A CAMPAIGN FOR CITIZENSHIP

THE AUSTRALIAN THEOSOPHIST

SEPTEMBER 15th, 1929

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SPECIAL FEATURES:

THE ROAD, THE TRUTH AND THE DEVIL

AN ANCIENT CENTRE OF SUN WORSHIP

HOW THEOSOPHY CAME TO ME. VII.

JOHN THE BAPTIST IN CENTRAL AMERICA

THE WONDERFULNESS OF KRISHNAJI

THE NEW CULTURE

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

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THE MANOR AT SUNSET

From a painting by John Alcott

The Australian Theosophist

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

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From the Crow's Nest

Dr. Besant's 82nd Birthday

On October the 1st we shall celebrate, with the President, her 82nd birthday. I feel sure that all members of the Australian Section will send her thoughts of love, loyalty and devotion. What we owe her, what the world owes her, we have some small idea, those of us who belong to her Society and who watch the plan of the world's affairs unrolling before our eyes. Not only in India, but in the world's politics she is a force to be reckoned with, a super-statesman who reveals to the nations the plan of the Inner Government and its KING. She has seen the rise of Italy, the making of modern Germany, she has incited the growth of a national spirit in India, she is paving the way for the resurrection of Hungary, and she speaks burning words in promotion of international peace, which it is the first object of the Theosophical Society to promote.



A Photograph of Dr. Besant taken in New Zealand

In her lifetime she has seen the triumph of many great causes for which she fought, the most impressive being that of the Theosophical Society, whose thought has pervaded the world's thought. Self-Government for India would be the crowning attainment of her life-long battle for freedom and enlightenment, and none but wish her the fulfilment of her forty years' intensive preparation, which has already become part of history. Her undiminished intellectual power, her tremendous activity, and her splendid courage should be an example and a tonic to us all.

"Follow her, brothers. You can have no better guide than she, who for lives has lived but to serve her fellow-men, who has suffered heroic martyrdom, who has endured all the agony the world can sometimes in its frenzies inflict upon those who love it even against its will. Be loyal to her, for so are you loyal to those great ideals which she so magnificently embodies."

A Campaign for Citizenship

Whether Australia is ready to extend an adequate welcome to Krishnaji or not we have not for the moment to decide. What we are concerned with is that she shall receive him with grace and dignity in February next. As a National Society of Theosophists we have it in our power to exert a pressure which will so raise the cultural and spiritual tone of Australia that both his personality and his message will capture the imagination of the people. We will say that Krishnaji is the world's ideal citizen —that is what a World Teacher must inevitably be—then it is a matter of raising citizenship to its highest power so that the people can reach up nearer to his outlook on life, may expand into his view of life. Krishnaji's message is a message of life, a realization of divine life which touches human life at every point, a self-realization which is citizenship in its very highest expression. And to assimilate his supreme embodiment of the ideal of good citizenship we as a Society need to "get down to citizenship," and to infuse as far as may be the spirit of that ideal into the civic life of the Commonwealth.

As individual Theosophists we can work politically for active citizenship, or we can work to theosophize the people's thought, both lines being fundamentally one and essential to the ennobling of the nation's life. Lodges and individual members are urged to "get busy" with either or both lines, losing no opportunity in Lodge, in public or in the Press, to wage the spiritual warfare for which Theosophy stands against the forces of intolerance and materialism. Australia's life must be clarified so that its light will shine with an increasing brightness, reaching its climax in the blaze of glory which will come with Krishnaji. Those who are more interested in practical politics will find a series of six addresses outlined in the following programme:—

A CALL TO ACTIVE PATRIOTISM*.

1.—Not Civil War, but Civic Duty

Industrial and other disputes are tantamount to civil war. Australia needs peace and order. Patriotism is the freedom of the larger self. Patriotism is not aggressiveness. Patriotism is not anti-international.

2.—Patriotism in Industry

Patriotism a substitute for Protection and war-producing tariff walls. Buy Australian and be proud of it; examples. Buy Empire and be proud of it. Do not wait to be forced to be patriotic by duties. There is no patriotism where there is force. Justice in industry, and the safeguarding of the individual consumer. Are we ready for National ownership ?

3.—Patriotism in Education

Education for citizenship and for individuality in citizenship. Education for service. Education: Physical, emotional, mental, intuitional; all education is religious education. Education for mutual goodwill. Education to break down religious and other barriers.

4.—The Place of Women in Civic Life

Woman complementary to man. Woman power, man activity. Woman intuition, man mind. Woman inspiration, man its fruition. Man-made laws are but half-made laws.

5.—Patriotism in Leisure

Healthy amusements. Constructive amusements. Clean amusements. Inspiring amusements. Patriotic amusements. Recreative amusements.

6.—Great Landmarks of Citizenship

Institution of great civic celebrations; Entry upon the Roll of Citizenship, at birth; entry into full citizenship, at 21. Days to celebrate Australian achievements. Youth Day celebration. Celebration of International heroes. One great Australia Day.

For those who prefer to expound Theosophy the special syllabus on Evolution is offered for October, with Karma to follow in November, Reincarnation in December, Occultism in January and Brotherhood in February:—

*This series on Patriotism should be related to the political article on page 190.

EVOLUTION.

Evolution in the light of modern knowledge a fundamental principle. No longer a working hypothesis but an established and incontrovertible fact, opening up vast spiritual implications. The new generation is called upon to study the constructive teachings of evolution and to trace and assimilate its far-reaching consequences.

Evolution of Life.—Life evolved by modifications in consciousness brought about by the Ruler of the solar system. Life cycles downward into matter, and gains expression as it ascends through matter in the different kingdoms, individualizing in the human and gradually developing by process of reincarnation to the stature of the Adept, the god in the making.

Evolution of form.—Life moulds form. Evolution dual. Forms built by Devas, the diverse forms of all kingdoms, culminating in man. Trace the building of faculty, the development of vehicle after vehicle. Physical evolution leads men to see law and order in evolution of the spiritual nature.

Evolution and continuity.—Continuity accepted as axiomatic. "Spiritual and natural continuous and equally divine." Evidence for continuity overwhelming. Evolution like a tidal wave sweeping through the whole cosmos. Life one continuous chain of manifestation. From the microcosmic electron to the vast infinitudes of the outer universe. From the elemental to the superhuman. Men are evolving gods, all potential Christs and Logoi. "Christhood is manhood at its highest power."

Evolution explains growth of individuals, nations, worlds, cosmic systems, and the gods which govern them. Whole sweep of evolutionary advance promoted by divine purpose. Evolutionary process a vast cyclic field for the spiritual transmutation of the cosmic order. "All's love, yet all's law."

"For the love of God is broader
Than the measures of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

A tremendous opportunity has come to work for evolution in these momentous times. Let the whole Section and let every member make the most of it.

The Two Cycles

The study of occultism has been prosecuted for half a century in the Theosophical Society and the science of occultism is the greatest contribution of Theosophists to modern civilization. It was necessary that knowledge of the spiritual worlds should be systematized, and that as far as possible the principles of spirituality should be recognized as constituting an exact science. So successfully has this work been carried through that the clouds of materialism can never again obscure the light of occultism, which plays an increasingly important part in the world's intellectualism. Could its Founders, indeed, have anticipated the phenomenal growth of the Theosophical Society, the thousands who have learnt to say "I know," and the achievement of the Society in leading students who mean business even into the ranks of the Great White Brotherhood ? Occultism has been firmly established as the highest science and by its definite formulae all the secrets of the spiritual realms may be learnt, all the steps to the Heavenly City trodden, and if the aspirant will but follow the precepts divinity will flower within him and he will be with the Adepts of Wisdom a Superman.

The Day of the Mystic

During all this time there was no corresponding attention paid to the naturally mystically inclined, yet in all ages there has been a marked difference of outlook between two kinds of people typified today in the Christian Church as catholic and protestant. The protestant type is roughly analogous to the mystic, and though occultism was in the ascendant mysticism, its equal and partner, was left almost unconsidered. However, the day of the mystic had to come, and the first work of the new half-century was to raise it as the complement to occultism. For this, Krishnaji himself has espoused the cause of the mystic and he preaches

the doctrine of the direct path. Mysticism, hitherto an acknowledged compeer of occultism in theory, is now its equal in practice. But mysticism has the weight of Krishnaji on its side, and it is but natural that our attention should be focussed upon his work, bringing a rare gift which should illuminate the whole Theosophical Society.

Don't Waste the Teacher's Time

Australia has but a few months to wait before Krishnaji brings the life we await with eager longing. Then the reign of mysticism will inevitably commence, and while the truths of occultism will remain true, our purpose will be to spread the life he so freely bestows. Consequently, though the Path of occultism will still be trodden by those who have passed through the great Portal, and aspirants who have learned one-pointedness will continue to approach, the emphasis will be on the message of the direct path instead of the occult path. Surely then the harvest of occultism will be reaped mainly before the new sowing, and it is worth while making a success of this specialized training before the further development of mysticism. Those who will receive most from the mystical illumination are those who have travelled furthest in occultism, and the man of foresight will in these last months see that his structure of occultism is securely built. It is worth the straining of every muscle to have this work completed before the great Teacher arrives; to have a flawless building, free from accumulations of traditional rubbish. We do not want him to spend his time telling us to throw aside the chains which bind, the little gods and little fears that beset us. If these are swept aside beforehand and we greet the Teacher as a body of intelligent people (not as children requiring to be taught elementary lessons of desirelessness and dispassion already known to us), then Krishnaji the Teacher will bring an illumination which will show us the Way, and we shall be impelled to our dharma by a knowledge of the archetypal man, the Higher Self.

Political Consciousness

A healthy sign of progress is indicated by the existence of two Theosophical Parliaments in the Section. Adelaide had the honour of constituting the first, and Blavatsky Lodge was not far behind. We are convinced that political service can be undertaken by Australian Theosophists where members bring the principles of the ancient wisdom to bear on the problems of politics. We may know the principles, but as a body we do not know the problems; the people involved in the problems do not know the principles; hence, to be intelligent servers in the national political field we must, as Mr. Jinarajadasa stated, be willing to educate ourselves in politics. That is what the Theosophical Parliament is doing for members in Sydney. Many of the principles of the *Advance! Australia* policy are included in the Government's platform; and debate is bringing a variety of criticisms to enlarge members' conceptions and to break down some of their cherished party beliefs. The policy of the government is not a cut-and-dried perfection, but it will undergo such modifications as are inevitable if this self-education is continued. Theosophists have led the world in occult science, in unifying religions, in explaining man's inevitable destiny; Dr. Besant and a few of our members stand out from the majority in the political sphere; why should not Australian Theosophists at any rate draw near to the President in political leadership ?

