THEOSOPHISTS SHOULD LEAD AUSTRALIA

THE AUSTRALIAN THEOSOPHIST

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SPECIAL FEATURES:

NEW YEAR RESOLUTIONS

DISCOVERIES OF LAST YEAR

NEWS FROM MR. JINARAJADASA

INITIATION

SOUTHERN CALIFORNIA

GENERAL SECRETARY'S REPORT

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

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(by our Editor) which appeared in this Magazine have now been published as a booklet, and can be obtained from the Theosophical Publishing House, Adyar, Madras.



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The Australian Theosophist

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

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New Year Resolutions

By the Editor.

The year 1928 is over and we have now entered upon 1929. I suppose we may regard each year as a page in the book of our lives; when we come to the bottom of it we turn over and begin upon a new sheet, so it is natural that we should wish to make it better than the last. On the page now finished there may have been blots and mistakes—indeed, as we are very human, it is quite certain that there must have been; it is useless to waste time in regretting them and worrying over them, but at least it is worth while to note them, with a view to avoiding them in the future. A great statesman once said: "Any man may make a mistake; but he who makes the same mistake twice is a fool." In order to avoid this somewhat cavalier characterization it may be as well to look ahead a little, and evolve some sort of plan for this new period which is opening out before us.

It is the custom with many to make New Year resolutions; and I am afraid that it is also a custom to observe them rigorously for a few weeks and then let them gradually slip into the background! Sometimes that is because they are too elaborate and complicated, or because there are too many of them. Let us take up just a few, and let them be perfectly simple and practical, capable of constant application in common everyday life. Then perhaps we can steadily hold to them all through the year.

We are all earnestly desirous to draw nearer to our Masters; what then can we do to achieve that end? We may at least resolve that during this coming year we will think always first of Their work—not of ourselves, our personal wishes or desires. I am sure that the higher part of ourselves—the real self—always wishes to do that; but there is still within us a lower self which in the past has often dominated us, and therefore constantly tries to reassert itself, so that it is often difficult to keep our thought at the higher level.

It very often happens, and I think it is inevitable that it should happen, that we are torn by diverse forces, that we are pressed in this direction and in that, partly by the necessity of our work in the world and partly by the tendencies of thought and of emotion which have their roots in the earlier part of this life or even perhaps in previous lives. It is inevitable that we should sometimes have a strong urge to follow some line of action which is not that which we feel would best promote the work of our Lord, the Christ. I

know it is difficult sometimes to harmonize actual duties, but I think that this would be a useful resolution for us all to make: "I will try always to think first of His work, and put my own desires and my own convenience and my own comfort in the background."

Then, secondly, we shall find that it will pay us remarkably well if we make it an absolute rule in life that we will never take offence at anything whatever, and that we will never think that we are not receiving sufficient attention, or that we are not being treated as well as someone else. I think we should be beyond such considerations, but the fact remains that many of us are not. So I think it is well that we should emphasize it. Let us make up our minds that we do not mind how aggravating or irritating people may be, or whether they neglect us or do not pay us due attention. Let us resolve never to be offended, for it is a mean and a personal attitude to take. Let us say: "I will simply ignore anything which might be calculated to make me hurt or offended; I will recognize that whatever comes to me, comes to me as my due, and therefore I need not worry about it."

The tendency to think that other people are not paying us attention arises really from pride. For the moment one is thinking of oneself as the centre of the universe, as the one thing to which attention is due. The other people are probably thinking the same of themselves, and consequently decline to join in our self-laudation. Then we begin to feel hurt and offended. If we realize it, they are also thinking of *their* own affairs and therefore are making that same little mistake. So let us make up our minds that we will absolutely refuse to be offended at anything whatever that anyone does or says. In most cases they do not mean to hurt or offend us, and if they do, there is all the more reason that we should decline to take any notice of it and go smoothly on our way.

Then there is another point I should like to impress upon our members. Let us all make this resolution: "I will strictly mind my own business, and I will not criticize or gossip about other people." We may even extend that and say: "I will not *listen* to criticism or gossip, and I will not repeat it." That is an extension of it, but the central idea is: "Let us mind our own business." There is quite enough of it to attend to, I do assure you. Everyone of us has faults and failings of his own, however advanced he may feel, and we have quite enough to occupy us in looking after them. We cannot possibly do any harm by attending to them, whereas the moment we begin to try to correct someone else's faults we are very liable to make trouble for everyone concerned.

For the truth is that in reality we do not know anything about the neighbour whom we criticize. We may think that we know all about another person. I very much doubt whether, short of the superhuman stage of evolution, any human being *ever* thoroughly understands any other human being. Therefore the only way to avoid doing a man an injustice, by making false decisions about him, is to mind our own affairs and to make no criticisms of him at all. So often there are things we do not know. They say that the heart knoweth its own bitterness, and it is true that all men are swayed by motives of which it is impossible for us to know anything. "Judge not, that ye be not judged," was an old saying of the Christ, and it is very true. So make that a rule: "I will strictly mind my own business and I will not criticize other people." That is a fine resolution for the New Year; let us do our utmost to keep it.

To say that we will entirely avoid irritability is perhaps pledging ourselves to more than we can achieve in a big city and in the midst of all the worries

and troubles of modern life. But at least let us say that we will try in every possible way to minimize it. Let us try as far as we can to preserve that peace and calm which are so necessary if we are to live the higher life. There is very little peace and very little calm in the world about us, and even people who pride themselves on equanimity are often much disturbed inside, though they do not show it on the surface. It is better to repress an irritable feeling than to give expression to it, but far better still, though it is a counsel of perfection, is it never to feel irritability. We cannot achieve that all at once. There are many things against it, but at least we can try, and we can do much in that direction if we will put aside personal thoughts.

That includes what I have just said, that it is always our own personality which is at fault if we feel hurt or offended. Our great obstacle there is one which perhaps we do not recognize. We must try most earnestly to put aside all personal thoughts, but the truth is that the world is full of personal thoughts, which press upon us and make it difficult for us also to avoid thinking personally. In our lower thoughts and feelings it is as though we were in the midst of a stormy sea, and that is why we find it so hard to avoid personal feelings, because there are many thousands and millions of such vibrations beating upon us all the time. It therefore requires great determination and great courage and strength to hold the mind and the emotional nature steady.

So here is a set of New Year resolutions that I think would be of practical value to us all. We all know how hard it is to carry out the resolutions that we make along this line, and the reason is that the pressure from without is so strong. I cannot impress that upon you too earnestly. You must never leave it out of your calculations and, remember, it is mostly all in the wrong direction. It is not that we are any better than any other people; do not think that; but at least we are awake to a certain set of dangers and difficulties on our path, and we are trying to make a stand against those. Most people in the outer world know nothing about these dangers and difficulties, and therefore they indulge in all sorts of personal feelings and thoughts. But such types of vibration are precisely those which we want to avoid, and because we know a little more in regard to these particular things it is our duty to keep our thoughts and feelings at a much higher level than those of ordinary people, in order that we may help them. Let us remember that, arduous as our task may be, yet so great is the help and blessing that we receive from the Master of whom we think so constantly that we can succeed if we will. May His blessing be upon us one and all, through this year and through all years to come.

C.W.L.

Be it ever remembered that behind all the seeming chaos of greed and selfishness there is an ordered evolution, a mighty Hierarchy of great Adepts who constitute the true inner Government of the world, and at their head the resplendent figure of the One Initiator, the spiritual King who represents upon this planet the Logos of the Solar System. Under His all-wise direction slowly, slowly through the ages the resistless tide of evolution sweeps steadily on. though the individual waves that form it rise and fall, rush on and recede, yet ever return with greater and greater strength until His divine purpose shall be fulfilled, and the earth shall be filled with the glory of God as the waters cover the sea.

C.W.L.

Theosophists Should Lead Australia

By the Rt. Rev. George S. Arundale.

I do not know whether it is an impertinence, but I am somewhat concerned about Australian politics. I do not profess for a moment to understand the situation, yet it is surely undeniable that the constant friction of strikes can only be detrimental in the highest degree to the well-being of a land of truly great promise. In addition, if one is to trust the newspaper reports, there is no little bitterness between the principal political parties, and Australia cannot but suffer from their quarrels. I am, of course, quite aware that in all countries there are more or less the same conditions. Bitterness, strikes, the unrest of friction between personalities —these are everywhere. Why not, then, in Australia? Are we to expect more from Australia than from other countries?

This is just my point. We *should* expect more from Australia than from most other countries. Australia is not rigid and set as are so many other lands. Australia is young. Australia is free from the encumbering traditions, conventions, orthodoxies, which vampirize so many of the older lands. At least I hope she is free from them, or at least that she is not entangled hopelessly in them. Yet the political and industrial situations are disquieting factors, for they denote an apparently widespread inability to rise superior to the general run of troubles affecting the world. They denote, or seem to denote, at once a mediocrity of statesmanship, a paucity of vision, and a disturbing incapacity on the part of the average Australian to put Australia first and all else long afterwards. Of course, there are not a few Australians who truly love their great country, and who do all they possibly can to exalt patriotism above selfishness. But they are few in face of the general mass of inertia.

I do not take sides one way or another. I do not know enough to do so. There is usually much to be said for both sides; and very often it is six of one and half-a-dozen of another. The fact, however, remains that from time to time the disease of paralysis steals over Australia as the result of the small-mindedness of numbers of Australians who do not know how to help themselves without hurting Australia, and who would rather help themselves than avoid hurting Australia. These small-minded people may be capitalists or workers, they may belong to one party or to another. In all probability they are everywhere. But wherever they are there is paralysis, and Australia suffers in her prosperity as well as in the estimation of the world.

Now you who read these lines may say: "No doubt; but what has all this to do with Theosophy, and what place has it in a Theosophical journal?" My answer is emphatic. It has everything to do with Theosophy, and therefore it has a rightful place in a Theosophical journal. Theosophy is the Science of Brotherhood—both theoretical and applied. Politics is the Science of Brotherhood applied to the organization of the state. Politics, therefore, is an integral part of Theosophy. Industry is the Science of Brotherhood as applied to the supply and demand of the necessaries, conveniences and luxuries of daily life. Industry, therefore, is an integral part of Theosophy. Theosophists, therefore, are concerned both with politics and with industry *in their capacity as Theosophists.*

They make a great mistake if they imagine that Theosophy is just an academic philosophy with which one may lazily and lightly trifle in the midst of the more serious occupations of life. They make a great mistake if they

think that the truths they have gleaned from their study of Theosophy have no relation to the everyday problems of life, or only a shadowy connection of no present practical value. They make a great mistake if they think that Theosophy is only a heavenly science with no earthly meaning. Theosophy has an extremely earthly meaning. Theosophy is no less of the earth earthy than it is of the heavens heavenly, for the simple reason that Theosophy is the missing, yet existing, link between earth and heaven. It is perfectly true that we have to Theosophize the earth, which is the same thing as heavenizing the world. But some of us perhaps find it convenient to forget that our Theosophy must be earthified, if I may be permitted the word, by which I mean that we sometimes may fail to remember that Theosophy is no true Theosophy unless it is as much down here as "up there." Theosophy which is not everywhere is not real Theosophy, for Theosophy is everywhere.

And all this is to say that every member of the Theosophical Society in Australia should be a keen student of and, where possible, no less a keen participant in, the political affairs of his country, whether local, state or National. This is *not* to say—I hope I need not labour the point—that the Society in Australia as a body should take sides. The glory of our Society lies in its catholicity. The Society as such has no concern with anything save the making of an atmosphere of Brotherhood, and a tremendous task this is. And to the making of such atmosphere go innumerable ingredients, goes every type of individual imaginable. Without all existing types the atmosphere would be incomplete. With all existing types the Society has to make the atmosphere, so that some day the whole world may breathe it, so that some day there may be everywhere nothing but the atmosphere of brotherhood. The Society, therefore, is supremely neutral because supremely all-inclusive. But I think each individual member *should* take a side with emphasis, with vigour, with tremendous enthusiasm and conviction. And if no existing sides appeal to him then he must make a side for himself and take it with all fervour.

