AUSTRALIA AT WAR

THE AUSTRALIAN THEOSOPHIST

AUGUST 15th, 1929

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SPECIAL FEATURES:

A CALL TO THE AUSTRALIAN SECTION:
REGENERATION CAMPAIGN

THE WANGANUI RIVER

THE ROWAN TREE

BISHOP LEADBEATER'S GRAND TOUR

YOUTH LOOKS AT THE WORLD

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

CONTENTS

	Page
Australia at War	129
A Call to the Australian Section	130
Australia at War: What Does Theosophy Bring?	134
The World-Mother: *A Note by G.S.A.*	140
From the Crow's Nest, *by the General Secretary*	141
Krishnaji Dissolves the Order of the Star	144
The Wanganui River, *by Bishop Leadbeater*	145
Youth Looks at the World	149
The Rowan Tree, *by F. H. Aldhouse*	151
Bishop Leadbeater's Grand Tour	153
Mr. Jinarajadasa's Visit to Rio	157
"To Those Who Have the Freedom"	159
Blavatsky Lodge Report	160
Correspondence, "The Noblest Vocation"	160

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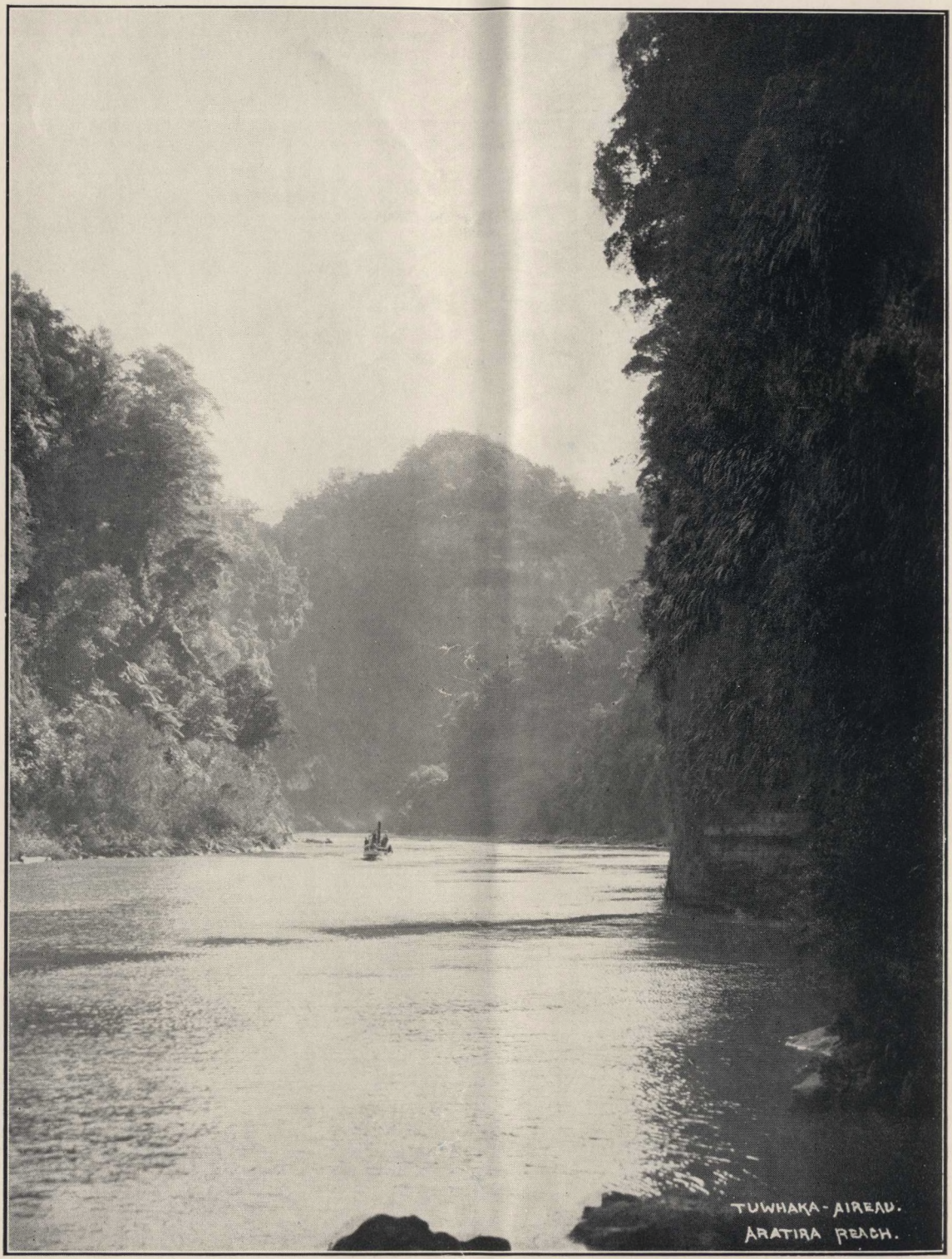
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THE SINEWS OF WAR

It is only by the united effort of all Fellows of the Theosophical Society in the Australian Section that the work of the Section is sustained. Every member should pull his weight. Every member will discover how to pull his weight by reading the domestic supplement to this number circulated to Australian members only.



THE WANGANUI RIVER

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Australia at War

Yes. Australia is at war—with herself. She is in the throes of a great crisis, brought about, let it be clearly understood, by herself. It is folly to blame conditions in the outside world. These may accentuate a crisis, but they cannot produce a crisis in Australia unless in Australia there are weaknesses, selfishnesses, to form congenial soil for their growth and spreading.

And because these weaknesses and selfishnesses exist the crisis is upon us today. We stand face to face with two great alternatives—Degeneration or Regeneration. Choice is trembling in the balance, and whether Australia goes forward on the pathway of Regeneration or blindly steps over the precipice of Degeneration depends upon whether the average individual in Australia pulls himself together in a spirit of selflessness or allows himself to drift in a spirit of easygoing, careless self-indulgence.

Every force that can be brought to bear to swing Australia on to the road of Regeneration and turn her from the road of Degeneration must at this crisis be stirred into activity. And among the most potent of all available forces is surely the Theosophical Society in Australia—a movement dedicated to brotherhood and therefore to Regeneration.

We are devoting this issue of *The Australian Theosophist* to a consideration of ways and means whereby the power of our Section may be the better directed to the service of the Motherland in her time of trial, for if our Section, its Lodges and Centres, and its individual members, cannot at this time powerfully affect and help Australia, of what use is it to Australia ? Members of the Theosophical Society have no doubt to become Theosophists, but no less have they to spread far and wide the spirit of Theosophy. Indeed no one is a Theosophist who does not spread Theosophy. And with Australia confronted by the imperative need to make a great choice, with Australia standing at the parting of the ways, if our Society and its members do not at such a time throw themselves into the fight and help to incline it to the victory of Righteousness, then is the Elder Brethren's gift to the world rejected, and those honoured with the wonderful privilege of being the channels of the gift show themselves to be wanting in a time of need.

May the next six months be spent in an intensive effort throughout the Section on the part of one and all to serve Australia well, giving her the life of Theosophy that it may help her to Regeneration.

A Call to the Australian Section

Brethren,

Before the Theosophical Society in Australia, representing as it does a mighty movement sent into the world by the Elder Brethren of humanity, lies a very urgent and a very arduous duty. It is common knowledge that Australia is passing through a crisis. In almost every department of her varied life there is weakness, be the causes of such weakness what they may—selfishness or ignorance. These two supreme causes of unhappiness it is the duty of the Theosophical Society in Australia to help to remove, and so to fulfil the trust reposed in our Section by Those who appointed it to this work. It is in no small measure for service in such times of crisis that the Theosophical Society exists, and when crises come the Theosophical Society must be active in exploring every avenue leading to the restoration of peace and brotherhood.

What is the nature of the work lying before the Australian Section having regard to the present crisis in Australia ? First,

what is a crisis ?

It is given many names. It is called an industrial crisis. It is called a financial crisis. It is called a moral crisis. It is called the general aftermath of war. But be its names what they may, is there not some root cause from which arises the crisis wheresoever it may develop ? The answer to this question is, we believe, clear and definite. The root cause of the crisis in which Australia finds herself today is fundamentally due to lack of virile, self-determined, idealistic yet practical, purposeful, individuality. Were every Australian thus equipped, were even a majority of Australians thus equipped, the Australian crisis would cease to be. The crisis exists because there is in Australia no clearly defined purpose, no virile self-determination, no vision ardently pursued. The crisis exists because Australia lives from hand to mouth, buys what she cannot afford to buy, spends what she cannot afford to spend, indulges herself in that in which she cannot afford to indulge, treads any by-path which happens for the moment to take her fancy, improvidently seeks to doctor her ills at their surfaces instead of attacking them at their roots.

The crisis, however widespread and complicated it may be, will soon disappear if every Australian citizen will remember amidst the pressing preoccupations of his daily life that the honour and the welfare of Australia are in a definite measure in his individual keeping, and that he can do nothing in his own individual life, however exclusive to himself the action may seem, which does not react upon that honour, upon that well-being. As is his honour so is the honour of Australia. As is his rectitude so is the rectitude of Australia. As is his prosperity so is the prosperity of Australia. As is his life so is the life of Australia. His weaknesses devitalize Australia. His strength sustains Australia. His wisdom illumines her. If he be selfish and self-centred, Australia draws nearer to dissension and quarrelling. If he be brotherly, Australia draws near to entry into a mighty national brotherhood. If he live for Australia, Australia will begin to be able to live for the world, setting a great example of reconciliation between the interests of a Nation and those of the world at large.

Is not then the crisis an individual matter even more than a collective matter ? Or, to put the question otherwise, is not the crisis to be overcome more by a change of attitude on the part of the individual even than by legislation and administrative pro-

cesses ? Granting the value of the latter, the former is a direct approach to the very roots themselves of the ills from which Australia suffers.

What is the matter with the roots that they suffer crises ? Are they diseased ? Are they moribund ? Emphatically not. No one who knows Australia or the Australian citizen could for a moment answer these questions in the affirmative. The fact is that they are half-starved, and if Australia be half-starved at the roots her life must inevitably grow weak and limp in all its parts. This is exactly what is happening. This is exactly the nature of the crisis. The individual Australian citizen, like most citizens of other countries, is half-starved as to life and is surfeited with form. Hence the illness of the body politic. Surely, if this be true

a wonderful opportunity

is before the Theosophical Society in Australia. What is the Society but a channel made by the great Life-givers Themselves that Their life may pour into the world and fructify it to happiness ? What are the three Objects of the Society but three deep rivers of life ? What better service can we render to Australia than to pour into the soil around her roots the life given to us to direct into the whole world ? Let us then enter upon a Commonwealth-wide campaign to send surging through Australia the life of Theosophy, the life in each of our three Objects.

What is the life of Theosophy as expressed through the first Object ? Brotherhood. What does brotherhood mean ? A healthy, happy, purposeful individual radiating health, happiness and purpose around him. Let, then, the Theosophical Society in Australia spread far and wide the life of the first Object. First, let every individual member of the Society be as healthy, as happy and as purposeful as he can, and let him be radiant to his surroundings. Then will each Lodge of the Theosophical Society, composed of such individuals, be happy, healthy and purposeful, radiating happiness, health and purpose upon their surroundings. We who are members of the Society must look to ourselves. Our Lodges and Centres must look to themselves. The Elder Brethren have charged us with Their life. Is it radiant in us ? Does it literally radiate from ourselves and from the Lodges and Centres we have formed to the end of its more effective distribution ? Do we sparkle with life ? How else shall we vitalize Australia ?

To those around us we must be both refreshing and disturbing. We must refresh them with our own overflowing vitality, and we must disturb them with our own wider and different outlook upon life. Assuming that we ourselves have been immeasurably refreshed by the life with which the Masters have saturated us, assuming that we ourselves have been radically disturbed out of dis-ease into ease, in our turn we must do for others as best we can that which They should have achieved in us.