An Endurance Test

Just at the moment the donations to the Active Service Fund are not up to the average needed to sustain the

compaign, and seeing that the summit of the year's work is the arrival of Krishnaji, it behoves every member of the Australian Section to fulfil his promise with insistent reiteration, and for many who have not promised to join forces. It is the endurance of the individual member that is going to win for the Section as a whole. The Fund is really a test of the staying power of seventeen hundred members committed to a definite piece of work. Some are more or less spasmodic with their donations; all such generosity is profoundly appreciated, but after all it 's the month by month donations, persistently pursued, which are going to sustain the work to the end. Last year they fell off towards Christmas, this year they will not diminish if supporters who have pledged themselves to help will persist in spite of everything that hinders in donating regularly. It is the constant drip, drip, drip, that wears away the stone—not the sudden shower. If we could get off the ground, so to speak, and from the heights of the soul look out over Australia and positively understand what the Theosophical Society is doing for the regeneration of this country we should raise the quotas of the Active Service Fund three times over with ease. Let us get this aerial view of the work, this wider vision, and no material obstacle will prevent us. The Section endures by the endurance of the individual member; it triumphs in his triumph; it achieves by his individual effort.

The Advance Australia News Service

Whereas in our July number we announced that the number of newspapers using the Section's News Service was thirty, it is now forty, and the quantity of matter published has substantially increased. The progress is indicated below, the first table showing the number of inches which we have measured in the office from voucher returns, and the second table the number of columns reckoning 22 inches to the column:—

May	660 inches	30 cols.
June	1450 ,,	65 ,,
July	1662 ,,	76 ,,
August . . .	1791 ,,	82 ,,
	5563 ,,	253 ,,

The Service has evidently "caught on," and the venture is justified. Only one editor has refused it, and he was so preoccupied with the "turnip field," of which Bishop Leadbeater spoke at last Convention, that he had no space for it. Our paragraphs certainly brighten the pages of the papers which use it. And they introduce the "tone" which Mr. Jinarajadasa told us in Melbourne we as Theosophists had to infuse into the Australian civilization. The weekly news-letter comprises four pages of roneo foolscap, the letter dated August 26th, for instance, treating of the truce to industrial strife (one page), paragraphs on education for leadership, the killing of animals, a hint to Australian artists, homage to the new-born (an incident at the Sydney Zoo), a patriotic poem from George Essex Evans; and the deadlock between employers and workers (one page). Curiously enough one paper in Western Australia prints only the paragraphs concerned with the occult, such as Krishnamurti and the Order of the Star, children who see Angels, reincarnation stories, and so on. Some papers select only the political topics, and others, again, use both kinds—the whole budget, either in two columns, or sprinkled through the paper.

THE AMPHITHEATRE

A considerable amount of work is necessary to prepare the Amphitheatre, Balmoral, for Krishnaji's visit in February next.

Will those who desire to help to improve the property kindly report for service, either to Miss Nicholas or Mr. Arthur L. Franklin on Saturday afternoons.

Two or three helpers able to bring and wield an axe are required, and others who are prepared to undertake clearing and tidying of the garden.

Personal

Lady Stonehaven visited the co-educational school at Mosman bearing news to some of the children of their home-folk in New Guinea, whence she had just returned. Having afternoon tea with the principals, Miss Arnold and Miss Macdonald, Her Excellency expressed great pleasure with the life of the school and its beautiful situation. Her kindly and thoughtful act delighted the children.

Bishop Arundale cabled from Chicago on August 27th, the last day of the World Congress: "All goes well. President giving splendid lectures. Congress enthusiastic. We return as arranged, leaving San Francisco September 19th, after spending few days at Ojai." Bishop Arundale and Rukmini will reach Sydney on the Sierra on October 10th. Mr. and Mrs. John Mackay will arrive in Sydney from Europe via Suez on the same day.

Mrs. Best, secretary of Nairobi Lodge, Kenya Colony, British East Africa, sends greetings to the Australian Section. We remember meeting her and Mr. Best at a Convention in England. He installed the new printing presses at Adyar, and she is an able student of astrology. We return hearty greetings to our brethren in South Africa.

Mrs. Kollerstrom left Sydney by steamer on the 14th October for Europe, where she will spend several months with her son Oscar and daughter Edythe in Paris. Next year she will return via America. Members of Blavatsky Lodge one social evening before sailing time, appreciated her work for Theosophy and presented her with a blue rug and a blue cushion.

At the British elections held in June the following members of the Theosophical Society were elected members of Parliament: Mr. H. C. Charleton, Mr. Peter Freeman (General Secretary for Wales), Mr. George Lansbury, Major D. Graham Pole, Mr. John Scurr and Mr. Ben Tillett. Members of the Society the world over will be glad to know that they are, so to speak, represented in the Mother of Parliaments. Since the election, Mr. George Lansbury has been appointed First Commissioner of Works; he is the first member of the Society in England to become a Cabinet Minister.

The chairman of Besant and Co. Ltd., 20 Orange Street, London, in the publishing business, is Mr. Digby Besant, son of Dr. Annie Besant, and the managing director Mr. Geoffrey Besant, who is a son of the late Sir Walter Besant.

Mr. Robert Davidson, of Sydney, after hearing the President's lectures in the Queen's Hall, London, in June, attended the Scottish Congress in Perth. "I had the great distinction to represent Australia," he writes, "and Dr. Besant welcomed each one of us with a handshake and some very gracious compliment. Among the delegates from other Sections were Bishop Wedgwood, Mr. Knudsen, Mrs. Sharpe and Mrs. Jackson. To cap the programme, the President recited 'The Passing of Arthur' from Tennyson's *Idylls*. This was not merely a remarkable feat of memory, but a recital well and artistically done. The Perth Convention was an unqualified success in every way."

OUR FRONTISPIECE

The picture of The Manor, which forms the frontispiece of this issue, was photographed from a painting by Mr. John Alcott, a Sydney artist, who has depicted many landings associated with the discovery of Australia. There is a sunset glow on the original which it is impossible to reproduce in black and white. In the distance figure the famous Sydney Heads, and the Amphitheatre lies to the north (on the left, but not visible in the picture). The Manor has for several years been the residence of Bishop Leadbeater; Bishop Arundale is temporarily the head of the community.

The Road, The Truth and The Devil

An Address by the Right Rev. G. S. Arundale

The Theosophical movement is now entering upon a third phase, the phase of Life in Individuality. That does not mean ignoring the other two phases. I mentioned last week the phase of Life in Mechanism and the phase of Life in Action. But there is coming into dominance and very necessarily so the phase of Life in Individuality. Hence we as individuals are becoming more and more important. The spirit of collectivity which hitherto has to no small degree dominated has now by its side as a parallel the spirit of individuality. And that spirit of individuality does not merely concern ourselves as individuals. The new phase of citizenship, as I conceive it, consists in putting individuality into citizenship.

That to my mind is the new citizenship with which we are confronted, and in that new citizenship the member of the Theosophical Society has a vital part to play. I should very much like to pursue that fascinating avenue of thought. But tonight I shall endeavour to show how each individual action which we perform either makes or mars the State, so that we have to live consciously, not only to ourselves, but equally to the State. This opens before us a whole new vista, demanding from members of the Theosophical Society who are supposed to have more truth than the outside world far more individuality, and far more active citizenship based on the expression of that individuality.

Taking Stock

I want this evening that we should take stock of ourselves individually, and to that end I am going to try to indicate to you the way in which I take stock of myself. I much regret in one sense to have to introduce the personal note, but the best I can give you is not a hypothetical discussion but a practical experience. That practical experience may differ vitally from your own practical experience, but anyone who gives his own practical experiences stimulates the practical experience of those who listen to him.

In this period of Life in Individuality the great work you and I have to do is to discover ourselves. I notice that the average individual has not discovered himself, hardly knows himself at all, is largely made of external circumstances somehow or other grafted into himself and by no means necessarily part of himself.

I have not come across many people who have plunged into the depths of themselves and have thereby been able to marvel at themselves. I have not come across many people who have marvelled how much more there is of themselves than that which finds expression through the physical brain, through the emotions, through the mind, even perhaps through the ego, through the higher self.

It is astonishing to me sometimes that members of the Theosophical Society who have such a tremendous teaching, who have had put before them such marvellous vistas of the magnificence of life, of the splendour of evolution, do not realize that as in the macrocosm so no less in the microcosm; so that their own individualities are no less splendid, no less wonderful, no less majestic than any splendour that they may marvel at and admire without.

I myself have a profound reverence for, a profound belief in, a profound appreciation of, the great teachings which have been given to us through the Theosophical Society, and they have been to me not merely a matter of admiration, not merely a matter of wonder, of appreciation, but they have

been to me a matter of personal joy, for I have used those teachings to discover myself. To discover yourself you must withdraw from yourself. That is to say you must withdraw from all that is of the lower self. You must be able to stand aside from yourself, and look at yourself, and challenge yourself, and criticize yourself, and above all laugh, almost, though not quite, contemptuously, at yourself. You must be able to notice innumerable occasions on which you have made a fool of yourself, on which you have been stupid, unwise, on which you have confined yourself within your narrow limitations; though this, of course, is quite inevitable since we have to deal with a comparatively undeveloped brain, with comparatively restricted emotions, with comparatively restricted minds. We have also to deal with a tremendous pressure of outer circumstances, with the whole avalanche of thoughts and feelings surrounding us like whirlpools or battering rams.

Living in the Eternal

But we who know, in general at all events, the great principles of evolution, who know what evolution is, whence it has come, what is its nature, whither it is travelling, we ought to be able to detach ourselves from our fleeting selves such as they may happen to be in this particular incarnation. We ought to be able to live up above and, as it were, pull the wires of this puppet down here, doing this from above, living away from this modified expression of ourselves, living in the permanent real, and thus not merely plan for the present but plan no less for the future.