Theosophy as he understands it—and it does not matter what he understands or how he understands, provided he is sensible of an all-pervading exhilaration—should clarify for him every problem with which Australia is faced today. If Theosophy does not help him to clarify, then there is something wrong with him and his understanding of Theosophy. Let there be no mistake about this. Theosophy solves all problems—the phrase, I am afraid, sounds like an advertisement, yet it is profoundly true—and if, when it is applied, the problem aspect of the problem does not tend to disappear, then there is something the matter—not with Theosophy, but with the individual's understanding.

For what is Theosophy if not to clarify and to resolve ? For what is Theosophy in Australia if not to help Australia out of her difficulties into her happiness, out of the pangs of birth into the joy of vigorous youth ? For what are Theosophists in Australia if not for these great purposes ? Are Theosophists in Australia simply to indulge in a little feeble academic comment on current events, in a kind of aloof superiority ? Are Theosophists in Australia entitled to forget that the splendid future, to which they look forward so rightly, depends upon their work in the present, depends upon the extent to which, fired by their knowledge of the future, they plunge into the maelstrom of current affairs and direct it into channels which shall so irrigate the whole body politic that the mighty harvest predicted shall be sure, and shall, perhaps, come the sooner for our energy today ?

Theosophists in Australia need to make themselves felt. The pressure of their Theosophy must be felt in every aspect of Australian life, supremely, I will venture to say, in those fields in which there is the greatest unrest and lack of brotherhood. The motto of every Australian Theosophist must be: "I am a Theosophist. Nothing is alien to me." And where the shoe pinches most there must Theosophists be at work. Every member of the Society should be an ardent . . . . . .— I leave each reader to fill in the blank as he chooses. It is not my business to fill it. And note, please, that there are many blanks to be filled, either with existing labels or with home-made labels. There must be no blanks left unfilled. We must be positive in every possible direction, negative nowhere.

I feel quite sure that Theosophists in Australia, small in numbers though they be, could in course of time make a deep impression upon the political and industrial life of the country. Passionate sincerity, a high sense of patriotism, unadulterated unselfishness, unfaltering energy, and a courage knowing no defeat; permeate every Australian State with these, and the whole direction of Australian affairs will be changed. Theosophists need not be prominent in order to do this. They need not be learned in order to do this. They need not be possessed of much free time in order to do this. But they need to be Theosophists, that is to say they need to be ardent with brotherhood, with brotherhood as they understand it; to be supremely brotherly towards those who understand brotherhood differently from themselves, and no less supremely brotherly towards those who do not understand brotherhood at all. No one is outside the pale of brotherhood. Therefore, no one is outside the pale of Theosophy. Therefore no one can be unsympathetic to the true Theosophist.

How splendid it would be if all Theosophists in Australia were engaged in one way or in another in active politics. Some taking one side, others taking another side; some striving for this, some striving for the opposite: all earnest, and all keeping absolutely untarnished and unweakened the bond of brotherhood among themselves. I can picture to myself members of the Society, after working hard in this or that political camp, coming to their Lodge meetings and laughing heartily over their homeric struggles with each other, Theosophy and the Theosophical Society ensuring that comradeship which, for the world's welfare, must ever dominate all differences, of however great a potency. And when I suggest that they will laugh over their struggles with each other I do not for a moment mean that there will be no reality in their differences. On the contrary, they will cling with great conviction to their respective panaceas. But they will laugh at there being so many panaceas for what is after all but one disease—the dis-ease of unbrotherliness. They will laugh at the existence of so many paths to the one great End. They will laugh at the fact that diversity of opinion never affects the solidarity of Theosophists. They will laugh at the fact that while in the outer world people often become enemies because of their differences, in the Theosophical world difference makes friendship all the keener, for the simple reason that the Theosophist knows that differences of opinion make no difference to Unity. So will Theosophists oppose each other perhaps, always of course with absolute courtesy and good feeling and mutual esteem, always for the common good, and will laugh together, no less for the common good. If and when, and only if and when, I believe, the Theosophical spirit is introduced into the political and industrial fields in Australia, will that great land shine upon

the earth as the Southern Cross shines in the heavens. Who is to introduce the Theosophical spirit ? Who else but Theosophists ? Let, then, our gallant band of sixteen hundred — a thousand more, be it remembered, than the gallant six hundred who immortalized the Crimea—go forth into the Australian world, into every field, fortified by the strength and wisdom given to them by their membership of the Theosophical Society and by their careful studies in their Lodges and groups, and let them conquer the Australia of today for the Australia of the future.

G.S.A.

Southern California

By the Editor.

Many Theosophists are aware that in the years that lie before us the Lord Vaivasvata Manu intends to bring suitable people together into a great community on the American continent as a sort of nucleus and nursing-ground for His Sixth Root-Race. Much has been written about this community in the book *Man: Whence, How and Whither*, to which we may refer our readers for particulars of the manners and customs, the religion and the Government, the social and intellectual life of the men of those days; for the moment I wish rather to give my brethren some description of the country which has been selected as the site for this magnificent experiment, in which it is likely that many of them will have the opportunity of taking part, if they like to accept it.

Even now, seven hundred years or so in advance, preliminary steps are being taken which may well have some bearing on that colossal work of the future. It can hardly be mere coincidence that Krishnaji has established one of his camps in that same country of Southern California, and that our great President has chosen a place near by for her Happy Valley Settlement. Both these selections lie a little to the north of the spot which seemed to us to be designated as the centre of the community, but they might easily be included in its growth.

Many guides and books of travel may be found which proclaim the wonders and beauties of Southern California more fully and with greater wealth of detail than I can; they will certainly be more up to date, for it is a quarter of a century since I last set foot on those enchanted shores. Yet perhaps some account of the impression which that country made upon me, even so long ago, and a few illustrations of its appearance at the beginning of this century, may not be entirely without interest to Theosophical readers who have not yet had the pleasure of visiting it. I extract the following from what I wrote at the time.

"The field of action of the American Section of our Society extends over a vast territory, for the country is three thousand miles broad, and nearly fifteen hundred from north to south, so that it naturally contains almost all kinds of scenery and many varieties of climate. I have passed through most of the States of this great Union, and have seen that each of them has its advantages and its disadvantages; but to me there is no part of it so attractive as Southern California.

"The State of California is a large country in itself, and though it is

called a land of perpetual summer, the northern part of it does not answer very well to that description. Indeed, I remember that on my first visit to the State, I had rather a curious experience in connection with it. I had to cross this mighty continent in the depth of winter, and friends told me gloomy stories of the frequency with which trains were buried in the snow and delayed, sometimes for days, before they could proceed on their way. There seemed a possibility that such a plight might overtake us, because it was the northern part of the States that we had to cross and that is naturally the colder part. However, we passed quite safely through North Dakota, Montana, Idaho, Washington, and British Columbia and reached the Pacific Coast without difficulty.

"Then we felt ourselves safe, for after that every mile would take us southward out of the region of ice and snow into the glories of perpetual summer. Oddly enough, however, no sooner had we crossed the boundary line into California, the very land of sunshine, than we were blocked upon Mount Shasta by fourteen feet of snow and delayed there for sixteen hours while three great engines were working with a snow plough to try to clear a way for us! Happily all the long-distance trains are fitted with dining-cars and are very comfortably heated, so that we suffered no discomfort at all except that of the delay.

"Nevertheless, if it had been much longer we might have found ourselves in difficulties, for although there was plenty of food on board, no very great proportion of it was vegetarian, and as we were high in a defile of the mountains, many miles from any town or village, there was no means of renewing supplies. A few additional meals soon exhausted the milk and butter, and peas and potatoes and other vegetables; but by the time that we were reduced to biscuits and jam the engines fortunately broke their way through the snow-drift, and we were able to move on. We went to sleep that night while the train was slowly making its way between walls of snow heaped up high above the carriages, and I remember how strange it seemed to wake the next morning down in the plains at a summer temperature and see the cottages covered with a profusion of glorious roses.

"We were going then to San Francisco, the metropolis of the Western Coast, a great city set upon the shores of one of the finest bays on that side of the country. This bay extends perhaps a hundred miles from north to south, yet it has only one narrow opening into the ocean—the celebrated Golden Gate. Much of the country about there is exceedingly beautiful, yet to find the best of all, one must once again take railway or steamer and travel to the south for five hundred miles more, where we reach a beautiful city with the euphonious name of Los Angeles. This is only a contraction of the original title given to it by the Spaniards, which, one must admit, was perhaps a little long for everyday use. They called it Pueblo de la Reina de los Angeles, which means, 'The Town of the Queen of the Angels.' This beautiful city lies in a sheltered valley about thirty miles from the sea, and thousands of people visit it every year to escape the severe winter of the northern and middle States.

"We spent a very delightful period of five weeks there one winter, arriving there on the 12th of December and leaving on the 19th of January. It will seem strange to our English members to hear that at that time of the year we were able to go down and bathe in the sea with pleasure whenever we had time—a fact which in itself bears testimony to the delightful nature of the climate. This is wonderfully equable, for the temperature scarcely ever rises above 80°, while

on the other hand frost is almost unknown. During our stay there the thermometer usually stood at about 60°, falling once or twice a few degrees below that, and rising several times to 75° or 80°. The air is very dry and free from fog, and these conditions favour the growth of many trees and flowers which cannot exist in our more northern climes. The visitor from England will probably be most impressed with the graceful palms which he will see on every side, and with the splendid wealth of flowers blooming all the year round.

"Our frontispiece gives us a typical street in the residential quarter, and the scene depicted there is very near to the house in which we had the pleasure of staying. It will be noticed that each house stands back in its own grounds, and one characteristic which the visitor notices is that usually there are no fences dividing one from the other. It happens that in our illustration there is a fence in front of the house, but this is comparatively rare, and in nearly all the American towns there is nothing whatever to separate the gardens from one another or the road.

"Indeed, gardens in our sense of the word are scarcely known, and the effect is much more as though a number of detached houses had been set down among the trees of a park, on each side of one of its roads. Flowers are usually confined to a creeper or two upon the house, or perhaps a small bed at the foot of a wall. In such a climate as Southern California even this means a blaze of glory, for there roses and fuchsias bloom all the year round, and at the time that we were there the splendid scarlet poinsettia flamed out in front of almost every house.

"The true cocoanut palm, the most graceful of its tribe, does not grow in California, since the temperature is not high enough for it; but two kinds of palm may be noticed in our illustration—the fan palm, called in the East the Talipot (we may see two of them in the foreground), and the graceful date palm, a small specimen of which may be seen near the railing towards the right hand of the picture. Only the pavement is shown in our illustration, and it is separated from the road by a wide belt of grass and a row of tall trees, one of which is partly seen on the extreme right. The light foliage which droops into the upper part of our picture from the unseen branches is that of the pepper-tree; and we may catch just a glimpse of one of the beautiful pink blossoms with which it is covered.

"It will be noticed that the house is surrounded with a wide veranda—a characteristic of the southern countries, where the sun has greater power than with us. Houses here are of all types, for very often each man owns his own land and builds his own house upon it—of course after whatever plan may take his fancy. Thus it comes that streets of uniform semi-detached villas are never to be seen in America, but each reflects to some extent the individuality of its owner. Some of these residential streets in Los Angeles are to my mind the most beautiful that we have seen in this country.