At this point we may consider the second and third Objects. What is the life of the second Object ? Harmonization of Truth. What is the life of the third Object ? Expansion of Truth. Through the second Object we learn to cherish our individual truths not proudly, not antagonistically, not aggressively, but harmoniously. Splendid life this for the refreshment of Australia. Through the third Object we learn that even the truest truth we know is but a shadow, however bright, of its yet hidden Substance, and that beyond all that we know lies an immensity still to know, much of which will profoundly modify even that which we now conceive to be beyond all challenge. A splendid vista this down which Australian eyes—happily accustomed as they are to distances—may gaze with immensely fruitful conse-

quences to life as it is today, for of such gazing is born that Divine Unrest in the heart of which the whole world moves with unceasing, though often faltering, footsteps to its appointed End. What shall be

the heart of our campaign ?

The setting of these three Objects through ourselves and through our organizations face to face with life as we find it in Australia. Is the individual at peace with himself ? Is there in him ease or dis-ease ? Dis-ease physical, dis-ease emotional, dis-ease mental, dis-ease spiritual ? Out of the riches of our treasure-house of Truth what have we in order to turn such dis-ease into ease ? What has our Theosophy to give to dis-ease as we may find it in those around us ? Are we giving it ? If we have burning in us the fire of enlightenment, do we bring it near to others that its scattering sparks may perchance fall among places dry and dis-eased for want of kindling ? Are we flaming torches in the darkness at which our fellow-travellers may enkindle, or cause to burn more brightly, the torches God gives to all his children ? Or are we little pinpricks of light, with torches burning but feebly, hardly shedding light upon our own pathways, still less upon those of others ?

As individuals let us make our Theosophy real to ourselves, practical to ourselves, throbbing in ourselves, so that, afire with our own Theosophy, we may set afire Theosophy, their Theosophy, in others. Let us challenge all that we have of Theosophy, ever substituting the real for the unreal, ever transmuting the unreal, or the less real, into the real, the more real. So shall we be healthy, happy, purposeful. So shall those around us become healthier, happier, more purposeful. Walking thus assuredly upon our own pathways we shall inspire our friends to find their pathways, or having found them, to walk with confidence thereon to ends perceived.

Let Lodges and Centres plan to extend this vibrant individuality within the confines of their organizations. Let Lodges and Centres encourage Theosophical individuality among their members, plan work to be undertaken by the Lodge as a whole in furtherance of the three Objects, and, through the Theosophical Order of Service—a fine instrument for the fulfilment of civic responsibility—form groups for intensive attack upon the ills manifesting in national and individual life.

Thus does the human cell within, forming part of, the mighty body of Australia, itself healthy, spread healthiness throughout the body corporate. Thus does the Theosophical Society in Australia, an agglomeration of human cells, a definite centre in the body of Australia, become a veritable reservoir of healthiness upon which the whole of Australia draws, at present unconsciously, but in the future of time consciously.

You and I, brethren, however, must by no means remain unconcious of our relation to the body corporate, however much the body corporate itself may ignore us. Only as we deliberately will our health into Australia, only as we draw Australia into ourselves and drench her with our own vitality, only as the cell that is each one of us is steadily transformed into a perfect anticipatory replica in miniature of Australia as she shall some day be, only as each cell lives for Australia, subordinates itself to the organism as a whole, unremittingly guards against setting itself up in antagonism to the general life, thus becoming cancerous and poisoning the life's blood of the whole; only as we are intent upon all these things, ever having Australia in our hearts and minds, in our actions and our speech, are we true Theosophists, do we hold untarnished the honour of Australia entrusted to us, do we justify our membership of the Theosophical Society, do we help to justify

Their gift of the Theosophical Society to the world.

Above all, let us remember that

our gift to Australia

is life rather than form. We ask her, we ask those around us, to live as brotherhood demands that they shall live. We ask that there shall be healthiness, happiness and purpose in the life of each individual Australian. We shall set forth our own individual standards as to these, and we may say that such and such is happiness, health and purpose, as we conceive them. But we bring to Australia no orthodoxy, no doctrines, no dogmas. We have no tribunal at the bar of which we require the world to stand to be judged righteous or unrighteous. We make no claim to be the sole repository of truth or the exclusive channel for the dissemination of truth abroad. There is much that we may believe in common. There is much that, because so many members of the Theosophical Society happen to accept it, may be called if you will Theosophical teaching; as, for example, the teaching as to karma, as to reincarnation, as to the existence of Masters, as to planes of consciousness, as to the evolution of worlds. But an individual might well be unable to accept any or all of these generally accepted presentations of truth and yet be an earnest and prominent member of the Theosophical Society.

We do not as a Society ask for specific belief. We do not as a Society ask for action along certain definite lines. We have no creed to which we ask Australia to subscribe. As a Society we are missionaries of life and not of form. We ask Australia and every individual Australian to *live*, to live according to his own highest standards, to live with Australia in his heart, to live happily, healthily, purposefully, but above all to *live* and to make his life the craftsman of forms and not their prisoner: which is the same as asking him to be himself, not a narrow self, not a limited self, not a lop-sided self, not a distorted self, but the freest possible self, a self as inclusive as he can make it, a self splendidly proportioned, beautiful, rhythmic, noble, inspiring, a self wonderful to look upon, a self which lives for the One Self and therein finds health, happiness, purpose unchanging yet ever deepening, giving quiet peace yet restless energy. Let the Theosophical Society in Australia be intent upon these great things, these very foundations of all living, whether individual or collective. Let the Section, the Society's mouthpiece work for these great things. Let each Lodge and Centre work for these great things. And let each member of the Society, while also working for these great things, show how he applies life to form, how the life he has found expresses itself through forms congenial to it. The individual member may and should be strong in his belief, one-pointed in his actions, persuasive in his speech, wholehearted in his forms. Let the individual contribute form as well as life, while the Society as a whole and its constituent Lodges and Centres concentrate in the main on life. But all the time let individual member and Society fulfil the mission to which they are consecrated and dedicated whenever and wherever, because of them, the life Divine flows more abundantly, whether in individual, in community, in nation, or generally throughout the world. Forms must perish, but life is eternal. And the work of the Theosophical Society is to lead the world towards the Eternal, that it may abide therein and fashion forms to purposes rather than trim purposes to the measure of forms.

Australia is in the midst of a crisis. Have we not much to give ? If we truly love Australia let us give with both hands, and in Their name.

Australia at War: What Does Theosophy Bring?

Having in general terms stated what we conceive to be the relation of the Theosophical Society to the outer world, let us come to grips with the situation in Australia and the nature of the work the Australian Section of the Theosophical Society, its constituent Lodges and Centres, and its individual members, have to do in order to meet the situation and to try to improve it. It is to be hoped that neither any individual member nor any Lodge or Centre will plead that the affairs of Australia are not his or its concern. The welfare of the body politic—whether individual or national—is the intimate and personal concern of every Theosophist and of every Theosophical body. Our allegiance to the first Object demands from each one of us, individually and in concert with our brethren, that we shall seek to implant brotherhood and all that brotherhood means not merely in the individual himself, but in all aggregates of individuals—whether the aggregate be class, community, creed, sect or nation.

We venture to assert that there is no Theosophical teaching which has not a universal application as well as an application to the individual. There is no Theosophical teaching which cannot help to give peace and purpose to individuals in association as directly as it may bring peace and purpose to individuals as units. There is no collective problem which should not find illumination in the light of Theosophy, just as there is no individual problem which should not find such illumination. There is no problem of industry, no problem of finance, no problem of colour, no problem of class, no problem of international relations, no problem whether locally national or international which should not find illumination through Theosophy. Hitherto, the majority of members of the Theosophical Society have limited their Theosophy to individuals, though notably our President and some of her colleagues have applied it with conspicuous success to far wider areas. True, Theosophy must begin at home, and unless the individual is at work applying Theosophy to himself he cannot hope successfully to apply it abroad and to others. We therefore stress the supreme importance of an individual Theosophising himself. If the nation is to grow great through the aid of Theosophy, the individual himself must grow great through the service of Theosophy. But Theosophy must not end at home. Indeed, if it be true Theosophy it cannot end at home. It will refuse to end at home. It will spread abroad. It will seek to carry into a wider and larger body politic that which it has achieved in the individual body politic. Only those who have gained little from Theosophy will seek to give little. Only those whom Theosophy has not yet changed, or materially affected, will be content to confine Theosophy to the individual and to his personal circumstances. Those whom Theosophy has set afire with life will know that in them is a power which can work miracles elsewhere than in the individual, and these will see to it that their Theosophy finds its way into every sphere of life and shines upon every problem—whether individual or meta-individual.

Individual Problems

Where, then, is Australia at war, at civil war ? Where is she confronted with obstacles hard to surmount ? Where is she attacked by disease, so that instead of being strong and virile she is weak and distracted ?

Taking first the individual, we may suggest that he is confronted by four main problems:

1. The problem of making both ends meet.
2. The problem of pain and of death.
3. The problem of the whence, how and whither of life.
4. The problem of leisure.

What can your Theosophy do, what can my Theosophy do, to help towards the solution of these problems, or at least towards making them less insistent and less hopeless ? What has your Theosophy done to make these problems less insistent to yourself, less hopeless to yourself ? What has my Theosophy done to make them less in the nature of problems to me ? These are doubtless vital preliminary questions. How can you or I make Theosophy serve others if we cannot make it serve ourselves ? Does it serve us ? If so, how ? As it serves us, so probably shall it serve others. There is nothing more inspiring and more helpful than the service of personal experience. There is nothing less inspiring and less helpful than the parrot-utterance of teachings which one has not even begun to digest for oneself.

Let our campaign be directed, so far as regards the individual, to frankly meeting these and any other individual problems which may commend themselves to members and Lodges and Centres. Theosophic living should at least help to make both ends meet. What does our Theosophy, what does your or my Theosophy say to the details of domestic family life ? Can it suggest a Theosophic budget ? Can it attack the problem of receipts and expenditure ? Can it help to balance the debit and the credit sides of the family ledger ? Some will say it has nothing to do with these details. Then Theosophy is not the Science of Life, the Science of the Divine Wisdom. If Theosophy have no relation to fundamental considerations in ordinary everyday life, then the very word is a misnomer. Hitherto we may not, as a rule, have applied Theosophy to life in the small, to life in its machinery aspect, to life in the humdrum. Hitherto we may have associated Theosophy mainly with the general principles of life, with considerations less apparently immediate. So far so good, but if farther so much the better. We may have been immensely interested in the machinery of a universe, in planes of consciousness, in the bedrock principles of evolution. Let us now become immensely interested in the microcosms of these macrocosms. Let us be fascinated by the universe of a family, in the varying consciousness of a family, in the bedrock principles of family life. As above so below, and as below so above. If you can help to solve the problems of a family of a man, his wife and a handful of children, you are in a fair way to understand the problems of a universe. And karma and reincarnation, and all other paraphernalia of the orthodox and conventional Theosophic universe of discourse, will become measurably clearer and nearer to you if you will see Theosophy at work in your everyday surroundings, no less in the concrete than in the abstract, no less in the sordid than in the beautiful.

It is not our purpose here to suggest how Theosophy applied to the individual problems we have mentioned will help towards their solution. That is a matter for each individual. It is a matter for each Lodge and Centre to discuss and determine for itself. But each one of us, when an individual comes and says to us that his affairs are in a terrible muddle and he does not see how to extricate himself from the muddle, should find something helpful from us, something different and yet no less practical than the advice he might get from a thrift bureau or from an expert in domestic economy. Indeed, we maintain that

we can go much further than the thrift bureau or than the domestic economy expert. We can go to the very root of things, for Theosophy is the root of things. We can tell him how really to live, so that he gets his life's worth out of life. And when a man is occupied in getting his life's worth out of life he will find material ends much closer together than when he was merely trying to get his money's worth out of life. Material ends will never meet unless and until the material of which these material ends is composed is the right stuff. When there is the right stuff and the right amount of it the ends are bound to meet. And though it is true that sometimes there is the right stuff, but not enough of it, so the ends do not meet, it is also true that ends frequently fail to meet because there is too much of the wrong stuff and not enough of the right stuff. Theosophy ought surely to help us to select the right stuff, and so to help to organize the community that every citizen shall have enough of it. Let us individually and in our Lodges or Centres consider what is the right stuff for daily life—material, physical, emotional, mental and super-mental—and let us then see whether the average citizen gets it, and gets enough of it, or wastes his substance largely on the wrong stuff.

