KRISHNAJI IS COMING !

THE AUSTRALIAN THEOSOPHIST

JUNE 15th, 1929

Volume 6 :: Number 3

SPECIAL FEATURES:

NIAGARA

THE FREEDOM OF THE THEOSOPHICAL SOCIETY

A READJUSTMENT

THE THREE OBJECTS

DUNGEONS AND GARDENS

AN INTERNATIONAL UNEMPLOYMENT FUND

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

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1. NIAGARA FALLS

The Australian Theosophist

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

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Niagara

By Bishop Leadbeater

THE FALLS.

If we look at the map of North America our notice is at once attracted by the remarkable chain of great lakes which extends along the eastern part of the border-line between Canada and the United States. These are the largest bodies of fresh water in the world —veritable inland seas, through which one may voyage for days together on steamboats as large and as well-fitted as many a sea-going vessel. All the water of these lakes passes out to sea through a single channel, and a magnificent river it makes, as may easily be supposed.

When it finally issues from Lake Ontario it is called the St. Lawrence; in it are the celebrated Thousand Islands, renowned for their extraordinary beauty; upon it are situated the historic cities of Montreal and Quebec. But at an earlier stage of the career of this mighty river, before it enters Lake Ontario, it is called by another name, even better known throughout the world than the St. Lawrence, because in that part of its course is included one of the greatest wonders of the world—the stupendous waterfall of Niagara.

English-speaking people have unfortunately contracted the habit of utterly mispronouncing this melodious name; they insist upon calling it Ny-agg-erer, whereas the Indian tribes, from whose language it comes, know it as Nee-a-gah-ra (with the accent on the third syllable) or sometimes Ondiara. It is said to mean "Thunder of Waters"—certainly a most appropriate title.

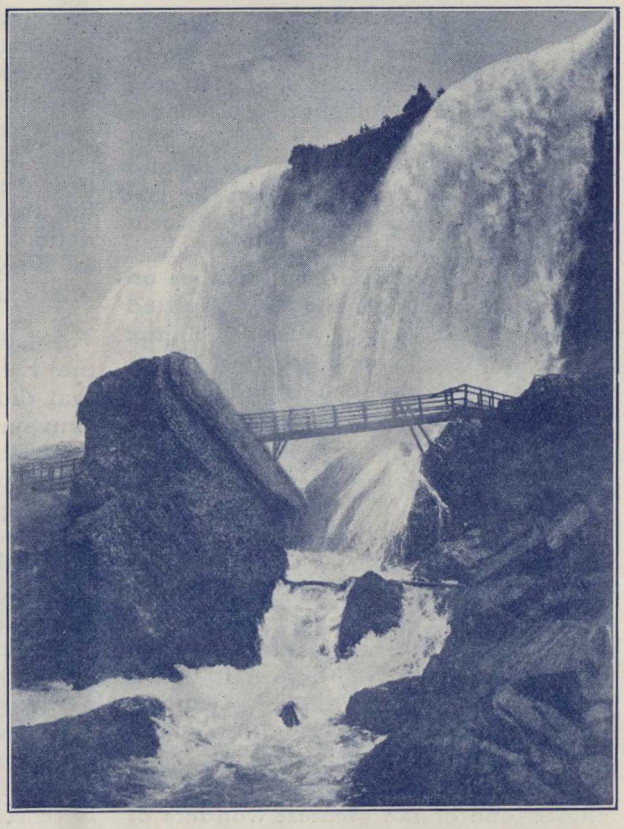
I have read many descriptions of the Falls of Niagara, but never one that did them justice—never one that conveyed anything approaching an adequate impression of their power and their majesty. In saying this I in no way depreciate the ability of the many great writers who have essayed the task; there are many scenes which defy description, which transcend all possibility of expression in words, and Niagara occupies a foremost place among them. It is unique of its kind, as is the Canyon of the Yellowstone; and it would be well worth while undertaking the voyage across the Atlantic to see these two things alone. I have recently seen the Barron Falls, a cascade nearly five times the height of Niagara, set in the midst of wild,

primeval and most picturesque surroundings; yet in spite of the advantage of such a situation it has not the impressiveness of Niagara, for it has not the enormous volume of water which gives such a sense of resistless power in connection with the latter.

Referring once more to our map, we shall see that the water of the four great upper lakes, Superior, Michigan, Huron and Erie, flow into the last lake (Ontario) through a channel thirty-six miles in length, called the Niagara River. In these thirty-six miles there is a descent of 333 feet, Ontario still being 231 feet above sea level. Leaving the north-east extremity of Lake Erie at the city of Buffalo, this river flows in a northerly direction with a swift current for the first two miles; then, moving more gently, it widens out and divides, passing on each side of Grand Island, a tract of land 17,000 acres in extent, upon which in 1820 a certain Major Mordecai Noah founded a little settlement which he called Ararat, and destined as a city of refuge for the Jews, vainly hoping to assemble there all the Hebrew population of the world.

Below Grand Island the two portions of the stream again unite and it spreads out to a width of three miles, looking like a quiet lake studded with small low islands. Presently, however, the river narrows again, and begins to descend with great velocity. This is the commencement of the Upper Rapids, which continue for about a mile (in which distance the water accomplishes a descent of fifty-two feet), and then terminates in the mighty cataract depicted in our frontispiece.

It will be seen that the great Fall is divided into two unequal parts, which are almost at right angles to one another, for the river here makes a curve and spreads out to a total width of 4,750 feet. The black mass which extends from the left side of the picture to its centre, separating the two cascades, is Goat Island. The great sheet of water which comes over on our left as we look at the illustration is called the American Fall, because the land on this side of the river belongs to the United States. This part of the cataract is 164 feet high and about 1,100 feet in width.



3. THE PLANK WALK



4. THE GORGE

The projecting rock to the left of it, upon which two tiny figures may be distinguished, is called Prospect Point, and affords a good view, edgewise, as it were, but close at hand, of the American Fall. It may be noticed that towards the right of this Fall a little black tongue seems to project downwards from the dark mass of Goat Island and cut off a part of the American Fall. This black tongue is really a huge mass of rock about three-quarters of an acre in extent, called Luna Island, and is separate from Goat Island, though the channel between them is spanned by a bridge which cannot be seen in the illustration. The smaller part of the Fall which lies between Luna Island and Goat Island was at one time named the Bridal Veil, but is now usually described as the Centre Fall.

To the right of Goat Island, and occupying the rest of the picture, is the colossal curve of the Canadian Fall, so called because that bank of the river is part of the Dominion of Canada. It is also known as the Horse-shoe Fall, from its shape, the curve extending backwards up the river, so that from our point of view only part of it is seen. The distance across the front of the horse-shoe, measured in a straight line from Goat Island to the Canadian shore, is about 2200 feet; but a line carried round the curve of the horse-shoe and along the verge of the Fall would be 3100 feet in length.

This part of the cataract is 158 feet in height, and the water makes a grand curve as it sweeps over the edge and falls clear of the rocky wall into the profound chasm below. The water as it pours over the precipice is known to be at least twenty feet in depth, for a Lake Erie vessel called the *Detroit*, which had been condemned as unsafe, was sent over the Fall as an experiment, and although she drew eighteen feet of water she did not touch the rocks in passing over the brink. It is estimated that at least

fifteen million cubic feet of water pass over this Fall every minute—a stupendous conception when we remember for how many thousands of years the river has been running.

At the foot of the Falls the River contracts to less than 1000 feet in width, but is of great depth; the water is tossed tumultuously about and forms huge eddies and streaks of foam as it rushes along the rapidly descending bed. Dangerous as it appears, the part of the river visible in the foreground of our picture is really quite safe, and can be crossed with hard pulling even in a small rowing-boat. The little steamer in front, *The Maid of the Mist*, makes trips at frequent intervals as near to the foot of the Falls as her exceedingly powerful engine will take her, and to be one of her passengers is a most interesting experience.

One has to dress entirely in oilskins, for blinding spray drives over the boat as she approaches either of the Falls, but sometimes through momentary breaks in that curtain one may catch glimpses of the cataract at close quarters, which repay one for the discomfort of the voyage. There is a certain excitement in watching the boat force her way literally inch by inch against the current, exerting all her force to maintain her position, able to do so only by means of the most accurate steering, by keeping her stem pointed straight at the centre of the Fall; if there is the slightest shift of the helm, if for a moment the weight of the current presses upon one bow more than the other, the little vessel whisks round instantly and is swept helplessly down the stream. The trip is quite safe, however, so long as the boat is under control; but if it should ever happen that her engines should break down she would inevitably be swept into the Whirlpool Rapids below, through which only one vessel has yet passed safely.

After visiting Prospect Point to get a general view of the situation as a whole, it is well to cross to Goat Island, which is reached by a bridge farther up the river to our left, beyond the limits of our picture. The view from this bridge is itself most striking. The Falls themselves are not visible, but the boiling and swirling of the foaming water of the rapids is a sight not to be forgotten. Goat Island is covered with trees and with a thick tangled undergrowth, and in any other part of the world it would itself be considered a resort of great natural beauty, a goal which tourists would travel many miles to attain, for at every point as one follows its winding paths one catches fresh glimpses of the foam-streaked river, each seeming more attractive than the last. Crossing another bridge which connects Goat Island with Luna Island one seems to be standing in the very midst of the waterfall, and a wonderful sensation it is.

At the extremity of Goat Island is a spiral stairway down which one may pass to the brink of the water at the foot of the precipice; but before undertaking it, it is necessary to remove all ordinary clothing and put on a special suit of heavy waterproof garments with a hood, which so completely disguises the adventurous traveller that his nearest friends would find it difficult to recognize him. From the foot of the stairs a plank walk (see our illustration No. 3) has been made, along which we make our way into a spacious recess at the back of the Centre Fall, which is called the Cave of the Winds. On the way one is half-suffocated by the tearing wind and the torrents of blinding spray, but when the cave is gained one may stand safely and admire the vast curtain of falling water which separates this spot from the outer world. The noise is so tremendous that speech is impossible, and communication can be achieved only by signs. The plank walk has also been carried out to a cluster of

rocks near the foot of the American Fall, from which a fine view of it may be obtained in the intervals between deluges of spray. The poet Browning refers to the heaven-world as the only place where the full circle of the rainbow may be seen:

> On the earth the broken arcs; in the heaven, a perfect round.

But evidently the poet had not visited Niagara, for down here amidst the foam the perfect circle may be seen, and sometimes two or three of them at once— a vision of beauty so rare as to compensate for all the damp and discomfort of the descent.

Climbing up the stairs again to Goat Island it is interesting to ramble about it and explore it, and to pass from it by bridges to some islets called the Three Sisters, which lie farther up the river, in the widest and wildest part of the Upper Rapids, of which very fine views are to be obtained from them. The islets are merely rugged masses of rock, covered with profuse and tangled vegetation. A magnificent view of the gigantic Horse-shoe Fall may be had from a little platform on the further side of Goat Island; but to see it to the best advantage of all it is necessary to cross the river into Canada. To do this we return from Goat Island to the mainland, and come down once more to Prospect Point.

Just on this side of that projecting rock may be seen a sort of sloping shed extending from the top of the cliff to the water's edge. Inside this is what is called the Inclined Railway, the cars of which run on cogged rails, and are drawn up and let down by means of wire ropes and a stationary engine. On reaching the bottom, by turning to the right one gains the little pier from which the *Maid of the Mist* starts; by turning to the left one may follow a path which leads over the rocks at the base of the cliff to a point within the spray of the American Fall. The appearance of the cataract as seen thus from below is most impressive; all these thousands of tons of water seem to be rushing straight at the observer, and the effect produced is a sort of uncanny, almost hypnotic, fascination.