"Los Angeles is the centre of the great fruit-cultivating districts of Southern California, and all round it the villages are embowered in vineyards and orange-groves. It seems strange to see in one landscape the snow-capped mountains in the distance and the trees in the foreground so loaded with oranges that much of the crop often falls to the ground and lies unheeded, because it is not worth the trouble of picking up and carrying away. Another tree very common in this neighbourhood is the health-giving eucalyptus, the Australian blue-gum tree, with its curious bluish-green foliage and its lack of shade. The wild flowers of the country are wonderful,

and prominent among them is the splendid orange-coloured eschscholtzia, which is often (though mistakenly) called the California poppy, and is the symbolical flower of the State.

"One of the things in this natural paradise which would most of all delight our members is the remarkable interest which the inhabitants take in Theosophy. One reason for this, I think, is that this wonderful Western climate is exceedingly favourable to the development of psychic faculties, and so it comes about that all along this coast we have a number of people who are beginning to see the higher things to which most of their fellow-men are as yet blind and deaf. Naturally, they are very anxious to understand these —to know what their experiences mean, and how far these strange faculties which seem to be opening are reliable. This is just the information that Theosophy can so readily give to them, since it alone, of the systems at present before the Western world, accounts for and explains all these possibilities of human consciousness as part of an orderly evolution, and as taking their natural place in the great divine scheme of things.

"It was partly for this reason, I think, that I had here larger audiences for Theosophical lectures than anywhere else in the States, even though it was then a town of only 120,000 inhabitants. (Now it has over a million.) Every Sunday afternoon during our stay a hall which seated 800 people was crowded to its utmost capacity, even though we filled the platform and the side-rooms with seats and many remained through the whole lecture standing in the aisles. Altogether some 1,100 people were thus accommodated at each of the lectures, and even then many turned away sorrowfully because they could not get in at the doors. We had even then a powerful and active Branch of some eighty members in the city, and in the neighbouring town of Pasadena, some twelve miles away, there was a small Branch, while Centres were being formed in the suburbs of Hollywood and Long Beach. The prospects for the spread of the invaluable truths of Theosophy are most encouraging and though the responsibility which this throws upon those who uphold its banner is indeed a heavy one, much good work has already been done, and I have every confidence that still more will surely be done in the future. Those of us who live in far-distant lands may also have our share in sowing the seed where it is so eagerly desired, for we can strengthen the hands of our brothers in California by thinking of them often with loving helpfulness. Truly here the harvest is plenteous but the labourers are few; all the more reason, therefore, that Theosophists all over the world should remember them and the work that they have to do, and should sustain them by their loving thought.

"Our second illustration reminds me of a very pleasant day's holiday in that neighbourhood. I think I can do no better than to quote a description written at the time, when all the experiences of the day were fresh in our minds.

"On the 2nd of January we left Los Angeles by the nine o'clock train for San Pedro, a seaside place not far from Long Beach, and there we took the little steamer 'Warrior' for the island of Santa Catalina. After a run of twenty-eight miles over the glorious blue Pacific we reached the diminutive town of Avalon—so called, I suppose, after the Islands of the Blessed where they took King Arthur to recover from his grievous wound. Santa Catalina is an island twenty-two miles in length, and about seven in breadth at the widest part, and except for the tiny settlement of Avalon it seems to be entirely composed of barren hills like those of Scot-



AVALON, SANTA CATALINA ISLAND, CALIFORNIA



CAVES AT LA JOLLA, CALIFORNIA

land, peopled only by wild goats and foxes.

"Avalon is in a small but very beautiful valley, and has for its sea-front a cove protected by points of rock on each side, as may be seen in our illustration. They have there boats with large plates of glass let into the bottom, so that one can see deep down into the marvellously clear water. It is as though one looked down into a sort of tank in the middle of the boat, so that no light from above strikes upon the glass. Close to those two points of rock at the other side of the cove the water was from thirty to fifty feet deep, yet the seaweed and the fishes seemed quite close to us.

"We had never realized before that seaweed could be so beautiful. There was a kind with splendid violet flowers thickly covering it—a thing of which we had previously no idea. Among these swam many kinds of fishes. Perhaps the gold-fish were the most brilliant, but instead of being tiny creatures like the gold-fish we see in the shops or houses in England, these were big fellows, probably eighteen inches to two feet in length. It is difficult to judge sizes under such circumstances, but they certainly could not have been less than that. There were also what they called electric fish—dark blue, with scarlet triangles like gores upon their backs—the gaudiest creatures in the way of fish that I have ever seen. We saw perhaps fifteen or twenty of each of these kinds, but far the commonest were the blue perch—creatures of the loveliest pale ultramarine, who came in vast shoals close under the boat.

"We saw also great numbers of holothuria and echinus, which the boatman called sea-cucumbers and sea-urchins respectively. We saw the remains of a wrecked boat in one place, and several anchors and ropes. There were also a few much larger fishes said to be rock-bass. Altogether, this was an experience which none of us will forget, and we should all like to see it many times again if it were possible. If we had only more time to spare it would be delightful to go and spend a few days over at Avalon for perfect rest and quiet. It reminded us of some of the little towns on the Scotch lochs, such as Tobermory in Mull, or Colintraive in the Kyles of Bute. The village extends but a little way inland, and the houses shown in the picture constitute the greater part of it. Its only communication with the outer world is by the daily steamer to the mainland, which may be seen moored close to the pier.

"On one of our visits to the Western States we travelled by sea along the entire Pacific Coast from British Columbia in the North down to the very frontier of Mexico in the South. After calling at the two so-called ports of Los Angeles (neither of them had then anything more than an open roadstead and a pier) we left Santa Catalina Island to the right, and after travelling nearly 150 miles southward we reached the splendid bay of San Diego. You will notice how all the names in that part of the world bear traces of the Spanish occupation, and how many of them have the prefix San or Santa, which means Saint, the former being masculine and the latter feminine. Then we have San Francisco, San Diego, San Luis Obispo, San Luis Rey, San Pedro and San Bernardino (who are simply our old friends St. Francis, St. James, St. Louis the Bishop, St. Louis the King, St. Peter and St. Bernardine), but on the other hand Santa Rosa, Santa Barbara, Santa Monica and Santa Cruz—the last meaning, of course, the Holy Cross.

"This town of San Diego is sixteen miles from the Mexican frontier and has the most perfect climate of this perfect region. During the summer it is ten degrees cooler than Naples, Mentone, Rome, Nice or Florence, yet it

is eight degrees warmer than any of these places during the winter months; and the variation between the mean temperature in the summer and in the winter is only about twelve degrees. We have here an infinite variety of plains and cañons, of hills and valleys, a sea-coast where bathing is a delight on every day in the year, a country where fog and malaria are unknown. Its bay is beautiful and remarkably well sheltered, for two promontories come out like arms and enfold it, the outer one rising into a rocky headland, while the nearer one flattens down into a sandy spit upon which is built the village of Coronado, round the magnificent hotel of the same name—then one of the largest in the world, and certainly one of the most beautifully situated.

"Though affairs Theosophical were on a smaller scale here than in the larger city of Los Angeles, we had an active little Branch in the town of San Diego, and much had been done for it, and indeed for the whole of the Pacific Coast, by the self-sacrificing work of Mr. Prime, who was an indefatigable worker in those days.

"About twelve miles to the north of San Diego, but still on the sea coast, is the lovely little village of La Jolla (pronounced La Hoya)—then a place of perhaps two hundred cottages, most of them occupied only during the summer months. Here we had then no Branch, though a group of about thirty people met weekly for study, and things were obviously moving in the right direction. We made this delightful little place our headquarters during our work at San Diego, and a party of five of us lived very happily for twelve days in a comfortable little wooden cottage only a few yards from the Pacific Ocean. Here we five—Mr. Prime, Douglas Petitt, Fritz Kunz, Basil and I—lived all alone, as if we had been camping, and did our own cooking and bed-making, house-cleaning and washing of dishes and clothes, and felt measurelessly free and untrammelled and outside of the shackles of civilization.

"Among the beauties of La Jolla are a number of wonderful caves hollowed out of the face of the cliff by ages of beating by the sea. A front view of these caves is shown in our third illustration. As you may see, it is possible to enter them from the shore only at extreme low tide, but a tunnel from the top of the cliff gives access to them at all times. Descent into them is exceedingly interesting, for the rocks are very brilliantly coloured. One may see in many places bright greens and lavenders, and in one place specially I remember a most remarkable effect where a rock surface exactly resembles the appearance of plum-coloured velvet. The rock has been hollowed in some places into strange shapes, sometimes suggesting an Egyptian temple and sometimes huge heads or figures of animals and of gnomes. When looked at from within at a certain angle, the mouth of one of the caverns gives exactly the appearance of a female figure, and this is commonly called The White Lady of La Jolla.

"These wonderful caves are not the only attraction of this beautiful spot. Out of our picture, but to the front of it, nearer to you than the rock on which the people are standing, is a pleasant little cove of smooth sand where it is delightful to bathe; and up over the flower-covered hills which lie behind the caves are many enticing walks. Along the coast the other way rises a huge hollow rock, which is known by the name of the Cathedral, over which the younger members of our party scrambled many a time. But the greatest glory of this, as of all places upon that coast, is the vast plain of the blue Pacific reaching westward for six thousand miles to the shores of far-away China."

At the Coronado Hotel, mentioned above, I saw a striking and characteris-

tically American act of charity, such as one would hardly encounter, I think, in any other country. We were all gathered in the great drawing-room after dinner, when some one present related to us an unfortunate incident which had just occurred in the vicinity. A young man (I think an Englishman) had been engaged as a sort of secretary-companion by the somewhat dissolute son of a very rich man over on the Eastern coast. This young rake lived a very fast life, and angered his father beyond endurance; finally affairs culminated in some sort of exposure, and he left home secretly and fled to California, taking his secretary with him.

The latter did all he could to restrain his wild employer, but in vain, and the constant anxiety at last made him very ill—brought on a fever, in fact. Continued mad excesses presently exhausted the money which the young libertine had brought with him, and they were reduced to the direst poverty. The debauchee quickly tired of this, and privately made application to his father for relief. Presumably the millionaire sent him the exact fare to return home; at any rate, the roué fled across the continent once more, deserting his companion without a word and leaving him stranded, penniless and seriously ill, in a part of the country where he knew no one.

Much commiseration was expressed, but no one knew exactly what to suggest. At last an old lady spoke up: "I can see a way out," she said; "some of you know me, I reckon; I have worked mighty hard all my life until the last year or two, but I have saved up a bit, and at last I bought me a cottage here, and I rent it each winter to folks from the East, and make enough that way to live in peace the rest of the year. Now, I'll tell you what I'll do. Instead of renting my cottage this year I'll give it free to that poor young man, and let him live there just as long as he likes, until he's well and strong again. I did think I'd earned my rest at last, but after all it won't hurt me to do another year's work, old though I be. I'll hire myself out as a help" (which means a domestic servant) "and let the young fellow have the cottage." *And she did !* We saw him installed the next day.

C.W.L.

Osiris the Omnipotent

By Evelyn M. Caspersz.

"Light is Power: not cold power but blazing power . . . . even the word 'power' is a limitation; for I know now in a measure that I can begin to understand the meaning of the three great attributes of God-Light: Omnipotence, Omniscience and Omnipresence."*

A world without light is inconceivable: in fact, no such world could exist. Light and existence—life—appear as identical. Darkness brings fear, the shadow of dissolution: as on those rare occasions when either of the great luminaries of Nature becomes obscured, and crowds watch the weird phenomenon, and are seized with foreboding and panic. The obscuration passes, light returns, and with it joy and sanity.

