. Some would feel it, though they would not be able to define what they felt, but a large number of people coming to such a place would not feel anything at all, and they would say: "How do you know that there is a spiritual influence radiating from this spot?" We shall have to face that fact. I think I can give you an idea, though it is an idea which involves your having travelled a little. Australia is so far away from the great Centres of the world; but any of you who have been to Europe, who have travelled over that Continent, will have visited some of the great cathedrals. Most people entering them would say: "Well, we do feel some kind of influence here." We should tell you from the inner point of view (which, mind, we never want to force upon anybody), that our theory of that influence is that there has been devotion shown in these places for many centuries, so that the very walls of the place are soaked with devotion; they radiate it out, and most people feel something. I am afraid they do not all feel it. I have seen Cook's tourists laughing and joking in

such places, which to me, because I do feel it, seems sacrilegious, blasphemous. The people do not mean any harm, but one would say that out of respect for the feelings of others they should not show derision.

I think we may say, then, that a Spiritual Centre is one from which some kind of good influence radiates. In that sense there may be many different kinds of Spiritual Centres. It is obvious that a fine spiritual influence might radiate from one of the great Cathedrals in Rome or from one of the cathedrals here; but also a splendid influence might radiate from a Buddhist Temple or a Hindu Temple or a Muhammadan mosque, though it may not be of quite the same kind. It is not only the devotion that is radiated from some of the Hindu temples; there also radiates the feeling of great power. A great deal has been said about the influence of relics. All sorts of people will take long pilgrimages to places where relics are kept; the idea of that is something the same. People feel there must be some influence radiating out from the holy relic. How strong the influence is, is another matter. There are a great many relics which are by no means genuine. There is a story that a French bishop once said: "Sinner that I am, this is the fourth head of the Holy Baptist that I have held in these unworthy hands!"

There was a great deal of that kind of thing in mediæval times. It has been said that there are enough relics of the wood of the True Cross to build a ship of the line. Nevertheless it is important to remember that after a certain time it does not really matter much whether the relics were genuine or not, because there has been so much devotion out-poured towards the relic that it radiates

that influence—quite a genuine and uplifting influence. Now that would be one kind of Spiritual Centre. There may be any number of varieties of such things but when you talk about a Spiritual Centre here, I think you are probably referring to efforts which have been made to set up a Centre for the radiation of good feeling, or good influence of some sort, here and now in the present day.

Now, it is of course true of us in the Theosophical Society, as it is of any other set of people who are working for higher objects, that if a number of us come together, live together and work together, we do set up a strong swirl all round us in mental and emotional matter. You may not all be able to feel or see the effects of this influence, but at least you can see that, granted that thought is a force, it must produce results of some sort, and it would be reasonable to suppose that where people keep their thoughts fixed on one thing, they would produce a strong centre, the radiation of which would be the same as their thought. Where there is a community of monks, who spend much of their time in devotion to our Lord, of course they fill the place with that strong feeling, with that type of influence; and other sensitive people who come there will have their thoughts turned in that direction—turned from lower things to higher for the time being. The whole thing is perfectly scientific.

As religious bodies send out their type of influence, so do we in Theosophy send out ours. Everyone of us falls very far short of his ideals—I suppose most people do in most religions—and while we are at this stage of evolution we shall continue to fall short; but all the same our average level of thought is a little above the average level of the man of the world, whose thought-range is limited either by his business, or much more often by his amusements. There are plenty of people in the world who cannot

talk of anything but golf. There are other people whose minds seem to be entirely preoccupied with horse-races, and their whole thought is fixed on that sort of thing and is at that level. I do not think we are conceited when we say that the Theosophical ideas (which do, I hope, preoccupy our minds when we are free from our business) are at a higher level; and therefore wherever a number of Theosophists gather there will be a great body of thought which, quite without any volition on our part, radiates out and influences other people. To form a Spiritual Centre, from that point of view, would be to establish a place where the people who inhabited it would on the whole keep their thoughts at a level of that kind. They would probably be doing physical work of all sorts, but with regard to the thought-plane, if we live up to our ideals, we should be radiating influence at a very high level.

Now, the question is sometimes asked: "How do you go to work to found a spiritual Centre?" The only thing you can do is to gather together a few people who are really keenly interested in these ideas, and let them live there and do their work. It is also necessary for the successful prosecution of the spiritual work of such a Centre that those people should all be on good terms with each other. I have known cases of people who gathered together to work for some high object, and yet were perpetually squabbling among themselves as to how the work should be done or whether this piece of it or that piece was the most important. Such a centre might do a great deal of work on the physical plane, but it would not be effective on the thought-plane, because the constant small jarings would prevent the steady pouring out of currents of thought. One of the most important factors for the successful working of a spiritual Centre is that there should be perfect harmony. The people who compose the Centre are all working for a certain object, and they are all thinking more or less along

those lines, and so they send out a definite current of influence.

For a moment let me speak of how this appears from higher planes. It is always open to people who do not see on higher planes to put aside clairvoyant evidence. They may say: "I do not see that myself, and therefore I do not accept it, and I shall not take the trouble to consider it." That is one way quite legitimate, yet in another way it is not very intelligent. In the same way you might say: "I have not a large telescope; and although astronomers who have say that they make certain observations and from them make deductions, since I cannot see these things or make these investigations for myself, I shall not accept them." The scientist makes certain observations, and sometimes the deductions made from them are to a large extent guess-work, and the theory put forward as a result of those deductions has later on to be discarded, when further facts are brought to light. We can get a little nearer than that to the things of higher planes, and we try to observe carefully and accurately, but we know perfectly well, all of us who do such work, that we must be exceedingly careful not to allow any preconceptions to interfere with our interpretation of our observations.

If you want to have good results with your spiritual Centre, it is not only necessary that all the people should be working for the same object and thinking to a large extent about the same things; it is also necessary that they should set up a very high standard of brotherly feeling among themselves; otherwise you will be liable to constant friction which will absolutely prevent the working of such an influence as that of which we are speaking. It is a very delicate and a very difficult matter to bring any kind of a Centre into such working order that it can be used for this higher work as well as for the lower. I have had some experience along those lines. We are very well-meaning in the Theosophical Society. We do all mean well,

otherwise we should not be here at all; but of course we do not all agree as to methods of work in all details. It would be very dull if we did! You see we must be a little individualistic, or we should not have joined this Society, because to do so we had to come out of the ordinary thought of the day, whether it be ordinary worldly thought or ordinary orthodox religious thought. We had to break away from all that, therefore you have shown already that you had a certain amount of independence, of individuality.