In the same way we have to get busy about the problems of pain and of death, indeed about the whole problem of fear. Theosophy could render no greater service to an individual or to the world than to be the means of banishing fear. Indeed, it is to such an end that the Theosophical Society exists. In Australia we must stand up to fear and jostle it out of the way, telling it to make room for its betters, whose family name is Wisdom. Let us get out into the open and fight fear.

Then the problem of the whence, the how and the whither of life. Well, let each one of us try to be a little more concrete about this, a little less abstract. Let us settle for ourselves what our own individual whence and how and whither is and is to be. Let us settle ourselves in the light of Theosophy. We are generally so vague about this particular department. We can talk general principles by the hour, and we can positively wallow in details—second-hand, of course—but when it comes down to our own particular whence and how and whither we are struck dumb. We say we cannot possibly know, and we do not make an effort even with the help of the imagination. And we are afraid to think we might have been or may be in the future that which we should like to have been or which we yearn to be. We are too commonplace. We have wings, but we prefer to crawl. Of what use are general principles if we cannot begin to apply them to individualities. Let us begin to apply to ourselves such teachings as we accept. We shall then see more clearly how to apply them to others who would fain know a little more of the whence, the how, the whither of life, especially in relation to themselves. If you look at others with eyes from which the veils of ignorance have even slightly been lifted you will be able to be of much service to them. When you are beginning to know yourself you are beginning to know others, and the whole world.

Then the problem of leisure. Surely Theosophy has a fund of information to give as regards this vital aspect of ordinary every day life. How excellent a title for a lecture would be "Practical Hints on Leisure," looked at, of course, from what we call the Theosophic standpoint, that is to say from the illumined commonsense standpoint. Similarly, other titles of lectures which would grip the interest of the individual would be:

"Practical Domestic Economy from the Theosophical Standpoint"

"On Making both ends meet—some practical Theosophic suggestions"

"Domestic Happiness as Theosophy sees it"

"A Happy Home in the light of Theosophy"

"What about our neighbours ? A Theosophic Viewpoint"

"Food, Work, Play—What Theosophy says"

"Home Citizenship—a Theosophic conception," and so on.

Theosophy must begin to enter the everyday life of the everyday individual. Theosophy must be in the kitchen, in the dining room, in the bedroom, no less than in the study and in the drawingroom. And if we cannot relate kitchen work, or eating or sleeping to Theosophy we are pretty poor Theosophists. Unless we can get our Theosophy—and each one of us has, of course, his own particular brand—right into the intimate details of ordinary life, unless we have distinct conceptions of life which will make everyday life infinitely more worth while to the man in the office, to the woman in the home, to the child at school and at play, we shall certainly not be doing our duty to Australia. Theosophists are workpeople, not dilettantes. Theosophists belong to the working and not to the leisured classes. We work for our living and live in our working. And our place of business, call it factory, office, what you like, is Australia. Furthermore, since war conditions prevail, we have to work a little harder than usual, let us say overtime—incidentally, though the fact will not affect us, it is to be hoped, one way or the other, getting overtime pay in the shape of added power to know and added power to serve. That is, of course, assuming we do work overtime.

Civic Problems

Let us now glance at the wider problems confronting aggregations of individuals. What a lot of them there are !

1. The problem of industry.
2. The problem of finance and taxation.
3. The problem of the machinery of government.
4. The problem of Empire.
5. The problem of education.
6. The problem of culture.
7. The problem of crime.

And there are more, all more or less inter-related.

In the old days, in the efficient days of ancient India, there was specialization in all civic matters. One class, more or less hereditary, had charge of the government. Another class, also more or less hereditary, had charge of religion and education. A third class, also hereditary, had charge of the material welfare of the people. A fourth class was concerned with the odd jobs of civic life. Thus practically every department of public life was administered by people who were not only educated for their special type of citizenship, but were hereditarily equipped for the purpose, too. There was, in fact, a great Order of Civic Service, and practically every single citizen was a member of this Order, and received education according to the work he would have to do on reaching maturity.

Well, we are far from those halcyon days now. But we would do well to change our present haphazardness into purpose, and our muddling into order. Now what has our Theosophy, your Theosophy and mine, to say as regards the pressing industrial problems that confront Australia today ? What is the root-cause of the present industrial unrest ? Surely Theosophy has enlightenment to give, and surely those members of the Theosophical Society who happen to be engaged in industry should be in a position to relate their Theosophy to their industry. The rest of us have but to study the newspapers to know the general situation, being careful to read both sides. Then, with the help of various writings, notably those of our President, with a certain amount of reading of books, and with

illumined commonsense—i.e., Theosophy as we understand it—we shall be able to see quite clearly what is the matter, and what is the *sine qua non* for readjustment. We shall discover that in the outer world authorities always, or almost always, take the line of greatest resistance, take the longest way round, revel in a veritable orgy of compromises and expedients and complicated legislative machinery, when in fact the quickest route is a change of heart on the part of most concerned. And although people will tell you that a change of heart is the most difficult of all changes, the fact is that all the fuss, all the manoeuvrings, all the pronouncements, all the attempts at compromise, all the efforts to appear to yield without in fact yielding—all these, causing us but to revolve in a circle, are an eternal way round, while a change of heart is a matter of time, and may (miracles do happen: the Theosophical Society has happened) come about before we know where we are.

Obviously, unrest which is world-wide, and which has lasted for centuries, cannot be appeased in a month or in a year. But we can get busy about the appeasement in the right way. And the quickest way is for the individual to make up his mind about the true solution, so far as he is able to see it, and to work towards it himself personally without waiting for other people, and without bothering very much about the muddle around him. In *Advance ! Australia,* which now appears fortnightly every alternate Thursday and began on July 4th, two shillings per year post free, you will find regular articles on practical citizenship covering all the problems enumerated in this note. The main thing to get clear is that the solution of all problems, the larger no less than the smaller, is individual to every individual. When one individual in a nation begins to live RIGHT, the clouds are beginning to disappear, and they are beginning to disappear when he is beginning to try to live as right as he can, even though he may not be right in fact. If each one of us Theosophists will permeate every detail of our daily lives with the very best Theosophy at our disposal, being ever on the alert to substitute a better Theosophy for the Theosophy we have, and if we will inspire others to permeate their own daily lives with the very best Theosophy *they* have, whether they call it Theosophy or by any other name (the rose, etc.), also being on the alert to substitute a better practical philosophy the moment they come across it—this being the principle of the open mind: then Australia will be beginning to shake herself loose from her fetters and will breathe fresh, free air for a change.

Perhaps a few titles under this section may suggest methods of approaching these other problems—arising though they do out of the problems which confront the individual, some of which he makes for himself and some which others make for him:

"Unemployment—a Theosophical point of view"

"Employers and Employed: their Theosophical relationship"

"Australian Preference: a Theosophical justification"

"Protection and Free Trade in the light of Theosophy"

"Australian Citizenship—how Theosophy views it"

"Arbitration, Strikes and Industrial Unrest: A Theosophical Commentary"

"How should Australia be governed? a Theosophists's answer"

"Australia, the Empire and Theosophy"

"Australian Education in the Light of Theosophy"

"The Australian: Who is he ? Theosophy's Answer"

"From criminal to good citizen—the Theosophic way"

"The Individual as Citizen—a Theosophic Code"

"Patriotism and Theosophy"

"Theosophy and Internationalism"

"The Child: His Whence, his How, his Whither"

"The Place of the State in individual life—a Theosophical outlook"

"Social Evils—What Theosophy has to say about them," and so on.

The October Drive.

It need hardly be said that as each subject is treated the speaker or writer will very carefully explain that the Theosophy is always his own Theosophy and very likely quite different from the Theosophy of his fellow-members. He will explain that no one is entitled to say that such and such *is* Theosophy, for no one can possibly know what Theosophy really is. At best we have glimpses into Theosophy, and we give that which we have seen, modified, distorted, as it must have been by our respective individualities and powers. Often, it might be well to have two speakers giving different aspects or interpretations, the one no less Theosophical than the other. Lecturers might possibly consider the desirability of drawing up their own particular Theosophic creed as the basis of the solutions they offer of the problems with which they deal, so as to be able to say that such and such are their premisses, upon which, in respect to such and such a problem, they come to such and such conclusions.

Now could not a drive be made along these lines from the beginning of October ? Could not members set to work studying Australia in the light of their Theosophy, and give their considered conclusions ? Could not the Theosophical Order of Service get very busy indeed ? Could not study-classes be formed to investigate problems of interest to a number of members ? Could not members who have expert information and experience communicate it to their fellow-members ? And when a lecture is delivered on a special subject could not people from the outside world who are interested in that subject be invited to attend ?

Above all else, however, let it be repeated that all remedies ultimately lie in the hands of the individual, that all solutions must ultimately begin with the individual, that all true progress always starts with the individual, that all reform is at the outset individual, and that, therefore, the individual Theosophist must challenge himself and change himself if he is successfully to challenge and change the world. Let us then begin with ourselves and go on with ourselves, whatever we may be doing with other people.

In our own individual lives, then, but then alone, shall we be able to save Australia.

Stand Against Lawlessness

One final point. At all costs must Law and Order be maintained. Lawlessness is the antithesis of Divinity, of Nature. Lawlessness is the death of individuals and of nations. Lawlessness is the seed of disruption. It must be intolerable to every true follower of the Divine Wisdom, and all that he is and has must be set resolutely against it, without fear or favour. He who flouts law is a traitor to the country and must be treated as such. He is diseased and must rigidly be segregated. Neither the world nor any part of it dare risk another Atlantis. If a law be bad we may agitate for its removal, and we may even, with every respect for law, go through the form of breaking it, with representatives of the law in attendance to arrest us the moment we have committed the breach, with joyful acceptance of the penalty imposed upon us. This may in grave emergency be necessary, though only a citizen full of patriotic fervour and well endowed with self-control should venture upon such a course and always alone.

Save thus most rarely, the Law is the State, the Law is our peace and safety, the Law is our happiness and prosperity, the Law is our hope. Long live the Law !

And now let the Theosophical Society in Australia collectively in so far as it may having regard to neutrality,

individually in its Lodges and Centres, with the same proviso, and individually in groups of the Theosophical Order of Service and in its members, without any proviso whatever save that of brotherhood, goodwill, courtesy, and supreme respect for law, go forward with eager hearts and help to make Australia that which she has been declared to be—A PROMISED LAND.

The World-Mother

A NOTE by G.S.A.

[*Bishop Arundale's Note chimes in with the Festival of the Assumption, which is celebrated on August 15th.—Ed.*]

Care must be taken to avoid the slightest crystallization of the conception of the World-Mother. The least possible organization for the present, and no interpretation. No groups even for study, for study so often leads to illusion. The work at present seems to be to meditate upon Her, and for each to endeavour to form what may be called an impersonal conception of Her, less a conception to satisfy the individual, more a conception universal, a conception of the Mother-Spirit and of Her embodiment of it. Once there begins interpretation there begins also the danger of limiting Her appeal. She is Mother to all, and the most that is permissible by way of interpretation is for an individual to say what She is for the moment to him or her, with the rider that what She is to one is but just one among Her myriad Mother aspects. We must guard this need for impersonality, for absence of limitation. The World-Mother does not want to be recognized or accepted or even worshipped. She wants the true spirit of Motherhood to be alive in all. For this and for this alone has she disclosed Herself. For this has She appointed Her people to guard Her Truth from distortion and from confinement to the few. They may be considered even more the guardians of Her truth than vehicles of Her Presence; more embodiments of Her Truth than channels for Her words.