But I have found even among the members of the Theosophical Society who have emotional or intuitional daring that even they do not seem able to plan ahead. They do not seem able to decide what shall become of themselves eventually. They do not seem to have any plan or clear conception of that which they determine shall be their goal. They live within the small limitations of time and space, they step themselves down to the limits of fleeting time, and live so little in the Eternal. How vibrant is the Eternal with power, with wisdom, with invincibility, with all those qualities which make you realise your divinity, which give you a sense of your Godhead and make you realize that life is supremely worth living no matter how it affects you down here on the physical plane in this particular incarnation in which you are living.

Master of My Fate

I made up my mind some time ago that I had my own choice to make with regard to my circumstances, with regard to my goal, with regard to my plan of life. Now, how did I do that ? I did that first by that well-known yoga process of negation. "I am not this", "I am not that", "I am not the other". I did it first through will and then, to help me out, through the imagination. I imagined innumerable circumstances entirely different from the circumstances in which I found myself—devastating circumstances, joyful circumstances, harrowing circumstances, disturbing circumstances, lonely circumstances. I imagined myself this moment perhaps in heaven, that moment down in the depths of hell. I imagined myself this moment God, that moment the devil, and I swung the pendulum of my nature between innumerable extremes so that I might put into this particular life of mine all possible experiences, some of them of course direct, and others, no less true, but inevitably vicarious. So one goes through a great gamut of experience, and as one goes through it, first by realizing that one is not this, that or the other desire, nor this, that or the other intention, so gradually I began to eliminate time, to eliminate everyday circumstances, to eliminate moods

and emotions, and then with the help of that splendid faculty, the imagination, I could travel anywhere and do anything. The result of it was that I began to know myself. I began to be able to look at myself at any moment as an outsider might look at me. I began to see what I really was driving at. Up to that time I had not known; up to that time I had just taken things as they happened to come. After that there is nothing that happens to me, there is nothing that I do, which I do not use to my vital and permanent goal. There is nothing which is not useful to that end. It may be that karma may put me here or put me there. It may be that the force of circumstances over which I may have little or no control, save control of attitude, may send me in this direction or that direction, but whatever those forces of karma may do I remain master of my fate because I take these circumstances and I try to build their life and their teaching and their essence into myself, so that it does not matter where one is or what one's circumstances may be; one may be here today and gone tomorrow, but it does not matter. It is a matter of shrugging the shoulders. Wherever one is there one learns and thus it does not matter where one is. One cannot help being somewhere, hence one must be able to learn everywhere.

How to Achieve

In my own particular work, which is a special type of work, it is necessary that I should be able to go anywhere and do more or less anything; be a kind of Jack-of-all-trades, and perhaps also a master of none. I have placed myself in that particular department of the Government of the world which is called the Staff. There are some who are destined for one line or goal, others who are destined for another line or goal. There are various departments of this great Inner Government of the world with which one comes into contact the moment one takes hold of oneself, knows one's business, and does it. Having more or less taken hold of myself, and knowing my business, and at least trying to do it, I know where I am. I know what function in the Inner Government of the world I shall some day be able to fill. That necessitates special lines of training, special kinds of usage of one's lower vehicles to the great end of preparation for this work. And so life is easy and happy because a goal is clearly perceived and the will is awake to tread the pathway to it.

You may say: "It is all very well for you. You may possibly have special facilities for knowing for yourself." But everyone can make those facilities for himself. They are not specific, they are not exclusive, unless you are faint-hearted. The moment you say you cannot you are building a wall against the ability to do what you say you cannot do. The moment you say you will, you are at that moment beginning to achieve your goal. Let us see how this process of finding oneself is to be applied to each one of you.

What Impersonal Love is

You try to get outside yourselves, not any longer to be identified with any emotion, with any feeling, "I am going to be brutal," not to be identified with any feeling of love towards any human being. Of course, you will be outside all hatred, so also ought you to be outside of love. I wonder whether you know what impersonal love is or whether you will say that is a very cold process, a very cold idea. You cannot be splendidly hot unless you know how to be splendidly cold. You cannot have your resurrection without your crucifixion. You cannot know heaven until you know hell, and you cannot know what love is, the supreme love, impersonally, until you go constantly outside love, until you can look at your emotions and say: "Well, I am above all those things." You must be above all friendships, all com-

radeships, all those things which seem to make life so comfortable, so happy and so warm. You have to be above those things. They have to be your servants and not your masters, for you must disentangle yourselves from your fetters if you are to walk in spirited freedom. If you are worth while, if you are people who can be big and do big things, who can follow your own pathway, if you are worth while, then you will have lacerations and breakings and demolitions until you take your stand upon the Eternal, and then all the things which have been taken away from you will come back to you splendidly, and you will be a true friend, a real friend, instead of being a friend largely tinged with the desire of return of friendship.

Supposing you are able to get outside yourself, to look at yourself as you really are; supposing you are able, if you have imagination, which is the reflection of eternity in time, supposing you have imagination, and you can imagine great rushes of experience, supposing you can enter into innumerable experiences, some splendid, some perhaps horrible, some chilling, some delightful; supposing with the help of the imagination you can do those things so that vicariously, as it were, you gain all experience, so that within you all experience is potential: then you are making discoveries. I will tell you some of the discoveries that you will make.

Living Spirally

You will discover that the road which you have to travel is yourself: that there is nothing outside yourself which you need: that all things are inside you that you need for your growth. You could live in some far off retreat in the Himalayas away from civilization, away from all the rush and hurry of modern life, and you could unfold there if you had the power, and if you had the imagination and the will sufficiently strongly developed. Because you have not, you are here. Because you have not you have to be nursed by circumstances, sometimes brutally nursed by circumstances, sometimes lovingly nursed, until the time comes for you to take circumstances and say: "I will no longer be nursed by circumstances, I will affect circumstances, I will no longer be affected by them." And when you take that stand, when nothing matters save you, and what you do and what you are, then you begin to know that you are the road. Then you see that everybody is the road, and how some people are stopping on the road, some people are blocked by emotion, blocked by feeling, blocked by some intervening circumstances, and they stop on the road, they vegetate, they wait, they delay and they halt. They live in circles of circumstance, and instead of growing spirally, which is evolution, they move circularly. If you live circularly, then the devil has hold of you. If you live spirally, then God has hold of you. If you live circularly, all is revolving in the circle of your emotions, in the circle of your daily life. You are bound to stagnate, you are bound to decay. Inertia, stagnation, decay, these things are of the devil. There is no other devil save these things, and those who serve these things.

(To be concluded)

There is no safety for our human lives,
But in a constant living with the invisible;
A feeling of God in all we see and hear,
In every leaf and rippling brook and bird—
A knowledge that wherever we may be,
Whatever may befall us, there is God,
Around us and about us and within us—
A deep contentment into whose bosom,
In any time of trouble, we may sink,
And be at peace.

Author Unknown: American newspaper.

How Theosophy Came to Me

VII.

By the Rt. Rev. C. W. Leadbeater

In the last instalment* of these semi-autobiographical memoirs I have been describing my stay in Burma with Colonel Olcott, and I ended with the quaint events of our return voyage. When we arrived at Adyar we found very unsatisfactory conditions prevailing there. The Headquarters was by no means the haven of rest and peace which it should be, but was instead full of mistrust and disquiet. In spite of the decision of the Convention the household was still divided on the question as to whether Madame Blavatsky should prosecute her missionary slanderers for libel. There were many who held that it was only by a successful lawsuit that she could ever rehabilitate herself in the eyes of the world; and she herself was strongly disposed to agree with them, while others held that such a course could end in nothing but disaster.

The European element at Headquarters at that time was much dissatisfied with Colonel Olcott's management of the Society's affairs, and wished him to hand over the control of them to a committee composed, if I remember rightly, of themselves with one Indian gentleman as collaborator. To me personally this seemed a monstrously unfair suggestion, and I refused to take any part in the agitation, and naturally enough Colonel Olcott did not feel that he could hand over his responsibilities as President to the malcontents. During the Colonel's absence these people had won a reluctant half-assent to their plan from Madame Blavatsky when she was too ill fully to understand the scope of their suggestion—they having alarmed her by Cassandra-like prophecies of the imminent disintegration and collapse of the Society if their remedy was not instantly adopted. But as soon as she recovered and Colonel Olcott explained to her the full inwardness of their modest demand, she at once withdrew her grudging consent and vigorously repudiated the cabal.

Under the constant harassment of these various complications Madame Blavatsky seemed quite unable to recover her health, and the distress which was caused to her by this continuous chain of annoyances was so great that at last her doctor flatly declared that her illness must very shortly terminate fatally unless she could escape altogether from her present environment. With great difficulty we at last obtained her assent to a temporary residence in Europe, and towards the end of March she actually departed by the s.s. *Tibre*, accompanied by Dr. Franz Hartmann, Miss Mary Flynn and the self-styled Babaji Darbhagiri Nath. Damodar Keshub Mavalankar had already left Adyar on the 23rd February, before our return from Burma, and now that the bid for domination made by the European clique had failed they also speedily left; and the Headquarters and Adyar seemed empty and deserted.

Not long after this Colonel Olcott departed upon one of his frequent tours; but before he left he offered me the choice of two lines of work; either I might go down to Galle and take charge of the Theosophical school recently established there, or remain at the Headquarters and hold the position of Recording Secretary of the Society. I chose the latter, principally because it allowed me to stay in the centre of the movement where I knew that our Masters frequently showed themselves

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in materialized forms. Although the Recording Secretary was expected also to perform the functions of the manager of the Theosophist Office and of the book concern, the work was still of the lightest description in those early days. I did my best, but I am afraid that I was not a shining success in any of these capacities, because I was entirely inexperienced in business matters, and had little idea which books would sell well, and which would not. My predecesor in the office had been the aforesaid Damodar, and while I knew little of business I think he must have known even less, for I found everything connected with the office in a state of chaos, with huge piles of unanswered and even unopened letters stacked on the floor in heaps. The fact was, I think, that Damodar lived so entirely on higher planes that he actually had no time for the physical, and I fancy that he even regarded it with a strong distaste. He wrote articles and letters with great power and with tireless assiduity, and mundane considerations such as filling book orders and acknowledging subscriptions simply did not enter into his world of thought at all. Our office at that time was the long central room with a large verandah facing the river, opposite the end of the hall and facing the statues of the founders. It is now used as a kind of reading-room, an annex to the library.