Through countless centuries Egypt worshipped the Light. Light, the Hidden Power of Amen, Source and Father of All ! Light manifest as daylight, sunlight, the glorious majesty of Ra the Light-Giver; Light, concealed

*"Nirvana," by the Rt. Rev. G. S. Arundale.

in man, in nature, the Power of Osiris the Omnipotent. Every living object is the shrine of that Light, a fragment of Osiris. Thus is Osiris rent into many fragments scattered over the earth. So the central theme of the Egyptian mystery-teaching was the story of Osiris the King who was slain, his body torn asunder, its pieces scattered to the four winds of heaven, recovered and made whole by the healing power of his wife, Isis the Beautiful, after many days of search and sorrowing. Raised to immortality, Osiris reigned over the underworld, Lord of the living and the dead. To the peasant he was the judge before whom all must one day give account. To the priest, Osiris was a symbol of the Light whereby worlds came into being, the Light within every created thing. "The Light is hidden everywhere; it is in every rock and in every stone; . . . . the Light is the life of men." Egypt taught evolution as a return to the Light, to reunion with Osiris. Thus will the scattered fragments of the God slain from the foundation of the world be reunited, and man and nature become a perfected universe.

To be one with Osiris the Light was Egypt's greatest ideal, greater than warfare or conquest, than rulership over the Upper and Lower Kingdoms. For what were those kingdoms but symbols of spirit and body? And every Pharaoh-Priest, wearer of the Double Crown, aspired to be, and often was actually a spiritual as well as an earthly monarch, called by his people "the Osirified," one with Osiris the Light. To the Egyptians, Egypt was not merely a land of earth, fertilized by the Nile waters, but a spiritual realm, quickened by waters of the river of Life—the Life of the Mysteries.

In modern days only an echo of the stately mystery-pageant of Egypt remains. Yet still, in another form, under another name thousands mourn the death of Osiris the Light, lament the slaying of the Master-Builder. And thousands are raised into a higher life, commemorating in fact and in symbol his triumphant resurrection. Even today, Osiris the Omnipotent reigns and His power encircles the globe, His temples stand on holy ground the world over. And as, day by day, Ra the sun rises, mounting to noontide splendour, descending in fire and light, somewhere, everywhere, Osiris the Creator is making manifest a new work. True it is, literally as well as symbolically, that his Beauty shines through the whole universe.

Again he reveals himself to many, in the greater glory of a higher rung of the Ladder of Life, as the Omnipotent who is Omniscient and Omnipresent, the Father-Light. On his left stands Isis the Beautiful, the Mother-Light; on his right his son Horus, the Life-Light of the universe.

This Trinity of Light is present everywhere, in man, in nature. The world is a world of Light. "Light the Beginning, Light the Path, Light the Future"; for "God said—'Let there be Light'! And there was—and is—Light."

E.M.C.

The break-up of man and civilization begins with the forsaking of the hardy nature-life, and ends with a society broken down and prostrate, amid every form of luxury, poverty and disease. Man deliberately turns his back upon the light of the sun and hides himself away in boxes (which he calls houses) living ever more and more in darkness and asphyxia, and only coming forth once a day to blink at the sun or to run back at the first breath of wind for fear of catching cold!—*Edward Carpenter.*

Initiation

By the Editor.

Writing last month in our Christmas number, I mentioned that one of the beautiful thoughts connected with the season was that it symbolized for us the First of the Great Initiations. It is also one of the occasions on which such advancement is conferred, and it is therefore a time of deep and reverent awe and gratitude for those who have been able to take so momentous a step —and in that gratitude we all should share, for we are all helped by the achievement of each one. We should all strive towards the New Birth, towards that Initiation which gives entrance to the Kingdom of Heaven, of which the Gospel Story of the Nativity is the especial symbol. These great Initiations are steps up which every one of us must pass some day, steps which lead us from the level of humanity to that of Superhumanity, to the level of Those Who have 'wrought the purpose through' of that which made Them man, Who have ascended into that state which we call Adeptship or Sainthood.

Now, what is meant by this Mystic Birth? The man who is able to take the First Great Initiation has made a very definite advance in progress. He has truly taken a step which sets him above the ordinary man, not that he may gain powers for himself, but in order that he may be able to help the ordinary man the better. It is true that he does gain much power and illumination; for at Initiation among other things the Inner Man and the outer become one—that is to say, the Soul within can rule the body if the lower man, the personality, will let it. We must realize that we are Souls, clothed in lower vehicles, physical, emotional and mental; and we know how these often struggle against the Soul till we cry out with St. Paul: "The good that I would do I do not: but the evil I would not, that I do. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."

There is ever a struggle going on between the lower and the higher in man. We must strive to remember that we are the higher, and that our vehicles are the lower. We are the Soul, but it is only at this great Step, the First Initiation, that the Soul and the body definitely become one; so that the man should never let the lower rule the higher after that. Of course sometimes he does, because men sometimes slip back and we are not yet perfect; but after Initiation the man should be able to hold his own entirely in the struggle with the lower nature.

That is what is meant by the statement in the Creeds and the New Testament about salvation. A much better translation of the Latin *salvus* would be 'safe'; for the man is indeed safe when he has taken that first Step. He may still fall back; he may still do many things that he should not do, but he will not finally fall away, return to a lower class, as it were, and have to come on again afterwards. He is safe to move onwards with this great evolutionary wave of the successful men, the men who have achieved, the men who will become one with the Christ in this Chain of Worlds.

The Initiate is safe for ever; as they put it in India, he has entered upon the Stream which, having entered, no man may finally leave. He has entered upon the Stream; he may struggle against it, but he is carried on by it; and furthermore he has reached the outermost fringe of the Great White Brotherhood, the Brotherhood which

rules the world and guides the evolution of men, the Brotherhood which exists from Eternity to Eternity. That is what is meant in the Scriptures by the saying that a man has entered the Kingdom of Heaven. But before the Candidate can become a Member of that great Brotherhood, he must take a solemn Pledge to devote himself to the welfare of the world, to make his life all love even as the life of the Christ is all love. He pledges himself at that great moment to carry on the Christmas spirit throughout all his life, to be ever in that attitude of helpfulness and service, to feel the Reality and not to be led away by the outside appearances of things.

Most people in the world are like children playing on the outside of the Real World and never penetrating into the true Reality, never knowing anything of the great Truths behind, of what their life is really meant for, and what they should be doing. But at Initiation that inner world opens before the man's astonished sight and he sees fully, truly and clearly what God means him to do and to be. We might better reverse that simile. In some countries, for example in Java, I have seen the Wajang or Shadow-play. One sits with one's face to an illuminated sheet, at the mouth of a cave, as it were, and looking into it; and one watches the play of the shadows moving in the ancient traditional drama. This is no new simile. Two thousand five hundred years ago Plato taught that all through life most people are like that, watching the play of the shadows of the Real, never touching the true life at all. But if they will turn round and come out of their cave into the sunlight, then they will see the Real World. Then they will behold the splendour and the glory of God, and will understand what He means them to do and to be.

That Real World is full of light, not of shadows; it has shining over it a Light before which all human lamps grow dim. He who can step into the Real World, as must be done at Initiation, sees for the first time the real object of life. Many a year we have thought ourselves so busy and so wise with all the work that we have been doing and all the knowledge that we have been storing up, and yet all the time we may have been looking at the shadows. We must turn and look at the Reality if we would see the relative importance of things.

The quality that distinguishes the relative importance of things is called Discrimination, and that is the first requisite on the way to Initiation. But we must not think that the Initiate can abandon it; he must preserve discrimination through the whole of his life, he must always be watching to choose between the good and the evil. And he must carry discrimination yet further, and learn to choose between the best and that which is less good, that which, though good, is not so useful, not so effective in the Great Work. Certainly that discrimination is necessary to prepare for Initiation, but it is most surely also needed for his further development.

We must understand that the consciousness of the Initiate has become one with the consciousness of the Great Brotherhood, but how much he can bring down depends upon himself. Some of us in St. Alban's have recently witnessed the conferring of the power of the Priesthood. The Priesthood has been given to thousands upon thousands of men; yet there have been, I fear, many among them who have used it only partially, who have never realized the fullness and the glory of the power which it gives—and so it is with the First Initiation. Splendid powers are given to the Candidate, but whether he will use them, how much of the glory he can bring through, depends upon himself. The consciousness of the Initiate is one with that of the Brother-

hood, but we must remember that that consciousness is what psychologists call the subliminal consciousness, the consciousness below the threshold. It must be brought above the threshold into waking life; and the Initiate must learn to be consciously one, and not unconsciously only. The Christ is born within the hearts of everyone of us, but, remember, He must *grow* within us so that we may come to the measure of the stature of His Fullness; and we must listen for His voice. We must watch always for the whisper of the Christ within us, listening truly to see what He will tell us to do, to see what inner instinct arises within us. It is of little value to us to have the Christ asleep in our hearts; the Christ within must be awakened, and we must listen to His voice all the time, ever be watching to catch the intuition from within so that we may profit by His wisdom.

That is the Christ-life; and, remember, the Christ-life is the only real life —the only life worth living. That thought has been with us during Christmas; we must not lose hold of it, we must keep it with us through the year —the thought of the Christ within, and of how that must live and grow within us until the Christ within becomes one with the Mighty Christ without.

C.W.L.

Discoveries of Last Year

(From *The Sydney Morning Herald.*)

A review of the archæological finds of this year shows how widespread have been the activities of the sand-diggers. The urge of this cult has led to important discoveries from the caves of the Cro-Magnon in Spain across the continents to the temples of the cliff-dwellers of Mesa Verde in New Mexico. More expeditions have been in the field than ever before, and a greater volume of history written than in any previous year.

In Mesopotamia.

The opening up of the tomb of Shab-ad at Ur in Mesopotamia by the joint expedition of the British Museum and the University of Pennsylvania added a chapter of primary importance to early Sumerian history and art. The body of the Queen herself was found arrayed in the most exquisite gold finery. With a necklace of lapis-lazuli and gold, and garters of thin gold around her knees, the upper part of the body was covered with a cloak entirely covered with bead-work, the design worked out in squares of lapis, gold, cornelian, and agate. The crown was decorated with ornaments of remarkable workmanship wrought in miniature. These comprised clusters of pomegranates of "absolute realism," pairs of stags and rams, antelopes, and bearded bulls. The hair of the Queen was bound with coils of the finest gold ribbon into which were set jewels. At the foot of the Royal body were those of the chief female attendants, killed evidently to accompany their mistress into the nether world. These were robed in full court regalia, consisting of an elaborate head-dress of gold ribbon, wreaths of gold mulberry leaves hung from many strings of lapis and cornelian beads, silver pins with lapis heads, and large gold earrings.

In the ramp outside the grave was found the waggon that had been used to convey the body to its rock tomb, together with the skeletons of the three oxen that had drawn it. These had silver rings in their muzzles and silver collars around their necks. The reins,

made of huge silver beads and lapis lazuli, passed through a pole ring surmounted by a silver mascot in the form of a bull. At the entrance to this ramp were the bodies of the guard, with their skulls encased in copper helmets, and their spears shouldered. Evidently they had been killed in their places to remain as warders of the tomb. Near to these was the rowing-boat in readiness to convey the Queen and her ladies across the river of death. There were six benches for the rowers, each with its oar ready, and in the centre the support for the awning to protect the Queen from the burning sun. So perfect was the boat in spite of the fallen stone that only these supports were damaged.

From the standpoint of art, the value of this tomb lies in its arches, which are the earliest yet known. The chamber is vaulted with arches of burnt brick, and the end brought round to apsidal form was found to be roofed with a half-dome which proved to be a combination of corbel work and true domical design. Each course of bricks overlapped that below, the slope being accentuated with each course. The official report of the expedition states that "altogether the tomb has given such a collection of rich objects as until this year we had never hoped to secure, and has thrown new light on the early civilization and art of the Sumerians."