That the Truth may supremely appeal to each it must be supremely impersonal to all. To this end great Teachers so often speak in parables and similes, so that mankind may seek truth rather than be confronted with it, so that mankind may be helped to seek it in the right direction, but so that it may not be forced upon them, and so that they may not even feel compulsion as to direction. Truth which is not discovered is not yet truth. Acceptance is less than knowledge, experience.

All forms of Truth are less than Truth. All forms of Truth are individual and not universal. They are particular and not inclusive. It is dangerous to identify Truth with form, for forms must break and then there is the danger of Truth breaking with them, especially for those to whom the form is most of the Truth. How often has not the death of a form meant the death of the Truth of which it has been the partial expression. How often have word-forms killed the Truth they have imprisoned. How often devotion to forms has been blindness to Truth.

THE THEOSOPHIST 1879-1929.

The September number of *The Theosophist* closes the 50th year of its existence. The sub-editor at Adyar advises that the October number, celebrating the Golden Jubilee, will be specially interesting, as it is hoped to include "golden" contributions from the Editor (Dr. Besant), from Bishop Leadbeater, Mr. C. Jinarajadasa and others.

From the Crow's Nest

By the General Secretary

The President

An intimate friend of our President writes from London that she is "in great form" and gave "most magnificent lectures" the last two Sundays (the letter is dated June 19th). The President had been touring the Continent and was afterwards to visit England, Scotland and Ireland. She is due in Chicago for the World Congress, which takes place from August 25th to the 31st. In the third week of September she is due to leave London for "home" as she so truly calls India—the land in which she has in this life so wonderfully justified her place as the greatest living statesman in the world. Long may she reign over us !

Bishop Arundale for Chicago

Bishop Arundale has been nominated both by the Dutch East Indies and the English Sections to represent them at the World Congress and at the meetings of the General Council. Detailed instructions are being sent by these Sections to meet him at Chicago. He will therefore represent three Sections, and he is wondering whether the instructions he may receive will be sufficiently contradictory to require him to speak with more than one voice, and to vote for a particular proposal at one moment and against it the next. Evidently, these Sections have confidence in Bishop Arundale in spite of his Bishopric ! Or is it, perhaps, *mirabile dictu,* because of his Bishopric ! Anyhow, it is comforting to know that the general feeling in the Society tends to disregard the storm in a teacup over labels and in a spirit of commonsense takes for granted that those in positions of leadership in the Theosophical Society will serve the Society faithfully no matter to what other movements they may belong. It is good to have a little fresh air in the way of tolerance and understanding.

The Freedom of the Society

At a recent meeting of the Blavatsky Lodge, Sydney, the Statement published in *The Australian Theosophist* for June was unanimously endorsed by a gathering of members larger than usual, three members desiring that the first Object of the Society be amended to include the sub-human kingdoms of nature, but approving the Statement as a whole. The Melbourne Lodge at its meeting voted by fifty-odd to six against the Statement, as reported in our last issue; yet curiously enough we have received eighty-two postcard votes of full approval, six of partial approval, and only seven of disapproval. The Townsville Lodge voted *en masse* for the Statement; and though the Western Suburbs Lodge voted unanimously against, we hold three cards from members in favour of the declaration.

It is impossible to print all the correspondence relative to this referendum. The great majority of letters, as the voting indicates, heartily approve the Statement. The President of the Western Suburbs Lodge rightly claims that an officer of the Society is bound to express the opinion of his executive body, but that he must not be so repressed in his utterances as to be unable to lead the way on many issues. "Dr. Besant must always be our choice of President," he declares, but we should continue to elect her in the constitutional manner. Regarding clauses 2 and 4, further details would be required before his Lodge would feel capable of judging properly. Mr. A. L. Franklin points out that the Presi-

dent would be the first person to hand over the guidance of the Society to a more capable leader; we agree, and wish the world would provide us with more Besants. The returns so far show that there is an overwhelming majority in favour of the Statement. Of 721 cards received 692 are in entire agreement; 15 members approve generally but would make certain modifications; 14 have definitely voted against it. We are glad to learn that Australia's Statement to the Congress will be supported by the powerful Java Section; we have also received with pleasure a note of approval from the Presidential Agent in China, Mr. Manuk.

The October Campaign

The tone of Australia's public life has improved within the last six months, but she is still at war within herself. The war is still going on in Australia which started in Europe in 1914, the aftermath of industrial and class warfare. Happily Australia's creative youth is still before her, and the faith needed for clearing away the debris of the dead past and building up a new world is still fresh and strong. Our forefathers laid the material communications of the Commonwealth with amazing heroism, but with equally high enthusiasm of purpose it is given to us to pioneer its moral progress, cutting down its social inequalities, bridging over the gulfs between rich and poor, and raising the national consciousness to the level of unity where brotherliness and goodwill express the normal mind and character. And who better equipped for this knight-errantry of idealism than members of the Theosophical Society, people who are courageous enough to lead forlorn hopes, who are neither cynical nor spiritually insensitive, and who are ever out on the spiritual frontiers reconnoitring for the army toiling behind ? Our work since last Convention would have been futile if there was not a better understanding between the classes, which there is, and a greater optimism concerning the country's material and financial future. That also is plain from the Prime Minister's speeches in the last six weeks. But, however much has been accomplished there remains immeasurably more to be done; Australia is not as happy as she ought to be, and the duty is on us Theosophists to lead in a national drive that will sweep through the whole continent, clarifying the vision of the people that they may discern and follow the Real. Two complementary lines of activity open to our Lodges, and to individual Fellows of the Theosophical Society—to follow the civic line suggested in this number or to follow the Theosophical programme outlined in our July issue. Some Lodges are more at home expounding Evolution, Karma, Reincarnation. Others, like individuals, with a flair for politics will apply the basic principles of brotherhood to problems of Government, to Citizenship, to National Destiny, to the humdrum work of the kitchen, the factory, the making a living. Both these parallel lines are essential to a clear view of Australia's problems and their solution. If the Lodges will adapt their syllabuses, commencing with October, to this vital campaign, and if individual members will plan definitely and constructively and intensively the face of Australia will be completely changed by next Convention, Convention will be an overwhelming triumph for Australian brotherhood, and Krishnaji will find a people eager and expectant. It rests with us in full measure to show him whether our new and rising nation aspires to lead the world by material force or cunning diplomacy, or by the gifts of love and wisdom.

Makers of History

Theosophists may rightly claim to be history makers. When at the World Congress at the end of this month

plans are made for another seven years work, it will be with full realization of the enormous importance of the Theosophical Society to the world. The achievements of little more than half a century are a source of inspiration to every member, and as he thinks of our sterling, lion-hearted and pioneer-spirited membership plus the regenerating life of Krishnaji, he can place no limit on the possibilites of the next half-century's work. It is truly wonderful, as our great President has said, to be living at this time; it is glorious to be a member of the Theosophical Society, sharing the campaigns of world service which the Society inaugurates. On the occasion of the World Congress may we all thing with Theosophical pride upon the past achievement of our movement and prepare ourselves strenuously to take part in whatever new line the Congress may inaugurate.

A Prolific Parent

When we consider the change in modern thought produced by the constant impact of Theosophical teaching, we are struck by the singular fact that the Theosophical Society is one of the most prolific organizations in the world, having a host of daughter movements not dependent in outer form upon the Society, but each presenting in its own way some aspect of Theosophical truth. Truth is one, though it has manifold expressions. Theosophical truth has manifold expressions, not only in the Society but in those daughter movements of which it is the true progenitor and honoured source of inspiration, and members who rejoice in its progress should likewise rejoice in their progress. While many established Churches and religious organizations are endeavouring to draw their adherents into a rigid orthodoxy, the Theosophical Society stands out uniquely as a movement in which every member is encouraged to travel his own path, to be as different as possible from other members so that the common life may be enriched by his variance.

A Special Commission

Glancing back over half a century we see what a magnificent instrument the Society has been in the hands of the Masters for gathering together troops and despatching them for special services to different sectors of the field. These troops are members of the Band of Servers, people of restless uncomfortable conscience while matters are moving smoothly, divinely discontented people whose dharma is fulfilled as they pioneer idealistic enterprises, establishing the conditions in which others may grow, themselves passing on to new pioneer work. In 1911 a special commission was given to a number of members to organize into a world movement all the people who desired to work in a practical way for the coming of the Lord. Consequently some who had been active in Theosophical activities now found themselves absorbed in this new duty, even going so far as to resign all earlier duties and cut away all other ties in order to better accomplish this work. At the same time this proved an opportunity for an immense number of people hitherto comparatively inactive or without commissions to be employed in a definite way.

Marching Orders

Further on in Theosophical history the Society entered a new phase when many of its members helped in the renaissance of Masonry and Christianity. To aid the first of these movements a number of soldiers volunteered who had entered the Society because of its appeal to brotherhood, and these were able to find their highest expression in the ancient ritual of the level and the square. Another body of people received marching orders to assist a faith they had previously outworn. And so time after time the Society has sent out workers to spread the Light of Theosophy through many channels,

through many organizations. But the most outstanding event happened when those workers who had been charged over a decade before to prepare the way of the Lord proclaimed their belief that the World-Teacher had appeared. These obscure but loyal workers were indeed rewarded, and naturally they desired all others to share their joy.

"Slave of My Duty"

Here was the test of the solder. Did he remain faithful to duties accepted in the light of his intuition ? In hundreds of hearts there was conflict, for did not most of us desire to follow the Teacher ? Some were free to leave all and follow him; others had duties in places where the Teacher did not go. Then the internal struggle became most fierce. It looked as though those who refused to leave all were failing the Lord they were endeavouring to serve. What is the soldier's attitude ? Faithful unto death, even though he appear disloyal to those who would make the Teacher's words a dogma. Better by far to fail the Lord in the conception of the new orthodoxy than betray the command of the higher self from whom the individual accepted his duties. It is important to emphasize the point that until one's successor is duly installed in his stead, and the duties are carried on without detriment to the work, we are not free to abandon forms and organizations. Some brothers guard the form of the Theosophical Society itself, others tend the forms of ritualism, of the Apostolic Succession, of tradition; and the true Theosophist, recalling the Master's allusion to himself as the slave of his duty, will stand by his duty until it may be resigned without loss to any movement to which he belongs.

Krishnaji Dissolves the Order of the Star

Mr. John Mackay, National Organizer for the Order of the Star in Australia, telegraphs to his representative in Sydney:

> **Arriving Sydney tenth October Orvieto. Krishnaji announces dissolution Star Order. Professor Wood arrived. Mackay.**

Krishnaji is startling in his thoroughness, and this strong and drastic action is an earnest of his thoroughness applied personally to the Order through which he works. We would admire the high courage of a leader who dared for the sake of Truth disband the very organization which was his stepping-stone to power; in Krishnaji this is a step neither unexpected nor deplored. Like the grand gesture of Dr. Besant last year in closing the inner school, this act expresses the conviction so nobly uttered that self-reliance must be supreme. Krishnaji will perhaps only now by this great renunciation be raised to the level of a World-Teacher in the minds of multitudes of people.

Through his intense individuality he has become a universal figure. No longer restricted by an order, by a religion, or by any form, he offers Truth to the world for the assimilation of the millions; the world will now receive unlabelled, undiluted and pure the nearest approach to perfect truth it has ever received.

ORDER OF SERVICE

On the nomination of Miss Macdonald, Mr. Max Wardall has appointed Bishop Arundale to succeed her as Chief Brother of the Theosophical Order of Service in Australia. News of the appointment was wirelessed to Bishop Arundale on the Ventura.

On his return from America we shall expect his energising ability to make the Order of Service a powerful instrument in Australia's regeneration.



HOUSE-BOAT ON THE WANGANUI

New Zealand Government Publicity Photo



NEW ZEALAND SCENERY

The Wanganui River

By the Rt. Rev. C. W. Leadbeater

To one who has visited Australia and New Zealand it seems remarkable that so little should be known about these countries by the average Englishman. If a man finds that times are bad, and that work is hard to obtain, and so begins to think of trying his fortune in newer lands, his attention seems usually to turn to Canada, to the United States or to South Africa rather than to the magnificent possibilities of the Antipodes. Yet Australia and New Zealand have a climate beyond all comparison superior to anything that Canada has to offer, and better than any part of the United States, except Southern California; and the crying need of all Australia is men—more men of the right kind to develop its splendid potentialities.