The land immediately adjoining the Falls on each side has been acquired by the respective Governments and laid out as a public park. A magnificent bridge is thrown over the river only a little nearer to us than the foreground of the illustration and by this we cross into Canada and reach the Horse-shoe Fall from the other side. In walking up toward it we of course pass opposite the American Fall, and from that bank it makes a splendid picture set in its background of trees. Just below the Horse-shoe Fall on the Canadian side there used to be an immense overhanging platform called Table Rock, from which an unequalled view could be obtained; but in the course of the changes which are slowly taking place owing to the continuous action of the water, it has fallen over the precipice and wholly disappeared, though the name is still retained.

As will be seen from our illustration, fully two-thirds of the height of the Fall is hidden by a dense cloud of spray, and over this, up to fifty feet at least above the top of the Fall, floats a cloud of lighter spray, which usually sweeps across the road and drenches the passers-by. It is possible to penetrate under the Horse-shoe Fall —or rather it would be but for the wind, for there is an arched passage which extends clear under the Fall; but those who tried it in earlier days say that the buffeting of the air is quite indescribable, the effect being like actual blows with the fist. Recently a tunnel has been hollowed out of the rock, so that one may pass without danger to a point well behind the awful veil of falling water. Higher up the river on this side will be found

a group of pretty little Islands called the Dufferins; from them one looks across the Upper Rapids towards the Three Sisters.

THE GORGE.

The gorge through which the Niagara River flows below the Falls has evidently been excavated by the river itself. The process is still continuing, for within comparatively recent years considerable changes have taken place, and a slight recession of the cataract has been caused by the fall of huge masses of rock. In 1818 some great fragments descended at the Horse-shoe and since 1855 several other smaller cataclysms have materially altered its aspect. Sir Charles Lyell estimates the rate of recession at about a foot per annum, but the rate is by no means uniform. For several years there is often no apparent change; then, the soft underlying strata having been gradually worn away, great masses of the upper harder material fall, causing a notable modification in a very brief time.

At the present site of the Falls a layer of hard limestone rock covers the surface of the country and forms the edge of the cataract to a depth of eighty or ninety feet. It is calculated that in ten thousand years there will be a recession of about two miles, and that this level of limestone, with soft strata under it, will have been swept away, so that the Fall will become almost stationary on the lower sandstone formation, with a height reduced to about eighty feet. Evidently as many of us as possible should make it a point to see Niagara in this incarnation or the next, for if we postpone our visit longer the sight may be less grand than it is now !

The Falls are fourteen miles from Lake Ontario, and for half of this distance the narrow gorge, with steep banks, continues, varying in width from 200 to 400 yards. The banks are 180 feet in height, and the torrent which rushes between them at railway speed is of at least equal depth. So tremendous is its energy that its surface is perceptibly curved, the centre being some fifteen feet higher than the sides—indeed, the guide-books give the difference in height as sometimes as great as thirty feet. Our illustrations 2 and 4 give a good idea of its appearance and the madly-foaming layer which always covers its surface. One needs only to glance at these pictures to understand the impossibility of the task which the celebrated channel swimmer, Captain Webb, set himself, when he undertook to swim through seven miles of such wildly tumultuous water, and lost his life in the attempt.

As will be seen in the picture, the steep sides of the gorge are entirely covered with trees, as, indeed, is all the neighbouring country; and when first I visited the Falls these trees had put on their autumn dress—not brown and yellow, like trees in England, but all blazing in scarlet and orange like the most gorgeous sunset conceivable. Of these hues, as of those in the Yellowstone Park, one may safely say that if any artist dared to represent them as they really are, people would unquestionably accuse him of exaggeration and untruth to nature. But you may imagine what a setting that magnificence of colour made for those tossing hills of snow-white foam.

Three miles below the Falls is the great Whirlpool, from which these lower rapids take their name. It is occasioned by a sharp bend in the river, which is here suddenly contracted to a width of 220 feet. Some accident or convulsion of nature has at some prehistoric period changed the course of the river here, for its ancient bed is still clearly perceptible as a ravine, which lies in a straight line with the previous direction of the stream, from which now it turns off at right angles. The Whirlpool, however, is not a deep vortex like the

Maelstrom, but a wild waste of troubled water, covered with streaks of foam outlining a huge circle.

One may make the journey down each side of this wonderful gorge by electric tramcar, and the best plan is to travel down the Canadian side, where the line runs at the top of the cliffs, and gives enchanting glimpses of the ravine from above, and then cross the river by the bridge at Lewiston and return up the American side, where the line is often close to the level of the river, so that one sees the full force of the rushing torrent quite near at hand. There are, indeed, two places where one may descend by means of a lift and stand safely almost on a level with the furious waters. Having descended 104 feet from the foot of the cataract the river emerges at Lewiston into a lower and more level country and becomes navigable for the big steamboats which carry the traffic of Lake Ontario.

A prominent object in our illustration No. 2 is the great cantilever bridge of the Michigan Central Railway. It is 895 feet long and 245 feet above the surface of the water, is constructed entirely of steel, and was the first of its kind in the world. In England we build bridges always with some kind of railing or parapet on each side of them, but it will be noted that there is nothing of the kind in the American bridge.

The photograph from which our illustration is reproduced was probably taken from another railway bridge, which is 300 feet lower down the stream than that of the Michigan Central. This lower bridge is an older one, for it was built as long ago as 1855; it belongs to the Grand Trunk Railway Company, and is constructed on the suspension principle; is 821 feet from tower to tower, and the same height above the water as the other. In this case, however, a road for carriages and pedestrians is suspended twenty-eight feet below the railway line. These two bridges are two miles below the Falls, of which they have a fine distant view, while on the other side they look down upon the seething Whirlpool Rapids. The most interesting of all the bridges over Niagara River is the great International Suspension Bridge, from a position upon which the photograph reproduced in our first illustration was taken. It is about an eighth of a mile below the Falls, is 1268 feet in length from tower to tower, and 190 feet above the level of the water. It was finished in 1869, and was carried away by a gale twenty years later; but it was immediately rebuilt, and is now stronger than ever.

Another point not to be forgotten when thinking of the Falls of Niagara is the enormous amount of utilizable power which they represent. Even now the power obtained from them supplies all the light and drives all the tram-cars within a radius of twenty-two miles, yet no appreciable fraction of their stupendous force has so far been employed. In themselves, in their situation, and in the beauty of their surroundings, and their potentiality of service to man, the Falls of Niagara proclaim themselves as one of the earth's wonders, and no one who has visited them can ever forget them.

C.W.L.

CONVENTION MINUTES.

In the April issue the last paragraph on p. 30 dealing with the Budget for 1929 should read:

A proposal that a joint appeal should be made for the Theosophical Society and the Order of the Star was withdrawn by the proposer, Mr. Mackay, in the Section Council on Thursday, March 28th, and was not submitted to Convention at all. The withdrawal was mentioned in Convention on Friday and further referred to on Saturday. Later on the Saturday morning Mr. Mackay read a cablegram from Mr. Rajagopal intimating that Mr. Krishnamurti did not desire his name to be associated with any financial drive.

To Those Who Have the Freedom of the Theosophical Society

I have received the following highly interesting statement from a small group of members who believe that advantage should be taken of the forthcoming World Congress of the Theosophical Society (1) to reassert the complete confidence of the Society in our President's great leadership and to express the firm hope that so long as she lives she may honour the Society by continuing as its President; (2) to declare that the Objects as they now stand adequately express the platform of the Society and should on no account be changed; (3) to reassert the principle of complete individual freedom within the supreme neutrality of the Society, and to deny there is reason to believe that any members are using such freedom to the detriment of the pursuit by the Society of its Objects; (4) to proclaim that in the midst of the advent of many movements mostly born of the stimulation of Theosophical principles in individual members the Theosophical Society remains the great cornerstone of that edifice of brotherhood which it is the purpose of the Society to erect.

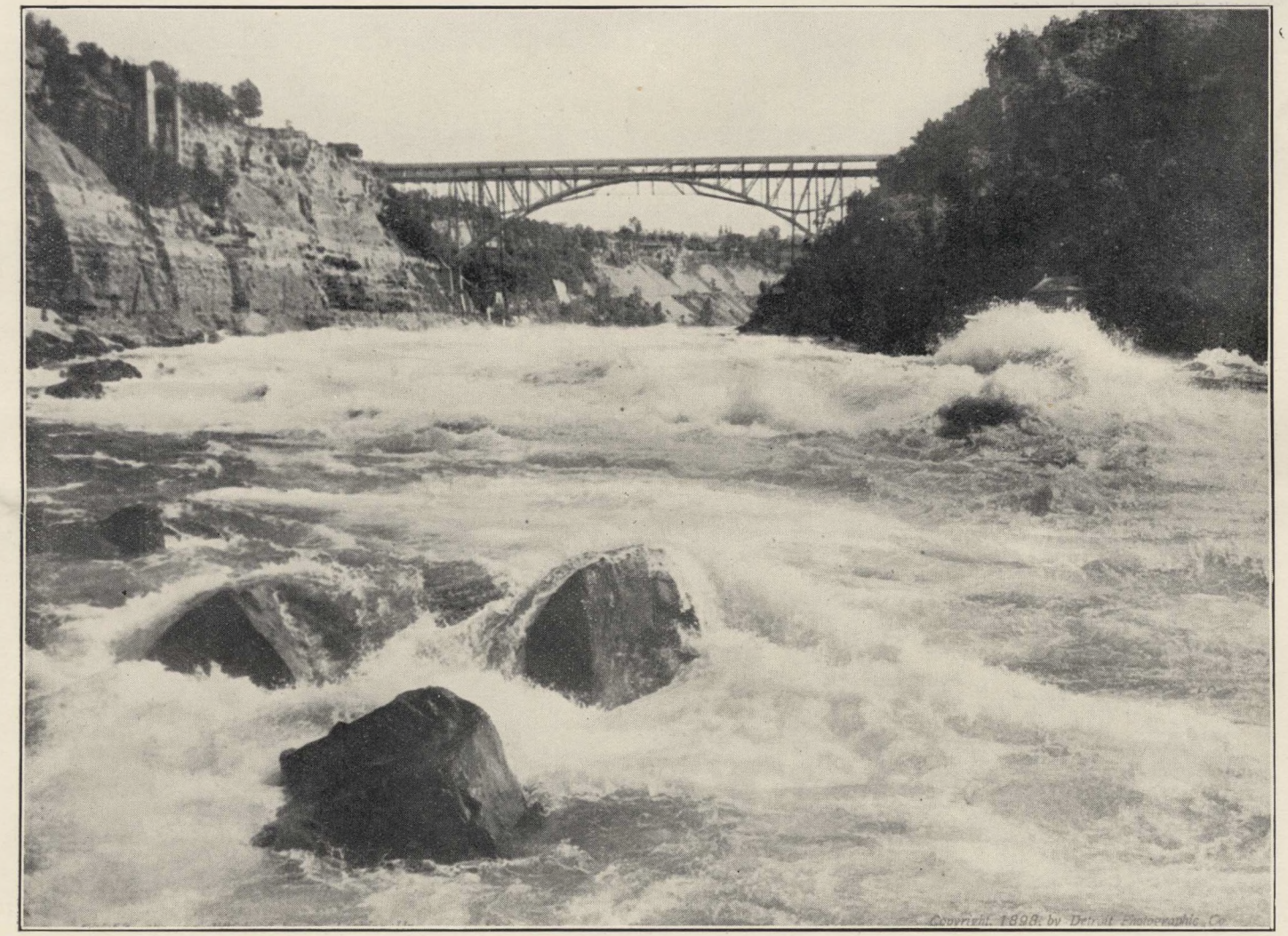
For my own part I consider the Statement both dignified and to the point, and well worthy to be placed before the World Congress. Indeed, I think it would be an honour for the Australian Section to sponsor this Statement, and I am making arrangements to consult the Executive Committee in this regard at the earliest possible date. In the meantime I shall be very glad indeed to receive from every member a postcard expressing his opinion of the Statement so that if I find a large majority of members in accord with it I may send it to the World Congress on behalf of the Australian Section and invite other Sections to join with us in supporting it.