A Chinese Wall Painting.

Next in importance to this discovery was that of the great Tang fresco on the walls of the Moon Hill Monastery in the Honan Province of China. It is reported to be both the largest and finest wall-painting yet discovered. Cut into sections from the wall, it has been shipped to the Museum of the University of Pennsylvania. Dating from the 7th century A.D., every colour on its surface of twenty-five by forty feet still brilliant, it stands as one of the greatest art monuments of Buddhism. In the centre is a colossal Buddha seated cross-legged on a throne, while on either side is a great Bodhisattva. Surrounding these are child devotees, demon kings, and other deities. Worked in against a cloud background are devas in various Buddhist attitudes. Both the conception and execution of the work inspire with awe. The colour scheme is magnificent.

There is reason to believe that the oldest known fresco in Japan, on the walls of the ancient temple Horu-ji at Nara (eighth century), is a copy of that discovered this year at the Moon Hill Monastery. But the Japanese artists who probably saw this in Honan did not learn the secret of mixing colours so as to resist the effect of time. This is one of the triumphs of the Chinese work. The value of this fresco is further enhanced by the fact that, apart from a few small pieces in the British Museum, the Fogg and Metropolitan Museum of New York, early Chinese fresco work is rare. The reason for this is that during the crusade of the iconoclast Emperor Wu Tsung, in A.D. 845, the destruction of the 5000 great monasteries and the 40,000 smaller temples caused the master-works of Chang Seng-yu, Yen Li-pen, Wang Wei, Han Kan, and others to be irretrievably lost. By some good fortune this fresco escaped the ravage.

The Cretan Cenotaph.

The Cretan cenotaph unearthed by the Persson Expedition at Dendra a few months ago throws light on that most baffling of all primitive cultures, the Mycenean or Aegean. Built to call home the wandering soul of the hero who had perished in a distant land or on the sea, and dating from the time of the impact of the tribesmen from the North on the Aegean colonists in Southern Greece, this cenotaph inspires a Homeric imagination.

It was built in the heart of a hill, and on either side of the entrance was a sacrificial chamber, on the floors of which the bones of the victims were lying. A carved altar, before which some priest had often stood, remained intact, and across it lay a large sacrificial knife. Beyond these chambers and in the heart of the hill was the sanctuary itself just as it had been hurriedly left over 3000 years ago. On the hearth were the remains of a charcoal fire ever kept burning to warm the sanctuary, food vessels, and in the centre the menhir stone. These stones, called by Schuchardt "the thrones of the soul," were set up to provide a material covering for the disembodied soul, it being the belief that the returning soul took refuge therein.

The official note at the end of the report of the Dendra expedition states that "this is undoubtedly one of the most beautiful and richest finds from the Aegean period that has ever been made in Greece. Especially significant is the fact that a large portion of the objects—sword, knives, mirrors—still retained the original wooden handles and shafts." The mirror is a most remarkable piece of work, with a handle on which two women are seated holding in their hands miniature mirrors. Both these and the carvings on the menhir stones, "the thrones of the soul," bear a striking likeness to similar objects found at Troy, the great eastern outpost of this Aegean culture. It is a further aid to the correct historic setting of the pre-Hellenistic world.

Babylonia.

Other remarkable finds are the Nippur Tablet and the Cathedral of the Cro-Magnon cave-man at Altamira. The former was a mathematical table used at the oldest university of which we have record. It contains the multiplication of fractions from unity to fifty, and shows the accurate knowledge possessed by the Sumerians of 5000 years ago of square and cube roots, together with the progressions arithmetical and geometrical. It is becoming more and more evident that Babylonia was the home of the higher mathematics, and far in advance of anything we know to have existed in Egypt. The scholars of the Nile Valley could not conceive of any fraction with a numerator other than unity. It is only of recent years that an accurate knowledge of ancient Oriental mathematics has been possible, and this tablet will prove of great value in this connection.

The cathedral of the cave-man at Altamira was entered this year after being sealed for some 20,000 years. Workmen digging for stone for road construction accidentally blasted an opening into it. An examination of the cave proved it to be over 250 feet long. On a natural bier of stone in the centre was the skeleton of a cave-man, where it had rested undisturbed through the long centuries. Vast stalactites 240 feet long surrounded the bier as colossal altar-lights, while giant stalagmites stood as white-robed ministers on guard. No cathedral of civilized man has a more superb setting for the last sleep of its heroes than this limestone tomb of the primitive hunter. Science has not yet determined the order of this cave sleeper whose "cranium presents no similarity to homo neandertalensis, except that it presents a high frontal arch, a massive jaw and fine teeth." Tentatively, it has been set down as belonging to the type that inhabited Western Europe 20,000 to 25,000 years ago, driven south by the last great ice-flow from the north.

WHAT'S IN A NAME ?

Members will be glad to hear that a Centre may be formed shortly at Llanfairpwllgwyngyllgogerychwyrndrobwllllandysiliogogogoch in Wales.

The Lion and the Oxen

A Modern Fable.

By J. A. Froude.

Once upon a time a number of oxen came out of the desert to settle in the broad meadows by a river. They were poor and wretched, and they found it a pleasant exchange, except for a number of lions who lived in the mountains near, who claimed a right, in consideration for permitting the cattle to remain, to eat as many as they wanted among them. The cattle submitted, partly because they were too weak to help it, partly because the lions said it was the will of Jupiter, and the cattle believed them.

And so they went on for many ages, till at last, from better feeding, the cattle grew larger and stronger, and multiplied into great numbers, and at the same time, from other causes, the lions much diminished, and were fewer, smaller, and meaner-looking than they had been; and, except in their own opinion of themselves, and in their appetites, which were more enormous than ever, there was nothing of the old lion left in them.

One day a large ox was quietly grazing when one of these lions came up, and desired the ox to lie down, for he wanted to eat him. The ox raised his head and gravely protested; the lion growled, the ox was mild, yet firm. The lion insisted upon his legal rights, and they agreed to refer the matter to Minos, the wise judge.

When they came into court, the lion accused the ox of having broken the laws of the beasts. The lion was king, and the others were bound to obey. Prescriptive usage was clearly on the lion's side. Minos called on the ox for his defence.

The ox said that, without consent of his own being asked, he had been born into the meadow. He did not consider himself much of a beast, but, such as he was, he was very happy, and gave Jupiter thanks. Now, if the lion could show that the existence of lions was of more importance than that of oxen in the eyes of Jupiter, he had nothing more to say, he was ready to sacrifice himself.

But this lion had already eaten a thousand oxen. Lions' appetites were so insatiable that he was forced to ask whether they were really worth what was done for them—whether the life of one lion was so noble that the lives of thousands of oxen were not equal to it? He was ready to own that lions had always eaten oxen, but lions when they first came to the meadow were a different sort of creature, and they themselves too (and the ox looked complacently on himself), had improved since that time. Judging by appearances, though they might be fallacious, he himself was as good a beast as the lion. If the lions would lead lives more noble than oxen could live, once more he would not complain. As it was he submitted that the cost was too great.

Then the lion put on a grand face, and tried to roar, but when he opened his mouth he disclosed a jaw so empty of fangs that the wise Minos laughed, and told the ox it was his own fault if he let himself be eaten by such a beast as that. If he persisted in declining, he did not think the lion would force him. "Which things are an allegory."

All Truth is a shadow except the last—except the utmost; yet every Truth is true in its kind. It is substance in its own place, though it be but a shadow in another place (for it is but a shadow from an intenser substance); and the shadow is a true shadow, as the substance is a true substance. *Isaac Penington.*

News from Mr. Jinarajadasa

Rio de Janeiro, Nov. 6th.

The third public lecture is finished, and there is a slight lull in the work, and so I can write. After coming here, I have had the heavy work of writing out two lectures, and it has taken any time and energy that was left over from the various meetings and interviews. It has been impossible to write before this.

I saw our members at Lisbon for a few hours. After Madeira, the first Brazilian port was Recife (Pernambuco) where twenty members met me with an address. The next port was Bahia; the steamer entered the harbour after dark, so I could not see much. It was somewhere in the hinterland of Bahia that my last incarnation finished. Members met me, and though it was late I went ashore with them for twenty minutes. The boat entered Rio at night, and so one could make little of the beautiful harbour except the myriads of lights of the many bays. I have however seen it since from several points. Next morning, the 21st, a large number of members met me at the ship. They brought masses of flowers, and as when last in Bombay, I distributed the flowers among the members.

The next day the work began—public meetings, members' meetings, Esoteric School, and so on. Many journalists have interviewed me, and Theosophy has been greatly before the public in the press. I have had to put aside a definite time for interviews, for it is the first time many members have had an opportunity of presenting their problems to one from the centre. The public lectures were: 1. The Idealism of Theosophy; 2. Yoga, True and False; 3. The Teachings of Krishnamurti. There is still to be delivered 4. The Gods in Chains. They have been translated into Portuguese, three of them by Senhor Aleixo Alves de Souza, who has been twice at Ommen. He reads them to the audience, I saying a few preliminary words in Italian. The Star lecture was broadcasted. All understand Italian, and most educated people understand French, some speaking it. English is known by only a few. With Italian and French I manage quite well with interviewers and when Portuguese is spoken not too fast I can follow it. Spanish I can already follow clearly, though I shall not have an opportunity of beginning to speak it till Uruguay and after. The public lectures have drawn from 700 to 800, each lecture a larger audience. The climate is that of Bangalore. Just now it is like Adyar in December.

Senhor Aleixo Alves de Souza is with me all the time acting as secretary. He is the National Organizer for the Star, and also a Priest. His work has been as heavy as mine, with the translations he has had to do as each lecture was written.

At the request of the proper authorities I have consecrated here a Rose Croix Temple, the first in Brazil of Co-Masonry. Our English Ritual was used, I reading a Portuguese translation for the ceremony, with directions in Italian.

The members are intensely grateful that one of the leaders has come who can be consulted about the work in its many departments. My insistence on Beauty as a part of Theosophy naturally appeals to them strongly.

Brazil is a remarkable country; the people are entirely free of colour prejudice, though about one-third of them are negroes and mulattos. The sense of brotherhood is very keen, and is definitely inculcated by the State as the duty of the citizen. Race intermixture is taking place steadily, and in three centuries there probably will be no

negroes. There seems to be no deterioration visible of the white race; the negroes are given white standards of living, and seem to live up to it so far as economic conditions allow. There are new facts here about the coloured problem which completely upset one's previous conclusions. The race will be a very handsome one, the white temperament becoming gentler and more sensitive. I have seen nowhere else such numbers of beautiful children.

I have four other towns yet to visit in Brazil. After comes Uruguay (ten days), Argentine (six weeks), Paraguay (two weeks), and Chile (five weeks). Bolivia and Peru come then, followed by Central America and Mexico. By then it will be May or June.

Coming to the tropics, the sunstroke trouble began to be tiresome again, so I am having daily massage. The worst trouble is still the difficulty of sleeping.

C.J.

The Bells of Old Malines

Impressions of a Carillon Concert.

By Geoffrey Hodson.

The old Flemish city of Malines is a veritable treasure-house of romance. In the daytime its quaint, old-fashioned buildings, its cobbled streets and the clothing of its peasant people lend it a mediæval air. In the growing dusk quaintness gives birth to romance and fantasy.

Antiquity, an unspoilt and mellow Gothic atmosphere, a rustic otherworldliness and a faerielike enchantment creep forth in the dusk from every nook and corner into which the fierce glare of the summer sun has driven them. The advancing darkness casts a glamorous spell upon the old houses and the shops, the narrow streets and ancient market-place, and sets free these prisoners of the sun.