The natural beauties which exist in this great southern land can scarcely be exaggerated, yet hardly anyone in England seems to know anything about them. I wonder how many of my readers have ever heard of the Barron Falls—a superb cataract almost five times the height of Niagara itself, set amidst surroundings of the utmost conceivable picturesqueness in a romantic gorge clothed with primeval forest ? The unequalled harbour at Sydney has a world-wide renown, but how rarely do we hear of those almost equally beautiful at Hobart, Auckland, or Wellington ! Many are enchanted by the Norwegian fiords, but few have even heard of the lovely sounds on the West Coast of New Zealand. I might continue these comparisons almost indefinitely, but comparisons are proverbially odious; so I will turn at once to my special subject, with only this one final mental question: how many of us have ever heard of the river whose poetic name stands at the head of this article ? Yet its loveliness is unique, so far as I have seen, and it should be one of the principal tourist resorts of the world.

In order that my readers may not invent some new and ingenious mispronunciation of this name, perhaps it would be well to say that the first part of it almost rhymes with "longer," and the second with "Looey." The best way to reach the river is to take the morning train from Auckland southward. When I travelled that way (now many years ago) we changed at a place called Frankton into a mixed train, which jogged along for the remainder of the day through a landscape like that of Scotland, except that the hills were covered with fern instead of heather. Often the train crossed wooded ravines with rushing torrents, and occasionally it stopped at little country stations, where tattooed and gaudily-dressed Maori women gathered round the carriage doors. At eight o'clock we reached Taumarunui, which was then the terminus of the railway.

On the occasion of our visit the only boarding-house there (one could hardly call it an hotel) was quite full, and we had beds in a sort of cowshed, which had been roughly partitioned off into tiny compartments; however, as the beds were clean we did not mind. We slept well, but had to turn out for breakfast at half-past five, as the boat was supposed to start at six, though it was three-quarters of an hour later than that before we were really under way. Indeed, there is enough early rising about this trip down Wanganui River to make one healthy, wealthy and wise for the rest of one's life, if there is anything in the old proverb.

Our party comprised about thirty-five people, including a big Fijian Chief. They put twenty of us into a

flat-bottomed boat drawing eight inches, and the other fifteen into a long canoe, both of these curious craft being propelled by tiny gas engines. The voyage was a most exciting experience; the river was extremely low, so that we were constantly scraping over the bottom, while the current was swift and the channel was full of reefs and spurs of rock. The steering was a feat of no ordinary difficulty, but it was wonderfully well managed. We were missing destruction by a few inches all the time, but we invariably came safely through. Every few minutes we came to a rapid, and then for a while it always seemed as though nothing could save us. In the first of these we bumped so wildly on the rocky bottom that the officials moored the boats to the shore as soon as we could turn them, and sent for another native canoe, into which they removed all the luggage, so as to lighten our boats. We had sprung a leak, and from that time they had to pump out the water all the while from the bottom of the boat.

At about nine o'clock we met another slightly larger launch, and were transferred to that, while her passengers exchanged with us, and the boat in which we had come down from Taumarunui turned back again to commence the toilsome journey up the river. This new launch drew sixteen inches and was much more commodious. Apparently a boat is kept for each reach of the river, corresponding to its normal depth; but now that the water was so low they were all equally in difficulties, and they all struck the bottom continually. The scenery along the river, however, was worth all the delay and excitement, for every turn of the stream disclosed a new surpassing loveliness, and each seemed the most beautiful conceivable until the next appeared.

The average slope of the banks is that of a steep railway cutting. Imagine a railway cutting one hundred and fifty miles long, but winding more than railways ever wind, with banks varying from one hundred to five hundred feet in height, absolutely covered with trees from the top down to the water's edge. The trees are of many kinds, but most prominent among them are the ubiquitous and graceful tree-fern and the characteristic palm-lily—sometimes (though quite wrongly) called the cabbage-palm—which is not in the least like either a palm, a lily or a cabbage, but is nevertheless unquestionably very effective in the landscape.

Our frontispiece shows the river and its cliffs—not, however, the highest or wildest part of them. Occasionally a huge fir-tree towers above all the rest, and sometimes the unbroken wall of green is diversified by the white scar left by a landslip. Sometimes the banks become for a while perpendicular cliffs gorgeously draped with many-coloured mosses. Sometimes the strata of the bank are slightly slanted, and then a very curious optical illusion is produced, for while the river is rushing downwards to the sea at the rate of ten miles an hour, it appears to be flowing up-hill. The deception is perfect, for while being swept rapidly onward one may look back, as it appears, down a long slope with a distinct sense of having climbed it—a condition of affairs probably not to be found anywhere else in the world.

In most places the banks are too precipitous for a swimmer to climb out of the water, but here and there little ravines break the cliff, and often they give glimpses of beautiful waterfalls. Many minor streams flow into the river as tributaries, sometimes joining it at its level, but perhaps more frequently down the face of the rock in lovely cascades. Sometimes the face of the rock is hollowed out by the action of the water, in minute representation of the cave at La Jolla, of which an illustration was published in a former article. Where the river is shallow the

Maoris propelled their canoes up stream by poling as if they were punts; but where the water is deep and rapid and the cliffs are perpendicular, they were compelled to push with their poles against the face of the cliff, taking advantage of any little crevices that might exist. This having been done for centuries by successive generations of Maoris, rows of round holes, all pointing up stream, have been produced at different heights, corresponding to the various levels of the river in summer and in winter.

About noon we again changed into another and slightly larger launch—a steam-boat this time, drawing twenty inches. We should have progressed better if they had carried us all the way in the smallest of their boats, but I suppose that would have disorganized the entire service. The steamboat bumped just as badly as the others, and presently injured herself rather seriously, so that we could proceed only very slowly. When a rapid was reached we usually put a man ashore to attach a thick rope to the nearest big tree, let the boat turn round, and lowered her inch by inch sternforemost down the rapid—the man having to go back afterwards with great difficulty to detach the rope. In one of the worst rapids a wire rope was already arranged fixed at both ends in the bed of the stream, so we had only to hook it up from the bottom of the river and lower ourselves by it.

The turns of the river seemed innumerable, so that we constantly saw a cliff five or six hundred feet in height apparently closing the way in front of us. At rare intervals we saw Maori settlements, consisting of a few huts only, on the top of these cliffs. These tiny settlements are surrounded by impenetrable jungle, and their only communication with the rest of the world is by exceedingly precarious ladders, mostly made of native cane, called "supple-jack," leading down the face of the cliff to the river below. The banks were in many places absolutely covered with tree-fern, and so placid in many places is the surface of the transparent flood, that all this lovely overhanging verdure is reflected as in a mirror.

The steamboat company has contrived to tow a houseboat, similar to those which may be seen in the summer on the reaches of the Thames, up to the confluence of the Ohura River and the Wanganui, about thirty miles from Taumarunui, and has established it there as a sort of floating hotel. It is most extraordinary in the midst of that primeval and lonely forest to come upon this isolated fragment of civilization—a houseboat provided even with an electric-light installation, though I am compelled to admit that that was not in working order on the occasion of our visit. Our programme provided that we should reach this spot at eleven o'clock, take luncheon, and then push on down the stream to Pipiriki, sixty miles further on; but owing to the many delays we did not arrive till one o'clock, and then had to stay a long time for repairs, so that the officials in charge feared to start again that day, as they could not, even if all went well, reach Pipiriki before nightfall, and they were afraid to risk such navigation in darkness.

This was unquestionably a prudent resolve, but it was a serious matter for us, as it meant a day's delay in arriving at the town of Wanganui at the mouth of the river, where there were Theosophical lectures to be delivered—lectures which were already advertised. However, there was absolutely no help for it, for there was nothing whatever to be done. We were sixty miles from Pipiriki and fifty from the nearest road; we were surrounded by utterly impenetrable jungle, through which one might perhaps have progressed at the rate of about a mile a day, if armed with a capable axe, and well able to use it; and there was not even any telegraphic

communication by which we could let our friends know what had happened to us.

It seemed curious in the twentieth century to be so entirely and primitively helpless; but what could we do ? It was clearly unsafe to try to take on the steamer without repairs; there was simply no way by land, and though we made enquiries as to the possibility of getting some Maoris to take us down in one of their canoes, we found that they would not undertake the journey, as they had a superstitious objection to being on the river after dark, and besides were quite certain that we should all be drowned if we made the attempt. So we had to make the best of it; and after all it was a pleasant place in which to be cast away, and a really new experience to be cut off from the rest of the world in such an extraordinarily perfect manner.

We walked about all the afternoon, and climbed a hill from which there was a grand view of unbroken forest. The whole country about there is a wild mass of steep hills covered with trees, without a trace of habitation. Under these trees it is almost dark, and long rope-like creepers, strong enough to swing on, bar the way in every direction. These are called by the colonists "supple-jack."

There was a Maori settlement at this point—that is to say there were two huts, and some children from one of them came and tried to guide us, grinning most good-naturedly; but as they could not speak a word of English the guidance was less useful than it might otherwise have been. Those two huts, however, appeared to contain at least about twenty people, and about the same number of dogs; every Maori seems to keep dogs, or at least to be accompanied by them. The natives appear to be kind to these creatures, although they are mostly gaunt and wolfish, and altogether undesirable-looking pets. The Ohura River joins the Wanganui by a very fine waterfall of considerable height; even in the diminished condition produced by a long period of dry weather it presented a striking appearance, and a photograph of it taken when in flood shows it to be much grander than when we saw it.

We slept on board the houseboat, amid a silence delightful in its intensity, and next morning we started on our way at eight o'clock, the damaged propeller having been repaired. This day was a repetition of the previous one; there were some bad rapids and shallows, and on one occasion we varied the interest by blowing out the packing from a cylinder-head, which delayed us for some time. We reached Pipiriki at half-past four, and had a nice walk before dinner. Here the ground is cultivated to some extent, though there are but few cottages besides the hotel. This latter, however, is a fine house of a hundred rooms, with electric light and all sorts of conveniences, and with a balcony one hundred and thirty feet long, commanding a magnificent view of the river and the surrounding scenery. The latter is very grand, as Pipiriki is situated in an amphitheatre of beautiful hills.

From this point we were able to telegraph to our friends at Wanganui, though it was still impossible to move on until the next morning. They woke us at a quarter past four, and the steamboat (a much larger one this time) left soon after five, as they wanted to connect with the noon train at Wanganui, sixty miles down. This time the river was deeper, and half-way down we changed again into a still larger steamer, capable of accommodating three hundred people.

The scenery of these lower reaches is less romantic than that of the upper river, though still of more than ordinary beauty. We had shallows here over which we had to slacken speed, but we were not reduced to lowering ourselves down backwards. On this

part of the river settlements are more numerous, as missionaries established themselves here in early days, and little villages grew up round their churches. The good fathers appear to have sought to beguile the loneliness of life in a foreign land by giving to these tiny collections of huts high-sounding scriptural titles, or sometimes the names of well-remembered spots on the other side of the world. These names, however, have been strangely distorted by the natives, and are scarcely recognizable. For example, we find Jerusalem corrupted into Hiruharama; London appears as Ranana; Galatia as Karatia; Corinth as Koriniti; Athens as Atene; Damascus as Ranaiku; Laodicaea as Raorikia.

Situated in a horseshoe bend of the river close to its mouth nestles the pretty town of Wanganui, which we duly reached at one o'clock, having disembarked our railway passengers at Aramoho Junction just in time to catch their train. The deferred lecture was successfully delivered to an overflowing audience, and the next evening found us in Wellington, the capital of New Zealand, resuming the ordinary work of the tour. But we shall not forget our adventure on the beautiful River Wanganui.

C.W.L.