I request that the postcard enclosed with this number be sent to me without delay, so that I may know the views of our members as soon as possible. It is sufficient that those who endorse this Statement should write in the word "Approved" and append their signature. I may add that those members of the Executive Committee whom I have been able individually, but of course informally, to consult entirely endorse the Statement and have requested me to take this course.

HAROLD MORTON,
General Secretary.

A STATEMENT FOR THE CONSIDERATION OF THE WORLD CONGRESS OF THE THEOSOPHICAL SOCIETY.

I. We desire that, save very emergently, there shall arise no question as to the Presidentship of the Theosophical Society during the lifetime of our beloved and revered present Head. More than once she has been offered her great office for life. She has consistently, and no doubt rightly, refused this offer. Yet we want it to be hers in fact. She has our complete confidence and our unswerving loyalty. We give her our eager support, as she combines her own marvellous and emphatic individuality with a most virile guardianship of the freedom of belief, opinion and action which is the birth-



2. THE CANTILEVER BRIDGE

right of each member of the Theosophical Society, and his to use in fullest measure provided such use be in complete harmony with the mutual brotherhood of which the Society demands active and constant expression from all its members.

2. We desire no change in the Objects of the Society as they now stand. We have entered the Society on the basis of these Objects, and we are convinced that they express the Society's great objective today no less than heretofore. To promote brotherhood in humanity is to promote brotherhood in all life, for only as we work for brotherhood within the human kingdom shall we be effectively extending it beyond. Moreover, the pursuit of the Second and Third Objects is as vital today as ever, for they indicate to us the nature of certain special activities whereby, probing to the roots of Life, we may discover these to be Universal and One, thus showing brotherhood to be the very essence of all. We hold that the Theosophical Society still has to lead the world in the matter of both these Objects.

3. We desire that there shall be no encroachment on the individual liberty of members of the Society, nor any restriction of such liberty upon any official, whether Lodge, Sectional or International. We believe that those who are elected to positions of responsibility within the Society may be trusted to fulfil their duty to their office no less than their duty to themselves, and we strongly deprecate any attempt to make such fulfilment a matter of rules and regulations.

We are strongly of opinion that the Society benefits from, and its purpose is fulfilled in, an infinite variety of expressions of brotherhood on the part of its members, whether private individuals or officials. The very brotherhood they individually express and strive to live will cause them zealously to cherish and to guard the supreme neutrality of the Society upon the maintenance of which depends the realization of a brotherhood at once universal and at the same time infinitely diverse in individual expression.

4. We finally declare that in our opinion the Theosophical Society is but at the beginning of its special service to the world, that it has its own great message to deliver and its own great work to do, whatever other movements may have come into existence as the expressions of that nearer approach to brotherhood and of the deeper understanding of life which membership of the Society has made possible for so many. We welcome all such movements. But to many of us the Society is the great cornerstone; to it many of us feel we owe, not necessarily our exclusive, but certainly our most reverent and loyal allegiance. And we firmly believe that every single member will be eager to join with us in our emphatic declaration that the world urgently needs our Theosophical Society and that which our Society brings to it, and that the Society urgently needs at its head for as long as may be the venerable President whose life and genius have so largely contributed to make the Society the world-wide power it admittedly is.

[*Note to members*: *Kindly signify your approval on the enclosed postcard and dispatch to the General Secretary by return mail.*]

Self-rule or self-dependence is happiness; rule by others is misery.—*Manu.*

TO LET

AT CLIFTON GARDENS, MOSMAN,

a well appointed flat, 4 rooms, bathroom, roomy glassed-in verandah. Within two minutes of The Manor. Beautifully situated. Apply F. W. Houstone, The Manor.

From the Crow's Nest

Krishnaji Comes

Mr. John Mackay, National Organizer for the Order of the Star, has telegraphed from the Ojai Valley: *Advise Star members Krishnaji comes Australia March. Speaks Amphitheatre, does not require camp.* Whatever may be our personal convictions with regard to Mr. Krishnamurti and his relationship to the World-Teacher, there is no doubt that his coming to Australia will vitally affect us all. Some few will be able to see the Star which flashes always above the World-Teacher; many of us will feel by intuition that we stand in the presence of one of earth's great men; but all of us will recognize a refreshing sincerity and courage in whatever he says.

A Readjustment

In view of the fact that in the Theosophical Society some members believe Krishnaji to be in an especial way the World-Teacher's representative, while others suspend their judgment from lack of personal knowledge, and still others openly disbelieve this suggestion, and all are equally desirable members of the Society, we welcome Bishop Arundale's article in this issue on Readjustment. From time to time it is well to have it clearly restated that brotherhood alone is the platform on which we all meet in the Theosophical Society. Some of us find because of our temperament and our line of work that we are members of movements deriving life from this great parent Society, and we join with these interests which should further bind us together. But while we go on our way with our own duties, we all meet without distinctions between us under our Theosophical Charter. The Theosophical brotherhood is the grand nucleus for universal brotherhood.

A Sword

"I came not to bring peace but a sword." The words of the Christ on his last visit are true today. How splendid a gift is a sword. To the man who can wield it, a sword is an instrument of power, but to the indecisive it brings disaster, and the message of the Lord is the keenest of blades. With courage a man may utilize it to cut asunder every cord which binds him to the material world —not that he will then renounce his power to use material forms, but he will be free and not bound. Used hesitatingly, half-heartedly, the sword cuts away some of the satisfactions and pleasures of life without adding others in their place, to the discomfort of the individual, for until he sever his connection with the lower and come with hands free, he can never accept the gift of the spiritual life. As a little knowledge is a dangerous thing, so half-heartedness and indecision with regard to this teaching bring upsetting discomfort without spiritual realization. Hence we must be people of great purpose, using the teaching with power and deliberate intent.

A Galvanic Force

Krishnaji is like an electric dynamo. Individuals going into his presence are subjected to the action of high power currents which change the whole of their outlook. As the chaotic particles in an iron bar are forced into lines of definite order the moment an electric current passes through it, so the truth of Krishnaji acts as a galvanic force. In our own small ways we have been bringing order into our lives, we have more or less succeeded, but the moment the thrill of his life passes through us, everyone must readjust. No longer shall there be these vortices circling round individuals. Instead

there will be a new order. For a moment the strain of the new orientation is painful, as it must be for a plant newly tied to a stake after growing along the ground. A new strange sense of impersonal realities seizes one, for the relative values of things are different. The love of material things as an end in themselves is gone, vanquished the illusory belief that forms are essential to happiness. Even personal friendships on which our past confidence in life was largely founded are no longer necessary; though in the moment of that realization these friendships pass to a higher and more beautiful level. These results, however, are not observed necessarily at once, so it happens that while one is readjusting to new conditions, throwing aside this and that non-essential, he feels frequently that there will soon be nothing left. Therefore do we stress particularly in this issue that it is brotherhood upon which all our systems are built. Constant adaptation to new truths will come, new truths even making us realize that former truths were but half-truths. But through all this re-sorting of ideas, through all this new alignment to reality, brotherhood is stable—brotherhood never falters.

Our Press Services

There has been a gratifying response from the Australian Press to the Advance Australia News Service. Some papers published the whole of the first letter, a patriotic article headed, "Do Australians Believe in Australia?" making a column when leaded and the other article on Goodwill Day making half a column. One or two journals used the latter as an editorial. Voucher copies and correspondence received at the Section Office indicate that the service is appreciated. Its influence will extend, of course, beyond the articles actually published, into the editorial sanctums and it is reaching 550 editors every week. Twenty papers are already publishing our news-letters, the amount of matter printed in less than a fortnight measuring 660 inches, equal to 30 columns the length of an ordinary metropolitan daily. Other articles reproduced are entitled, Australia's Note, Two Kinds of Arbitration, Krishnamurti and the Amphitheatre, etc.

A New Venture

With the co-operation of the Theosophical Broadcasting Station, Bishop Arundale is perpetuating the purpose of *Advance ! Australia* in a new weekly journal, whose name will probably be 2*G.B. Calling*: *Advance ! Australia.*

It is most gratifying that the Broadcasting Station, having found its own financial feet, should be in a position to financially father another undertaking designed to promote the common weal. Gratifying also for the further reason that Bishop Arundale, who originally founded *Advance ! Australia* in 1926, is able, notwithstanding its discontinuance by Convention, to resume his work through the Press along his own avenue. He realizes the need for a journal which shall put over just the special views on national affairs which a good Theosophist entertains, and for which no other journal in Australia stands. There is need for a journal glowing with passion for Australia and worthwhile citizenship, a journal which shall discuss national affairs and endeavour to solve national problems in the light of brotherhood. The 2GB journal will explore this special field. It will have editorial, radio and advertising sections, and should command a big circulation. The first number will appear about July 1st.

A Strenuous Campaign

Bishop Arundale is also publishing a type-written Co-Masonic magazine to be called the *Southern Cross*, and a Church magazine named *The St. Alban.*

Both these occasional papers will keep members of the Craft and of his diocese in Australia in touch with him and with one another, and will merge into the drive which he is making to minimize enmity and indifference and maximize the spirit of friendliness which the people of Australia entertain for Mr. Krishnamurti. For the next nine months every Theosophist in the Commonwealth should be working to the objective of Krishnaji's arrival, whether he believes Krishnaji is the World-Teacher or a great man with a tremendous message for the world. There is no more intensive or effective way of preparing for his visit than the spreading of the truth of brotherhood and all the wealth of spiritual expansion and uplift which the word "brotherhood" connotes. Our urgent business is to apply the touchstone of Theosophy to the whole life of the Commonwealth, to idealize it and purify it, and so to make it more amenable to his influence. The stream of his life will flow into the stream of our national life and cleanse it the more readily as we work on it in advance, clearing it of snags and impurities, religious, social, educational, political. It really means intensifying the effort that Theosophists are ever making to spiritualize all the activities of life. An organized campaign in which all members may take a willing part will be elaborated in our next issue.

The Political Field.

The Editor has received letters from members interested in the practical application of Theosophy to politics confessing ignorance of political science and asking for information as to methods of study and books to read. The political groups in the Lodges recommended by Convention should help in this direction. A group in Sydney has for the past two months been studying Australia's major problems, framing a policy calculated to enable Australia to fulfil her national purpose. Another group devotes half the lunch hour to talking over the political editorials in the newspapers, thereby getting an all-round view of the coal crisis, the British elections, and such important situations as they arise, with a view to solving their problems. For study it is well to read Bluntschli's work on the State, a charmingly written book which treats the State as a political organism; Greene's book, "The Principles of Political Obligation," which treats the State from the standpoint of politics and philosophy generally; Seeley on the State; Lord Bryce on "The American Commonwealth," for what constitutes the State; Bhagavan Das, "The Science of Social Organization," which gives the Aryan unit for the State, namely, the family; and Dr. Besant's "Lectures on Political Science." Though it takes years to master political economy in the abstract, an intensive study of the political situation as it is reflected in the Press, allowing for misrepresentation due to party colouring, furnishes a rapidly accumulating body of knowledge, which can be effectively applied to the solution of social and economic problems. Every Lodge in the Section should have a group working on these lines; even if there is no expert leader the group will quickly develop a corporate attitude towards Australia's fundamental problems.