Now, that very power to think for yourselves, and to strike out an individual line, is part of the outfit which you need in order to help the world. We must be to some extent pioneers, and pioneers are always doing something which has not been done before; therefore you are all to some extent individualistic. When you bring such people into this close daily association with each other, there will be a little friction inevitably—it would not be natural if it were otherwise. It takes years sometimes to live down the little quite natural antipathy which people of one temperament feel for those of another, to eliminate that antipathy so far that it shall not affect the aura of the place and the spiritual radiation. I know that sounds a little unnatural. I do not say that the people should altogether change themselves, but I do say that they have to acquire an almost superhuman amount of tolerance, which is an excellent thing theoretically, but exceedingly difficult to put into practice. I have heard stories of young people who managed to get along admirably when they were engaged to be married, and met only occasionally: but when they had to live together and face one another across the breakfast table day after day, all kinds of little personal habits became painfully prominent and gradually seemed almost intolerable. I can quite understand that, although I have not been married in this incarnation.



It is just that kind of very intimate association that to some extent, when you live in one big house, is so trying unless there is a real affection among all the people concerned. At The Manor, for example, we have some fifty people living in one big house. They need not see more of one another than they wish; they have their separate rooms; but in order to make a useful Centre, they must come to know one another, and they must get over any little friction that may arise. It does not matter though it may be only over very trifling things, the friction must be entirely eliminated, so that there is an unruffled surface. It is only when the unity is perfect that you begin to reap real results.

You ask what kind of work can such a Centre do? The fact is there are so many kinds of ways in which it can be employed that in the time at my disposal I cannot possibly tell you all about it. Again I must make a little draft on your credulity with regard to higher things. I think we all hold the existence of our Masters. We all believe on good evidence that there are such Great People as these, and we have all read books which tell us something about Them. We know that They are all the time working for the advancement of humanity, and that They are ready to make use of any opening which is offered to Them. Suppose there should be such a gathering as I am suggesting—a number of people coming together and trying to make themselves a unity. There is an opportunity for Them to pour in Their influence and let it radiate out.

You have heard that Masters sometimes take pupils. I am not at all sure that that is the right word to use. It would be much better to say that They take apprentices. They use these apprentices not only by setting them to do things, but by radiating out forces through them. I am not going to lecture on that; but the broad principle of the thing is this: This pupil or

apprentice is directed to meditate. He fixes his mind very strongly upon the Great One who is teaching and helping him, and therefore he becomes a kind of channel open to that particular influence, because he is in the habit of thinking so much about that Person, and trying to reach upwards towards Him. He thereby opens a channel of communication from that very much higher level to himself.

Another thing that he is adjured to do, and does try to do, is to be always in a condition of sending out helpful thought and helpful feeling. If he sees anyone in sorrow or trouble, at once he tries to pour good thought upon that person, to shower out blessing and helpful thought, to try to cheer him up. The result is that with practice he comes to be an instrument open to all higher influences, and because he is open to the higher influences he is therefore for the time being closed to the lower. You cannot be thinking of the Solar Logos and of a football-match simultaneously. If you think principally and habitually on higher things, the moment your mind is free from business it leaps back to that in which you are more closely interested; and in our case that would be some higher thought.

So you have a funnel open to the higher thought, you conduct it straight down to the physical plane, and on the physical plane you are in the habit of radiating out this higher thought all round you. If you have a number of such people together, and their thoughts are (not all the time, of course, but on the whole) directed upwards, directed towards helping the world, you have there a very fine machine for the distribution and direction of such thought. Such a Centre will be a kind of labour-saving machine, a channel through which higher people can pour out their thought and their force. They would do that anyhow; but without the Centre they would have to expend a great deal of the force in pouring it down through the different planes, and pressing down into coarse

physical matter. If they can find someone who has already done that part of the labour, they have nothing to do but pour it in, and the same amount of force will do much more work.

A Centre can do just that. It is not only the effect of the people's own thoughts and their own general attitude, but it is also that there are higher powers which are all the time ready, willing and glad to use any channel which you make for Them. A spiritual Centre from this point of view does make such a channel, and it is very largely used, and it is a good thing for any country or any neighbourhood in which such a Centre is established.

That is the theory of the thing. As to the establishment of such a Centre, the arrangements have to be made on higher planes as well as on the physical, and therefore if you can begin such a piece of work with a body of people who are already closely linked you have a much better chance of success. I know the whole thing is difficult. It involves the whole neighbourhood. Such a Centre would be best established a little away from the heavy pressure of ordinary life. It is not good that it should be in the busiest street of a great city, because there the pressure round it would be so much in the wrong direction. If you could establish it somewhere else it would be better, for it would hardly be possible to manage the delicate business of the formation of such a Centre under such conditions.

Adyar is meant to be such a Centre, and to a certain extent it is. It is far enough away from the big city; it is about seven miles away from the city of Madras—far enough away to be free from those influences of that city which would make such work almost impossible, and yet near enough to be able to exercise a good deal of influence. Here we have been trying to make a Centre at Clifton Gardens. We have done well, but frankly I think we might have done even better if we had been a few miles further out. We have

round us a good deal of Government Reserve, and that is of course helpful.

Then there is the whole question, into which I will not even begin to go, of what is called angelic influence. There is another great evolution besides the human which lives and works in our midst, close round us all the time, and is exceedingly valuable for all this work of radiation of force. If you can enlist the help of the beings which in ecclesiastical history you call the Angels—which in India they call the Devas, the Shining Ones—that is of incalculable advantage in the work of any such Centre. I can testify that there are such great Beings, and that they are willing to enter into co-operation with us and to forward our efforts. I do not want to turn aside to consider that vast subject, but I may just say that we have obtained a good deal of this kind of assistance in our work at Clifton Gardens; and wherever anyone wants to form such a Centre it would be worth his while to try to get into communication with the angelic host, for he will find his work much expedited in many ways.

I know that to many people all that will seem to be in the air and, if not irrational, at least unpractical. I think we must leave them to feel that, though it was not thought so in the earlier ages. People understood more about the intervention of non-human entities even in the Middle Ages, and in other civilizations, in other countries. We have descended (I do not wish to use any word that might be thought impolite, but I am afraid we have descended) to a gross level of materiality. It is a very material age, because we are developing the lower mind, and the result of that is that people believe in nothing unless they can see it—and not always even then. It is a stage in evolution. It is natural that it should be, but there is a higher stage ahead of us, and that is the development of the intuition. In some of us that is beginning to sprout a little. It has not yet developed sufficiently for us to be able

to distinguish it from impulse in all cases, but even so it is valuable. You can be sure of your reasoning only when you are reasoning with *all* the facts before you. But when you have only a few facts the intuition can sometimes help you. And it may be remembered that what we call intuition they call in India *buddhi*, or spiritual wisdom.