Youth Looks at the World

(A Monthly Page for Young Theosophists)

ART AND MODERN LIFE

Art in every field has reached a summit of expression different from any we have known before; yet truly it remains the same, whatever change of form it may undergo. Art, in its true essence, is nothing but the highest activity of a race, born from within. Its physical beauty is the outcome of a perfect union of itself with nature. We cannot fail to see its influence everywhere—in architecture, in music, in dancing, in stagecraft. Since our fifth root race is drawing to its close it is but natural that we should see that union become more and more manifest.

Man must gain a deep understanding and joy from the world of the senses before he can fashion the elements of his art. This applies to all stages of man's evolution, so that art may be spoken of as the eternal preserver of his striving after perfection. Our spectacular architectural ventures of today are certainly a very fine example of that striving. The chief concern of the fifth root-race is to develop his mind, and we can clearly see how this development has brought about the efficient working of industry. Yet a simply shaped earthen vase with a few gaily coloured flowers painted here and there can no less be called a true piece of art if its maker has contacted the world of creative imagination. The one in its grandeur is the product of highly skilled minds, whilst the other in its simplicity is shaped by the hand directed by the impulse, common to both artists, to share with their fellow man the inspiration of thought. This shows that art in truth can never change but only mature. Art is beauty energized. We find that in modern schools the training in physical culture takes more artistic expression by reason of our desire to see children develop in refinement and beauty. The military and meaningless exercises of the muscles, devoid of all delicacy and charm have lost their attraction. There must be a definite idea underlying dancing and rhythmical expression, so that it gives a fuller satisfaction to the needs of the new generation.

There are many people who still think that jazz, the new theatre, the

futuristic school of painting, are smothering the high standard of classical art reached fifteen years ago. Indeed there is no question of that. Both are expressions of the genius in man; the one in its perfection, the other in the course of its evolution. Life does not stagnate, but uses countless forms, and we do not know the manifold varieties the future may hold in store for Art. And as the minds of all people will ultimately find the one effective knowledge of a free united Brotherhood of all mankind, so will Art be the supreme expression of Beauty, a knowledge gained by humanity as a whole.

Elly Kastinger.

RUKMINI

As this is our first apearance as Young Theosophists in *The Australian Theosophist* I cannot think of anything more fitting than that we should express our deep gratitude and love to our friend and inspiration—Rukmini, and endeavour to pass on to our brothers something of the atmosphere of refinement which she brings to us. Ever so quietly, ever so thoroughly, she has sorted us out and allotted to us activities which in a surprising way are most congenial to us. In fact each person to whom she has entrusted work is thrilled with his job and happy in the thought that someone has the insight to know how much he loves that particular line of activity. Rukmini as we know her is a constant source of inspiration and help. How wonderfully in her simple way she understands us. What is it she brings that makes us so happy to be in her company ? Is it not first her radiant youth and beauty, and then the influence of the World-Mother ? None of us who attended her lecture on the Women of India failed in that velvet-like atmosphere to sense the influence of the World-Mother, Her inexpressible love for all life human and sub-human. A reporter sufficiently appreciated Rukmini's lecture to write as follows in a Sydney daily:

Told Us of India

A princess from the Arabian Nights lecturing in Sydney on the position of women in India ! That—with a little play on its imagination—is what the audience at the Savoy Theatre enjoyed on Sunday night.

The lecturer was Mrs. Rukmini Arundale, a high caste Hindu lady, whose husband is a graduate of Cambridge and well known in India as an educationist.

In flowing white silk, arms bare, feet in sandals; without notes and in purest English, Mrs. Arundale stood and discoursed on her countrywomen for an hour, which, for at least one listener, was all too short.

So writes a stranger, but how much more she means to us who meet her constantly and have come to know and to love her. She speaks to us of culture; she desires that in our meetings and entertainments we should strive not merely to amuse but to create a tone and an atmosphere which it is possible for us to create as servants of the Master. Being herself the very embodiment of culture, it is perfectly natural for her to bring this sense of refinement to everything she does, and to cultivate the same sense in us in everything that we do.

To us she represents all that is beautiful, pure and noble. One of the most charming facets of her character is seen when she is playing with or attending to animals, her inexpressible tenderness for our younger brothers—her wonderful delight in the graceful movements of swans in the National Park, her rare affection for a kitten which came to her unbidden and remained an honoured guest, and her splendid comradeship for "Mick," the horse she loves to ride in French's Forest.

We are indeed fortunate that she is inspiring our life and work as Young Theosophists in Australia, and our one ambition is that while she is in America we shall live in the light of her ideals and that when she returns she will lead us to still greater service and attainment in Their name.

—A Young Theosophist.

The Rowan Tree

(A True Story)

By the Rev. F. H. Aldhouse

Wherever Beauty gives her dower
To hill and glen, to tree and flower,
Look, love, and wonder, for you stand
Within the realm of Fairyland.

It was lovely in the glen. In the spring the new green with the sun on it was worth walking miles to see. There were also primroses, violets and celandines, harebells, cowslips and meadow-sweet. The summer with the wild rose and woodbine, wild hyacinths and marguerites kept up the succession of beauty. Autumn had red and yellow poppies, and later every kind of berry from the reds of hip and haw to the black of elder and sloe. Perhaps the time in May when wild apple and plum and the hawthorn were all out together, and their white was like moonlight under the sunlight, was most beautiful of all. Bobby liked that best of any time, and I liked it, too. If you had been away and came back when that white and gold was shining there, it made you want to laugh and cry, it was so nice.

Both Bobbie and I had one favourite amongst the trees, and it was a Rowan. We liked the green of its leaves and we liked its red berries. They were the reddest berries you ever saw. And we used to play all kinds of games there, for there was a good open space about it. My father was the game-keeper; and the man who owned everything, and lent father and mother the cottage, and paid father for looking after all the pheasants and partridges and snipe and fish, was Lord Dunoran. He lived in a big castle across the river and we were never allowed to cross the bridge, because Lord Dunoran only liked to see his own family, not other people's. We could see the turrets above the trees and knew it must be a very wonderful place. But I and Bobby were glad to have the glen all to ourselves. Lord Dunoran seldom came there, and when he did we ran away and hid.

Then Bobby caught a dreadful cold. It grew no better, and one day God came and took him. He was so sorry for him. I was out when God came, and I did not see Him. I asked mother what He was like, but she was too grieved to tell me. I kept hoping God would come back and bring me to Bobby, but He did not come again. I was dreadfully lonely. The winter made the glen all white, and the sun was red most nights when it went down and all the birds were dumb, except the robins. The spring came, and the pigeons and rooks began to build and to call, and the finches and linnets sang. The swallows came and the summer, and then when the larks stopped singing and the cuckoo flew away came the autumn. But I did not care to listen to the birds, and the glen was no longer beautiful to me. There was no Bobby to play with or talk to. He used to tell me how lovely it all was, and there was no one to tell me now. I asked God to come for me, too, lots of times, but I suppose He was busy somewhere else, for He never came.

It was in the early autumn when the red berries were on the rowan that I first had a companion again. I was in the glen near the open space where we played "The Priest of the parish has lost his considering cap" and "Good Queen Caroline," and all the

other games with Bobby; and I was so sad, I just sat and thought I should never be happy any more, and God didn't want me, and I should grow old and grey, and I never, never should see Bobby again. It was then that the other boy came. I thought first just for a moment it was Bobby come back, for he had grey eyes and black hair like him. Also I felt I knew him, and liked him, but he only laughed and said: "Yes, you know me quite well." But I never found out where, or when, and he wouldn't say. He had rowan berries always in his cap, and it was green like the leaves.

He told me to call him Brother Rowan, and so I did. I loved him, and we played every day, and I could hear the birds again and see the flowers, and knew how lovely the glen was. I did not know whence he came; one minute I was in the glen, and there he wasn't, and in another minute there he was, but always standing beside the rowan tree. He used to persuade me to go away and when I looked back he would be gone. It was one day doing that, that I found out who Brother Rowan was. I always walked straight away and never looked back till I came to the turn of the path, and he was accustomed to me doing that; so when I turned before I reached there he was not expecting it that evening. He was going straight into the tree, and its trunk is not thick; he was just melting into it, as it were. When he saw I had seen him he came out again quickly. There was anger in me and I went back to him:

"You are one of the 'good people'," I said to him, "don't be pretending you're not."

He sat beside me and took my hand in his and stroked it. He spoke to me very soft and sweetly; like honey his words were. He told me it was true, he allowed he was one of the Sidhe,* the Fairy of the rowan tree. He told me he used to like seeing me and Bobby play. He said he came because he could not bear to see me so lonely and heartbroken:

"I was afraid you'd run from me," he said; "the children of Eva are so afraid of the children of Dana, so I tried to look a little like Bobby, and I liked to play with you. But I suppose that's over, and you will tell the Priest and he will destroy my tree."

There were hot tears on my face, I was so ashamed. I swore I wouldn't tell the old Priest. I begged he would come to me again. He kissed me, he said he would. He let me see him pass back into the tree.

"You and Bobby loved my tree," he said; "Love always wins love, so that is how I grew to love you both."

It is beautiful in the glen now. For Brother Rowan has shown me all his and my brothers, the other Sidhe who dance hand in hand beneath the white rowan, and they let me dance with them often. And I know Brother Blackbird and I never take his eggs now, nor set snares for Brother Rabbit. And Brother Hawthorn and Brother Furze often tell me stories. We are a big family of brothers. And (I am telling you a great secret) Brother Rowan knows the angels; they're his high-brothers, he says, and he will introduce me to them some day when I grow bigger, and they will bring Bobby back to me.

You are a Priest, but not like Father Dempsey; you're a Liberal Catholic, and you like the Sidhe and all our brothers. But he doesn't, though I can't think why, for they are so lovely and gentle and merry. The glen is Fairyland—that's another great secret. And I'm always happy now and never cry, and I'm not lonely; for all things, Sidhe, and birds and beasts, and even the old rocks in the glen, are my friends and I can talk to them; and all because I and Bobby loved the Rowan Tree. And so Brother Rowan grew to love me.

F.H.A.

* Pronounced "She."

Bishop Leadbeater's Grand Tour

A member of Bishop Leadbeater's party in Java writes the following narrative:

Semarang, 5th July, 1929.

Our first months in Java were devoted almost entirely to the two centres of Batavia and Bandoeng. It must not, however, be supposed that we were idle there, for there was hardly ever a day without a meeting of some sort; indeed, on most days we held two, one at five o'clock out on the lawn of Dr. Vreede's house, or Mr. van der Ley's (both lovely places, admirably suited for such work) and the second usually at seven in the Theosophical Hall, the Church or the Masonic Lodge room, according to the nature of the meetings. Several times on Sundays we had three meetings, and on one occasion four !

Now we have embarked upon a tour during which the Bishop hopes to give every member in Java the chance of meeting him if he wishes to do so. The plan adopted is to make a stay of a few days in each of the principal cities, and in the case of the smaller Lodges, where there would not be sufficient accommodation either for us or for the lecture, a central point is selected at which some at least of the members of three or four of the small Lodges can assemble.

On July the 1st we set out from Weltevreden by aeroplane for Semarang, and in spite of a strong contrary wind we arrived ten minutes before our advertised time. This is certainly the ideal method of travelling, as it not only saves an enormous amount of time, but is also so much smoother and pleasanter than train or motor. On the evening of the day of our arrival we held a largely attended Theosophical question meeting at which great interest was manifested in the spiritual centre at Borobudur and the especial connection of its Guardian Angel with the development of this wonderfully beautiful country. On the next evening the Bishop was invited to address the members of the Order of the Star, but members of the Theosophical Society who had not so far joined that Order were also allowed to be present. He spoke to them of the youth of our Krishnaji, of the beauty of his teaching and of the attitude in which he thinks we should receive it, so as to obtain the clearest comprehension of it and the greatest benefit from it.