In this number Mr. E. W. Pritchard discusses unemployment, and he will follow it with further studies concerning economic crises, credit, the future of capital. There is plenty of material available for the eager student. The radio journal succeeding *Advance! Australia* will discuss national affairs from the standpoint of the ideal citizen, and it will be worth while to follow it from week to week. The manifesto of the Australian Reform Association promoted by Mr. William Harding in Sydney embodies a number of practical re-

forms, and his revival of the Association on June 4th is encouraging to those who have at heart the recognition of a distinctly Australian national purpose. Every member should have a line of political work, and educate himself so as to be able to put solutions before the public.

The World Congress

The agenda for the Chicago World Congress, advertized by its organizers as the "greatest Theosophical event of our time," is to hand. The outstanding business is the motion to change the Objects of the Theosophical Society, concerning which we refer our readers to Mr. Jinarajadasa's letter on another page of this issue advising against any such change. The Congress will be held at the Hotel Stevens, Chicago, commencing on Saturday evening, August 24, with an informal reception to Dr. Besant and foreign delegates. The rest of the tentative programme includes the following engagements:

Sunday, August 25.

1.30 p.m.—American Theosophical Society Convention.

8 p.m.—First Public Lecture of the Congress by Dr. Annie Besant. Chairman: A. P. Warrington.

Monday, August 26.

Morning Session: 9.30—Opening of the Congress. Instrumental Music. National Anthem of each nation represented. British, French, Indian, Italian, Dutch, Spanish, Portuguese, Finnish, Austrian, Hungarian, American, Cuban, Swedish, Norwegian. Address of Welcome—L. W. Rogers. Address—Dr. Besant.

12 Noon—Intermission.

12.15 p.m.—Official Congress Photograph—Logan Monument, Michigan Ave., at Ninth Street.

Afternoon Session: 2.30—International Symposium, Dr. Annie Besant, Leader of Discussion. Mr. A. P. Warrington, Dr. John Sonck, Mr. Geoffrey Hodson, Mr. C. Jinarajadasa, Dr. George S. Arundale, Bishop J. I. Wedgwood, Miss Clara Codd. Chairman: C. Jinarajadasa.

8.15 p.m.—Public Lecture, Mr. C. Jinarajadasa. Chairman: Dr. George S. Arundale.

Tuesday, August 27.

Open Forum Discussion.

9.30 a.m.—Introduction: Dr. George S. Arundale.

12 Noon.—Boat Trip on Lake Michigan or Garden Party at T.S. Headquarters, Wheaton.

8.15 p.m.—Public Lecture, Mr. Geoffrey Hodson. Chairman: C. Jinarajadasa.

Wednesday, August 28.

9.30 a.m.—International Order of Service.

12 Noon.—Intermission.

2.30 p.m.—International Order of Service.

8.15 p.m.—Public Lecture—Dr. George S. Arundale. Chairman: Dr. John Sonck.

Thursday, August 29.

Morning and afternoon programmes to be arranged.

6.30 p.m.—Banquet, Grand Ball Room, Stevens' Hotel. Toastmaster—Dr. George S. Arundale. Relatives and friends may attend.

The Theosophical Messenger (Chicago) says:

"Dr. George S. Arundale, whose infectious good humour and overflowing wit are always a guarantee of pleasant hours, will be Dean of the Summer School this year. Rukmini Arundale, whose grace and beauty charmed us all two years ago, will choose her own subjects for discussion."

Bishop and Mrs. Arundale leave Sydney for America by the *Ventura* on July 27th. They will be away ten weeks, arriving back in Sydney on October 10th.

The Congress and World Peace

Every World Congress of the Theosophical Society strikes a special note. The Jubilee Convention at Adyar in 1927 gave Theosophy the status of a world philosophy. The Vienna World Congress cultivated the idea of Internationalism. The Chicago Congress promises to aid World Peace. Some Theosophic writers claim that had the Society been developed on the lines indicated by the Masters and by Madame Blavatsky it could and would have prevented the World War. If that be true, then a restabilization on its original lines of brotherhood ought to endue it with sufficient power to prevent such a life-destroying calamity

in the future and thus secure permanent World Peace. To enable the Society to achieve this great desideratum we must, as Mr. Ross Read points out in the *Messenger*, "free it from every vestige of sectarianism, real and apparent; for there are over a thousand different religious sects in the world today, each of which is more or less antagonistic to all the others, and that condition creates inharmony and inharmony creates weakness and inefficiency. It is Theosophy's magic opportunity to enter the ranks of peace workers as a philosophy, pure and simple, with love and goodwill for all alike, and thus unite the discordant elements into a solid phalanx of effective action for world-wide human welfare." The Congress discussion of our Three Objects ought to make an appreciable contribution to World Brotherhood and World Peace.

Problems That Face Us

Under this heading Bishop Arundale is delivering a series of striking addresses in St. Alban's Church, Sydney, and the idea is so valuable that we might usefully employ it in our Theosophical meetings. In a leaflet drawing attention to the diversity of problems, Dr. Arundale says:

"In these days of unrest and upheaval we are called upon to face many problems, some of them more definitely personal, some of them religious, educational, political, industrial, national, international. In the political field, for example, there are the problems of democracy, of party government, and so forth. The industrial field is seething with problems. In the religious field there is the problem of reconciling unity with diversity. In the educational field there is the problem of adjusting order to freedom and of determining to what ends we are really educating. In the national and international field there is the problem of reconciling patriotism with internationalism.

"Then there are the more personal problems—as, for example, the problems of pain and of death, the problem of the whence, the how, the whither of life, the problem of marriage, the problem of sex, and so forth."

Dr. Arundale's invitation to the public to send in their problems has brought in an assortment of pregnant questions. How frequently lecturers impose on audiences what they think the audience should be interested in without arousing the overwhelming enthusiasm and interest in Theosophy which is Theosophy's due. Here then is a way to bring Theosophy to the people in response to their seeking, in resolution of their difficulties.

Brothers of Service

The President has had to make a special appeal to all members of the Theosophical Society on behalf of the Brothers of Service, a "noble and self-sacrificing band of men and women who have devoted themselves to the work of the Society in one or other of the special activities, which make the belief in Brotherhood a fact which dominates and consecrates the life." Those who belong to this band —and they are working in various parts of the world—take a bare subsistence wage; if they earn more than that wage they give the balance to the organization. The support of these has been borne until lately by "Lay Brothers," who paid a regular contribution every month towards their support. These have gradually lessened in number and have largely disappeared, so that the President has had to add this to her various other burdens. This year she has already paid into this fund 3,500 rupees, and out of the generous annual gift of the United States of America she has allocated 3,000 rupees to the Brothers, but this does not quite meet one month out of the twelve. The worst of it is, as the President says in the *Theosophist*:

"The Goschen Government here steals the money sent to me from abroad, which—with the sum used to pay students' fees, never less than between 300 and 400 rupees per month—means nearly 4,000 rupees. The terrible poverty of the boys eager for education in India is heart-breaking, but our foreign government here has robbed me, to my knowledge, of over 15,000 rupees this year for educational purposes." In her present difficult situation we commend the President's appeal to Australian members. Her need is urgent.

Britain and India

The President's need is urgent for another reason, which is her Indian Home Rule work. The cry for Independence is growing in strength as India is driven to the verge of despair, but the President will continue to oppose Independence, save in the form of Dominion Status, "because the preservation of the link between India and England is the will of the Hierarchy, the Inner Government of the world, and Their will is my law. But it is hard work," she says, "with a Government so autocratic as the present." One of her strongest weapons is *New India*, which first as a weekly, then a daily, and now again as a weekly, is changing the world's attitude towards India, and has altered the face of India itself. The Regent of India, the historically famous Rishi Agastya, is behind the new weekly publication, and the President is urging all Theosophists who believe in the Masters and accept her as Their agent in this matter to send the paper to all public libraries in Britain and all clubs in London. Australian members might follow suit. Dr. Besant is anxious to raise the circulation by some hundreds a week and sees no reason why the circulation should not be doubled if each subscriber obtained a new subscriber. *New India* is issued in 32 pages, of which four are pictures, at the nominal subscription of £1 a year. It is well printed, with articles by eminent Indians, and with a Diary of the Week, that gives a bird's-eye view of the week's happenings all the world over in the chief departments of human activity.

Labour Party and Home Rule

The result of the British elections should have a vital bearing on the granting of self-government to India. If the state of parties is such that the Labour Party has power as well as a majority, then India will have Home Rule, because the Labour Party espoused the cause of India when the Constitution Bill was laid on the table of the House of Commons some years ago. India has nothing to hope from the Conservatives; their policy is to keep India in bondage and exploit vested interests on typical Anglo-Indian lines. Among the Labour Party are a group of friends of India, Mr. Lansbury, Colonel Wedgwood, and others, who have worked hard for her freedom as a self-governing Dominion within the Empire, and the Party's policy is for a free India stabilizing the Empire and conducing to the world's peace. It is merely a matter of time. Dr. Besant, herself the conflagration which is lighting up the Home Rule movement, says: "Nothing can prevent the advent of India's liberty, for it has been promised by the Real Ruler of the World."

Oh, forget not the charm of the moment, forget not the lure of the mood ! For the mood is wiser than all the magi of earth, and the treasures of the moment are richer and rarer than the hoarded wealth of the ages. The moment is real, while the age is only a delusion, a memory and a shadow.—From Poems of Beautiful Being in *Letters From a Living Dead Man.*

A Readjustment

By George S. Arundale.

I venture to think the time has now come for all members of the Theosophical Society to survey the position of their great Society and to make such readjustments as may be necessary to meet the needs of the changing times and to maintain supreme the essential purposes to the achievement of which the Theosophical Society was brought into being by the Elder Brethren of our race.

For what do we stand above all else ? For brotherhood, for the establishment and maintenance of a world-wide centre of brotherhood, towering loftily above all differences of creed, caste, sex, colour, faith—not ignoring these but mellowing them into comradeship equal and free. We stand for everyday brotherhood, for brotherhood in the little things of everyday life, for active kindliness and goodwill, for mutual respect in all things, for tolerance and for understanding. Or, to become more colloquial, we stand for positive and very sincere niceness towards all, especially, of course, towards our fellow-members of the Theosophical Society, in which unaffected, sincere niceness should be very striking from the point of view of the outer world.

All this is expressed in the First Object of the Theosophical Society, while in the Second and Third Objects the way is cleared for the more adequate fulfilment of the First. Under the auspices of the Second Object we learn to perceive that we have in fact no substantial foundation whatever for making religion or philosophy the ugly fighting-ground they have been almost for millenia. We learn of the essential unity of all religion and of all philosophy and we learn to cease to set one form against another. We begin to perceive the silly ignorance of such activity. Under the Third Object we learn, or should learn, the splendid lesson of humility. We learn how little we know, how infinite is the knowledge awaiting our grasping, how microscopic the fragment with which we are in touch, and how little understanding we have even of the little we think we know.