The Masters Materialize

I spoke just now of the occasional materialization of our Masters in those days. It should be remembered that at that time no one among us except Madame Blavatsky herself (and to a certain extent Damodar) had developed astral sight while still awake in the physical body. Nor could any one else bring through communications from the higher planes with the requisite certainty. So when our Masters wished to convey anything definitely to us they had either to announce it through Madame Blavatsky, to write it as a letter to be delivered by phenomenal means, or to show Themselves in materialized form and speak by word of mouth.

It was in such a materialized form that I first saw both of the Masters who have been most closely associated with the Theosophical Society. My own Master, whom we now know as the Chohan Kuthumi, I first met (on the physical plane) on the square of roof outside the door of our President's room, then occupied by Madame Blavatsky. The additions since made have so changed the appearance of that roof that it is not now easy to follow exactly the lines of the older building; but there was at that time a sort of balustrade running along the front of the house at the edge of the roof, and I happened to be looking towards that when the Master materialized in the very act of stepping over that balustrade, as though He had previously been floating through the air. Naturally I rushed forward and prostrated myself before Him, but He raised me with a kindly smile, saying that though such demonstrations of reverence were the custom among the Indian peoples, He did not expect them from His European devotees, and He thought that perhaps there would be less possibility of any feeling of embarrassment if each nation confined itself to its own methods of salutation.

The first time that I had the honour of seeing the Master Morya was on one of those occasions when He visited Madame Blavatsky and endowed her with renewed strength to support the burden of her very arduous work. Those who are familiar with the configuration of the President's rooms as they were in the year 1885 will understand what I mean when I say that three of us—a European lady, a very distinguished Indian brother and myself—were seated in the ante-room from which Madame Blavatsky's bed-

room branched off at a right angle. (The square room now occupied by our President had not then been added.) The lady was seated on a cushion just inside the outer door to the right, leaning against the rail which then protected a stairway running down to the bathroom below. The Indian brother and I were seated on the floor at the opposite corner of the little ante-room, leaning our backs against the edge of a sofa, which stood just to the right of the door leading into Madame Blavatsky's bedroom.

H.P.B. Restored

Our Founder herself lay in bed inside in a condition of very great weakness, but she had just sunk to sleep, so that the lady who was nursing her had thought it safe to steal a few moments of respite, and had come out to sit with us. She was describing to us tearfully Madame's exceeding weakness when she suddenly checked herself to say: "Who can that be ?" for we all heard a firm quick step approaching along what was then the open roof, beyond the bedroom. The footsteps came down from that higher level and passed quickly before the window which faced us as we sat, and then—the Master Morya entered the room; but the lady did not see Him, for as He entered the startled look left her face, and she sank back upon her cushion as though in sleep. The Indian and I sprang to our feet and prostrated ourselves; but the Master Morya walked quickly past us with a bright smile and a benedictory wave of His hand and turned in to Madame Blavatsky's bedroom.

We heard an exclamation from her, a few words in His voice and then some reply from her, and in a few minutes He came out again with the same quick step, once more smilingly acknowledged our salutations and passed out again by the way that He came. Only after He had left the room did the lady start up from her corner with the exclamation: "Oh, who was that ?" Before we had any time to discuss the matter our attention was distracted by a call for the nurse from Madame Blavatsky, in surprisingly loud and firm tones: "Where are my clothes ? I want to dress." The nurse looked at us despairingly (for the doctor had prescribed the most absolute rest); but Madame Blavatsky was very much "She who must be obeyed," and of course she was dressed accordingly, and came forth looking much more like her old self.

I have said that when Colonel Olcott left us on his tour Adyar remained empty; and unfortunately its treasury was in the same condition, so that the very few of us who remained had instructions to observe the strictest economy. Mr. Cooper-Oakley and I were for a long time the only Europeans; and as he lived up on the roof in one of the further rooms (later occupied by Dr. English) and I was in the Eastern octagon room, I saw almost nothing of him, except for a short morning visit of greeting each day. We lived an almost ascetic life, there being practically no servants except two gardeners and Manikam the office-boy. I am not quite sure how Mr. Oakley managed his household arrangements; for myself, every morning as soon as I rose I put a large supply of crushed wheat into a double saucepan, so arranged that it could not burn. Then I swam in the Adyar River (it was cleaner in those days) for half-an-hour or so, and then returned to find my wheat nicely cooked. Then the aforesaid office boy led a cow round to my verandah and milked her on the spot into my own vessel, bringing me also a bunch of bananas from the estate when there happened to be any. I then consumed half of the wheat, leaving the other half for a second meal at about four o'clock in the afternoon or when the cow came round, and then I warmed up the wheat for a few minutes and dined sumptuously

thereon. The Adyar budget was probably simpler at that period than it has ever been since !

Clairvoyance Develops

It should be understood that in those days I possessed no clairvoyant faculty, nor had I ever regarded myself as at all sensitive. I remember that I had a conviction that a man must be *born* with some psychic powers and with a sensitive body before he could do anything in the way of that kind of development, so that I had never thought of progress of that kind as possible for me in this incarnation, but had some hope that if I worked as well as I knew how in this life I might be born next time with vehicles more suitable to that particular kind of advancement.

One day, however, when the Master Kuthumi honoured me with a visit, He asked me whether I had ever attempted a certain kind of meditation connected with the development of the mysterious power called *kundalini*. I had of course heard of that power, but knew very little about it, and at any rate supposed it to be absolutely out of reach for Western people. However, He recommended me to make a few efforts along certain lines, which He pledged me not to divulge to anyone else except with His direct authorization, and told me that He would Himself watch over those efforts to see that no danger should ensue. Naturally I took the hint at once, and worked very steadily, and I think I may say intensely, at that particular kind of meditation day after day. I must admit that it was very hard work and sometimes distinctly painful, but of course I persevered, and in due course began to achieve the results that I had been led to expect. Certain channels had to be opened and certain partitions broken down; I was told that forty days was a fair estimate of the average time required if the effort was really energetic and persevering. I worked at it for forty-two days, and seemed to myself to be on the brink of the final victory, when the Master Himself intervened and performed the final act of breaking through which completed the process, and enabled me thereafter to use astral sight while still retaining full consciousness in the physical body, which is equivalent to saying that the astral consciousness and memory became continuous whether the physical body is awake or asleep. I was given to understand that my own effort would have enabled me to break through in twenty-four hours longer, but that the Master interfered because He wished to employ me at once in a certain piece of work.

It must not for a moment be supposed, however, that the attainment of this particular power was the end of the occult training. On the contrary, it proved to be only the beginning of a year of the hardest work that I have ever known. It will be understood that I lived there in the octagonal room by the river-side alone for many long hours every day, and practically secure from any interruption except at the meal-times which I have mentioned. Several Masters were so gracious as to visit me during that period and to give me various hints; but it was the Master Djwal Kul who gave most of the necessary instruction. It may be that He was moved to this act of kindness because of my very close association with Him in my last life, when I studied under Him in the Pythagorean school which He established in Athens, and even had the honour of succeeding to its management after His death. I can never be too thankful for the enormous amount of care and trouble which He took in my psychic education; patiently and over and over again He would make a vivid thought-form, and say to me: "What do you see ?" And when I described it to the best of my ability, would come again and again the comment: "No, no, you are not seeing true; you are

not seeing all; dig deeper into yourself, use your mental vision as well as your astral; press just a little further, a little higher."

Advanced Yoga

This process often had to be many times repeated before my mentor was satisfied. The pupil has to be tested in all sorts of ways and under all conceivable conditions; indeed, towards the end of the tuition sportive nature-spirits are especially called in and ordered in every way possible to endeavour to confuse or mislead the seer. Unquestionably it is hard work, and the strain which it imposes is, I suppose, about as great as a human being can safely endure; but the result achieved is certainly far more than worth while, for it leads directly up to the union of the lower and the higher self and produces an utter certainty of knowledge based upon experience which no future happenings can ever shake.

On the physical plane our great pandit Swami T. Subba Rao often did me the honour of driving over to the Headquarters in order to take part in the instruction and the testing, and I feel that I can never be too grateful for all the help that these two great people gave me at this critical stage of my life. When once the way has thus been opened there is no end to the possibility of unfoldment, and I think I may say without any fear of exaggeration that no day has passed in the forty-four years since then in which I have not learnt some new fact. The yoga of the Initiate consists, as does all other yoga, of a steady upward pressure towards union with the Divine at ever higher and higher levels; one has to work the consciousness steadily onward from sub-plane to sub-plane of the buddhic world and then afterwards through the nirvanic; and even beyond all that, other and uncounted worlds are still to be conquered, for the Power, the Wisdom and the Love of the Infinite are as some great mine of jewels, into which one may probe ever more and more deeply without exhausting its capacity; nay, rather, they constitute a shoreless sea into which our dewdrop slips and yet is not lost therein, but feels rather as though it had absorbed the whole ocean into itself.

Thus would I live—yet now
Not I, but He
In all His Power and Love
Henceforth alive in me.

Here then I must end this series of articles, for this is "How Theosophy came to me"—first through our great founder Madame Blavatsky on the physical plane, and then more fully and on the higher levels through other members of the Great White Brotherhood to which she introduced me.

C.W.L.

ADVICE TO CONTRIBUTORS.

If you have a thought that's happy—
Boil it down.
Make it short and crisp and snappy—
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed—
Boil it down.

Take out every surplus letter—
Boil it down.
Fewer syllables the better—
Boil it down.
Make your meaning plain. Express it
So we'll know—not merely guess it;
Then my friend, ere you address it—
Boil it down.

Cut out all the extra trimmings—
Boil it down.
Skim it well—then skim the skimmings.
Boil it down.
When you're sure 'twould be a sin to
Cut another sentence into,
Send it on, and *we*'ll begin to
Boil it down.

(*Author Unknown*).