That is a slight sketch of what a spiritual Centre should be, and of part of its work on higher planes. It should radiate out all kinds of good feeling. It can aim its good feeling at certain particular points if it wishes, or it can just go on spreading it all round, and let it be taken up and used by any others who are also working for the good of humanity in other ways. On the physical plane, too, the Centre ought to be doing some good work for others. In the Theosophical Society we do that, I hope, for Theosophists have an especially good opportunity of being able to establish such work. But, as I have said, a number of people who are thus able to break away from ordinary life have usually sufficient individuality to make perfect harmony difficult of achievement, so a good deal of tact is required. So if any of you are thinking of setting on foot anything of that sort, first of all choose your people very carefully, and do not forget that one of the prime requisites is that they shall be tolerant and willing to fit in with the idiosyncrasies of other people, as other people no doubt will have to fit in with theirs.

Sometimes when working on higher planes we ask a question from one of the Adepts, and have a reply which

is very illuminating. Their way of answering is very fine. I wish we could do it down here. When They explain a thing to us, they always make a thought-form of the thing so that we can see exactly how it works. I wish we could do that in our lectures!

I remember that one of Them showed us how each person had, as it were, a kind of funnel running up to his higher vehicles, and how these funnels were as yet often very rough and unfinished, having plenty of excrescences and irregularities. Such a tube may be smooth inside and a good channel just for the down-pouring of force, but suppose you want that person to make part of a larger funnel; then all those external roughnesses and projections prevent the person from combining with others. They have gradually to smooth off the irregularities and projections caused by faults, by prejudices and fixed ideas of all sorts. All these have to be sand-papered down, as it were, before you can fit such a person to become a channel along with a number of others, which is what is needed for your Centre. And even when, after some years of hard work, you have made a really fine instrument, someone may develop a prejudice and shipwreck the whole effort!

That is a little glimpse of the inner working of these things. I am not asking you to believe it, but that is the thing as I see it, and if you provisionally accept that, you will understand the exceeding great necessity of ridding yourselves of your prejudices and not obtruding them in the work.

C.W.L.

## No. 2

Bishop Arundale: I think you would believe in Spiritual Centres if you were to read a certain book written by a very eminent physicist, Professor Eddington, entitled *Stars and Atoms*. It is one of the most interesting books I know, and in it Professor Eddington practically speaking, though not in so many

words, points out how each one of us is not merely a spiritual centre but a tremendous conglomeration of spiritual centres. He goes so far as to say that there are, one might say, ten to the twenty-seventh power of spiritual centres—atoms, universes—in each one of us. How he arrives at that

conclusion you will have to read for yourselves. It is far too difficult a proposition to put before you this morning. But he tells us that we are not merely individuals but tremendous universes; that composing us are innumerable sub-universes for which we are responsible, which we have to control, of which we are the Logoi, as it were, so that talking of spiritual centres one realizes that one is a spiritual centre oneself, that one has one's own work to do as a spiritual centre, one is oneself a great universe with innumerable other universes in one's charge, however small they may be, so as to fit us for the time when in the far distant future we may have to become great Solar Logoi and have charge of great universes similar to that of which we are to-day insignificant parts.

So the first thing for us to realize is that we are spiritual centres and that we must harmonize ourselves with our various selves to start with. Everything that Bishop Leadbeater has said about an external spiritual centre applies equally to ourselves individually. We have to rub off all superfluous knobs and excrescences in ourselves for our own advantage, for our own benefit, so that we may become effective spiritual centres, both from the standpoint of being a channel and from the standpoint of giving life to the various universes for which we are responsible, which constitute our being. To me it is extremely interesting to think that I am after all a god. I may not look like one, and you may be inclined to question the assertion. Nevertheless it is interesting to me to know that I have charge of a great world of lives of tremendous potentiality, that I have charge of these and that I must mould them, not merely according to my own needs but no less according to theirs, that I am above my physical body, above my emotional or mental body, that I am the master of them all, their god. I am the god of them all. I know, too, that each body is composed of a splendid nucleus with innumerable

attendant planets, and that I am responsible for their welfare. So the first lesson we have to learn with regard to spiritual centres is that we are all spiritual centres, and that we must realize ourselves as being in charge of ourselves as such, being entrusted with a tremendous duty, a tremendous responsibility, and that the more quickly we become god-like as regards the material which has been placed at our disposal the quicker we shall grow and the greater the further responsibilities which will be given to us. Apart from that aspect, however, we have in the outer world these centres of which Bishop Leadbeater has spoken; we know some of them. We know specifically of Adyar, we know of Ommen, we know of Sydney here, we know of the Ojai Valley Centre, we know of Huizen and of many other centres, and we realize that they are, as it were, great machines developing, receiving and sending out in splendid pulsations, power, force, blessing, benediction, service, not merely to their respective surroundings, but to the whole world. I myself have visited practically most of the Centres, with the names of which we happen to be familiar, and I have abundantly realized that each Centre has its own specific peculiar work to do. Each is a machine *sui generis*; it has its own exclusive work to do. If, for example, we take Adyar, it seems to me—I am speaking from my personal observation—that we have there a great machine of power, specifically for India and generally for the whole of the world.

Adyar is the great nucleus of the Theosophical Society, each section of which Society is a kind of planet revolving round Adyar. We have the Australian planet, the Indian planet, and so on. We have a whole Theosophical system revolving round and drawing its nutriment from the Adyar nucleus, from the Adyar centre. The dominant note of Adyar is power. I feel I am born into power anew when I enter the Adyar Centre. It is not in the least unnatural that the Adyar

Centre should be associated with power, both because of the particular line of evolution on which is our beloved President, and because of its world relation. She is, of course, the greatest power we have, not only in the Theosophical Society, but I do not hesitate to say in the whole of the world. The whole of the Theosophical Society, every member, wherever he or she may live, should, even if not physically, at least otherwise, strive to contact Adyar in the spirit of gaining power. Even far away from Adyar we can all enter into the spirit of Adyar and be renewed by Adyar. We can take full advantage of Adyar by intuiting Adyar, bathing in the power of Adyar. I do not say there are not other qualities which we may also derive from Adyar, but Adyar is to my mind the great Centre of power. And if I go to Adyar in a spirit of receptivity, trying to draw from that Centre all I can, then I shall benefit immensely, and my own power will to a certain extent be increased because I have been immersed in that specific channel of life.