Thus the Second and Third Objects are designed to strengthen the First. They are designed to make practical, active brotherhood easier, more widespread. They are further designed to attract within the ranks of membership of the Society those who, pursuing them in the outer world, reach the logical conclusion to which they point—the vibrant and dominant fact of the Unity of all Life, thus helping the earnest student to transmute his learning and his wisdom into their natural apotheoses.

Visible Signs of Life

But the pursuit of Truth—and to pursue these Three Objects is, I strongly feel, pursuing Truth on a very straight pathway—inevitably brings enlightenment along many lines and in many directions. It brings self-enlightenment and growing understanding as to the whole purpose of Life. It enriches diversity while at the same time digging more deeply the foundations of Unity. It stimulates to a high degree of self-expression, helps the individual to intensify his own individuality while simultaneously and in no less degree intensifying his universality. His power to be infinitely more himself is wonderfully stirred, but no less does he gain an ever-increasingly glorious realization of the essential identity of his own life with the Life that appears to be outside him.

Hence has the Theosophical Society been for many of its members a kind of forcing-ground, a strong stimulation towards intensified self-development and self-expression. With this have come into existence movements to further the greater sense of individuality and of universality already achieved, to act as channels and as forms for the entry into the outer world of the newer life as we have learned to conceive it. I should not call these movements subsidiary activities or even children of the parent Society, though our Theosophical Society is indeed the spiritual mother of them all. They are the outward and visible signs of the changes which membership of the Theosophical Society should make in all who have the honour to belong to it. They justify the Theosophical Society. They show that the Theosophical Society is alive and is doing the work for which it came into existence. They show that under the influence of the Theosophical Society people are beginning to live rather than to vegetate, are beginning to be strenuous themselves rather than mere purposeless automata. To take an example or two—Co-Masonry ..has emerged to satisfy the widening conception of life in certain directions which some of our members have gained; the Liberal Catholic Church and the Hindu Bharata Samaj have emerged to express the modifications in religious understanding which have taken place in the minds of some of our members; the Order of the Star has emerged to express and to convey a compelling truth to which the eyes of some of our members have been opened; the teachings of Karma and of Reincarnation, of the existence of Masters, of certain Paths of growth—these have become commonplaces to many members and very practically influence their daily lives, perhaps constitute for them the truest definition of the Theosophy they know and understand.

The Adventure into Truth.

But I desire to assert with all the emphasis at my command that each one of these movements and the many truths they embody and express is born of the Theosophical spirit, is born of the stirring in the hearts of their respective devotees of the spirit of the First Object of the Theosophical Society. In some the spirit works in one way, in others it works otherwise. But it is the stirring of the supreme truth of the Unity of Life and of its shadow as Universal Brotherhood that awakens these varying and divergent manifestations. I say, therefore, that the Theosophical Society and all that the Theosophical Society means have made these movements possible, or at least have made them possible earlier than otherwise. The Theosophical Society has stirred its members' hearts, and out of these heart-stirrings has come more rapid progress on the splendid Path that leads to Truth.

Every member of the Theosophical Society who is at the same time a true Theosophist will, therefore, welcome these movements and even the fanatical and exclusive devotion which they inevitably engender in those who have, perhaps, seen them for the first time, or who have become overwhelmed by undreamed-of splendours, and must needs burn themselves in the dazzling Light now open to eyes hitherto blind to it. All expressions of Truth are valuable, all devotion to Truth is valuable, provided those who give expression to it, who are its devotees, know, are convinced, that they have the Truth, even though from the larger standpoint they may not know all that they think they know, may be further from the Truth than they think they are. All expressions of Truth are valuable, all devotion to Truth is valuable, even if from the larger standpoint it be fraught with mistaken activity. Better a truth ill-served, ill-expressed, than no active homage to truth at all. Better activity than stag-

nation. Better life than death. Better mobility than inertia.

I am prepared to smile tolerantly and understandingly—I do not use these words in any spirit of conceit, as I shall show in a moment—upon all those manifestations of delight and ecstasy which are inevitable upon the splendid search for Truth to which every member of the Theosophical Society is self-dedicated. I am prepared to appreciate to the full the thrill with which this Truth-discoverer becomes absorbed—perhaps exclusively —in the discovery which he has made. I am prepared to hear him say that nothing matters save that which has become opened to him. I am even prepared for an intolerant devotion to the object of his worship. I am prepared for his impatience of those who see other objects, or who do not see his. I am prepared for his assertion that he has found the key, the elixir, of Life, that there is no other key, that there is no other elixir. All these things are to many, they have at times been to me, the inevitable concomitants of adventuring into Truth. I do not think we can attain Wisdom in Power, or Power in Wisdom, save through what is sometimes coldly called fanaticism, through a one-pointedness which may from time to time verge on the extreme. I can even conceive of the Mother being abandoned for the sake of the newly-found comrade, or of an old order of revelation yielding place to a new order.

The Spirit of Brotherhood

But I do think that loyalty to, clear understanding of, the First Object of the Theosophical Society requires from each one of us the quickest possible return to a spirit of unpersecuting fanaticism, to a fanaticism big enough to rejoice in the fanaticism of others, howbeit the latter may have directions and expressions which seem to be the very antithesis of one's own fanaticism-evoking truth. I think we must not only live and let live. We must live and help to live. We must live to our own full measure and help others to live to theirs, not necessarily to ours. We may be absorbed in this, that or the other. We must grow big enough, as are our Elders, to rejoice in others' absorption in their own objects of delight, and if we are indeed big we shall help them to better sacrifice at their altars without the slightest faltering in service at our own. And even if we are devotees at the same altar, shall we not recognize that some serve more happily and more effectively at the Epistle side, while others serve more happily and effectively at the Gospel side or at the centre ? Shall we not recognize that the Truth which we may all call by a common name is seen by some from one angle and by others from another angle, and must needs, therefore, be interpreted accordingly ?

I am, of course, assuming we are all members of the Theosophical Society. I cannot expect that my remarks shall be applicable to those who may happen to be members of one or other of the movements which owe their life to no small extent to the life of the Theosophical Society but are not members of the Society itself. These, it may be expected, will tend to live within the truth expressed in the movement they have joined and will not modify such living in the light of the implications of membership of the Theosophical Society. By no means may we ignore those—and let us hope they are becoming an increasing number—who have found in one or other of the movements, which, for example, I have mentioned above, the supreme way out of their darkness into that lesser darkness which we rightly call light. On the other hand, I am addressing these observations to those who are at once members of the Theosophical Society and of one or more of the movements which so far have been in greater or

less degree associated with the Society in the sense that in the beginning the majority of their members have been members of the Theosophical Society, so that the spirit of such membership has brooded over these movements at their birth-pangs and in their childhood.

The Source of Knowledge

To such I say that however much we may "know"—I place around this word inverted commas since a study of the Second and Third Objects of the Society should cause us to use the word with the very greatest hesitation, if we should use it at all—we must not use our "knowledge" as a bludgeon to compel in others the "knowledge" we think we have. In any case, knowledge cannot be compelled, not even the insipid variety which is all most of us have at the best. Knowledge must grow from within. It takes no other source. And the true value of our own "knowledge" lies no less in its power to stir *other* "knowledge" in those around us than in its power both to inspire us and to bring some under the very spell it has cast upon ourselves. True knowledge, knowledge stripped of inverted commas, always assuming that we can contact such, must ever be as universal as it has particular applications. If I am a member of the Liberal Catholic Church I ought, if my membership be pure, to be able to help those who are members of the Order of the Star or of any other movement to become better members of these movements, more wisely dedicated to the truths such movements embody. Truth is one, be its forms ever so divergent. Antagonism, persecution, hostility, intolerance—all these arise from identification of form with life, of mistaking form for life. The more our allegiance is to the life the more do our antagonisms diminish, the more are we free, however much we may use forms which may be more or less confined to the particular aspect of the life with which we are concerned. To use a form is to make it a channel for life. To abuse a form is to identify it with the life.

I have said above that I can smile understandingly and tolerantly upon fanaticism, not in a spirit of conceit but in a spirit of community of personal experience as to the place of fanaticism in growth, even in the growth of those who are most advanced in this outer world of ours. I see its place. I see its value. I see its purpose. But there is one great thing the true Theosophist must do. He must guard the Society against the slightest failure in the work it has to do, in the message for which it stands, in keeping open the portal of brotherhood in absolute freedom, so that all may pass through who believe in the existence of Universal Brotherhood and know that Universal Brotherhood must triumph in themselves and in all around them. He must see to it that membership of the Theosophical Society is open to all in whom there dwells a sincere desire to be brotherly, who are prepared to respect others as they would themselves be respected.

"We Must Be Free"

He must see to it that the Theosophical Society never ceases to welcome to its membership all whose faces are set towards brotherhood, no matter what they believe or disbelieve—for themselves. There must be no orthodoxy in the Theosophical Society, no Articles of Belief, no dogmas, no Theosophical castes or creeds, which any members label "true Theosophy" as distinguished from the Theosophies of other people. The Theosophical Society demands from us, and we pledge ourselves to give to each other, brotherhood, kindliness, understanding, respect. The Second and Third Objects stress the need for study, so that we may gain knowledge of the Science of Life, which Theosophy is.

But if any member of the Theosophical Society declare that such and such doctrines, beliefs, teachings, constitute Theosophy, are the true Theosophy, without adding the all-vital words "for me," he is arrogating to himself authority he does not and cannot possess, and, I would add, a knowledge which the very declaration itself negates. Within the Theosophical Society we must be free, happily free, to believe what we like, to work for what we like, to stand for what we like, to dress how we like, gladly associating in all brotherhood with our fellow-members in their exercise of that same freedom. We learn to rejoice in ardent differences of opinion, and only unbrotherliness renders a member unworthy of the honour of membership and liable, therefore, to the evil karma of removal from the truly Golden Roll of the Society.

Wide Open Doors

I hold most strongly that the doors of the Theosophical Society must be kept wide open to all who can answer to its call to brotherhood. At one time or at another the force of some truth a number of its members may deem they have seen may make the Society appear committed to such truth. The majority of the members may give adherence to some movement the tenets of which appeal to their intuition, as for example the Liberal Catholic Church, the Order of the Star, Co-Masonry. Some may find in one or other of these, or in other movements, the outlet for the greater portion of their energies and fervour. But God forbid that they should even implicitly, far less explicitly, give colouring to the idea that membership of such and such a movement is that for which Theosophy or the Theosophical Society stands in fact though perhaps not in name, substantially though not overtly. All manner of considerations have brought the many thousands of members within the Society's ranks. This, that or the other may have attracted you and me, but was there not in all of us a strong reaction to the brotherhood idea and declaration ? Let the Theosophical Society so face the world that the welcome of brotherhood shall be its supreme appeal above all other appeals. Let this appeal tower above all other appeals. Let the appeal of brotherhood grow stronger and stronger in the only way in which it can increase in strength—by an example of joyous goodwill among us all entirely undisturbed by the activities of rapidly growing individualities. Let us by all means say, if we choose, that our Theosophy, our membership of the Theosophical Society, has brought us to such and such a truth, to such and such a splendour, but let us add that we know that others have similarly been brought to other splendours, and that the heart of every splendour is Universal Brotherhood. Let us individually sacrifice at the altars congenial to us, but let us all sacrifice at the altar of brotherhood. Let the banner of the Unity of Life wave above all other banners, and let it be the first to catch the eye of all who seek happiness and truth. We must keep the Theosophical Society safe for the world, open to the world, and never allow one door of entry to be closed through which a single individual seeks to pass in the name of brotherhood. No one door may be claimed to be superior to another, more truly Theosophical than another, truer than another. All doors are one which open to the knock of brotherhood. Truth is the business of individuals. Brotherhood is the business of the Society, as also the urge to individuals to seek their truth through brotherhood. I have no hesitation in saying that however much we may individually be preoccupied with our own personal avenues to truth we are very definitely failing in our duty both to ourselves, to the world at large, and above all to the Theosophical Society and to the furtherance of its work in

the outer world, if we do not avail ourselves of all possible opportunities to lift our Society out of all danger of confusion with the particular pathways we may be treading, so that be our allegiances what they may we ever declare that all pathways are pathways into the happy comradeship of the Theosophical Society sobeit they are pathways of brotherhood and not of disintegration and illwill. The Theosophical Society is justified as innumerable divergencies and differences of opinion and of activity become one in brotherhood and life, even though they remain many and separate in outer form and expression.