Softly they creep out, keeping always in the shade, and with the twilight resume their ancient sway over the town. Gabled roof and angled façade, pointed arch and mullioned window, narrow passages and heavy studded doors which sometimes lie open to reveal a Flemish garden, trim and sweet-smelling—all these become the outposts of an advancing host which, in slightly faded mediæval garb, gradually assumes possession of Malines.

The Cathedral surrenders first of all and soon becomes the citadel in which the glamorous and fantastic shades of other days resume their ancient rule. The massive tower becomes more solid and severe as gargoyle, arch and ornament grow fainter in the fading light.

The twentieth century yields; the Middle Ages reappear. The citizens who half-an-hour ago looked so real and permanent are now but the shadows of their daytime selves. The light of other days shines through them; they grow misty and unreal.

Night falls and the illusion is complete.

* * *

And now the bells begin to speak. The soul of Belgium finds expression in the belfries of her villages and towns. Her carillons tell the epic story of that Flanders which has been so often drenched with blood, has known the high and noble ways of ancient chivalry, has witnessed the pageantry of a long and distinguished line of Kings and Queens, of Captain, Knight and

Page displaying the bright hues of fluttering flag, splendid pavilion, and all the rich beauty of those velvets, silks and satins which the fingers of her people were so skilled to weave.

The bells tell also of a Belgium whose heroes have so often ridden forth arrayed in all the grim panoply of war.

The fields of Flanders, the awful and immemorial environs of Ypres; that immortal salient which for four years was ploughed by bursting shell and watered by flowing blood, but now displays the fair and peaceful beauty of fruitful fields in harvest-time. It is August and the corn is ripe; the reapers are at work; bright and new red roofs of village, farm and cottage home appear amid the golden fields of grain. Only the grim and scarred forts—rocklike remnants of the shelters which withstood the unceasing cannonade of the most deadly and precise artillery—and the great war graveyards, trim, green and orderly, serve to remind one of what has but lately passed.

Tens of thousands of the unknown, upon whose white headstones are wrought the words "Known unto God," relinquished the struggle and found peace upon these fair fields. They also speak through the carillons of Belgium, telling of all that there befel.

* * *

At first the music of the bells is strange to English ears, long used to the deep, swinging tones of heavy peals ringing out across the countryside.

The carillon contains light and silvery sounds, notes which are piano-like and soft, as well as the rich and mellow voices of the heavier bells. All these are used, together and alone, as the medium of the special art which pertains to the accomplished *carilloneur*.

The city of Malines has been a spiritual centre for many centuries, and the Archbishop of all Belgium resides there to this day. It is not surprising therefore that we find its Cathedral to be richly filled with power, guarded and administered by appropriate angelic presences.

The reigning Angel was especially active during the playing of the bells. The sound-vibrations evidently offered an excellent medium for spreading abroad the special influences and forces of his church.

He had placed himself within and above the belfry in the upper part of the great square tower which stood out stark and massive against the night sky. The bells were swinging as it were within and through his heart, which glowed with roseate fire. A golden-yellow sphere formed a translucent casket in which burned the fiery ruby of his heart.

Beyond the gold his far-flung aura shone with many hues. The soft green of tender leaves, darkening to the shades of cypress-trees, bright yellow deepening to gold, violet, lavender and royal purple, and beyond them all a rich and shining sapphire blue.

His face was strong, noble and serene. His hair was dark, and his eyes were lustrous with that strange light which burns and shines in deva eyes alone. His broad and regal brow bore the impress of power; his tall and slender form, surrounded by the rhythmic outflow of this auric life, rose high above the summit of the tower.

The music of the bells was charged with his splendid vital energy, and so became the bearer of the blessing of his church. The night became melodious with the joyful music of the bells, and wherever that music was heard the power and the blessing flowed. Wave upon wave of sound was borne upon the trembling air shedding abroad the Angel's benison.

The town, the fields and woods were purified and harmonized so that Angels descended to the level of the ground and stood by our side. Shining Ones appeared in garden, house and street, now rendered pure and Eden-like by the magic of the bells.

The "silent-footed sylphs" rejoiced

in the varied music-forms sent swinging out into the night, filled full with the power of the Angel and bearing the blessing which at consecration had been bestowed upon the bells.

So for an enchanted hour the town and countryside were harmonized and blessed, and during that hour Angels walked with men.

G.H.

The Comte de St. Germain

By the Rt. Rev. J. I. Wedgwood, D. es Sc.

It is not only those whose work is carried out before the eyes of the world who are to be accounted its greatest workers; the greatest Servants of Humanity form that Brotherhood of Adepts who seldom appear before the public eye, yet whose work is the most potent because it deals with the essential forces behind human growth, and demands for its execution a sweep and an insight such as normal men do not possess. The head of the vast business organization is seldom seen amongst his workmen, but the brains of the corporate mechanism are in his office. So also in the human body, the actual brains are quite small in bulk compared with the total size of the body.

Many of those who are busiest in the outer world are like the puppets or mannikins moved by a string; those who control the strings are in reality the chief actors. The analogy is true, provided we always remember that the human mannikins are permitted to cooperate with the plan of the prime-movers, but are never coerced.

Naturally, little is known by us, ordinary men and women, about the plans of these supreme Helpers of the world, and especially about the detailed working out of those plans. But there is one such Servant who lived in the world in comparatively modern times, and of whose work some details are preserved to us. He was known in history as the Comte de St. Germain, and very interesting fragments of His public life are collected in a book bearing the same title by Mrs. Cooper-Oakley. His appearances in different parts of Europe in the eighteenth century were so mysterious, His doings often so marvellous, His attainments so rare, and His personal charm so much remarked, that history has been baffled in the endeavour to describe Him; whilst by some He is conjectured to have been a secret ambassador between the courts of Europe (as indeed He was), by others He has been dubbed a charlatan and adventurer, on no evidence whatever beyond the mystery that attached to His life.

The few glimpses we obtain of His work reveal Him under various aspects, and there are yet aspects which do not appear so prominently in the phase of His career which immediately preceded the French Revolution, but which are known to us through the testimony of those who know Him, and are acquainted with the special nature of His mission, of the work He is doing in the World's Service.

It is these different lines of work which form such an interesting study, giving us many a clue to the manner in which the destinies of the world are guided by these greatest Lovers of humanity. To begin with, there was evidently much direct political activity in this life. Born Himself of royal blood, He was a welcome guest at the Court of France under Louis XV. and in other influential circles, and there is every reason to think that He perform-

ed diplomatic missions in various countries. In all these delicate affairs of diplomacy, His inimitable charm of manner and brilliant attainments, which are frequently recorded by those who came into contact with Him, would prove of the greatest service in an age when these graceful arts were valued and cultivated at their highest. He spoke at least six European languages perfectly, had considerable knowledge of Oriental languages, living and dead, was a musical virtuoso; painted beautifully in oils; was a brilliant and witty conversationalist.

We find that in addition to these diplomatic missions, He was exceedingly active in Freemasonry, travelling from place to place to visit the Masonic workers, and being connected with many such secret associations. The great work of this period seems to have been the endeavour to raise the condition of the masses. It was hoped that the wealthy and highly-placed might be stimulated to such an awakening of the social conscience as we have recently been witnessing in our own times. Some of the nobles, apparently, did respond to the call which proceeded largely through the lips of the subject of our study, but humanity was still insuperably steeped in ignorance and selfishness, with the result that that which might have come about in peace and the beauty of sacrifice was precipitated through bloodshed and strife. Yet the work in the Lodges was not wasted, for many souls must have been led through it to understand the noble ideal of Brotherhood, the lesson that perfect happiness is to be found only in perfect service.

There was yet other work carried out in these secret societies, work which had to do with science on the one hand and religion on the other. Possibly this side of His work may have had less to do with the immediate political and social programme of the time, but it is part of that sphere of labour which it is His special mission to supervise. He gave evidence in public of great scientific knowledge, including the art of making precious stones. And we are told that in the Rosicrucian and Hermetic Brotherhoods of the Middle Ages, with which in various lives and overshadowing various bodies He was connected, He worked to lay the foundation of modern science. As Francis Bacon, He gave the impetus to those methods of scientific research afterwards embodied in the British "Royal Society," and there is reason to think that the latter was a development of Bacon's "Invisible College." Side by side with the scientific labours went also the religious and philosophical. In fact, we may sum up this great department of his work as the preservation of the Mysteries, and the preparation for their re-establishment in the future—the near future, we may hope.

And yet all this work is one; for science, religion and philosophy cannot fittingly be divorced from each other; and the Mysteries, so rich in knowledge of the higher potencies of nature, exist for the service and uplifting of mankind. Nor are politics and occult science so remote from each other. With the banalities of ordinary party-politics the Occultist has no concern, but he has every concern with the adjustment of those international relationships which are destined to help forward the progress of the world. These are not necessarily brought about by personal diplomatic interviews, nor even by speeches in Parliament or newspaper agitations—though these may be inspired: there are yet other methods of work in which occult science and esoteric politics are closely merged. The protection of public personages from the streams of thought-influence by which they are bombarded at a time of crisis, the swaying of masses of people with a single sentiment, the guiding into harmless channels of the

currents of hatred and irritation rife in the world; are not these also factors in the great problem, and is it alone for religious purposes that the mighty hosts of the Devas can be made subject to the sovereign power of the will ?

These are some of the thoughts that we glean from the life of this great Servant of Humanity.

J.I.W.

True Love

What is true love ? 'Tis love that, asking naught,
Is grandly prodigal of kingly gifts.
That pours its splendid riches at the feet
Of its beloved, asking but one sole boon:
To love and give—still love and ever give.
What should love ask but this—that it may love ?
What should light ask, but that it may illume ?
Love's riches grow with giving, and it flows
Like mountain streams fed by eternal snows,
From an exhaustless fount, which, ever new,
Fills the heart's treasury with God's best gifts.
That is not love that claims or seeks return,
That asks for aught, or would conditions make
That its uncounted gifts should be repaid.
For like a great free-handed bounteous King
Love scatters largess, ever smiling, gay,
From his abundant, overflowing store
On all and sundry, passing on his way.
But to his own he brings that rarest gift—
Unfailing comprehension, knowing all
Both weak and strong, in that dear heart and mind;
That patient, changeless, understanding love
Which naught can ruffle, like a shielded light
Set high, unflickering, steady, uneclipsed.
For faults and imperfections are as naught
To love's clear-seeing eyes. His sight can pierce
The veiling vesture of mortality
And see the self within, whose radiant light
Transfigures in Love's eyes the faults without—
These but the shadows, that the inner light,
The immortal spirit, born of God's own life,
And in His image made. So love can see
The perfect veiled in imperfection's guise,
And through the imperfect reach to the Divine.
"Love is not blind, but sees more clear than we"—
Knows, comprehends, forgives, and still pours forth
His never-failing stream of tenderness.
Aye, that is love, whose nature is to give,
Who brings all-healing solace in his touch;
Aye, that is love, pure, selfless, radiant,
Bright as the sun, and boundless as the skies,
Unwearied as the sea's resistless surge,
And endless as the eternal life of God.

—D.

Book Reviews

THE REAL PRESENCE.

The Presence of Christ in the Holy Communion. By the Rt. Rev. J. I. Wedgwood, D.Sc. Theosophical Publishing House, Ltd., London.