Now, supposing I leave Adyar and I go to Ojai. Before I went to Ojai I had a conception of Ojai which I have ceased to have. At all events which I do not hold now. Ojai seems to me to be dominantly a kind of place where one lives in the future. Ojai represents the future; it is the future, as it were, casting its shadow, or one would rather say the coming brightness of the future into the present. It is the future, as it were, laying hands on the present. I regard Ojai as most remarkable from that standpoint. Adyar is in many ways a present-day working Centre, it has to do with to-day. Ojai has to do with to-morrow, and the peace, the wonderful peace, of Ojai is the peace of to-morrow, and at Ojai we may readjust ourselves to to-day in the soft light of to-morrow. But I had no conception that Ojai was so powerful a Centre, so much what we should call a First Ray Centre—at all events the

special part where I lived—and how intimately it is concerned with definite work in special directions to bring about the future which awaits us. And it was very interesting to talk over this with the President, who of course is in charge of that particular Centre, and to see how she, very slowly, of course, is making her plans to draw the spirit of the future closer to the present. Of course the moment Ojai was announced as being a Centre everyone wanted to flock there, I am afraid for the most part seeking what they might devour, for people often go to Centres more for what they can get than for what they can give. The vast majority have had, for the time being, to be refused by the President because she wants to go slowly, but she is planning a very wonderful practical Centre there along her own line which will foreshadow that which is to be in the future. One realizes how the very atmosphere of Ojai is not an atmosphere to which one is accustomed in other parts of the world. It is an atmosphere entirely different from the atmosphere of Adyar, from the atmosphere of Sydney, from any other atmosphere. It is, as I have said, *sui generis*. It is not a little mysterious; it is strange, but while it is both mysterious and strange it is also very, very wonderful, and gives me at all events a sense of what must be the nature of Eternity. Living in the present and so much restricted by time, it is very difficult to grasp what the Eternal may mean. Curiously at Ojai, when you are there, you have an uplifting sense of Eternity which for a while dominates your life in time. You do not ignore time, but you see how much you have been looking at life from the standpoint of time and how different life looks when you try to look at it from your own particular appreciation of that which is eternal. One seems to live in Ojai in the past, in the present and in the future. And that is one of the most interesting features of Ojai, which to me gives it very great value.

Now, if you come to Sydney, I have to speak with considerable care, because the nucleus and heart of the Sydney Centre is seated here. He knows much more about it than I do, but it seems to me that when I come to Sydney, especially if I come from Ojai or from Adyar, I come to an entirely different type of atmosphere. All atmospheres are the same in the long run. Everything is directed to the same end, but you discover there are different means of approach. When one comes to Sydney one seems concerned both with time and eternity. In Sydney we have a Centre in which mechanism is strongly at work. It does not seem to matter what you do in Ojai, if you will not misunderstand me. It matters infinitely how you live in details of life in Sydney and I sometimes think it would be good for all our Sydney brethren to be transferred to Ojai, so that they might see that things that here matter infinitely do not matter at all, and perhaps that the Ojai people should come over here so that the things they think do not matter at all they discover to matter infinitely, so that one comes to the conclusion by swinging between those two Centres that everything matters infinitely and that nothing matters at all. So, perhaps, does one reach the true philosophy of life swinging strongly between Ojai on the one hand and Sydney on the other. I am always glad to be in Sydney. I may have all sorts of aimless thoughts or feelings elsewhere; it is not safe to have them here because we are dealing with mechanism, with aspects of mechanism, which you may call forms and ceremonies of all kinds. This is most refreshing. I feel myself benefited immensely, and I feel sometimes the reason why we are dealing with mechanism in Sydney is because Australia has a baby body. It is a very good thing to have a baby body. There are a great many of us who would benefit by having a young body instead of the aged, ramshackle vehicles some of us are wearing. Australia has a baby

body. That baby body must be very careful how it is fed. When we come to years of discretion we can afford to indulge in late suppers and to eat indigestible food. At least I ought not to say we can afford to do it, but at least it may not be disastrous if we do. Now the Australian baby must not eat indigestible food, must not stay out late at night, must not go to many shows, must not have too much riotous living. It is still a baby and needs careful nursing, and the Sydney Centre is trying to help in this direction. All the mechanism which is being used is—amongst other work—trying to nurse Australia's baby body into fine youth, into fine manhood. My hope is that while this Centre will remain the heart, other subsidiary Centres may be formed in Australia so as to help to bring Australia to her own manhood, more quickly than might otherwise be possible.

Let us now look at Ommen. I am not able to say what is its latest spirit, but one feels there in touch, more than perhaps in many ways in any other Centre, with life universal, with the unity of life apart from all formal manifestation whatever. You are, as it were, immersed in the essence of things, yet not from the standpoint of eternity, but from the standpoint of every-day life. You reach there the essence of every-day life and can live or can train yourself to live more from the essence than from the form. Then there is another fascinating Centre in Huizen. There we have another mechanism Centre of very great interest, of very great value, of very useful purpose. Remember that each Centre has its own work to do. And no work is antagonistic to the work of other Centres, but is supplementary, gives another aspect of life. Just as the light of our Lord the Sun breaks up into rays, so does the work which is a reflection of our Lord the Sun break up into different centres for the fruition of the work He desires to do. I have sometimes urged my Indian

brethren to make a great triangle of Centres in India, so that the power of the Sun may flow round that great country. Of course the apex of that triangle is Adyar. We have another very remarkable Centre in Benares. That is another very splendid Centre which should concern itself, though I do not think it yet does, with the intuition side of life, with the side of wisdom. Then there is the remaining angle. I suppose a triangle has three angles, although with Professor Einstein's new discoveries one cannot be quite sure. As at present advised we shall assume that a triangle has three angles. The third angle should be somewhere in the vicinity of Bombay. Bombay is, as it were, the key to India's commercial prosperity, and if we could have a Centre there to influence that particular and very important aspect of Indian life we might do a great deal of good.

Well, let us remember that in addition to all these Centres each one of us has to be a centre in himself, every member of the Theosophical Society should himself be a spiritual Centre, not only as regards himself but as regards his surroundings. Each should be able to gather round himself those who will

form with him a larger universe so that the work of our Lord may be advanced. That is our duty. There are different kinds of universes according to differences of temperament, but each one should realize he is a spiritual centre already, that he can make a universe of himself, he being the nucleus, he being its sun, shining more and more upon his universe. And when one realizes that there is nothing else but sunlight, that we are all radiations of that sunlight, that we are all of us more or less splendid schemes of colour, at all events in the becoming, then when we look at our Lord the Sun, when we see how He shines, we cannot but realize that we have no other purpose in life than to strive to begin at our own humble level to shine in our surroundings, even as He shines so splendidly over the whole of His universe.