Respect for Others

One other point. Does not membership demand from us that we learn to become sympathetic to all in which others, and especially our fellow-members, find their joy and inspiration ? Shall we not enter into the spirit of their joy and inspiration *with them,* however little the source of their own glowing life may affect us similarly ? Should we not be able happily, even usefully to ourselves, to enter in some measure into activities in which we do not find ourselves able to participate, when we see that these activities are matters of supreme moment to our friends ? Can we not do something at least in the name of unity, be the diversities ever so diverse and apparently at opposite poles ?

The teachings of Krishnaji may not appeal to me: Must they ? Ought they ? The teachings of the Liberal Catholic Church, its ceremonial, may not appeal to me: Must they ? Ought they ? Co-Masonry may not appeal to me: Must it ? Ought it ? Is there a "must" or an "ought" about these things ? And even if there is, is any one of us a person entitled to utter it ? Must I, ought I, to believe in the existence of Masters, or in reincarnation or in karma, or in H.P.B. or in Dr. Besant, or in Mr. Krishnamurti, or in the records of the investigations made by Bishop Leadbeater ? There is no "must" or "ought" about any of these things. But may I say that there "must" and "ought" to be respect, glad and unreserved respect, for that to which any pay heartfelt reverence, for all through which any find themselves stirred to an increasing sense of their Divinity ? I think the Theosophical Society utters in some measure a "must" and an "ought" in these things in the name of brotherhood and for the sake of brotherhood. For the rest, "must" and "ought" are for internal use and only under very extraordinary circumstances for external application.

Constructive Unrest

As the years pass the spirit of Theosophy becomes increasingly vibrant, its message of scientific brotherhood spreads ever more widely, with the result that members of the Society itself grow more and more alert to Truth as they may be capable of understanding her, while the outer world gains receptivity and all brotherhood movements gain in inspiration and in power. In some ways, perhaps, there is much more diversity than there used to be twenty years ago, more individuality, though to counterbalance this there is a keener sense of the fundamental and underlying unity of all Life. I would venture to say that more Truth is today open to our eyes than has been open for many centuries, and therefore more unrest as the self-satisfaction of ignorance is disturbed out of its placid inertia by the searching and disturbing rays of more penetrating light. This highly desirable unrest is manifest no less in the Theosophical Society than in the outer world, and we hear much of the disturbance of members' minds and hearts as the result of the working of new forces in our midst. There is but one danger in this: that it lead to unbrotherliness, to pride, to a sense of superiority, to a sense of being in ex-

clusive possession of the whole truth, of the only genuine revelation. Disturbance *qua* disturbance is a splendid achievement. Unrest is potent with constructive possibilities. But disturbance and unrest do one or another of three things—they depress, they harden or they mellow. Which are they doing in the Theosophical Society ? If they mellow into deeper understanding, they are indeed a blessing; but if they harden or depress they endanger the growing life of brotherhood within those who suffer themselves to be at the mercy of unrest rather than to utilize its splendid freeing powers. We are being disturbed to our infinite advantage in so far as such disturbance draws us into closer comradeship with our brethren. We are being disturbed into greater balance. But if depression comes, or added pride and the separative sense of not being as others are, of being more favoured than others, exalted beyond others, then are we being disturbed downwards instead of being disturbed upwards, we are becoming hardened instead of being softened into mellowness.

The Eternal Goal

With a growing richness in diversity of truth must come a deepening of brotherly spirit, a closer comradeship, a more pervading tolerance. Is the Theosophical Society stronger for the wider vista of Theosophy now confronting us ? Are we becoming more inclusive, or do we break up into sects and cliques each exclusive, more or less, of all the rest ? Do we realize that Theosophy is infinitely bigger than its increasingly diverse interpretations ? Do we cherish—fanatically, if you will—our own peculiar visions of the Truth and respect the visions of others as we would have ours respected, rejoicing in their fanaticism almost as much as we may revel in our own ? It is true, of course, that fanaticism generally tends to be exclusive and antagonistic, but cannot Theosophy teach us a higher fanaticism—a fanaticism which ever guards, as it pursues its relentless way towards its goal, that spirit of brotherhood which is an Eternal Goal within all goals ?

Let us readjust ourselves greatly, amidst the diversities crowding in upon us, to the Goal Eternal, never losing sight of it, ever manifesting it in our individualities, in our fanaticism, ever insisting upon it in all things, never losing hold upon it ourselves and ever making it the dominant factor in the life and work of the Theosophical Society.

THE RACE PROBLEM IN BRAZIL

Mr. Jinarajadasa has gone so far in his endeavour to speak to South Americans in their own languages that he is able to read his speeches in Spanish, instead of being translated. South America has almost as many vernaculars as India, though most of the educated people speak Spanish, French or Italian. Of Brazil he writes in a vein which should throw some light on the White Australia problem: "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 will probably be no negroes. There seems to be no deterioration visible in the white race; the negroes are given white standards of living, and seem to live up to them 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."

The Objects of the Theosophical Society

Mr. Jinarajadasa has written the following memorandum in reply to a circular issued by the General Secretary for Wales:

Mr. Peter Freeman proposes to change our Three Objects into One Object, to read:—

"To form a nucleus of Universal Brotherhood."

I would personally advise against any such change for the following reasons:—

The special value of the method of application of the ideal of Universal Brotherhood by the T.S. lies in the emphasis laid on members to try their utmost to transcend the dividing line of race, creed, sex, caste or colour. It is only those of us who are in touch with the actual working of religions, in countries where one or other of these prejudices is strong, who know how very necessary it is to insist again and again that Brotherhood is not a vague ideal to be professed intellectually, but something to be applied to conduct *in the particular ways implied in the First Object.*

Take the Colour prejudice as it is in the West and the East. I believe it will be necessary to emphasize for several generations still that the true Theosophist is one who does transcend race. We are still far away from the practical realization of the great ideal which Mr. Bertram Keightley asserted and which was praised by one of the Masters: "I am a Theosophist before I am an Englishman."

We have on the whole made a success of transcending the barriers of creed and sex. I know, however, in many places, particularly in some Lodges in India where some members are rigidly orthodox, it is still necessary to emphasize the equality of *sex* in Theosophical affairs and in the actual organization and administration of a Lodge.

I do not think the time has come to omit the words "caste" or "colour" from the First Object, seeing how there is much rigidity on this matter in India concerning the outcaste population, and in U.S.A. against the Negroes. If we merely state "to form a nucleus of Universal Brotherhood," it will be more difficult than ever to make that Brotherhood practical, and to make a Theosophical Lodge the centre of Theosophical ideals.

Regarding the Second Object, I agree there is a great deal of Comparative Religion studied today, as also Philosophy and Science. But in my own mind the justification of the Second Object is that we try to bring people together, not merely on the mystical ground of a mutual participation in the Divine Nature, but also by pointing out the common basis of all religion, philosophy and science. We have still a great work as Theosophists to show that that common basis, *from our own particular standpoint,* is not that of accepted comparative religion, which derives religion from primitive ignorance and superstition.

I should certainly be in favour of adding a Fourth Object to bring in our younger, and also our invisible brothers, especially the former. We have, of course, hitherto taken our younger brothers the animals for granted, as belonging to our Brotherhood, but we may perhaps serve in a new way if the relation of these our younger brothers were more emphasized. I certainly would not assent to Mr. Freeman's statement that the interests of the animals do not come within the Objects of the Society as at present constituted.

[The matter of the Three Objects will be discussed at the Chicago World Congress.—Ed.]

Dungeons and Gardens

A Letter to Members of the Order of the Star

Brethren,

As you are probably aware, there is some definite hope that Mr. Krishnamurti may visit Australia early next year, and I desire, therefore, to share with you, if I may, the thoughts that occur to me as to the way in which we may best take advantage of the wonderful opportunity his visit offers us and, above all, Australia. I am, of course, but expressing my own personal thoughts, which you will take for what they may be worth to you.

I think that if Australia is to derive the utmost benefit from him we must take great care not to expect, still less to demand, that Australia shall recognize him just as some of us may recognize him. That which we may think we know, that which we may in fact know, as to his special relationship with a Great Being whom we call the World-Teacher, is of infinitely less importance than that splendid life wherewith he would vitalize the life of the world, purging it of outworn forms, freeing it from the tyranny of hypocrisy, sham, unreality, lifelessness in all its many shapes. What he is matters little. That some regard him either as the World-Teacher or as the representative of the World-Teacher matters very little. That he is the head of the Order of the Star matters little. That he happens to be a Hindu matters not at all. Whether we accept or reject what he actually says does not really matter much. What we have to gain from him, what Australia can gain from him, what every human being throughout the world can gain from him, is a renewal of Life, a turning towards the freedom of Life away from the obsession and slavery of form.

He does not come to tell us that we must look upon him as the World-Teacher or as the World-Teacher's messenger. He does not come to add to the already overwhelming number of orthodoxies an orthodoxy of his own or an orthodoxy of himself. He does not come expecting obedience, reverence, following, appreciation. He comes to bring Life. He strives to show to us what Life truly is. He strives to show us Life undistorted by man-made forms, Life free and unimprisoned, Life happy and not miserable. He does not ask us to agree with him, accept him, follow him, ring his praises, fight his adversaries if any, proclaim him the world's greatest Teacher, announce him as the World-Teacher, fit him into forms of our own choosing and making. In the fine fulness of his own vibrant Life he summons us to *live*, wholeheartedly to live, to be full of life, and to cease swaying, compromising, between life and form; to cease bending, cringing to external authority; to cease lifelessness and to become alive.

To this end he holds up to us the many tyrannies of form over life, the innumerable degradations life has to undergo in its unhappy slavery to the rigid autocracy of the unreal. These he holds up to us just as they are, and he calls upon us to free the Life which is in each one of us from such slavery as we impose upon it. He does not say to us: Believe what I believe; believe what I say to you; think as I think; do as I do. He is not concerned with any particular race, with any particular nationality, with any particular creed or caste. He is concerned with that of which all these are but shadows, however substantial. He is a messenger of Life to a world in which a veritable orgy of forms terribly obscures the joyous simplicity of Life.