An Ancient Centre of Sun-Worship

By Geoffrey Hodson

In very ancient days the continent of Atlantis extended over into what is now Europe. Ireland and parts of England appear, at one time, to have been included in a great north-westerly promontory. The continent seems gradually to have sunk from this direction. The sea invaded the valleys and slowly covered the hills until the North Sea and the Irish Sea appeared, and at the great catastrophes, the Atlantic Ocean was eventually formed.

Before these great changes, the land which is now the British Isles was a great centre of Atlantean culture, and the south-west of England was the scene of many prominent events, religious, social and political. It seems to have been an important provincial State which was subsidiary to, and in close relation with, the capital, the City of the Golden Gate. Some of these old religious centres appear still to exist and to maintain a measure of their ancient power and magnetic influence.

The hill in Somerset (Sobsbury Hill, near Bath) from which these observations were made, seems to have been one of the sacred mountains of long ago. It is still charged with very powerful occult and magnetic forces. Possibly a talisman may have been buried there or the rock itself have been highly magnetized.

A great golden Angel is established at the hill, his connection with which seems to date from very ancient times. He is colossal in size, and appears to be an angel-representative of the Second Ray. It is interesting to feel that the influence of the present World-Teacher predominates in him and his hill. Possibly the present holder of that great office in the hierarchy which governs the world, the Lord Maitreya, was in charge of some division of the religion of those days, and may even have visited this particular district.

The climate at that time was very much warmer and more sunny than at present. The people were a splendid race, with golden-reddish-coloured skins; they were taller than the average human being of today and bore themselves magnificently. They dressed in long, flowing robes of many colours, which were draped in graceful folds from the shoulders. They had a remarkable, instinctive appreciation of Nature, and their leaders and teachers possessed a really deep knowledge of the forces of the four elements and of solar, lunar and stellar influences. The sophisticated man of today would have considered the lower classes of that society to be simple-minded and ignorant, but even they could manipulate, by thought and will-power, certain forces of Nature of which advanced scientists of today are only beginning to suspect the existence. The higher castes were much more evolved mentally, and it is from them that the priests and servers of religion were drawn.

Initiatory rites seemed to have been observed on the summit of the hill in Atlantean times, and scenes from these wonderful ceremonials, impressed upon the astral light, are still clearly observable by clairvoyant sight. Great sun festivals, which large numbers of people attended from outlying districts, were held upon the hill. Over these, the high priests and the golden Angel, who still remains shining and radiant as the sun, presided.

There seems to have been established a system of graded orders, somewhat resembling our Masonic degrees, the innermost circle of officiants being of the highest degree, while those be-

longing to the lower orders were arranged in concentric circles, the lowest comprising the outer circle. From their position, those in the outer circles were unable to see clearly those portions of the ceremonies which belonged to the higher degrees. At certain points in the ritual they were ordered to turn outwards as an additional safeguard. Beyond this arrangement no defined system of "tyling" seems to have been observed. Very great occult forces were invoked, and a great concentration of power occurred on the summit of the hill. This power seems to have been a manifestation of solar energy which, at the climax of the rite, descended in a stream of light of blinding brilliance and intensity, enfolded the candidates and officiants, and completely hid them and all that they did from their brethren in the outer circles.

The sun was evidently regarded as a conscious Being, whose powers and presence could be invoked and localized by the performance of these solar rites. The Initiate of the Sun was linked in some way directly to the Solar Lord and dedicated to Him. A measure of the solar light and power seems to have been implanted in his vehicles as a result, causing them to shine with a golden-yellow effulgence. Initiates were recognizable—by those who could see—by this radiance of their auras. The great Solar Angel drew round him large numbers of other Angels, and the Initiate was put into connection with these and taught to co-operate with them in the service of the Sun-God.

These ceremonies played a much greater part in the life of the community than do our religious services to-day. Practically everybody who could reach the hill attended them, and the day was given up entirely to participation in the rites. In some cases these were very protracted, and the great solar festivals—which took place, I think, at the equinoxes and solstices—lasted for many days. The people were encamped on the surrounding hills and in the valleys, and the festivals were occasions of great joy.

This state of affairs lasted for many centuries, and a most powerful concentration of force was gradually established. The passage of tens of thousands of years has not served completely to disperse this, for, although many changes of civilization, of climate, of religion and of culture have taken place since those ancient times, some form of sun-worship seems to have been carried out, in this and surrounding districts, by successive races and tribes of men.

The presence of such a centre must profoundly affect the life of the nation, and it seems to have been used deliberately by those in charge of its destiny. Certain occult life-energies, liberated continually from this place, are valuable to the race, and are used by the Angel hierarchy and apparently by the Angel Ruler of the Nation. The forces concerned have not yet been discovered by science, and a far deeper study than that from which these notes were compiled would be necessary in order to learn their exact nature and value.

This certainly seems to be one of the important life-centres of the British Isles. The earth-forces and solar energies which radiate from it affect the life-planes of manifestation and the higher vehicles of the three lower kingdoms of Nature, as well as of the nature-spirits, Angels and men. Later generations will doubtless study these things, learn to use the beneficent forces of Nature which are available at such centres as these and to co-operate, far more consciously than is done to-day, with the angelic representatives of these natural powers.

The presence of the Guardian Angel of the hill would seem to indicate that the place and the power must be

guarded and preserved for a reopening of the centre at some future time. Those who can contact him and his centre, whether consciously or unconsciously, certainly derive great benefit from the association. A pilgrimage to the hill can be a very valuable experience even today, and if, later on, the force-centre is opened up, vast reservoirs of power could be liberated and employed.

The Angel seems to have adopted an orignial human thought-form of the Sun-God. This form still persists, though the Angel himself is quite free of it, and dwells in levels of consciousness which are beyond any form which man can conceive. He used the anthropomorphic form as a convenient vehicle in the lower worlds, and in order more easily to contact the people of those days.

This form is a colossal human figure of golden light, shining with a solar effulgence. The head is surrounded by an out-raying aureole produced by a continuous radiation of power. The features are strong and rugged, and somewhat resemble an archaic carving in their primitive boldness and virility. The eyes are set very far apart and are deeply sunken; the nose very bold and somewhat coarsely modelled; the lips thick, the chin massive. The trunk and limbs are built upon the same vigorous and splendidly masculine model. The whole figure glows with light, and, when vivified by the Angel or his subordinates, becomes a living entity on the mental and astral planes. In these circumstances, the Angel himself enters the form, and so provides the higher principles which are essential to its vivification and employment as a means of manifestation in the form worlds.

Probably at certain stages of the ceremonials this figure became visible to the worshippers of olden days. It may even have been materialized to the etheric level on special occasions. In its present condition it stands high up in the air above the hill, a glorious, golden, living statue of the Sun-God. It shines as a beacon-light in the astral and mental worlds, and serves as a centre of solar power.

Curiously enough, various modifications of the form are apparent. These can be traced to the different races who have worshipped here throughout the ages. Originally it would seem to have been Atlantean, and there are certain curves and lines in the hair, in the modelling of the eyebrows and nostrils, which appear fantastic to modern eyes, and which somehow remind one of ancient Peruvian architecture and statuary. A later race implanted a somewhat terrifying and awesome expression, which has not actually changed the original model, but appears rather as a mask placed upon the face, through which the original can still be seen. Roman influence is distinctly noticeable in the suggestion of Roman armour and arms, and in the circular framework of light surrounding the head. This aspect resembles that of the carving of Sul-Minerva excavated from the Roman baths at Bath and there preserved. These, and many other streams of influence, are centred in the God, and no doubt its whole history could be read from them.

As we have already seen, behind this human conception of the Sun-God is an order of Angels who use it as a vehicle at the personal levels. States of consciousness beyond my normal reach are involved in a complete understanding of their work. I believe them to be Solar Angels, whose highest representative dwells in the sun and is linked to his agent on earth by a chain, or hierarchy, of celestial beings, through whom the solar power is manifested at this spot.

There seems to be a corresponding centre of power deep down in the earth below the hill. Perhaps this and the super-physical centre, or concen-

tration of power in the image, form the two poles of a magnet in which planetary and solar forces meet and are liberated for the vitalization and refreshment of the earth. If this is true, these very special conditions make a most suitable natural temple for the Solar Worship, which seems to have been established here since the remotest ages of human life.

The Wonderfulness of Krishnaji

By the Rt. Rev. G. S. Arundale

An Address delivered to members of the Order of the Star at the Sydney Amphitheatre just before the dissolution of the Order.

I welcome the invitation to be present here this afternoon under the new auspices of the Amphitheatre, and I think you will all agree that we ought to be, whatever we are, a very happy family here. The surroundings are very beautiful and the spirit of dedication, set alight by Dr. Rocke, is no less beautiful. Therefore, there is no excuse for any of us not to be beautiful also. So far as external appearances are concerned we may be helpless; they are the result of karma. But we can all be beautiful within, and I hope we are, even though the without may by no means be the mirror of the within. I do not know who it was told me the other day that a friend had said to her that she had often looked at Bishop Arundale and that quite certainly there was nothing much to look at, but on one occasion he really looked rather good-looking. That was probably on an occasion when I was trying to be beautiful within, and some of the inside beauty filtered through to the exterior.

Now, the one thought that occurs to me is that we are not of very much use any of us when we merely say how wonderful Krishnaji's teaching is, and how wonderful he is personally. I am getting a little bit tired of people saying how wonderful he is or how wonderful his teaching is. I am tired of it because there is always a great danger when one thinks how wonderful a person is, and allows oneself to be lost in somebody else's wonderfulness, to forget to be wonderful oneself. And there is no reason for you and me to think of Krishnaji as being wonderful or of his teaching as being wonderful unless we are tending in the direction of wonderfulness ourselves. As members of the Order of the Star, since membership involves proximity to someone and to something that is wonderful, there should be less difficulty than for many others to become wonderful ourselves. I do not think any of us, unless he is endeavouring to build the spirit of the teaching into himself, is saying very much, is doing anything particularly useful, if he merely repeats the parrot-like cry: "How wonderful Krishnaji is; how wonderful is his teaching." And I am afraid that audiences which gather to listen to him may tend to melt away in a spirit of awe and wonder, with nothing much else happening.