Let us take from this meeting the thought that we are little tiny suns, shining to our own measure and, as we grow in wisdom and in brotherhood, shining not only to our own small measure but to an ever-increasing measure of purpose until some day we shall shine even as our Lord the Sun.

G.S.A.

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## Literary Bureau and Press Agency

Convention decided to discontinue *Advance! Australia* and to inaugurate a Literary Bureau and Press Agency to supply regular copy to the Australian newspapers. The bureau idea was introduced by Professor Ernest Wood, in order to carry on the purpose of *Advance! Australia* at less cost to the Section than the cost of the magazine. For the last twelve months the journal cost the Section £1300. The new service is estimated to cost £350. Mr. Studd voiced the general opinion of

members that the Section has not sufficient capital to give *Advance! Australia* the necessary publicity or to keep it going until it should become self-supporting through advertisements.

Bishop Arundale's idea was not to drop *Advance! Australia*, but to carry on a smaller magazine on the same lines, from which proofs of articles might be sent to the press. He even offered to put down money to finance it.

Senator Reid's difficulty was to know how far *Advance! Australia* was affecting the public. He believed that the Literary Bureau proposed by Professor Wood for circulating *Advance! Australia* views through the country press would make a greater impression than the magazine itself. It would be a wonderful way of circulating theosophic news. What does Bishop Leadbeater think?

Bishop Leadbeater: I cannot pretend to pronounce upon that, but from what I know of country newspapers in other countries I am entirely in accordance with the idea that almost any well written matter will be accepted, especially by a daily or weekly paper. There come times when there is no particular news, and then naturally they will take the best material they can get. I should think the Senator's idea is an exceedingly good one. I do not know that I could pretend to compare it with the effect produced by *Advance! Australia*. The great point in favour of this other idea is that by it you reach an enormous number of people and they will certainly read the papers. I should think that this is a thing which ought to be done.

Bishop Arundale: I see Senator Reid's point and I am in harmony with Professor Wood's idea with regard to the issue of articles. My view is that we could possibly combine the two without much expense. You can always take in advance pulls of articles which we are going to print and circulate them among the Press. We might be more successful in regard to *Advance! Australia*. I am not sure that we are quite as courteously pugnacious in *Advance! Australia* as we might be. It is not easy, but if we look over Australia there are certain things upon which stress must be laid. For instance the maintenance of law and freedom. That is vital. A biting article on that subject would have a fitting place in *Advance! Australia*, and if we were more definite and dealt not exclusively with social and educa-

tional reform but with political matters, on questions of principle, we might possibly find that the circulation would increase because people would see that we dealt with current topics in a big way. That might possibly be successful, and then if you find *Advance! Australia* impossible to maintain we might fall back upon Professor Wood's views.

Professor Wood, introducing his resolution for establishing a Literary Bureau, said: "We should not be discontented if we get no more than one article in ten into the press. The benefit of the scheme will be cumulative. Members will respond more readily to the Active Service Fund if they know that we are reaching the people."

Senator Reid admitted that the press offered an immense field. The country press were always looking for good copy. A weekly letter from Headquarters would be money well spent.

The new agency, to be called the *Advance! Australia News Service*, will be organized by Mr. Davidge, in addition to his duties as Assistant General Secretary.

#### Oath of the Fascisti.

By the blood of our 2,000 martyrs whom we invoke as witnesses and judges of our action, we, the Black shirts of Piacenza, swear that for one year we will not wear on our persons any gold, silver, or other precious metals or stones. We will work ardently without pay for the good of our country. We will give all superfluous ornaments to a fund for supporting enterprises having goodness, civilization, beauty, and civic improvement as their objects.

When once the plan of work of the Logos dawns upon a man's horizon he sees that to the exclusion of everything else, and throws his energies into it, and whatever is best for that work he tries to do, even as regards the smallest detail of every-day life.—C.W.L.



## The Australian Theosophist

*The Australian Theosophist* was taken over from Bishop Leadbeater, who resumed its publication in August last from a private fund. The journal will be sent free to every member of the Section, the General Secretary holding that the member away from the capital centres particularly needs such a magazine as a link with Headquarters. With the General Secretary as editor, Bishop Leadbeater will cooperate, and it is probable that the circulation of over 400 oversea subscribers which he has built up will increase, as he will still contribute articles.

The General Secretary tendered the thanks of the Section to Bishop Leadbeater for handing over so excellent a magazine, and Mrs. Bean voiced the indebtedness of the whole Society to Bishop Leadbeater for so fine a production. Mrs. Bean suggested that as it is now a Section journal it should publish Lodge notes and oversea Section news and intensify in the Lodges the Section spirit. Will the Lodge correspondents take this as an invitation to report on Lodge activities, briefly and to the point ?

## The Active Service Fund

Convention again adopted the Active Service Fund. This year the basis will be 1/-, Senator Reid's idea in proposing a Shilling Fund being to make the response as wide as possible. The Senator, contending that "the position of the Theosophical Society is of some importance to the life of Australia," said this Fund would give the officers the money they required for carrying on the work. Mr. Mackay considered it the best and fairest way of raising the money.

An unsuccessful attempt was made to discontinue the Active Service Fund and to establish separate funds for such purposes as propaganda, *The Australian Theosophist*, etc. Another proposal was to change the name of the Fund, but the Executive Committee, to whom this matter was referred, saw no reason to alter it.

Out of 1663 members in the Section only 621 contributed last year: 295 gave 6d or less per week, 103 1/-, 66 1/6, 42 2/-, 47 2/6, 30 5/-, 22 10/-, and 16 more than 10/-. The General Secretary expects that the Shilling

Fund will bring in greater revenue this year; if every member subscribed 1/- a week the Budget would be fully covered.

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Professor Ernest Wood, presiding over a meeting of Blavatsky Lodge on April 10th, urged members to support the Active Service Fund. He read a letter from the Section Treasurer commending the Fund as vital to the success of the Society's work in Australia. Mr. John Mackay strongly supported the appeal.

That union of the separate will with the one Will for the helping of the world is a goal which seems to be more worthy of reaching after than aught the world can offer. Not to be separate from men, but one with them; not to win peace and bliss alone, but to say with the Chinese Blessed One: "Never will I enter into final peace alone, but always and everywhere will I suffer and strive until all enter with me"—that is the crown of humanity.—A.B.

## A Big Conception of Motherhood

Rukmini Arundale Speaks.