He does not compromise. He does not temper. He pierces forms with Life. We think this, that, the other. We believe this, that, the other. We do this, that, the other. He challenges us. He calls us to challenge ourselves. He says: How much of all this, that, the other, is true, is real, is Life ? How much of it is empty form, is form masquerading as life, is untrue, is unreal, is hypocrisy, sham, and therefore ugly, diseased and death-dealing ? As I interpret his teachings, if we must call them teachings—the word hardly represents their complete immunity from haughty, self-satisfied dogmatism —I am urgently recommended to probe into myself, to seek out the dungeons of my being in which Life may be imprisoned, to know these dungeons when I come across them, not to mistake them for unwalled gardens of gorgeous flowers and noble trees, and to break down these dungeons to the very depths of their foundations so that there is nothing left upon which once more to erect torture chambers of Life. I must not be afraid of what people will say or think. I must not be a slave to ridicule, persecution or contempt. Such fear is a tyranny. Such slavery is a tyranny. The fear of what people may say or think, the fear of ridicule, persecution and contempt, is the tyranny of form, plunges life into dark, cold dungeons wherein it shrinks and dies.

But it is for me to decide, and for no one else—for anyone else it would be an impertinence, once again a tyranny—where my being is dungeon and where it is garden, where it is shackled and where it is free. Everywhere, most surely, Life inhabits form. Life without form may be unknowable by you and me. But the questions I have to answer for myself are: Are your forms dungeons or are they gardens ? Do your forms express Life or do they distort it ? Are your forms the servants of Life or its masters ? Do you obey the forms or do you use them, adapting them to the changing needs of what should be a growing life, casting them away when they hinder, obstruct, or when they have done their work ? Do you play with them or are you afraid of them ? Do they amuse you, interest you, or do you groan under them, worship the very forms themselves, be they empty or full of life ?

I cannot say these vital things as Mr. Krishnamurti says them. I have not the Life that he has. I have not the Message that he has. But in answering these questions I must be straight with myself. I must be candid with myself. I must be uncompromising with myself.

I have not the Life that he has. I have not the Message that he has. But And I think that the clarification he brings, the vivification he inspires, to the truer answering of these questions, are so needed by the world today—incidentally they have meant so much, so very much to me—that for my own part I am tremendously eager there shall be no confusion of any kind, no hedging of him round with forms of our own construction—however true such forms may be to us—lest many turn away from his voice because we have hidden him from them under forms which are strange, unfamiliar and therefore possibly repellent.

I believe Australia is a land capable of welcoming him no less heartily than the United States of America has welcomed him. There he is heard gladly and his utterances are taken to heart, are being taken to heart, by many thousands. Even Europe is hearing him gladly. Why ? Because the world is tired, dead tired, of the slums of forms in which it vegetates, and sometimes even wallows. Because the world yearns for Life unlabelled, uncoloured, unstamped; yearns just for Life simple, unadorned, free; for Life which everyone can take and use

as he likes, where he is and whatever he is; for Life in the likeness of which he can build such forms as he chooses —making each form its expression and not its slayer; for Life which can clear away the sordid and repressing congestion of countless forms, most decaying, some dead, but very few alive with Life.

The world is ready to see, and I hope is beginning to see, that problems are not solved in the light of form —dull indeed is the light of form— but rather in the light of Life. We seek to solve our problems by substituting other forms for the forms which make them problems, by substituting another unreality for that unreal which made the very problem itself. Mr. Krishnamurti sounds in our ears the note of Life, and I believe Australia will hear him gladly. Australia is young and, therefore, near to life as is America. Australia believes in life far more than she believes in form. There are more gardens in Australia than dungeons, more free spaces than prisons. Let us beware, you and I who have the privilege of being the heralds of Mr. Krishnamurti's coming, of presenting him as we have fashioned him for our own self-satisfaction; let us beware of demanding that Australia shall see him through our spectacles, accept him as we accept him, as we think we know him.

All I want to say to Australia about him is that while so many are seeking to add forms and perhaps to increase, to harden, their hold upon the world, Mr. Krishnamurti to me seems to seek out and to find in every department of human evolution the imprisoned splendour that is Life and to show the way to its release from imprisonment. Marvellously, he inspires us to lead life out from dungeons into gardens. Marvellously, he shows us how sweet, fresh air may replace the close atmosphere in which hitherto we have been but half alive. And then he leaves us to mind our own business. He leaves us with our new-found life, and in it we rejoice as we will, fashioning what forms for it we will, retaining what forms for it we will, abandoning what forms we will, changing what forms we will. If we have truly heard him, there will be no more dungeons in our lives, only gardens; and above all we shall have learned to cease from that blindness which too often mistakes dungeons for gardens and sometimes mistakes gardens for dungeons.

I hope that we who know Mr. Krishnamurti, who have heard him who have read what he has said, are even now living in our gardens and have no dungeons in our lives. I hope we are free and therefore happy. I hope that all we think, all we feel, all we do, is a source of joy to us, a source of sparkling vitality. Some of us may have changed our dungeons into gardens in one way, some in another way. Some may have gardens which others would regard, for themselves, as dungeons. With our whole hearts each one of us must be able to say: My life is in a garden. My life is free. I am free.

We want Australia to be a garden. We want Australia to be truly free. We want Australia to be happy. That Mr. Krishnamurti may help Australia to this end let us bring them together and then leave them face to face. Let Life speak to life. Let Truth speak to eager youth. Let there be no interposings, no explanations, no interpretations, no admonitions, no assertions.

Let Mr. Krishnamurti and Australia but come face to face and Australia will rejoice in him as thousands have rejoiced in him throughout the world. He is young. He is ardent. He is full of Life, nay overflowing with Life. Is not Australia young ? Is not Australia ardent ? Is not Australia eager for Life, eager to find the way out of choking form into that free Life which should be hers by very reason of her youth and promise ? Indeed should

like be confronting like when an Australian audience gathers to listen to Mr. Krishnamurti. He will not ask his hearers to follow him, to accept him, to agree with him. He does not turn their attention upon himself, but upon themselves. He does not say: Be like me. He says: Be your true selves. He says: Become. Live. And what we should change, give up, retain, to that end, is left to us and to the inspiration of that Divine Freedom in us which should be renewed because in us Life more abundant has been awakened.

Remember this: All that is true, that is real, that has life, in you and me and in Australia, whatever be its nature, will surely rejoice in him. Forms that have life will grow more beautiful and in greater depth of power, because his life will stir the life within such forms. But forms that are well-nigh empty, meaningless even to those who use them, in which life exists misshapen and cowed down, in which life is all but dead, such forms will be burned away, thank God, as dross. For the Life of the Lord burns away dross, yet refines gold.

GEORGE S. ARUNDALE.

An International Unemployment Fund

By E. W. Pritchard, Dip. Econ.

Unemployment is one of the most difficult problems of modern industrial life. It recurs periodically, causing a great deal of suffering and unrest, while no country or party seems to be able to deal with it effectively. The evils are of two kinds. First there is the loss of wages and maintenance by the workers. This results in a reduction in efficiency of the worker, who gradually loses his skill as well as his strength. It causes his wife endless worry and trouble; for his children it means probably insufficient nourishment and loss of training, and to the whole family it brings suffering, physical and mental. The mental suffering is in many cases very real. For a man to know that he has lost his job through no fault of his own, to feel that he has the strength, the skill and the will to work, and yet to have to stand helplessly inactive and watch his wife and children suffer, is indeed hell upon earth—helplessness on the one hand and the sense of injustice on the other.

Then on the side of society there is the second kind of evil, namely, loss of the wealth which all these men could have produced. This aspect, often overlooked, is extremely important, because all wealth in modern life comes eventually from labour, and every hour of labour lost means so much less wealth produced, and so much less opportunity for experience and culture.

Industrial Fluctuations.

Unemployment appears to be one of the inevitable concomitants of the industrial depression, which again is one phase of the cycles of activity called industrial fluctuations. These industrial fluctuations are now considered by most economists to be more or less inevitable, and the economists confine their efforts chiefly to plans for mitigating their evil consequences. Unemployment being one of those consequences, the problem is not so much to prevent it, as to neutralize its ill effects.

The chief efforts so far made have been in the direction of unemployment funds, to which the employer, the employee, and the Government

contribute. The outstanding example is England. Germany was the first to adopt workmen's insurance, but only for sickness and accidents. How then has the scheme worked in the great example we have of it in England ? Consider some of the difficulties which such a fund has to face.

The first and perhaps most important difficulty is the fact that the payment of allowances from the fund hinders the recovery of industry from the depression which has been the cause of the unemployment. Look at the way in which such a fund is managed. The money is first collected, one-third from the employees, one-third from the employers, and one-third from the Government. But the money soon accumulates, and has to be invested. It cannot be held in the vaults of the banks as gold; partly because the gold is not available, and partly because interest, which in about 15 years would double the sum, would all be lost. So it is invested in various ways, some perhaps in Government Bonds, but most of it, probably, in mortgages on real property, that is, land and buildings. It thus forms a part of the capital on which industry depends for its manifold operations.

Trade Depression.

One of the first effects of a trade depression is to make capital and credit scarce. Banks at once become cautious, they reduce overdrafts, and call in mortgages. Industry is crippled by want of credit; the factories are closed, staffs are reduced, and unemployment grows. This again means that the unemployment fund begins to be operated on. But, as we have seen, the money subscribed to this fund is all invested somewhere in industry. So immediately it begins to be drawn upon, the capital and credit available to the manufacturer or business man are still further curtailed. Putting it in another way, the industrialist has a certain amount of capital available to work upon, invested in building and machinery. On this capital he can obtain a certain amount of credit, say a mortgage of 80 per cent. on his buildings and machinery. Also in times of trade optimism he can get more credit, in the form of an overdraft, on the security of his own reputation, for goods which he intends to produce in the future. As soon as the depression comes the last source (overdrafts) is at once reduced if not wiped right out. After that, the second source is reduced by withdrawal of money (mortgages) on account of the unemployment fund, to be paid out as unemployment allowances. Thus as the depression progresses and the fund is more and more drawn upon, the capital available to trade and industry decreases. In this way the depression is more and more protracted, and recovery more difficult.

The Case of England.

The present condition of England illustrates this perfectly. The unemployment insurance scheme was a political and not an economic measure, enacted by Mr. Lloyd George and the Liberals to propitiate a growing body of electors among the working men, now become self-conscious as the Labour Party. Little regard was given to its economic effect, but the result has been that once the country fell into the slough of an industrial depression, it remained there. In other words the payment of the "dole" has so retarded recovery through the withdrawal of capital from industry that the condition would seem to have become permanent. English industry is stabilized at over a million unemployed. Recovery will take place eventually, we have no doubt, but it will take a long time to build up the new capital necessary for an industrial expansion, when it is all the time being drained by the maintenance of a great army of unemployed.

Another suggestion, which is often made without sufficiently considering the consequences, is that a loan should be raised and expended on public works to provide work for the unemployed. But if the money is raised at home in the form of an internal loan, it would again have to be withdrawn from industry; while a foreign loan is usually out of the question, because the country's credit is low, and therefore an exceptionally higher rate of interest would have to be paid.

Then there are also difficulties on the other side—the manner of payment of allowances. To pay out a "dole," without requiring anything in return, is simply to undermine the moral fibre of those who receive it, and thus cause endless damage to the working force of the nation. There are in England today many youths of 16 to 20 years who have never worked in their lives, and have therefore never had the chance to learn habits of steady industry. Even in the case of older men, who have already formed habits of regular and painstaking work, a year or more of perpetual and compulsory idleness, which cannot in any sense be enjoyed, will soon destroy the best of habits. So that all things considered the English scheme, though better than nothing, is very far from an effective solution of the problem.

An International Fund.