In view of the public attention being drawn to the subject of the Holy Communion by the controversy arising out of the new Book of Common Prayer of the Church of England, most of which centres round the question of the Real Presence, this book of Bishop Wedgwood's is invaluable as bringing into juxtaposition conflicting views as to the nature and manner of Christ's Presence in the Sacrament and interpreting these in the light of modern thought. Bishop Wedgwood has compressed into a small compass an outline of the existing theories on this important subject and examined each with scholarly attention, for, in his own words, "since religion does intimately concern everyone, it merits all the more careful and detached consideration." The summation of the whole matter is the possibility for a person by the pursuit of spiritual exercises to gain first-hand knowledge not only of the Real Presence, but on many other disputed problems of religion. This higher faculty of spiritual apprehension is to the author a matter of conscious knowledge, and so it may become to others who are able to develop these subtler modes of consciousness.

* * *

A MODERN EXPOSITION OF BUDDHISM.

The Path of the Elders, by Ernest Erle Power. Theosophical Publishing House, Adyar.

From the Book of the Sayings of Tsen-Re the author takes his title: "For there is the Path of the Elders and there is the Path of the Gods: leading the one to Nirvana, the Peace Unshakable; the other into Heaven, the Glory Unequalled. But the Glory lasteth not, whereas the Peace abideth for ever and aye." Mr. Power in lucid modern terms places before Western readers the essential truths of the ancient Buddhist faith, of which he himself is an adherent. The book is remarkably clear and easy reading for a philosophical study; we heartily welcome it as one of the most illuminating treatises on Buddhism extant. Of particular interest to the Theosophist, versed in the hierarchical system associated with the Path, is the Buddhist view of Nirvana; on the one hand the Hinayana school emphasizes liberation through self-elimination; on the other the Mahayana teaching represents an evolutionary procession to deification. The Hinayana is the essence of spiritual pacifism, peculiar to Buddhism alone; the Mahayana movement comprises all ceremonial religions—Hinduism, Roman Catholic Christianity and Muhammadanism. To the Hinayanist the quest of the bliss of Nirvana is more than the conquest of higher realms and divine power, yet it would seem that both are ways to the one ultimate goal. The bhikkhu may attempt to "sidestep" the evolutionary process, and maintain the perfect balance of the Middle Path, but the urge to advance is so inherent in the nature of things, the human constitution included, that he must eventually be swept back into the current and hastened to his spiritual destination. The question arises as to how far an aspirant may detach himself from the evolutionary forces without opposing them. For ourselves, while sympathetic towards the utter self-renunciation of Buddhism, we prefer to plunge into the stream of evolution, into the endless struggle for the world's sake, rather than withdraw from the currents which the Gods have designed for human advancement. If it is a choice between being creative and decreative, by all means let us create. Perhaps the ideal lies in the merging of the two Paths, to tread the Path of the Wise in the deliberate, premeditated service of the Gods.

J.L.D.

Love, love, love always, for love is ever the beacon-light to progress, the light that lighteth every man that cometh into the world, the lodestar that will ever draw men upwards from the slough of despond and despair to the sure terrain of spiritual fitness and spiritual endeavour. Let love be your motive, your watchward, your slogan, your guide, philosopher, and friend throughout the day, and you will not go far astray on the road of life. It will teach you tact and discrimination. It will show you the way of useful and efficient service. It will keep you from many a pitfall, it will cheer you in many reverses, and will at length bring you to the abode of the blest, the realization of the Kingdom of Heaven within your soul, where it reigns supreme.

Take love then as your morning, noon, and evening star, and it will envelop you in a band of protective light. It will shield you from all danger, error, and selfish viewpoint or action. This guiding force will prompt you into all goodness and truth, will illuminate for you the tangled path of duty, and will enable you to walk thereon fearlessly and boldly, knowing that love, the greatest power in any universe, must ultimately triumph over all difficulties. The way of service will open out before you as you proceed. Place your foot upon the way and go forward earnestly, the light of truth in your eyes, compassion and helpfulness swelling in your heart, and eager desire lending you wings to hasten your journey to the home of homes.

General Secretary's Report

To the Council and members of the Australian Section of the Theosophical Society:

I have the honour to present to you the Annual Report of activities throughout the Section for the year 1928-29. It has been a time of great effort, and splendid sacrifice and progress along certain lines, though not in increased membership. There have been many difficulties to face, chiefly in connection with *Advance ! Australia*, but we can undoubtedly congratulate ourselves upon the sustained loyalty of our members to the practical service of our Masters.

Statistics.

The following figures show numerically the position of the Section at 31st December, 1928:

Total number of members	1516
Total number of Lodges	33
Total number of Centres	5
Number of members admitted	139
Number of members resigned, died, etc.	172
Number of members transferred	22
Number of Lodges formed	1
Number of Lodges dissolved	1

Convention.

The special features of our Thirty-third Annual Convention held in Sydney at Easter were:

1. The presence of Bishop Leadbeater and Mr. C. Jinarajadasa, then Vice-President.

2. The continuation of the Active Service Fund, the appeal being for 1,000 one-and-sixpences per week.

3. The reluctant but apparently inevitable decision to discontinue *The Australian Theosophist* for lack of the necessary funds.

4. Introduction to Theosophists here of the symposium method of teaching, with a symposium guided by Mr. Jinarajadasa on "Theosophy and an Ideal Australia."

5. A session devoted to lectures on subjects of public interest, delivered by prominent citizens (not necessarily members of our Society).

Section Officers:

The Rev. Harold Morton, General Secretary.

The Rev. Henri Frei, Assistant General Secretary.

Mr. F. W. Houstone, Treasurer.

Mrs. A. E. Dempster, Assistant Treasurer.

The living body of the Australian Section has many members working along very different lines, but the head to whom we always look for guidance is Bishop Leadbeater. As a symbol of this fact, we created the title of Counsellor to the Australian Section, which was conferred first on Bishop Leadbeater and then upon Bishop Arundale. Australia is most grateful to the latter, who by courageous organization raised the outer work of the Section to a magnificent level, endeavouring to make Theosophical activity on the physical plane as splendid as Bishop Leadbeater has made it spiritually.

Finances.

The audited statement of Section accounts will be published in the February number of *The Australian Theosophist*. That it has been possible to carry on activities with such heavy expenditure is due to the hundreds of fine sacrifices made by noble Theosophists during this period. Our chief

supporters in each State during 1927-28 have again stood by the work splendidly; the Lords of Karma will surely have a large task in rewarding these for their constant service in every department of the Section's work. But it is not to these alone who have carried obviously large burdens for the sake of the Society, but to all members from the Gulf in the North to Tasmania in the South and from East to West who have laboured in innumerable ways in devotion to the Society, that recognition is due. Theosophists are liberal not with the liberality of wealth but with the liberality of those who work to establish an ideal.

The Active Service Fund.

The Active Service Fund has been carried on throughout the year according to the desire of Convention. Asking for 1000 one-and-sixpences per week, the following allocations were planned:

Section Office	£415	0	0
Australian Theosophist (to last April only)	175	0	0
Notes and News	120	0	0
Advance ! Australia . .	950	0	0
80 Years Young Fund	500	0	0
Order of the Star . .	290	0	0
Reserve	1,450	0	0
	£3,900	0	0

The response to a money appeal is never consistent, and in the months which have passed since Easter our barometer has risen erratically but substantially. Since the separation of the two appeals for the Order of the Star and the Theosophical Society the Fund lost much of its power because we could no longer speak of there being only one appeal for funds; yet nevertheless the result has been very gratifying, though not sufficiently high to reach the planned objective. For the nine months ending 31st December the receipts equalled £2,050.

Theosophical Broadcasting Station.

The record of 2GB is again a story of many vicissitudes, leading through apparently insuperable difficulties onwards to that triumph which must ever reward indefatigable exertions; and again the success is largely due to its manager, Mr. A. E. Bennett, Miss Gowlland, his Secretary, and Mr. Clement Hosking, who arranges the musical programme. Australia's foremost announcer, Mr. George Saunders, has served the Station well. 2GB is recognized officially as the premier "B" class station in Australia, and no form of Theosophical propaganda has so soon justified itself, nor so powerfully. It is furthermore to the everlasting credit of the management that this Station has paid its way since last Easter, within 18 months of its inauguration. Only once since Easter has the Station needed any financial help from the Section, and the £50 borrowed from the Active Service Fund was duly returned by the end of the year.

Publications.

Advance ! Australia has been issued regularly each month, though its progress has been beset by many an obstacle. We are endeavouring to keep its policy true to the principles of the Great Plan and the aim is ever to make this magazine a power in the life of Australian citizens. That goal is very far off, but the Commonwealth certainly needs such a publication and the Australian Section has done well in entering the arena of journalism. Can we hold our own ? Can we subsidize *Advance ! Australia* strongly enough and for a long enough period of time to make it a powerful influence in every Australian's life ? The strain is enormous; but in any case the virtue of all this effort cannot be lost.

The Australian Theosophist was discontinued for three months, as it was found desirable to give more financial

support to *Advance! Australia*. The loss of such an organ as *The Australian Theosophist* was felt everywhere as a great calamity, and Bishop Leadbeater, as Counsellor, with the help of a few staunch friends, came to the rescue of the Section and resuscitated this magazine. With Bishop Leadbeater as editor, this publication has immediately gained in prestige and interest, and it will surely do much to link together the countries of the Southern Hemisphere particularly. The importance of the re-establishment of *The Australian Theosophist* is seen in Bishop Leadbeater's words:

"It is our earnest hope to make *The Australian Theosophist* in a very special sense the magazine of our Masters for the Southern Hemisphere, to publish in it such information and such suggestions as may be valuable to those students who are aspiring to reach Their feet."

Only two pamphlets were printed during the year. Of *Theosophy and an Ideal Australia*, by Mr. Jinarajadasa, 25,000 copies were printed. This was the fulfilment of Convention's resolution in 1922 to send the report of his lecture on this subject to prominent citizens of the Commonwealth. 1000 copies of another pamphlet, *The Holy Eucharist*, by Bishop Leadbeater, were also printed.

Lodges and Centres.

One new Lodge has been formed since our last report, the Dawson Valley Lodge at Wowan, but one Charter has also been returned from the Olcott Lodge, Tasmania. The Perth Lodge is to be congratulated on the erection of new premises. Constructed in such a manner as to permit of extension in two directions, their hall will be enlarged when required. The reports from individual Lodges all speak of much enthusiastic work done, and we hope that 1929 will be rich in fine results.

Lecturers.

Mr. Jinarajadasa, while Vice-President, visited all the capital cities from Perth to Brisbane, lecturing and giving the inspiration of beauty which is so particularly his forte. Bishop Leadbeater spent a fortnight of strenuous work in Brisbane, flying to Toowoomba and back during that time. Then our Section lecturer, Mrs. Mason Beatty, has done much travelling, working in five States of the Commonwealth. No amount of uncomfortable travelling is too much for her, and she dauntlessly carries on her work with great success. Professor and Mrs. Ernest Wood have worked mainly in Sydney, where the former has a particularly large radio public, and on their journey to India they lectured strenuously in two capitals. Mrs. Kollerstrom and Mrs. Morton visited the Lodges in Queensland and the Tweed River, and the General Secretary and his wife previously toured the other three-quarters of the Section.

Young Theosophists.

The Round Table has carried on good work in all States, the membership in December being 53 Knights and 223 Squires, Companions and Pages. It is particularly fine to see groups vowed to work for the World-Mother. Youth has received much encouragement of recent years, and it is our hope that young Theosophists will make this organization a success ceremonially and spiritually.

The General Secretary's Conclusions.

Having served my first year as General Secretary after having represented Bishop Arundale in 1927, I desire to express my gratitude to you all for the privilege of being the servant of the Section in this capacity. Our late General Secretary was a genius, consequently his successor must at any time find difficulty in keeping up to the same high level; yet the loving co-operation

of united purpose has been sufficient to make my work enjoyable though perhaps not always easy, and difficulties have been faced by all of us together. I should like to thank every member of the Council for co-operation during the year, and particularly all the Staff at Headquarters. Their help has been appreciated by a young General Secretary who is much indebted to them.