Now, when Krishnaji comes in February next, we must undertake to see that we profit individually from his coming, and change, as he exhorts us to change, in every particular, in every detail in which change is possible. As for his being wonderful, yes, of course, but you know there are other wonder-

ful people in the world, very many wonderful people whom I think we might do well to desire also to be like. There is so much that is wonderful round about us that we might very well endeavour to profit from that, let us say, while we are waiting for him.

I was thinking of H.P.B., for example. She is a little *passe* in the thoughts of some people; she is no longer in the forefront of the picture in the minds of some, and yet her work was marvellously wonderful. In what way is she pre-eminently wonderful ? Our beloved H.P.B., to whom we owe our presence here in this Amphitheatre today in no small measure, let it be realized, brought together the East and the West. The consummation of the bringing together may not be witnessed yet, but she paved the way for the bringing of the East and the West together. Further, she showed the world—the world in prison—a land beyond its prison bars. She disclosed Eternity in that marvellous book *The Secret Doctrine*. She disclosed Eternity in the midst of time, and if some of you were to say to me: "I want no other wonder. H. P. Blavatsky is wonder enough for me," I should say: "You are right, no one needs a greater wonder than H.P.B. No one needs more of inspiration than that splendid, noble pioneer."

Then if you come down into more modern times you think of Dr. Besant, of A.B., if we may be permitted these abbreviations. There you have the apostle of Freedom, you have the saviour of a world from what would otherwise have been a death struggle. You have the herald of a new world. What could be more wonderful than that ? You may not be able to perceive these things in her, but they are there nevertheless. What we cannot see is not necessarily not there, and all who have been able to enter into the intimacies of A.B.'s life will know those three wonders of hers: that she is the apostle of freedom, that she has been (as the world some day will recognize, though it does not recognize the fact today) the saviour of the world from a death struggle, from an Atlantean fall, and thirdly that she is the herald of the new world. You need not go further than A.B. for all the wonderfulness that you can possibly need. And then I naturally thought, living at The Manor, of C.W.L., no less wonderful than those other two great ones whom I have mentioned. What is he ? The bridge-maker between the worlds of life, the unveiler of the real amidst the unreal, the guide of those who, learning to govern themselves, would help to govern the world. These are his magnificences. So we have three great ones, each with his own wonderfulness, his own magnificence, and any one of the three would be entirely enough for all of us for a very long time to come.

Now let us take another couple of initials. Let us take J.K. Another wonderful person, no less wonderful. Let us not argue over the question as to who is the more wonderful and who less wonderful. It is quite enough that we should be amidst wonderful people. J.K., let us disclose his wonder in a single sentence, is the apostle of life in individuality, and there you have a very great wonder indeed, a very complicated wonder, so complicated that I do not think many people quite understand or know what he is doing. If I were to be very frank I should add to the statement: I wonder if he knows altogether what he is doing. He might not. His message is so wonderful that he may almost lose himself in it, and be driven by it more even than drive it. That is quite possible. But that does not minimize his wonderfulness. On the contrary, it would rather tend to increase it. Therefore, in one sentence I should say that this wonderful person is the apostle of life in individuality. Life is his supreme message, and a message of

vital purpose to the world. When I think of them all, the four of them, I am only taking those four, because they will be very familiar to all of you, there is only one thing that I can say: "Would that I could become as wonderful in my own way as they are supreme in their own ways." That is all. I don't want to rush after H.P.B.; I don't want to rush after A.B., after C.W.L., or after J.K. They have all of them disclosed themselves to me, and my desire is not to spend too much time, if you will not misunderstand me, in listening to them. Let me become myself. That wonderfulness which they have each one disclosed in their individual lives is a spur to me not to stop short in my own life of the wonderfulness which is possible for me.

But I ought to say that there are many wonderful people in Australia outside the Order of the Star, outside of the Theosophical Society. We have not the monopoly of wonderfulness. On the contrary, I should say the reverse. There are fine workers and splendid people whom we might do well to desire to be like who know nothing of J.K., nothing of A.B. and nothing of C.W.L., fine big workers who are helping to build Australia in a fine big way. And I feel with regard to them that they can teach me wonderful things. You know there is a special genius of Australia and that genius is in some Australians, perhaps it is in all Australians. But it certainly is in some, and in a few the spirit of Australia even filters through into the very physical form itself, and one perceives growing up in Australia a new type of individuality altogether, an individuality which looks into distances. That is my definition of a true Australian—one who gazes into distances. That is what I think an Australian is, and that is, I think, his service to the world. He should be a gazer into distances, and being a gazer into distances he will become impatient of the trivialities of life, and so will come nearer to expressing life itself.

There are those abroad in Australia today who are gazers into distances. I do not care whether they know exactly what they are doing. I do not care to what movements they belong, they are gazers into distances, they are fulfilling their destiny, and they are becoming wonderful. And so I would say to all of you, you must gaze into distances as Australians. That is part of the work you can do, and when J.K. comes and helps to stir in you, as he supremely can stir in you, your life, then I think you will become better Australians, you will be the better able to gaze into distances and even perhaps to take hold of distances. It was once said by a great man that an ideal if it is to be of value must lay hands upon the present. The work you Australians have to do is to help these great and splendid distances to lay hands upon the present in which you live.

You all have your own individual wonderfulness. I suppose I had better disclose to you my own aspirations so that you may see how these things work out in a specific individual. I long to have a wonderfulness, not for the sake of what the world may say, but for the sake of my own satisfaction, that I may be happy in self-realization, that I may see wonderfulness around me. I have my own wonderfulness, therefore, some day to achieve. My desire is some day, it will naturally be in the remote future, to be a perfect link, a perfect channel, a perfect messenger between life and life's intentions. That is my desire. If I think of life I think of our Lord the Sun. If I think of life's intentions I think of His universe in its myriad forms, and my desire is not to be limited to one particular form or to one particular aspect of life, but to go here, to go there, to be in this place, to be in that place, to be a jack-of-all-trades and perhaps master of none, but every-

where to be a deep channel between life and life's intentions. You may say to me: "But what are life's intentions?" In the words of Krishnaji I shall reply to you: "My tyrant will tell you that." I suppose you all know who is the tyrant. My tyrant will tell me what are life's intentions. My tyrant has to grow as I have to grow. He may not always tell me rightly; he may lead me into blind alleys; he may lead me along tortuous and circuitous paths, yet my tyrant is all I have. Your tyrant will tell you something different, but my desire day by day, week by week, wherever I am, is to be a link of communication between Life as I am able to understand it and life's intentions as I am able to understand them.

(*To be concluded*)

The Freedom of the Society

Mr. A. E. S. Smythe, General Secretary of the Canadian Section, says in an interesting letter that the Statement for the World Congress, and Bishop Arundale's article, "A Readjustment," both of which appeared in *The Australian Theosophist* for June, were read at a meeting of Toronto Lodge on July 14th, and portions of both items were to be published in *The Canadian Theosophist*. Mr. Smythe writes:—

"Whether it is due to Mr. Krishnamurti's influence or not, I think I can see a considerable change in the spirit of the whole Society in the last few months, a change which appears to me to be reflected in Dr. Arundale's article. These sentiments are not new to our Canadian National Society, and personally I feel grateful that the whole Society is beginning to recognize that we must not wreck ourselves on the rock of authority. We have always stood here for the most open platform and freedom of discussion. On account of this insistence on freedom of discussion and criticism a couple of hundred of our members withdrew from our Society three years ago, and while I do not wish to reproach them for this action I think that if they had been imbued with the spirit in which Dr. Arundale has written, there need have been no separation. Personally I stand for the widest toleration and freedom, and, for example, once chartered a lodge when application was made by a number who wished to associate themselves for the promotion of the Liberal Catholic Church alone. Our whole difficulty in Canada arose through the insistence of members of the Star and the Liberal Catholic Church and other bodies that all of us should accept these movements with the same enthusiasm as they did. Mrs. Besant's address at the London Convention, Dr. Arundale's article, recent articles by Mrs. Jinarajadasa and others indicate that the Theosophical Society is once again allotted its priority, and that those of us who have always recognized its primary importance shall no longer be ostracized. We have been watching the career of the Australian National Society with much interest, and my sincere hope is that in Australia as everywhere else the breaches may eventually be healed and that all of you, giving the Theosophical Society its proper position and leadership, will be able to renew the most fraternal relations with all former members and build up a united organization."

To know rather consists in opening
out a way
Whence the imprisoned splendour
may escape,
Than effecting an entry for a light
Supposed to be without.—*Browning.*

John the Baptist in Central America

Mr. C. Jinarajadasa writes the following letter, specially for "The Australian Theosophist."

Off the coast of Mexico,
voyaging to Manzanillo,
S.S. City of Panama,
June 29, 1929.

From October to June — nine months! And behind me work in Brazil, Uruguay, Argentina, Paraguay, Chile, Bolivia, Peru, Costa Rica, Nicaragua, Honduras, Salvador and Guatemala. I had to omit Columbia, where we have one Lodge, as connections could not readily be made with steamers. And we have had no Lodges as yet in Ecuador or Venezuela. I expected by this time to sail for Europe in time for Ommen, but the tour has been greatly delayed, and I have yet ahead of me three months' work in Mexico, Cuba and Porto Rico, before the work planned is over. I set out from Adyar with the intention of linking closer to our Headquarters the National Societies of South and Central America, and that has been done. They know now that we do not forget them at Adyar, even if they are far away.

One thing stands out clearly—more workers must learn Spanish. Till one travels in these countries, one does not realise their vast extent. There are *twenty-one nations* in South and Central America, and Mexico and the Antilles, which speak Spanish. A very few even among the cultured speak English or French. The work, whether for the Theosophical Society or the Star, must be done in Spanish. Brazil speaks Portuguese, but she is the sole exception, and practically all Brazilians can understand Spanish.

Flowery Spanish

My fluency in Italian helped me greatly in "getting into" Spanish. Even in Brazil I could follow a conversation, though my replies were in Italian. For three months in Uruguay, Argentina and Chile, I preferred my addresses to the members to be translated to them phrase by phrase by a member. After that time, throwing grammar to the winds, I spoke to them directly. They do not mind faulty grammar, for they come closer when addressed directly in their own idiom.