Addressing a Convention meeting on Easter Monday Mrs. Arundale said:

Friends: I am going to speak to you to-day of what I believe to be the essential principle we must realize in regard to the work of the World-Mother. It is true that no matter what great ideal we may have, we must put it into practice. We must go out into the world and work for that ideal. But before doing anything we must understand what we feel, we must understand what we are talking about.

It is true that the World Mother is a real Being, that She is very near to us all, and that She is easily approachable to all if we will approach Her. More than anything else in the world what women need is the right understanding of life, the right understanding of womanhood, and what motherhood is. People talk about motherhood and sometimes I must confess I feel a little impatient because they are narrowing it down, because they don't realize the universal principle of motherhood that lives in Nature, in all our hearts, no matter what kingdom of life we may belong to. It is a principle that is real and which we must feel deeply and strongly before we can talk about it or work for it. I would advise you all to try to think more about it, to try to feel the World-Mother for yourselves, to try to feel Her in your hearts, to feel that we are temples of Her life and that we must shine in the world as Mothers and as Her representatives.

We all say that She is the World-Mother, that She is the one who lives in all Nature, that She desires to help the women of the world, and that She takes a keen interest in every department of life. All that is true, but do we understand the bigness of it, do we understand the greatness of the prin-

ciple? Do we understand even a little bit of Her compassion or Her love for the world? What we must do if we are to work for Her is to try to live the right life, try to have the right attitude. I have heard many women talk about the Mother principle, and as far as you hear the words they are quite right, but they do not seem to understand at all. Others who do not talk much about the subject often have the life in them. It is much more important that we have the life, that we have the attitude, that we have the understanding before even talking. Please do not think that I object to your talking about it, and that I object to your talking before you understand. It will be a long time before any of us understand perfectly. We must try to understand our own consciousness much more, so that we can understand the *spirit* of Her, which is more than all the words can express. It is so important that we should understand because we do not know how things are going to be in the future. Many people, I know, talk about the problems of women and young people—they talk about marriage and divorce and all sorts of subjects. Personally I have no opinions on those matters. I don't like to say which is right and which is wrong, because nobody knows which is right and which is wrong. I hope and I believe that there will be a new ideal of motherhood and an entirely new conception of womanhood and motherhood. As the world progresses we must have new ideals in life. So I don't like to see any kind of dogmas or doctrines put down in the name of the World-Mother—unless the person knows what he or she is talking about, and very few people do know.

There are all sorts of subjects which we need to study. We should have a

better understanding of motherhood, and we should work for women's movements, and more than anything else we must have the right attitude to them. It is wonderful that women have a great Leader and Helper. But it is essential that we should be impersonal in Her work. If there is any sense of superiority or narrow satisfaction we cannot really help. Fatherhood and motherhood must have equal places in the world because both father and mother are responsible for our civilization. They are both responsible for the upbringing of children and therefore for the growth of the world, and it is necessary that both father and mother should understand the work of the World-Mother and learn to appreciate and love and reverence Her so as to bring Her spirit down into their lives and into the lives of the children they are training and so help the world to progress in true and noble citizenship.

It has been said in the scriptures, and specially in the Hindu scriptures, that woman must be honoured because she is the mother of the race. We must understand that we must honour the whole world. We must honour everything that lives in the world. We must honour Nature herself. We must honour the animals, we must honour everything that is beautiful in the world, because all things are part of the progress of the world, and if we are to be representatives of the World-Mother and work for Her we must translate some of Her compassion, some of Her love which She feels for the world.

She said once in the Call of the World-Mother that the fiercest animal becomes gentle, the gentlest animal all-powerful in the protection of its little

ones. Can you feel that for the world? We must feel the power that the animal has to protect its young in helping those who suffer, who are unhappy and poor. We must have the equal love to help those who are in sorrow and suffering, and join every movement for helping them, no matter to what kingdom or class of life we may belong.

What matters is whether you are willing to be temples of Her power, whether you are willing in your humblest position to think of Her, to worship Her, to meditate on Her, and bring down that beauty, that right attitude to life and live it in the best possible way. If we are to live the life then we are really representing the World-Mother, and I cannot imagine a better representation of Her than to live the right life. I do want to impress upon you to understand the right attitude and the right life. It is so easy for some people to talk about them, but not so easy to understand because it cannot be put into words properly. It is so subtle, unlike science. It is something we must try to live up to. We must try to expand ourselves to this great influence, for only then can we know what it is. If you want to be really useful in the world, try to understand this great idea and don't narrow it down. Try to get a big conception of life, a big idea of life, and people will understand what you say and get a greater inspiration to live up to this wonderful thing that is coming into their lives. To understand what the spirit of motherhood really is we should try to understand it and to live it in our daily lives—for only through living beautiful lives can we understand the Beautiful.

#### Address by Bishop Arundale

Bishop Arundale addressed the gathering as follows:

It is very difficult for me to speak on this subject, not because I have not a very great and deep reverence for

that great official of the Hierarchy whom we call the World-Mother, but because the work She is doing for us is more for the women than for the men, and I cannot be expected to

know as well as the women ought to know what service can be rendered. We know, of course—we can imagine even if we do not know—how wonderful and splendid She is. We can realize how She expresses the power of God in a way in which no other member of the Inner Government of the World expresses that power. She is unique, and She is recognized as such, I venture to say, by those who are Her peers. She must indeed be the great jewel of our Great Hierarchy. That She is cherished by our great Elder Brethren is one of the most obvious of things; and if They cherish Her as They do cherish Her, if They honour Her as They do honour Her, if They show to Her that wondrous chivalry that They do show Her, surely we too must strive to know Her, to reach out to Her glory, to enter into the spirit of Her splendour, and realize all She is, how tremendously powerful She is, what wondrous understanding She has, and what marvelously tender passion She pours out upon the world. These qualities are urgently needed in the world to-day, and if you would make yourselves worthy to serve Her then you will try to show in your lives those qualities in which She is superbly supreme. Above all, think of Her unequalled purity, a purity so radiant as to be well-nigh blinding, and strive so to live that a reflection of this purity shines through you upon the outer world.

We must do all this with our whole hearts and full of enthusiasm. In two ways we can accomplish that object. We can make motherhood more honoured than it is. We can make motherhood one of the greatest sacraments. We can surround motherhood with all that with which it should be surrounded. We can render all possible service to those who are about to enter upon that sacrament, and we can spread the great ideal of the World-Mother, to help everyone to be familiar

with that ideal, not as an abstraction but as a great personal reality.