The Future.

As I submit the report of the past I feel that it has value only as it indicates the future of our Section. Surely the keynote of our work has been struck by our revered President. Writing in the December *Theosophist* she said: "The World-Teacher will be there, its Centre and its Guide. It is a profound joy to me to stand aside, now that he shines out with such power and life, and no lesser persons can teach while he is there. I have placed in his strong hands the sole management of everything at Benares and all who love me will serve me best in serving him." Australia must prepare to welcome the Lord, and this is, I think, what we must have as our goal in 1929, to work for his coming in every possible way. This is the Great Work; may we soon welcome the great Desire of Nations.

Finally it is my privilege to offer on behalf of all brothers in the Section to our President and her colleague Bishop Leadbeater the reality which such feeble words as love, loyalty and respect are intended to convey. Through their leadership many pilgrims are led to the feet of the Masters and to Liberation. We invoke the blessing of the Great Brotherhood upon the work of our New Year.

HAROLD MORTON,
General Secretary.

EASTER PROGRAMME.

(Subject to Modification.)

Thursday, March 28th.

10.30 a.m.: Liberal Catholic Church.

1.0 p.m.: Lunch for the Section Council.

1.30 p.m.: Meeting of The Theosophical Trust Ltd.

2.0 p.m.: Section Council meeting.

5.0 p.m.: Tea for the Section Council.

7.0 p.m.: Registration and reception of delegates and visitors at Adyar Hall.

Friday, March 29th.

9.15 a.m.: Liberal Catholic Church.

10.30 a.m.: Opening of Convention by the Rt. Rev. C. W. Leadbeater. Greetings from overseas visitors. Confirmation of Minutes of previous Convention. Any discussion arising out of the Minutes. To receive and adopt the General Secretary's Report. To receive and adopt the Treasurer's Report. Election of officers, including the General Secretary, Assistant General Secretary, Treasurer, members of the General Council and Executive Committee, and of Auditor. To consider and adopt the Budget for 1929. In this connection to consider *Advance! Australia*, *The Australian Theosophist*, and the Active Service Fund.

1-2 p.m.: Luncheon. Delegates will be guests of the Section. 200 additional lunches will be available at a cost of 1/6 per person.

2.0 p.m.: Convention continued. Theosophical Broadcasting Station.

5.0 p.m.: Tea, 1/6 per person.

6.5 p.m.: Co-Masonry, Third Degree.

Saturday, March 30th.

Harbour excursion.

11.0: Section Executive Meeting, members of Executive joining picnic at mid-day.

6.0 p.m.: Co-Masonry, Royal Arch Degree.

Easter Day, March 31st.

10.0 a.m.: Liberal Catholic Church.

2.30 p.m.: Council Meeting of Round Table in the lower hall.

3.0 p.m.: Round Table Meeting. All Members of the Round Table are welcome. The Senior Knight will be present.

7.0 p.m.: "The Life Magnificent," address by the Rt. Rev. G. S. Arundale.

Monday, April 1st.

10.0 a.m.: Addresses by the Rt. Rev. C. W. Leadbeater and the Rt. Rev. G. S. Arundale.

11.15 a.m.: Order of Service.

1-2 p.m.: Luncheon, 1/6 per person, Adyar Hall.

2.0 p.m.: Teachers' Conference.

6.30 p.m.: Co-Masonry, Eighteenth Degree.

Tuesday, April 2nd.

9.0 a.m.: Nuptial Eucharist at *The Manor* Chapel.

11.0 a.m.: Co-Masonry, Mark Degree.

1-2 p.m.: Luncheon at the Amphitheatre.

2 p.m.: Star meeting.

When the Infinite within wakes up to the Infinite without, it is then that we hear the golden harmony.

God is one in Whose hands are all things, Who has a purpose in every event, and a standard for every deed, and thus has relations of His own towards the subject-matter of each particular science which the book of knowledge unfolds; Who has with an adorable never-ceasing energy implicated Himself in all the history of creation, the constitution of Nature, the course of the world, the origin of society, the fortunes of nations, the action of the human mind; and Who thereby necessarily becomes the subject-matter of a science, far wider and more noble than any of those which are included in the circle of secular education.

SCULPTOR AND SAGE

"Krishnamurti is a great sage, and were I fifteen years of age I would follow him," says Bourdelle, the French sculptor, who exchanged conversation with Krishnaji during sittings for his bust. A man of short stature, broad shoulders, an astonishing face framed in a beard which is nearly white, of apostolic aspect, Bourdelle has brought and still brings to the world a message —that of art. Krishnaji brings a message of peace and love. "When one hears Krishnaji speak one is so astonished," says Bourdelle with gentle kindliness; "so much wisdom and so young a man! There is no one in existence who is more impersonal than he, whose life is more dedicated to that of others than his. He is the man who comes to tell us to kill out pride, our love of the transitory; the eternal things are the only things which matter." Bourdelle as a great artist, has great dreams and great anxieties, but none so enthralling as the wondrous calm of this young Hindu, who regards his life as of no account and the eternal things as the only things which matter.

THE FAIRY POOL

The Hawthorn bushes fringe the pool
Hawthorn and furze compose a screen
Shading the waters brown and cool.
Where moorhens only can be seen.
But other lives we may not see
Are there: and keep their secrecy.

The Hidden Kingdom is so near
Wherein the Fairy folk abide.
Dimly their music we can hear;
Hardly their lovely forms they hide.
Strange ripples break the waters' calm
Music, half heard, falls sweet as balm.

No earthly breezes ripple so,
And sweeter than wild honey sweet
Are those soft harmonies, so low
No ear can their refrain repeat.
But like a dream song, in a dream
Lovely as moonlight's mystic beam.

Close is the city's ugly strife,
Drabness, and vice, and misery.
Here still the beauteous magic life
For ears that hear, and eyes that see.
Blind are the faithless; but we stand
Upon the verge of Fairyland.

F. H. Aldhouse.

Convention Notices

Members will kindly note:

Section Council.

1. Under Rule 5 of the Rules of the Theosophical Society, Australian Section: "The Section Council shall consist of the Presidents of all the Lodges composing the Section, the General Secretary and Treasurer *ex officio*, and not less than seven nor more than ten additional members, who shall be elected at the Annual Convention to serve for a year, or until the following Convention."

The present members of the Council, in addition to the Presidents of the Lodges, and the General Secretary and Treasurer *ex officio*, are as follows:— Mr. H. Frei, Mr. A. E. Bennett, Mr. R. E. Bennett, Mr. J. L. Davidge, Mr. I. Davidson, Mr. W. Harding, Mr. J. Mackay, Senator M. Reid, Mr. S. Studd.

Executive Committee.

2. Under Rule 6 (b) "The Executive Committee shall consist, until otherwise determined by Convention, of the Presidents of Adelaide, Brisbane, Blavatsky, Melbourne and Perth Lodges, the General Secretary and Treasurer, together with not less than seven additional members of the Council, at least four of whom shall reside in or near the domicile of the General Secretary for the time being, constituting the Section Headquarters."

3. Under Rule 7 (a) "Nominations for the Council, the seven or more additional members of the Executive Committee, the Treasurership, and for any other office except that of General Secretary, can be made by any Lodge or member of the Australian Section before or at Convention."

General Secretary.

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

Delegates and Voting.

5. Under Rule 8 (d) "Voting shall be regulated at all meetings of the Section as follows: Each Lodge shall be entitled to one vote, irrespective of the number of its members, and one additional vote for every fifteen financial members on its roll, provided always that no one Lodge shall exercise more than one-third of the total voting power of the Section."

Adyar Day.

Though February 17th is an especially festal occasion for us in Australia who have had the blessing of Bishop Leadbeater's presence for fourteen years, it being his birthday, it is also Adyar Day. Indeed the day is sacred to the memory of the martyr Giordano Bruno, and our President-Founder, Colonel Olcott. On this day we turn our thoughts to Adyar, the great spiritual centre in the outer world of the northern hemisphere, the Headquarters of the Theosophical Society, the home of our Masters. May our workers at the heart of the Society receive richest blessings.

Obeying the resolution of convention last Easter, I hereby appeal for a special contribution from every Lodge on that day to be devoted to Adyar's maintenance. Will you help to make Australia's gift a worthy one? Contributions may be sent to your Lodge Secretary or direct to the General Secretary for forwarding to the President.

HAROLD MORTON,
General Secretary.

The Theosophical Society

AUSTRALIAN SECTION

HEADQUARTERS: ADYAR HOUSE, BLIGH STREET, SYDNEY. N.S.W.

General Secretary: The Rev. Harold Morton.

LODGES.

NEW SOUTH WALES.

Armidale Lodge, "Tregera," Armidale.
Blavatsky Lodge, Adyar House, 29 Bligh Street, Sydney.
H.P.B. Lodge, St. George's Hall, Newtown.
Kuring-gai Lodge (late Chatswood), Gordon Road, Roseville.
Manly Lodge, Literary Institute, Wentworth Street, Manly.
Marrickville Lodge, Despointe Street, Marrickville.
Mosman Lodge, 736 Military Road, Mosman.
Tweed River Lodge, Box 26, Murwillumbah.
Western Suburbs Lodge, "Derwent," 82 Brighton Street, Croydon.

QUEENSLAND.

Babinda Lodge, C/o Mr. W. McLean Martin, Babinda N.Q.
Brisbane Lodge, Vasanta Hall, 200 Boundary Street, Brisbane.
Cairns Lodge, Box 105, Cairns.
Dawson Valley Lodge, Wowan, N.Q.
Granite Belt Lodge, Box 28, Stanthorpe.
Rockhampton Lodge, New Hall, Denham Street, Rockhampton.
Toowoomba Lodge, Olcott Hall, Russell Street, Toowoomba.
Townsville Lodge, over Rees & Tice, Ltd., Sturt Street, Townsville

VICTORIA.

Ballarat Lodge, A.M.P. Chambers, Lydiard Street North, Ballarat.
Geelong Lodge, C/o. Schubert Agency, Ryrie Street, Geelong.
Kew Lodge, 10 Grange Road, East Kew.
Melbourne Lodge, Queen's Hall, 181 Collins Street, Melbourne.

SOUTH AUSTRALIA.

Adelaide Lodge, 334a King William Street, Adelaide.
Glenelg Lodge, 10 Moseley Street, Glenelg.
Redfern Lodge, 62 Angus Road, Westbourne Park, Adelaide.
Woodville Lodge, "Volta," Hannay Street, Largs Bay.

WESTERN AUSTRALIA.

Claremont Lodge, 140 Victoria Avenue, Claremont.
Fremantle Lodge, 9 Central Chambers, High Street, Fremantle.
Gosnells Lodge, Wheatley Street, Gosnells.
Perth Lodge, 192 St. George's Terrace, Perth.

TASMANIA.

Dana Lodge, Miller's Chambers, Murray Street, Hobart.
Hobart Lodge, 147 Macquarie Street, Hobart.
Latrobe Lodge, C/o. Mr. W. G. Elliston, Cherry Hill, Latrobe.
Launceston Lodge, 54 Elizabeth Street, Launceston.

CENTRES.

FEDERAL TERRITORY.

Canberra.—Sec.: Mr. Clive Sands, C/o. Federal Capital Commission, Canberra.

NEW SOUTH WALES.

Cessnock.—Sec.: Mrs. Nelson, School of Arts.
Collaroy.—Sec.: Mrs. Hilliard, Hay Street.
Terranora.—Sec.: Miss Dorothy Hungerford, Tweed River.

SOUTH AUSTRALIA.

North Kensington.—Sec.: Mrs. E. W. Pritchard, Yeronga Avenue.

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