Now in looking for remedies, we should remember that the industrial depressions which are the cause of the unemployment do not occur in every country at the same time. While one country is in the throes of unemployment and insolvencies, some other country will be highly prosperous. For instance today, while England and Australia are struggling in the trough of the industrial wave, the United States and France are very near the crest. What could be more natural then, than for the nations which are prosperous to give help to those which are depressed—help which would be returned when the positions were reversed ? Capital would have to be withdrawn from industry in this case also, but in the prosperous country. It would thus have rather a beneficial effect by steadying down the industrial expansion, and preventing it from going to those extremes which always end in a crash. Such an idea could be embodied in an international unemployment fund, to be paid into by the different countries in times of prosperity, and drawn upon in times of depression, a low rate of interest being paid on all balances.

Already a beginning has been made in such practices, as for instance when the American bankers came to the aid of the British Government in one of the severe financial crises during the war. Such a fund could be managed by the League of Nations, which has already re-established industrial life in Austria, and in Germany under the Dawes plan with loans by more prosperous countries. It only needs such practices to become general instead of particular to make the scheme complete. At the same time, it would of course make the League much more important and a great deal more powerful, as well as giving a practical concrete basis for co-operation between the nations.

Relief Works.

Considering the way in which the money from such a fund or from any other source should be expended, we have surely had enough experience of the "dole" to decide first of all that unemployment allowances should only be paid for work of some kind. And since private industry is unable to provide it, it must be arranged by the Government. The people of Great Britain have a violent prejudice against Government enterprise of any kind; but here in Australia we have proved that with certain large scale

operations government enterprise is just as efficient as private enterprise. What I would suggest, then, is that certain development schemes, such as railways, waterworks, harbours and hydro-electric works should be earmarked for unemployment relief. They would be necessities not of the present, but of the future. Many of the locks and reservoirs in the Murray irrigation and navigation scheme, for instance, could have been put into this category. Or again, which of our capital cities has its water supply assured for the next 20 years ?

A small permanent secretariat, with a technical staff, which could be quickly expanded, would be necessary to prepare plans and keep machinery in repair, when the works were dormant in times of prosperity. Again, the wages paid for such work would be relief wages, and though much below normal rates, could be much above any possible "dole" rate. This would prevent labour being drawn away from the regular industries of the country; while provision should be made through the Arbitration Courts to safeguard wage rates in those industries. Thus as soon as industry began to recover from the depression, labour would be drawn away from the relief work till with full and normal industrial activity they would be closed right up, to be reopened when the need arose. As a result, at the end of the depression, instead of having a demoralized working force, which had consumed rather than created wealth, we would have a sound and virile body of producers, and a number of valuable assets in the shape of public works. These, though not immediately necessary, could in many cases be put to good use, while any disadvantage would be easily offset by the low cost of production under the relief scheme.

Finally I would emphasize that the two sides of the plan are inter-dependent. On the one hand, sufficient money for adequate relief, if drawn from industry, either as payment from an unemployment fund, or as a government loan for relief works, would seriously retard recovery from the depression; on the other hand, to pay the relief out as a dole instead of for productive work would cause a foolish waste of labour and a serious loss of efficiency.

WHAT THE LODGES ARE DOING

Will Lodge Secretaries kindly send short paragraphs of what is going on in their Lodges? Not formal reports, but friendly paragraphs addressed as it were to all other members in the Section. A vital Section consciousness can be cultivated by circulating information concerning Lodges amongst the Lodges.

Melbourne Lodge.

The Melbourne *Age* of May 20th writes:—"A special programme of music was arranged by the Theosophical Society, in conjunction with a short talk on the Gandharvas ("music angels"), by Mr. Norman Ingamells, in Queen's Hall last evening. Professor Heinze played the Sonata for Violin in A Major, of Cesar Franck, and joined also with Messrs. Louis Hattenbach ('cellist) and Lindsay Biggins (pianist) in Mendelssohn's Trio No. 1. The Gandharvas, Mr. Ingamells explained, were those inner world intelligences, whose means of converse with one another was by ordered sound and music in a vibrant universe."

Mr. Ingamells adds the following note: "It was an entirely gratuitous offer on the part of Professor Heinze, Ormond Professor of Music at the Melbourne Conservatorium, and his fellow-members of the teaching staff, who are amongst the best we have in Australia. They gave us fifty minutes' music, and we had so large a house that many were turned away."

"World's Most Remarkable Woman"— Annie Besant

Following his sketch of the President's life, in the "Famous Women" series of 1927 which we recently appreciated, and which Mr. Arnold Bennett described as a "model short biography," Mr. Geoffrey West has issued a "Life" of Dr. Besant which, though he speaks of it as merely an "account" of a most remarkable personality, attains in several of its chapters to the level of a great biography. The Press has made a feature of it, some influential papers devoting a column or more to reviewing the President's career and her association with the Theosophical Society.

The *Times Literary Supplement,* referring to the difficulties in the way of writing a life that has not been completely lived, says that Mr. West has still "contrived to be uniformly interesting and acute."

"That Mrs. Besant is one of the important personages of our epoch is sufficiently proved by the fact that an observer like Mr. West, with no belief in her more cherished doctrines, has found himself driven to try to explain her. That her eminence does not lie in the realm of speculation is suggested by the fact that Theosophy, which has produced no great apologia, does not even provoke instructive criticism. Mr. West, though he is to be praised for his painstaking effort to draw out a statement of the system in an appendix, is frankly bothered by it. Perhaps he is a little too positive himself to be able to penetrate far into its nature and aims. A writer who declares flatly of God and Man that 'rational knowledge of one by the other is impossible,' is clearly no lover of those *nuances* to which Renan warns us to look for our glimmerings of truth in religious matters.

"What gives its unity as well as its greatness to a career that has known the most disconcerting vicissitudes . . . is force of character guided by practical ability. . . . It is easy to perceive . . . how tragic it was . . . for Annie Wood to be born in 1847 and to grow up in the most rigorous era of Podsnappery. . . . Had the higher education of women existed in her youth, had the Bar, medicine, the House of Commons, been open to this remarkable talent, what a position she might have gained! Had she enjoyed when young the opportunities of the young woman of today, her astonishing career might have been doubly wonderful."

The *Spectator* pays the President a fine tribute:

"Wherever her path has lain, Annie Besant has always trodden it as a power and a portent among her associates. Her eloquence was at one time unrivalled, and even of late years to anyone who has heard her (as this reviewer has) either at Benares or under the banyan at Adyar speaking for an hour on end on some philosophic abstraction without once referring to a note, it must be clear that she still retains faculties which have probably never been surpassed in any age by any woman.

"Like Mr. West, we have left ourselves too little space to deal with her activities in India, but we do not agree with him that because those activities are remote they are any less important. At the age of eighty-two Mrs. Besant is still a power in the land, still speaking and writing, still editing newspapers and flying about Europe on lecture engagements. She may not always be wise, or tactful, or exact, or even grammatical, but she is always honest and always active in what she believes to be the service of her mistress—Truth. With that we must leave her: white-haired, bright-eyed, eager, wrong-headed perhaps, but a heroine, certainly."

The Sunday Times recalls Bernard Shaw's remark that "Mrs. Besant was a sort of expeditionary force, always to the forefront when there was trouble and danger." Numerous reviewers mention her phenomenal activity, finding in the book a "sense of life not usually associated with an octogenarian."

"The most remarkable woman in the world" is the judgment of Frank Forrester, in *Reynolds' News;* Mr. Forrester was struck by her wonderfully compelling magnetism at a Whitechapel meeting forty years ago and still finds her an inspiring force with a magnetic power over diverse peoples, both East and West, without an equal.

Bishop Leadbeater in Java

Bishop Leadbeater and party are in Java and have travelled by various routes to their furthest destination at Batavia. From Sourabaya they proceeded by steamer to Semarang, and motored from there to the historic temple of Borobodur. "The whole of the Borobodur Hotel had been reserved for our party" a member writes. "We spent the afternoon exploring the surrounding country; some of the party climbed to the top of the Borobodur, others reserved their energy for the next day. Next morning we had a meeting under the lovely trees immediately in front of the monument. Bishop Leadbeater is going to write an article on the Borobodur. During the day we visited Mendoet and Pawon, two small temples close by, and then in the afternoon, when the sun was less fierce, we all climbed to the summit of the principal monument. Bishop Leadbeater, together with Dr. and Mrs. Vreede, Captain Clarke and Paula Hamerster returned to Semarang by car and from there flew to Batavia the same afternoon. The next day we left for Batavia by car and reached the Vreedes' house—from which I now write—just in time for the White Lotus Meeting. Extracts from *The Light of Asia* and *The Bhagavad Gita* were read, and then Bishop Leadbeater gave a very interesting talk on H.P.B. as he knew her, which was translated into Dutch sentence by sentence by Mrs. Vreede.

"The next day was Ascension Day. Bishop Leadbeater celebrated, with Bishop Vreede as Deacon and Professor Van der Ley as Subdeacon. It was an interesting service. C.W.L. of course did everything in English, but the Deacons and the congregation did theirs in Dutch. In the evening we had Vespers and Benediction in Dutch, except that Captain Clarke sang the Litany in English."

Professor Ernest Wood

Professor Ernest Wood leaves by the *Sierra* on June 15th for America en route to India to assume the office of Recording Secretary of the Theosophical Society at Adyar. At Chicago he will attend the World Congress which commences on August 24th, and later he will visit Ommen. Since he returned from Adyar last January he has infused new life into Blavatsky Lodge; he has averaged thirteen lectures a week, and two-thirds of these have been broadcast from 2GB to a highly appreciative listening public. His *Secret Doctrine* class every Thursday evening has been a source of profound instruction to many members. Further he has delivered several series of lectures from the Adyar Hall platform and sermons in St. Alban's Liberal Catholic Church, and he has rendered eminent service to Co-Masonry as Master of Pythagoras Lodge meeting at the Amphitheatre and as founding First Principal of St. Michael's Royal Arch Chapter meeting at the Redfern Temple. Professor Wood on June 1st posted to Adyar and Chicago the MS. of a new book entitled "The New Theosophy," which is entirely different from the series of articles appearing in *The Theosophist*. For his many services the Australian Section will ever be grateful to Professor Wood, and to Mrs. Wood who shares his work and his fortunes.

TO THE WORLD-MOTHER.

Mother Eternal, with serene sweet eyes,
Mother Compassionate, with love world-wide,
Thine is the heart that soothes each child who cries,
Thy love that cheers the sad whom life has tried.
Divinest right of Motherhood is Thine,
The right to love, to suffer, cherish, feed,
Whose Love is holy Light before Life's shrine,
Minist'ring at once to soul and body's need.
The wide blue sky, thine o'er-flung mantle spreads,
The wide blue sea, thy trailing mantle sweeps;
Thy care protects our oft-forgetful heads,
Thy love e'er mantles us, tho' our love sleeps.
Sweet is thy call to service, Mother-Heart,
Where'er is sorrow, there our pathway lies,
Where'er a soul, forsaken, mourns apart,
Where hearts are aching, or a lone child cries.
Thy work—to see the world more beauty-filled
That gray lives, beauty-starved, may yet grow bright,
That we in making homes should grow well-skilled
Where men find peace, and children know delight.
Thine too, to fare abroad where sorrow spreads,
Bearing Thy light of purity and peace,
To work that wrongs be ended, and shamed heads
Uplift in hope; that hate-sown war may cease.
Undying is Thy Life, ceaseless Thy care
For forms wrought wondrously by power divine;
Great Mother-sacrifice in pain to bear,
That sacrificing Life may have its shrine.
Divine the Life-flame in the human heart!
Divine the task to reverence that shrine!
Make me of Thy true selflessness a part,
Till my small service shall be one with Thine.

F. VIOLET EDWARDS.

The Theosophical Society

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