Of course, the public lectures, written originally by me in English, have been carefully translated into Spanish. These I read to the public. They tell me my pronunciation is accurate, but of course I cannot naturally get into their particular rhythm in phrasing. This is no great handicap, because they know I am a foreigner. Usually, there is a great deal of flowery language in their speeches; they seem not to think concretely in ideas as ideas pure and simple, but in ideas very much adorned, with plenty of "frills," if one may be pardoned the boyish slang. All the more, my thoughts, with their unadorned simplicity, present a novelty not found in their lecturers and orators.

Everywhere the lectures have drawn unusually large audiences. The newspapers everywhere have been sympathetic, in some places anxious to publish the lectures for their readers. After the first three months in Brazil, Uruguay and Argentina, the priests found so much about Theosophy in the papers that they woke up at last to me as to a great danger to their flocks, and since then, in the various countries, have consistently warned their congregations not to attend my lectures. The Archbishop of Lima went so far as to threaten to excommunicate any who attended. So too the bishops in some of the Central American Republics. This has given great

publicity to Theosophy; if any kept away, it was chiefly women who would have attended.

Theosophists are the same everywhere, as to their devotion, when they "mean business." So I need say little about our brethren in the various countries. Everywhere it is a small handful battling against opposition (from the churches) and indifference and sloth from the public. The press, when not indifferent, is nearly always friendly. Mostly the press is anti-Catholic in spirit, if not openly. There is one newspaper in Monte Video which prints *Dios* (God) always with a "little d," as *dios*.

Trials of Travelling

My brothers in the various countries have done everything possible to make plans smooth and comfortable. Usually one or more members have travelled with me. When arriving and leaving a country, a "commission" from one to fifteen members meet me at the border and escort me out, some coming over to the neighbouring country to take charge of everything early.

In the large hotels, and of course in Theosophical homes, vegetarian diet is easy. At other places, I fish the chunks of meat out of the soup, and bits of ham out of the rice—and eat what is provided. Seeing how many things have yet to be cleaned out of my many vehicles, I do not propose to worry about this little impurity that has been added to the physical. Everywhere one can get beans and rice (with the addition mentioned above), and so a vegetarian lecturer can manage to thrive. The only trial I recall is—sanitation ! That is a continual trial, in most places, except the big hotels, and some homes.

Motors—with roads that are a nightmare—trains (crowded, uncomfortable mostly), launches, ponies (once), aeroplane (once), have been my means of travel, not to mention some ships. Motors in Central America have a habit of starting *not later* than four in the morning.

Such a long tour as this, lecturing night after night (except on days of travel) would be impossible, if one had to *lecture*, i.e., speak from notes each time. To invent phrases, night after night for months, taxes the brain too much (I did it once for six months in U.S.A.). But my lectures are written out, and I have but to read them, as clearly and forcibly as possible. The strain on the brain is less, and so one can carry on for months.

The Forerunner

The Governments of Nicaragua and Guatemala are publishing my lecture on Education to be distributed to their teachers. The Freemasons of the masculine division in Sao Paulo in Brazil, in Santiago and Antofagasta in Chile, La Paz in Bolivia, Arequipa in Peru, San Jose in Costa Rica, Tegucigalpa in Honduras, San Salvador in Salvador, Guatemala City in Guatemala specially arranged for a "white session," with non-Masons invited, to listen to my lecture on the Ideals of Free-Masonry, nearly always the Grand Master himself being present; five of these Grand Lodges have taken copies of the lecture to publish to their members.

Our Co-Masonic brethren in Brazil took advantage of my presence among them and invited me to consecrate a Chapter of the Rose-Croix, which was done with permission from Paris. Similarly a Blue Lodge and a Chapter were organized in Chile and a Lodge in Peru.

One thing is very clear to me: if Krishnaji's message is to be understood (let alone to be *lived*), Theosophy must precede first in these countries. The weeds of superstition, ignorance and blind obediency to priestcraft are so thick that the seeds which Krishnaji scatters will simply be

throttled, unless some at least of the weeds are removed by the work of Theosophists, and a little clean ground prepared. A little work in these Roman Catholic countries where the priest is a power, a being who clings to all his perquisites, and is ruthless in his methods, makes one understand why fifty years' work of the Theosophical Society was necessary before the World Teacher could begin to give His message. Perhaps another fifty years' work is needed in some of these countries before Krishnaji will be understood by all—at least in the main truths of his teachings.

The work of John the Baptist is not yet over. That is what I have learnt from October to June !

C. JINARAJADASA.

Bishop Leadbeater's Tour of Java

Bishop Leadbeater has traversed Java from the western to the eastern end. A correspondent resumes the narrative as follows:

Surabaya, August 3, 1929.

On July 20th the Bishop consecrated the Pythagoras Lodge at Kediri and installed Mr. van Thiel as its Master. On Sunday, 21st, which was the Full-Moon Day of Asala, the Bishop celebrated in the private chapel at Wonoredjo with a congregation of between thirty and forty people, also holding a Confirmation at which there were thirteen candidates. After the Church Service we had a meeting of the Round Table at which two Companions and a Page were admitted. In the evening, in the town of Kediri, he repeated (by request) his very popular address to children on Angels, and this was followed by Benediction of the Most Holy Sacrament. On the 23rd we had the usual question meeting at night, and again on the 24th we had another address to children. The 25th was devoted chiefly to the ascent of a volcano called the Kloet (or Klut)—a mountain which has an exceedingly bad reputation, having devastated the whole country-side for some centuries at regular intervals of eighteen years. Its last outbreak was in 1919, when it destroyed a hundred villages and some thousands of lives. At present it is peaceful enough and the surrounding district is beautiful and fertile. The periodicity of the outbreak is apparently due to the slow accumulation of water in the crater-lake, which, when it reaches a certain height, overflows and produces tremendous explosions of boiling mud. The Government has now bored a huge tunnel through part of the crater-wall with the idea of draining off the water before it reaches the critical level, hoping by this to avoid the next eruption, which is due in 1937.

In the evening of the same day we held a final question meeting at Kediri and on the 27th we regretfully left the hospitable home at Wonoredjo, arriving in Malang in time for lunch. We began our work there with a social function in the evening, at which were present many children, who performed a curious little play in English for our delectation, and followed it up by some graceful Greek temple dancing, after which the Bishop answered some questions about clairvoyance and magic. On Sunday, the 28th, the Bishop held a Celebration, at which the hall was well filled, and he also confirmed five candidates. In the evening, at five o'clock he laid the foundation stone of a new Masonic temple with due ceremonial, and at 7.30 attended a third degree meeting, at

which he performed the actual ceremony of raising the candidate. On the 29th we had a Round-Table meeting at five, at which two Knights were admitted, and a question meeting at seven, which lasted for nearly three hours.

On the 30th we left Malang and turned aside for a short time from the work of the tour in order to ascend another volcano—the Bromo—which is still unpleasantly active and emits most abominable and complicated stenches. This involved sleeping one night at a mountain resort called Tosari, at a height of something over six thousand feet. It was distinctly chilly up there, but fortunately the air was absolutely still. The views, however, were magnificent whenever the all-embracing mist parted for a few moments and allowed us to see them. Members of the party who had seen something of the Himalayas said that the scenery reminded them of that, though of course on a very much smaller scale and without the perpetual snow. Nevertheless, we decided not to spend a second night up there in the clouds, but descended to the plains on the evening of the 31st, and made for Surabaya. On the morning of Lammas Day the Bishop celebrated in the pretty little Church here, and the same evening we had a social function at five o'clock and a three-hour question meeting at seven. On the second we had a Round-Table meeting at eleven in the morning, at which the Bishop spoke to the children about the true spiritual KING of the World; also he admitted two Companions. Then we had a special meeting for students from 5 p.m. to 6 p.m., and another of the long question meetings at seven. That brings us up to the date on which I am writing; but this evening we have two Masonic functions before us—the laying of the foundation stone of a Masonic temple at five o'clock, and a first degree meeting at seven. Tomorrow there will be the usual high Celebration with a Confirmation to follow (nine candidates), and in the evening the Bishop is to deliver a sermon followed by Benediction.

We find that members here in Java are most earnest and enthusiastic, some of them travelling nearly a hundred miles just to be present at the Services, although they have to travel home again during the night to be in time for their business the following morning. On Monday next we are to leave by steamer for Batavia, so that this part of our tour will be practically over, though there is still much to be done in the western part of the Island.

HOW TO BECOME A BUDDHIST

Acknowledging a letter from an Australian inquirer who wishes to be admitted into the Buddhist communion by letter Mr. Jinarajadasa writes:—

Buddhism is such a simple religion of ethics, and so un-ritual, that to be a Buddhist it is not a matter of a ceremony, but of a profession of faith each for himself. It is true that this profession of faith can be done before a monk, or anyone else authorised to "give the Precepts," but it is not a ceremony which is essential.

If you get a copy of my *Smaller Buddhist Catechism* from Sydney or Adyar (it costs about threepence) you will find in it the words to be repeated, both in Pali and in English. It is not necessary to repeat them, except in English, because once again it is the intention that matters, and not the outer form of words. Even an image is not necessary. Think of the Lord Buddha and His work as you repeat the pledges, and try to live them, and you will be a better Buddhist in reality than thousands who are born into Buddhism.

There is no wealth but life, life including all its powers of love, of joy, and of admiration.—*Ruskin.*

Youth Looks at the World

YOUTH MUST BE FREE

The shuttle moves more swiftly; the warp and woof of events gather with greater intensity; the song of the loom is pitched to a call—"Youth must be free."

Economically free, we are still bound by the conditions of the rooms we inhabit, the things we are content to use, the ideas we consent to accept, and the standards of our play.

Australia is the "land of vast open spaces," both from the physiographical and the cultural points of view. In this lies our freedom.

There are those who would transfer to us the mannerisms and affectations of Europe, calling it culture. Let us by all means take what the old world has to offer, reverent for its deep, true beauty; but there is a timbre in the life of our own great open spaces, and with this timbre we can test every commodity, every garment, every movement, every idea that comes to us from the outside. All these things must be tested for their essential quality; otherwise they will clutter and confine.

Having questioned and rejected, let us turn to the life of our open spaces, to the deep that therein lies, and let there be born that which is ringing with the timbre of our own destiny.

To sense this timbre youth must be free. It must ring through our work and our play; it must be the standard by which we test ourselves, the things we use and the things we do.