It would be well that every woman here render specific service along these lines, acquainting other women with the splendour of this great Teacher, and helping them to realize the great inspiration She can become to all. Every woman is a personal representative, more or less consciously, I fear generally the latter, of the World-Mother. If one could speak to women far and wide about this great Mother, about this great Archetype of womanhood, there might come about a mighty awakening in womanhood of priceless value to the world. In Her strength all things can be done. And if each one of you would gather round yourself a little group of friends, of those who may be interested, then you could talk together about Her, imagine Her glory and cause it to shine through you.

After all, is She not a familiar figure in most faiths? She is known to us Christians as Our Lady, and under one name or another She is known in every faith. Thus should we restore to womanhood that which to some extent it has lost. If we could restore to womanhood the power which belongs to womanhood through the knowledge of Her, then might the world be transformed. I hope you will each do what you can. It is good to be active in schemes for the uplift and freedom of women. But it is a special duty to bring people to some knowledge of Her who is the great Mother of the World. You must do that. You must make Her a personal Friend, if I may say so, wherever you can. You must so live that you inspire some at least to go forth and render service in Her name.

First, I would say, gather round you those who can be inspired, and if you yourselves do that you yourselves will know more, for where two or three are gathered together in Her name there

She will be in their midst. So you can draw nearer to Her by yourselves drawing together in Her name, putting aside your prejudices and superstitions and trying to follow her with the aid of your intuition.

Then honour Her by attending those who come near that great sacrament. Mother them as they need to be mothered, making motherhood—the married state—a matter of sacrament, a matter of splendid service to the race and to the world.

These are things we all could do, some of them quite practical and active, and some of them more in the way of

developing an attitude. But if She has at all entered into your hearts you will be eager to spread the news of Her and see Her in all women who need your help, so that you may help them and make their lives easy so far as lies in your power. If the women of the Theosophical Society would band themselves together to be Her ministers we could achieve wonderful things and we should make the path of the World-Teacher easier than it is at present. Draw near to Her, and go forth in knightly ardour and help those who are Her own immediate concern and Her special charge.

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## Closing of Convention

### “We Must Push This Country.”

Bishop Leadbeater in closing Convention said:

I am asked to close the Convention. That does not leave me an opening to suggest very much. I would only say this. We do inevitably waste a certain amount of time. I suppose that is always so in every Parliament in the world. When any large number of people have to be consulted about any matter, of course there must be perfect freedom for them to express themselves, so long as they express themselves courteously—courteously, of course, we take all that for granted—carefully, and with thought. We could save a good deal of time if we were able to think out things a little more beforehand, and for that I think we must have our meetings more definitely orderly—more in hand as it were. However good a proposition may be, if three or four members rise simultaneously to make it, there is a certain amount of confusion. I think we could save a good deal of time at these Conventions.

I always think that, besides its business, a Convention is a very big opportunity. We gather together and come to know one another. I suppose you have heard of Charles Lamb. He was once speaking critically to a friend of a third person, and the friend said: “You are criticizing this person, but do you really know him?” Lamb replied: “Of course I don’t; if I did I should like him!” So I say, learn to know one another, and please give the fullest credit to the person who doesn’t agree with you. That is most important. There is always room for legitimate expression of opinion. It took a long time for the States of Australia to agree to a Federal Constitution, to a centralized government. There are always two sides to every question—often more than two.

I am glad that, though there has been a great deal of discussion in this Convention, there has been a better feeling than there was last year. The people who opposed last year were

sometimes unnecessarily bitter; they introduced a good deal of personal feeling. I do think—I am not throwing bouquets—I do believe there has been better feeling. There has been a much kindlier acceptance of ideas. I hope the decisions to which you have eventually come will all work for the good of the whole.

I think very greatly of this bureau idea. Editors of country papers will take good copy on important subjects, though some of them are not interested in much above the turnip-field. Your news will at least, I trust, be well put, and that is why you are suggesting Mr. Davidge. I think he will do it well, for he has done well in other ways. I hope our impact on the Australian press will be a much bigger thing than it is at present. There is one thing that it may do—it may give us increased membership, and that is always to the good. As for the Broadcasting Station, I am also hoping for membership from that.

Anyway, try to keep your strong brotherly feeling. While you are boring away at your own idea, don't be uncharitable to the brother who is boring at his, and thinks his is the only one that will save the situation. I have been in the Theosophical Movement forty-seven years, and there has always been a situation to be saved. In Madame Blavatsky's time there were about seven a day. Your stormiest seas now are as peace to a cyclone compared with what we had in those days. You might have had your feelings hurt. We never abused her of course, but she roundly abused us sometimes—indeed quite frequently. She was a person of very strong opinions.

We all have our different opinions—it would be a very dull world if we had not. But the one thing we all have in common is the great idea of trying to spread Theosophy. We differ as

to how we can best do it. That is legitimate. Let us all try our different ways as well as we can. The majority must decide. I am not at all in favour of democracy myself. A benevolent despotism would push through the work much better and more quickly than any democracy ever can. In Italy, I am told, Mussolini administers castor-oil when necessary, *but* he gets things done. But when you have too many people to consult it is very hard to do anything. Our great advantage is that we have all sides put, perhaps at too great length sometimes. I am sure every member means thoroughly well. There is a certain clash of opinion sometimes; but keep the brotherly feeling. That is worth much more than the decision. It would be better to take the slightly less perfect way, the way that is not quite so effective, and maintain the brotherly feeling, than to take the very best way if it might lead to quarrelling. Let us keep this feeling at the back all the time; it is much more important than the special method adopted. Try to feel just as happy and just as brotherly about it when you are in the minority. If the majority feels another way—well, you may say, perhaps the majority was inspired; let us support the majority, and anyhow let us spread this message of Theosophy.

I believe in your Australia. But I am sometimes disposed to doubt whether all Australians believe in Australia. I know that people say you ought to be patriotic for the whole world, for humanity *en masse*; but unless you can be patriotic for your own country, your patriotism for the world will not amount to much. I have seen many lands, and I tell you that you have opportunities here that few countries have. Many of them you have forfeited in the past. Can we not agree together to work for the good of the people? We must push this country—you don't need an Englishman to

tell you that. We will theosophize Australia, but first of all we must have a united and coherent Australia to theosophize. Let us make a great push for it.

I am going away on a tour, but be sure that nevertheless I shall be with you in spirit. Take away in your minds and hearts the best part of the Convention. Don't worry about things you wanted to do, and could not quite manage. Don't remember that some people were annoyed or a little excited. Keep in mind the best part of it. Exercise what the Lord Buddha called "Right Memory"; remember the good points, and forget

the others—if there were any others; remember the splendid feeling of unity and brotherhood. You represent the Australian Section; see that you *do* represent it, and that you try to shed over it the blessing of the Masters to whom reference has just been made, by learning to respect one another and to feel brotherly affection one for another. So take back to your Lodges not only the greetings of the Section but something of the Brotherhood of the Section; let us make that our greatest thought, and then see what work we can do. I hope to be here again for next Convention, to see what splendid results have been achieved during the year. And so, God bless you all!