On the following day we started on a hundred-mile drive to a place called Tegal, where members from four Theosophical Lodges were gathered to meet us. Though only some forty members were present, I think we may say that it was a successful meeting, and the people seemed much pleased with it. We spent the night there at an hotel and drove our hundred miles back here again the next morning. Fortunately the drive was most beautiful—the prettiest, I think, which we have yet seen in the island. During much of the time the road ran through thick forests, and when this was not the case it was almost always bordered by fine old trees interspersed with glorious flowering shrubs, among which nestled shyly picturesque little villages, whose inhabitants presumably supply the necessary labour for the obviously prosperous plantations.

On the evening of the day of our return we had another question meeting, this time devoted to subjects connected with the work and teaching of the Liberal Catholic Church; and this was followed by Benediction of the Most Holy Sacrament, Captain Clarke singing the Litany for us, as Lilie is not here. Both in Batavia and in Bandoeng she usually sang it, and the congregations were very greatly delighted,

never having heard such a voice in their Churches before. This evening questions not answered at last Monday's meeting will receive attention, and tomorrow the Bishop will address the local Masonic Lodge. On Sunday we shall have the usual Services, the Bishop celebrating, and on Monday morning (July 8th) we leave for Djokjakarta.

The Bishop has been invited to visit the Lodges in Cochin-China, but he hardly thinks that he will have time to do so, though the hope of seeing the marvellous ruins at Angkor-Wat would undoubtedly be an inducement.



BISHOP LEADBEATER AND GROUP AT MACASSAR

Restoration of Temples

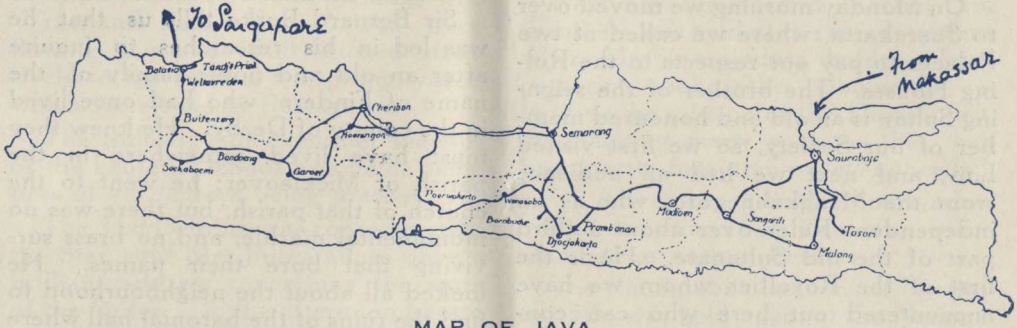
Wonoredjo, 19th July, 1929.

In the last note which I sent to you the story of our travels was brought up to the end of our stay at Semarang. On July 8th we departed for Djokjakarta, calling in at Borobudur on the way, to climb that wonderful little hill once more. At Djokjakarta we found that the members had arranged a social gathering at 5 o'clock at which we could walk about and make acquaintance with the people, while imbibing soda water and other effervescent compounds. Later in the evening we had the usual Theosophical question meeting. Next day at five we held a meeting of the Round Table at which the Bishop admitted two Knights, seven Companions and a Page. At 7.30 we held a combined Star and Church question meeting—a phenomenon which we have not previously encountered. On Wednesday we drove out to the Prambanan temples, which are interesting though fragmentary. They represent Hinduism here in the same way as Borobudur represents Buddhism, though they were erected a hundred years later, and were consequently unfinished when the great

eruption came and impartially overwhelmed them both. In the centre of the group are three large temples dedicated to Brahma, Vishnu and Shiva, Shiva's being much the largest and in the actual central position. The Government is endeavouring to restore them, but it seems rather a hopeless task, as they had to cart away over five thousand tons of loose stone before they could begin the work, and the place has been used as a quarry by the neighbouring villages for centuries.

The same evening the Bishop delivered a special address to children about Angels and their work, which seems to have been very much appreciated. This was followed by Benediction. The next morning (Thursday) we started for Remboen at 9.30, and arrived there just before noon. We stayed at the ever hospitable home of Mr. and Mrs. Tjassens-Kaiser. That evening we had a question meeting for Javanese members at which everything that the Bishop said had to be interpreted twice—once by Mrs. Tjassens-Kaiser from English into Dutch, and then by a Javanese member from Dutch into Javanese. That made it rather slow and tedious work, but nevertheless it was interesting, because in that way we really seemed to be coming into touch with the mind of this ancient Oriental people.

Next morning (Friday) the Bishop celebrated in the meditation room of the house, and a little later we ran out to a place called Poerakarto, something over sixty miles from Remboen. The meeting there was at 5 o'clock and was attended by between fifty and sixty members of the Society, many of whom impressed us as highly intelligent men, who asked very good questions. We had to go through the same process of double translation, but nevertheless it all seemed to go extremely well. There seem to be many Sanskrit terms in the Javanese tongue, for sometimes when they could not find an equivalent for the Dutch or English words the Bishop was able to make them understand by using our Theosophical Sanskrit equivalents, such as *kama-loka, sthula sharira,*



MAP OF JAVA

etc. As soon as the meeting was closed we returned over the sixty-mile road to Remboen, but we had a puncture on the way and did not arrive until nine o'clock.

On Saturday we were up at five, but did not actually start until 8.30, and were back in Djokjakarta at eleven. That evening the Bishop consecrated the Osiris Lodge and its temple, and also installed its Right Worshipful Master—a very fine ceremony, well performed; the Lodge there ought to be able to do useful work.

A Royal Reception

On Sunday the Bishop ordained Mr. Meertens to the Priesthood, which again made a very fine service, as we had five Priests present to assist in the

laying on of hands. In the afternoon we went to the Palace of the Sultan of Djokjakarta, to see some dancing and acting by people in quaint old dresses, in connection with some marriage festivity in the Royal famly. Our party was honourably received and taken up on to the platform where sat the two Sultans (of Djokjakarta and Soerakarta), the Dutch Governor and other high officials. The noise of the music was absolutely terrific to Western ears, but the people were all very kind and polite to us. That same evening a Confirmation was held, there being eight candidates for that Sacrament. This was followed by Benediction, which closed a very busy day.

On Monday morning we moved over to Soerakarta, where we called at two Palaces to pay our respects to the Ruling Houses. The brother of the reigning Sultan is an old and honoured member of our Society, so we first visited him; and next we had an audience from the Mangkoenegoro, who is an independent Ruler over about a third part of the old Sultanate. He is the first of the Royalties whom we have encountered out here who can converse in English, though naturally he speaks Dutch more fluently. He showed us a number of photographs of the ruins of Suku and discussed them with us with great interest and keen intelligence, giving us some information which was very valuable to us, as we were going to see them the next day.

The following morning we visited those ruins, most of us riding on horseback, though the Bishop was carried up the hill in a sedan chair; but he walked most of the way down again. The ruins were not of great extent, but were of interest as being the oldest buildings known to exist in Java, and also as showing a strong similarity to the Maya remains of Yucatan. We had the usual Theosophical question meetings on our two evenings in Soerakarta, and some quite good questions were asked by our Javanese brothers.

Next morning we moved on to Madioen—another sixty-mile run. There we found a most admirable private school, which was established twenty-five years ago by one of our members, and had grown and prospered under his management ever since. We had an interesting meeting there which lasted three solid hours, and ended with the solemn Blessing of a new Theosophical building. We came on next morning to Wonoredjo (seventy miles this time), where we are very happily established in the home of Mr. and Mrs. van Thiel.

THE FINDERN FLOWERS.

Sir Bernard Burke tells us that he was led in his researches to inquire after an old and noble family of the name of Findern, who had once lived in the county of Derby. He knew they must have lived somewhere in the parish of Mickleover; he went to the church of that parish, but there was no monumental marble, and no brass surviving that bore their names. He looked all about the neighbourhood to find the ruins of the baronial hall where he knew they must have dwelt, but not a single stone left upon another could he find that had once been the home of the Finderns. By and by he met a man, to whom he put the question: "Do you know anything of the Finderns ?" "No, sir," he said, "I know nothing of the Finderns, but we can shew you the Findern flowers." And the man led the way over a hedge or two into a distant field, where he pointed out some fragile flowers. "There, sir," he said, "they say that Sir Geoffrey Findern brought those flowers from the Holy Land; but wherever they come from, sir, it is certain that, do what we will, they never die." The name of the Finderns had been forgotten; not a single monument remained; but these fragile flowers spring up every year, and so continue their memory.

Mr. Jinarajadasa's Visit to Rio

The President writes that Mr. Jinarajadasa is laying well and truly the foundations in South America of a future civilization. The climax of his popularity was reached in Lima, the capital of Peru, in April, where after addressing packed theatre audiences of 1500, *with hundreds turned away, and being extensively reported in the Press, the Archbishop of Lima issued a prohibition in all the newspapers denouncing "an individual whom people call Dr. Jinarajadasa, who is deceiving the unwary with certain inventions which he calls Theosophy," and excommunicating all Catholics who attended the lectures. The result was that the theatre was crammed, with hundreds standing in the aisles; tremendous ovations to the lecturer at the beginning and the end; and a crowd of two thousand cheering him the whole way to his hotel. The following narrative concludes the report of his visit to Rio, from our July number, page* 118:

The second public lecture was delivered at the National Institute of Music on October 29th, dealing with "True and False Yoga." An overflowing house of 1500 listened attentively to the lecturer's inspiring words, which were read in Portuguese.

The following day another meeting of the Esoteric School was held, members of all degrees being present.

The 31st October was consecrated to the Star, and Mr. Jinarajadasa gave a brilliant address concerning the work of the Order. In the afternoon he was received by the Minister of Foreign Affairs, Dr. Octavio Mangabeira, and immediately afterwards a visit was paid to the Protestant Missionary Centre, where the pastors of all existing Churches in Rio de Janeiro were present. Mr. Jinarajadasa replied to the salute in Italian, demonstrating the beauty of the gentle Nazarene's doctrine, who, as an oriental, was better understood in the East than in the West. The short address terminated with a vote for the confraternization of all the religions of the world.

November 1st was a rest-day. On the 2nd November audience was given to numerous journalists and such members of the Theosophical Society as sought advice from the illustrious visitor. At night our Elder Brother addressed the Spiritualistic Crusade in Italian on the subject of "Life after Death," the audience listening with the greatest interest.

Next day the second meeting for members was held at the Headquarters, where Mr. Jinarajadasa before a large gathering spoke most eloquently regarding the mission of the Theosophist, emphasizing many a truth that had been partly forgotten or left unheeded.

On November 4th Mr. Jinarajadasa visited the island of Paqueta, which abounds in natural beauty.

The third public lecture, on November 5th, was held again at the National Institute of Music. The theme was "The Doctrine of Mr. Krishnamurti," and, as on former occasions, the speaker awoke the greatest enthusiasm. This lecture was broadcast by the National Radio Society.

At Nictheroy.

On November 6th Mr. Jinarajadasa was in Nictheroy, visiting the most picturesque spots of that charming little town, and attending in the evening a meeting of the Damodar Lodge, where he spoke about the evolution of the Brazilian people by means of aestheticism, and pointed out the mission of the Theosophist relative to the artistic culture of the people.

On the following day Mr. Jinarajadasa honoured the Co-Masonic Lodge Isis with his presence, and gave some lucid suggestions.

In the Mountains.

On the 8th November Mr. Jinarajadasa departed for Bello Horizonte, capital of the State of Minas Geraes, accompanied by the National Secretary, and his private secretary. At the station he was received by the members of the Bhagavad Gautama Lodge, and an address in English was delivered to him by Dr. Cleto Soares.

The first public lecture in that town was held on the 9th, at the Municipal Theatre, the theme being "The Gods in Chains." Notwithstanding the Roman Catholic tendencies of the city, the lecture was well attended by a select audience, chiefly consisting of the intellectual elite, with journalists, representatives of the Government, etc.

The following day Mr. Jinarajadasa contemplated from one of the surrounding hills the marvellous beauty of the sunset, shedding its purple glory over the hills and the city lying at his feet. On the same evening he delivered a second public lecture on "The Doctrine of Mr. Krishnamurti," which met with as great a success as the first. Visits paid to the Escola Normal and the Institute for Blind Children ended our stay in the beautiful city of the mountains, where, we feel convinced, Mr. Jinarajadasa's influence will be felt, and great benefit will be derived by the population of Minas, over which the clergy exercises considerable influence. Mr. Jinarajadasa's visit will undoubtedly result in amplifying the horizon and stimulating the spiritual aspiration of the inhabitants of Bello Horizonte.