## Minutes of Convention, 1929

Convention opened with a reception in the Adyar Hall on Thursday evening, March 28th, the General Secretary (Rev. Harold Morton) welcoming delegates and members, and offering a special welcome to Bishop and Mrs. Arundale. Bishop Arundale, in response, urged members of the Theosophical Society to do all in their power to alleviate the "critical condition" of the country.

The business session opened on Good Friday at 10 a.m., the General Secretary presiding. Bishop Leadbeater delivered the opening address, endeavouring to stir up the patriotism of the members.

### GREETINGS.

Bishop Arundale brought greetings from India, urging members to show the same spirit for Australia as the President was doing for India. Professor Ernest Wood delivered greetings as the new Recording Secretary, and cabled greetings were received from Bishop Wedgwood (Huizen), the English General Secretary (Mrs. Jackson), Mr. L. W. Burt (Perth), and Mr. and Mrs. G. Reid (Launceston).

Resolved that Miss V. K. Maddox, Miss P. Horder and Mr. J. L. Davidge be appointed secretaries for Convention. (Morton-Mackay).

### MINUTES.

The Minutes of the 1928 Convention, published in the *Australian Theosophist* for April, 1928, were taken as read and confirmed. (Mackay-Harding.)

### GREETINGS TO THE PRESIDENT.

Resolved: "That the members of the Australian Section of the Theosophical Society in Convention assembled convey to their beloved President heartfelt greetings, and assure her of their unswerving loyalty and unabated confidence in her leadership." (Morton-Mrs. Mackay.)

### GREETINGS TO BISHOP LEADBEATER.

Resolved: "That the members of the Australian Section of the Theosophical Society in Convention assembled express to Bishop Leadbeater their deep and loving gratitude for his continued guidance and inspiration during the last fifteen years and assure him of their strong determination to carry on whole-heartedly during his temporary absence from this land the great work for humanity to which he has devoted his life." (Morton-Mackay.)

Bishop Leadbeater returned thanks (see p. 10).

## GREETINGS TO KRISHNAJI.

Resolved: "That members of the Australian Section in Convention assembled send to Krishnaji reverent and loving greetings, with the hope that he will shortly visit Australia." (Mackay-Wood.)

## GENERAL SECRETARY'S REPORT.

The General Secretary's Report, printed in *The Australian Theosophist*, January, 1929, was adopted (Millar-Cramp) after the General Secretary had explained that the total membership of the Section was 1663 and not 1516 as stated in the Report. The figure 1663 had been obtained by careful revision of the records. From all these members dues were likely to be received.

## FINANCIAL STATEMENT.

The Treasurer's Report and Balance Sheet were adopted. (Reid-Cramp.)

## OFFICERS ELECTED.

1. *General Secretary.* Mr. Frei reported the single nomination, from Blavatsky Lodge, of the Rev. Harold Morton; the nomination was recommended by the Section Council.

Mr. John Mackay moved: "That Mr. Morton be re-elected General Secretary at a salary of £400 a year." Both he and Mr. Harding, who seconded, spoke highly of Mr. Morton's ability. Mrs. Chase supported on behalf of the Western Australian Lodges. Mr. Millar supported.

Senator Reid moved an amendment: "That the General Secretary's salary be £300 a year."

Mr. Orlo-Smith moved a further amendment: "That £500 be voted for the two positions of General Secretary and Assistant General Secretary." Mr. Studd, in seconding, expressed the view of the Melbourne Lodge as being totally opposed to the principle of payment of officials in the Society. Mr. Frei explained that the sum of £400 had been fixed by Convention last year after two months' notice. Mr. A. E. Bennett and Mr. Harding upheld Mr. Mackay's motion.

The closure was applied (Arundale-Mackay), Senator Reid withdrew his amendment in order to facilitate discussion, and Mr. Orlo-Smith's amendment was negatived by 66 votes to 45, the Lodges voting according to numerical strength. Mr. Mackay's resolution was then adopted on a show of hands.

Mr. Morton returned thanks.

2. *Assistant General Secretary.* The General Secretary reported that four applications

had been received for the position of Assistant General Secretary, namely, Mr. J. L. Davidge, Mr. Donald Steward, Miss E. B. Wood and Miss Patricia Horder. [Appointment was made the following day at the meeting of the Section Executive.]

3. *Treasurer.* Mr. F. W. Houstone. (Cramp-Miss Upward.)

4. *General Council.* General Secretary, Treasurer, Presidents of Lodges and ten additional members as follows:—Senator Reid, Mr. John Mackay, Mr. Ian Davidson, Mr. S. Studd, Mr. J. L. Davidge, Mr. W. Harding, Mr. A. E. Bennett, Mr. R. E. Bennett, Mrs. Orlo-Smith, Mrs. Moss. (Hynes-Studd.)

5. *Executive Committee.* General Secretary, Treasurer, Senator Reid, Messrs. Mackay, Davidson, Studd, Davidge, Harding, A. E. Bennett, R. E. Bennett, Mrs. Orlo-Smith, Mrs. Moss, and Presidents of five capital Lodges, namely, Brisbane, Blavatsky, Melbourne, Adelaide, Perth. (Morton-Reid.)

6. *Auditor.* Mr. T. W. Macro. (Mackay-Hynes.)

## BUDGET FOR 1929.

*Advance! Australia.* Resolved: "That *Advance! Australia* be discontinued after the April issue." (Morton-Studd.)

*Active Service Fund.* Mr. John Mackay moved: "That the Active Service Fund be again adopted for the next twelve months." Mr. A. E. Bennett seconded.

Mr. Orlo-Smith moved an amendment: "That the Active Service Fund as such be discontinued, and that if necessary there should be established in its place separate funds for special purposes, for which special appeals should be made, if desired." Mr. Hynes seconded.

The amendment was lost, and Mr. Mackay's resolution was adopted.

Resolved further: "That the appeal for the Active Service Fund be 1/- a week." (Reid-Mackay.)

The question of the name of the Fund was left to the Executive, some speakers having urged that it should be changed.

A proposal that a joint appeal should be made for the Theosophical Society and the Order of the Star was withdrawn after Mr. John Mackay had read a cablegram from Mr. Rajagopal intimating that Mr. Krishnamurti did not desire his name to be associated with such an appeal. Mr. Mackay added that the Council had not approved it.