Back to Rio.

On November the 12th we arrived again in Rio. An extra public lecture for teachers was held at the Quinta da Boa Vista, in the open air; Mr. Jinarajadasa read an address on "The Education of the Child in the Light of Theosophy." Notwithstanding the heavy rain which forced the audience to seek shelter in one of the numerous small buildings, the lecture was well attended and received with great applause.

The fourth public lecture was delivered at the National Institute of Music, the theme being "The Gods in Chains." Despite a heavy thunderstorm a numerous public attended and fervently applauded the inspiring words of our Elder Brother.

On the 15th November, the commemorative date of the Proclamation of the Republic of Brazil, he visited the "Apostolado Positivista," and in the evening he assisted at a ceremony at the Co-Masonic Lodge Isis; at night, Mr. Jinarajadasa, accompanied by the National President, occupied the box of the Ministry of Foreign Affairs in the Municipal Theatre and listened to the Gala Concert.

The 16th was a rest-day, enabling Mr. Jinarajadasa to admire from the Sylvestre and Paineiras hills the enchanting panorama of the city and harbour of Rio de Janeiro.

The 17th, the day of the anniversary of the foundation of the Theosophical Society, was very busy. The National Secretary invited Mr. Jinarajadasa to a lunch, at which various members of the Society were present. At 7 p.m. a dinner was offered by the proprietor of the vegetarian restaurant, where Mr. Jinarajadasa replied to the toast by congratulating the owner on his humanitarian trade. Immediately after, Mr. Jinarajadasa assisted at the great commemorative meeting of the Theosophical Society. The National Secretary read a descriptive summary of the work of the Society in Brazil and Mr. Jinarajadasa spoke about the Society, magic-lantern slides revealing the beautiful buildings of the Headquarters at Adyar. The select yet numerous audience delighted in the splendid exposition, and the meeting closed with passages of music, and words of thanks by the National Secretary.

On November 18th, Mr. Jinarajadasa, accompanied by Dr. Ivan Galvao (Vice-President of the Theosophical Society in Brazil) and Aleixo A. de Souza (private secretary), departed

for Sao Paulo, leaving in the hearts of all who had the privilege of listening to his words of wisdom a profound longing and an ardent desire to serve the Masters. The visit of our Elder Brother has given a powerful impulse not only to members of the Theosophical Society, but also to the public in general, and it is hoped that the interest aroused will crystallize in the near future in the drawing together of people of various temperaments and tendencies into one nucleus, forming one great channel capable of transmitting to the world at large the streams of force and love which emanate from the Masters of Wisdom.

At Sao Paulo

Many influential bodies were represented at the reception given to Mr. Jinarajadasa at the city of Sao Paulo. At the first public conference on "The Idealism of Theosophy" held in the Conservatorium he spoke in Italian to an eager audience of about 900 people, including the Prefect of the city and the Administrator-General of the State Post Office. There were 1000 people at his second lecture, and over 2000 at the third. The people were struck with surprise and admiration for the lecturer and his expositions. At the last lecture, "The Construction of the Perfect City of Man and God," delivered at the Municipal Theatre, well over two thousand attended, and thousands of others in the State and in the country heard the lecture through the kindness of the Broadcasting Station. Mr. Jinarajadasa also addressed Masonic and Esoteric groups.

In Santos, in Sao Carlos, and in Campinas Mr. Jinarajadasa addressed large audiences, returning to Sao Paulo well pleased with the happy result of the excursion into the interior of the State. Never have we seen in Sao Paulo a foreign lecturer drawing so vast and select an audience and arousing so keen an interest combined with all possible sympathy.

After Mr. Jinarajadasa's departure for Uruguay the National Secretary announced that the first Theosophical Congress in Brazil would be held in the city of Sao Paulo during the month of July—a statement which aroused general satisfaction.

"TO THOSE WHO HAVE THE FREEDOM"

At a largely attended meeting of the Blavatsky Lodge held in Sydney on July 17th, the Acting President placed before the members the Statement which appeared on p. 72 of the June issue of *The Australian Theosophist*. He said there were practically three alternatives—first, for some reason or other not to approve the Statement, even though in parts it might be satisfactory; second, to approve it, but to desire that in some specific direction it needed amendment; third, unreservedly to approve it. He asked any who for some reason could not endorse the Statement to hold up their hands. There was no response. He then asked those who approved the Statement unreservedly, and authorised him to endorse it on behalf of the Blavatsky Lodge at the ensuing World Congress, to hold up their hands. The response was unanimous in favour. Three members wished the first Object to be modified to include animals, but did not press the point. Notice was given of the consideration of the Statement both on the notice board of the Lodge and by announcing the fact at the public meeting of the Blavatsky Lodge held on Sunday, July 14th. There may be one or two members not in accord with the Statement, but they were not present at the meeting, and it is clear that the Blavatsky Lodge is practically unanimous in support.

F.B.

There was once a tribe of Indians who allowed an orator to speak only for as long as he could stand on one leg.

AU REVOIR

Blavatsky Lodge members assembled in force on July 24th to listen to Bishop Arundale, Acting Vice-President, discourse on "The Australian Theosophist" (not the journal, but the individual citizen), to watch Rukmini dance, and to wish them both bon voyage to America and back to Sydney. Now that the Lodge room (in the lower Adyar Hall) is arranged like a club room the speaker addresses a semi-circular audience from the centre, and there stood Bishop Arundale, keeping up a runing fire of humorous observations interspersing part-songs by Mr. Edgar Maddocks' group of Young Theosophists, pianoforte solos by Miss Ruth Pearce-Jones, and Eastern and Russian dances by Rukmini and Elly Kastinger. These were supported by Jean Waugh, Daisy Hassall and Patricia Horder in another dance representing Radha and the gopis, Radha being the special friend of Krishna and so devoted that he called her his guru; the dance depicted the devotees playing at Brindaban, the movements being natural to village maidens, every gesture full of meaning, and everywhere poise, grace and rhythm. It was a most happy send-off, Bishop Arundale's final word being, "God bless you all."

Bishop Arundale has written to the four hundred members of Blavatsky Lodge the following letter:

"Au revoir, dear fellow-members, until October 10th, when Rukmini and I expect to be back in Sydney. We leave by the A.M.S. Ventura on July 27th, go straight to Chicago where we attend the World Congress, and embark again at San Francisco on September 19th by the A.M.S. Sierra for Sydney. In Chicago we shall have the great happiness of seeing our beloved President, Bishop Wedgwood, Mr. Jinarajadasa and the Vice-President, Mr. A. P. Warrington, and also, of course, many other friends. I myself am officially representing the Australian Section at the request of the Executive Committee, and interestingly enough I have also been appointed to represent the English and Dutch East Indies Sections. I wonder whether I shall have to contradict myself, supposing the opinions I am required to express are divergent. Anyhow I am greatly honoured by these marks of confidence in me, and I shall be entirely impersonal, giving expression to such instructions as may be entrusted to me. Our address in America will be care The Theosophical Society, Wheaton, Illinois."

At the half-yearly meeting of Blavatsky Lodge on August 7th Bishop Arundale was elected President. Several other nominees declined in his favour.

FLORENCE BEAUFOY.

"THE NOBLEST VOCATION"

To the Editor

In your July issue you refer to the Priesthood "as the noblest vocation which any individual can follow." Such an unqualified affirmative proposition coming from a Priest who is General Secretary and Editor renders its tactless and untheosophical character more noteworthy and hence more challengeable. In point of fact its mischievous nature affords justification for Mrs. Jinarajadasa's complaint that theological associations "smother the clear light of Theosophy." How can there be a noblest vocation in a God-emanated and sustained world where all vocations live unto Him ? How can there be a "noblest vocation" to a Theosophist who knows that as a God in exile he plays many roles to achieve his perfectionment and regain his heavenly home ? How, pray, when each man's vocation in a world school is his dharma allotted to him by the Divine Schoolmaster ? How can Priesthood be the noblest vocation when it automatically shuts out one-half the human race, including the venerable sage and lady, Dr. Annie Besant ? To the sacred *Gita,* to the Ancient Wisdom there is no higher or nobler, superior or inferior, in the body of the Logos—as well say that the brain is nobler than the heart, the feet nobler than the hands. It has been the merit of our leaders to preach for fifty years that the spiritual life can be lived in any vocation—that the ecclesiastical fencing-off our secular life into a department distinct from religious life is what the Master K.H. calls "priestly imposture." Is the spiritual life of a ruler or teacher less noble than a priest ? Are there sets of nobility, of spirituality ? If so, what are they ? What makes the life of a priest more noble than any other ? Because he offers praise and prayer more regularly ? As though the Logos were dependent upon praise and prayer. Because he is a channel, then ? Again, as though the Logos were dependent upon any channel

There are priests and priests. For the Liberal Catholic priests, my fellow students who have supposedly drank of that Eternal Wisdom which makes a man get over the bias of set, of race and religion, who follow their secular calling and give their all of time, energy and money to the benefit of the orphan humanity, regarding themselves simply as stewards of the Mysteries, with no priestly pretence or assumptions, dispersing aids not necessities—fine fellows all, and finest type of priesthood too. But your opinion, Sir, causes me to wonder if it is shared by them, and what then ? We shall see. Time proves all things.

ARTHUR SEDDON.

THE MASTER

When a Master comes on the earth, many do not recognize Him.
Those that are ready know Him as their Master; and leave all their petty cares to follow Him on the path of return.
One look at Him is enough for the souls who have awaited His coming for so long, they instinctively recognize the Master.
And He, what of Him?
He is full of exquisite gentleness, and hidden strength.
Love shines through His deep-set eyes.
Very silent is He, yet the words He speaks are life to all who understand His message.
Aloof is He in a crowd, yet at the cry of a suffering soul he pours forth His love.
So radiant is He, that souls who look into His eyes see God stooping, and showing sufficient of His light for them to rise by.
And they rise.

SAROJINI NAIDU.

From *The Indian.*

The Theosophical Society

AUSTRALIAN SECTION

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

General Secretary: The Rev. Harold Morton.

LODGES.

NEW SOUTH WALES.

Armidale Lodge, Sec., Miss Spasshatt, Armidale, N.S.W.
Blavatsky Lodge, Adyar House, 29 Bligh Street, Sydney.
H.P.B. Lodge, St. George's Hall, Newtown.
Kuring-gai Lodge (late Chatswood), Gordon Road, Roseville.
Warringah Lodge, 7 Royston Flats, Gilbert Street, Manly.
Marrickville Lodge, Despointe Street, Marrickville.
Mosman Lodge, 7 Parriwi Street, Mosman.
Tweed River Lodge, Box 26, Murwillumbah.
Western Suburbs Lodge, "Derwent," 82 Brighton Street, Croydon.

QUEENSLAND.

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

VICTORIA.

Ballarat Lodge, A.M.P. Chambers, Lydiard Street North, Ballarat.
Geelong Lodge, 52 Gheringhap Street, Geelong.
Kew Lodge, 10 Grange Road, East Kew.
Melbourne Lodge, Queen's Hall, 181 Collins Street, Melbourne.

SOUTH AUSTRALIA.

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

WESTERN AUSTRALIA.

Claremont Lodge, 140 Victoria Avenue, Claremont.
Fremantle Lodge, 9 Central Chambers, High Street, Fremantle.
Gosnells Lodge, Wheatley Street, Gosnells.
Perth Lodge, Arundale Hall, James Street, Perth.

TASMANIA.

Dana Lodge, 7 Petty Street, West Hobart.
Hobart Lodge, 147 Macquarie Street, Hobart.
Latrobe Lodge, C/o. Mr. W. G. Elliston, Cherry Hill, Latrobe.
Launceston Lodge, 54 Elizabeth Street, Launceston.

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