Have we questioned the clothes we wear ? Have we questioned the many things that clutter our rooms ? Have we challenged the songs we sing, and the dances we dance ?

Until such questions as these are answered in the affirmative, youth is not free, is not ringing in response to the timbre born of our vast open spaces. There is a power which can only be released when many things that use, but do not express, its life are replaced by rhythmic things; let these useless things stoke the furnaces wherein the rhythmic things are wrought—YOUTH MUST BE FREE.

Stanley Dobbyns.

THE FUTURE OF THEOSOPHY

With the advent of Krishnaji there must be many changes, many upheavals in the Theosophical Society and its daughter movements. Already the first "shocks" of the inevitable eruption are being felt, and we know it is only those who have built their houses of pliable material who will weather the storm.

Fortunately the Theosophical Society in Australia is built of such pliable material. Almost unconsciously the work of the Society has been changing with the times. Is not the very object of its existence changing ? Previously our work was more concerned with individuals—giving *personal* happiness and comfort by administering doses of Reincarnation and Karma to a few people and gradually gathering members for the Society. More members. This was our objective, and the work was carried on through the medium of lectures, pamphlets, meetings. Today it is difficult to get a good audience for a lecture, few people read pamphlets, even our members rarely attend meetings. We have been forced to take up work along other lines. 2GB, *Advance ! Australia* and *The Australian Theosophist*—these are not member-getting stunts, they do not get members as our membership shows, but they are doing something else. They do not tackle individual problems offering Karma and Reincarnation. They tackle national problems with Theosophy as a guide to the solution. The Theosophical Society is changing fast from a religious body into a national one.

If our work in the past has been well done, a wonderful weapon of the finest steel such as only Theosophy can produce should be ready to be used in the service of our country. The future of the Society in Australia is greater than ever before, the work of the Society in Australia is of a greater magnitude than we have dreamed. Australia is demanding clear brains, keen visions, expert service in all departments of her life.

To the young Theosophist comes the opportunity of answering this call, of carrying on the work the foundations of which have been laid through many years of strenuous labour by our older members. Our work now is for Australia. Let us remember those words of the Athenian youth and resolve to transmit our country "not only not less great, but greater, better and more beautiful than it is transmitted to us."

Patricia Horder.

The New Culture

By Lily Arnold

I have been reflecting on a conversation I heard to the effect that when Krishnaji comes we must expect to be shaken to our very foundations, as so many people have been in other parts of the world, with the result that many things they had held dear and much teaching that had brought them near to the realization of the Great Truth, they have, in the light of their individual interpretation of Krishnaji's great message, thrown overboard, and their attitude to many activities in the outside world has changed—they no longer appreciate much that was dear to them in such organizations as Co-Masonry and the Liberal Catholic Church. In fact it has been expressed by some people that the work of our two revered leaders and that of the Theosophical Society is finished, in the light of the fact that the Great Teacher is here.

I ask myself, shall I too go through this experience, or does all that Krishnaji conveys in his wonderful message make my former teaching and training of greater value, and do I appreciate it more in what it can always mean to many, many others living in the world, and to the thousands yet unborn ? And I ask myself, Can I put on paper exactly what all this means to me, and in what way to me do these two great aspects of Truth blend and impenetrate? To attempt to put into words but a fragment of That which one can only faintly sense of Krishnaji's message would be a task beyond my poor effort and yet I realize in myself the fact which he stresses, namely, that Life or the Absolute, or the Unmanifested, or the Nameless, or the Beloved, is the Principle to which every aspect of living is necessary by virtue of the fact that IT IS. All forms of life are embraced in this phrase—"Every aspect of living . . ."

To reach to this Being or the Absolute or the Beloved is the great Quest, to know Being is not gained by many, seeing that few as much as hear of it and of those few the greater number understand it not. And why ? Because we are living in a world of relativity—the manifestation of the Solar Logos—which is but the spelling of the Name of the Absolute—it is the Absolute experienced in a different way. The Absolute *is* and it is all there is, "it always was and never shall cease to be," and yet I can only express this thought in relative terms, which are inadequate. This great Mystery of Life is not a problem to be solved, but a great reality to be experienced, and in Krishnaji's message I understand that

its greatness lies in the fact that it transcends all problems and questions, which are all relative, and in the light of the Unmanifested are rooted in illusion. The man who has experienced this great Reality is filled with greatness, for he has beheld that which for ever is part of his very being.

It is to be reached at the very point where we are now, if we can move within to the very centre of ourselves, and through that centre reach "the Beloved." "The soul answers never by words, but by the thing itself that is inquired after" and in that answer all questions cease. The absence of all Relativity, or the Manifested, is here—it is not dependent on anything else, because it is the Alone, the one dark Truth—the Hidden Mystery. This Being is the essence in the bowl which informs all the subtle essences of our own being. It is that which produces the quality of all qualities in the relative consciousness. This knowledge cannot be taught, it comes not with speech—by insight only it comes. He who once knows this reality—what his heart would have, his heart possesseth—the mind enlightened casts its griefs away. Only by soul itself is soul perceived. It is the place of peace, where the soul has its own hidden subtle life, desiring ever the desirable. This is what this teaching of Krishnaji's means to me.

And what can I say of the significance and magnitude of the message given to us, by that depth of study and the long, long years of devotion and labour of our revered President, Dr. Besant, and that wonderful occultist, or shall I say the untiring student and scientist of the Relative or of the Manifested, Bishop Leadbeater, who have both with their own great realization and contact of the Eternal been labouring all these years to show us our way through the Relative to the Beloved? So many of us have not been big enough for the flight "from the Alone to the Alone," and so they have gently guided our steps through the channels of the Relative, of which Co-Masonry and the Liberal Catholic Church are comparatively new channels and which will be of value, I am sure, in the future as they are now, to those who can only see their way through the Relative—the forms and ceremonies being the outer or manifested symbol of the inner. Shall we assume that these are to be thrown overboard, because some may be able to reach the Eternal without the aid of the Relative, in the form shall we say of ritual and ceremony. We might just as well affirm we can do without the ritual of daily life such as eating, drinking, dressing, in fact any form or sequence of life, known in the Relative. No! While we are in manifestation, both aspects of the Truth with all their many ramifications are needed, and if it is the great Reality we are seeking, we shall one day with hearts purified attain unto that changeless place, the place of peace, where fear and grief are not. How much more will those who can respond to the message of the Beloved and the Relative (for one cannot be a realization without the other) pledge themselves anew to that work which is a heritage from those great teachers we love and revere—Dr. Besant and Bishop Leadbeater—who are in their turn faithful custodians of a knowledge of this relative world—the Manifested, which they have translated into simple truths, that we may find our way. They have indeed prepared us, and we have come along with slow steps to meet the dawn of this great era, to be ushered in by the understanding of the message now given to us by Krishnaji. How great that era will be we can have no idea, for it means the beginning of a new culture for the world, based on spiritual values, wherein Eastern mysticism and thought will be blended with all that the West has produced in science and occultism.

Patriotism a Substitute for Tariffs

An International Movement

Bishop Arundale has conceived within the Theosophical Order of Service, of which he is Chief Organizer in Australia, an International Group for Patriotic Citizenship, to be composed of various groups, working perhaps on different principles but all believing in patriotism and all working to the end of patriotism adjusted to Universal Brotherhood. Writing from Pago Pago on the way to the United States he considers it well to take advantage of the World Congress to push this idea of Theosophical patriotism, and to make links between Australia and other countries. He had therefore written for the World Congress the following address:—

The weight of Theosophy and of the Theosophical spirit needs to be thrown into the scale of good citizenship in every country throughout the world. The world needs on the part of every National enlightened patriotism, for upon enlightened patriotism depends the harmonious adjustment of international relations. Nations must be brotherhoods if there is to be Universal Brotherhood, and while it is right to work for international brotherhood there will be no chance of achieving it except as we work also for national brotherhood. As the unit, so the whole.

What kind of patriotism should be more enlightened than Theosophical patriotism, than patriotism imbued with the Theosophical spirit, than patriotism which recognizes the essential unity of all Life while working to bring about true comradeship within a particular area of life ?

What kind of patriotism should be more enlightened than Theosophical patriotism, which, while intent upon the welfare of the nation, never loses sight of the supreme importance of harmonizing national interests with the demands of international peace and goodwill ?

Some earnest members of the Theosophical Society believe that one of the human qualities most needing the Theosophic spirit is the quality of patriotism, and they desire to see established in every country in the world groups for the expression of that virtue through the medium of active citizenship.

They desire that such groups shall be linked in an international group; less for common action save where such common action is acceptable, more for interchange of ideas and information, and to avoid as far as may be such expressions of patriotism within the smaller area as may be directly antagonistic to the emergence of the wider brotherhood among all nations.

They recognize that conceptions as to the nature of active patriotism will vary according to individual idiosyncrasies. Thus one group may work in one direction, while another may work in a direction apparently opposed, so far at least as regards certain major considerations. There may be many groups working from varying starting points. But all must accept the principle of patriotism within the Universal Brotherhood of humanity, and must work for national patriotism which shall make for international peace and goodwill.

Work along these lines has already begun in Australia. A group of friends in Sydney meets regularly each Saturday morning to discuss Australian problems in the light of patriotism, in the light of Theosophy. And a fortnightly journal is being published to further their views and to indicate their activities. After somewhat careful consideration fourteen major points have been drawn up as the basis of

Australian regeneration, and in a recent issue of the journal these were printed. Interestingly enough, certain reforms which many members of the Theosophical Society might regard as of major importance have not found place among these fourteen points. For example, Prohibition is not mentioned; nor the matter of the meat trade. Neither of these points was lost sight of. But it was considered that the policy of the journal, and the activities of the group, should be such as might command the interest, and possibly the co-operation, of the general body of citizens. The policy should be of such a nature that it could not be termed crank, and could be subscribed to by citizens of all shades of opinion, while at the same time offering a definite advance on existing conditions of indifference to certain problems urgently demanding solution and not beyond the understanding of the average citizen, man or woman.

Interestingly enough, also, the group came to the conclusion that in general an Australia First policy, especially with regard to industry, would in practice settle the vexed question as to Protection or Free Trade, as to tariffs and so forth. If every Australian will sedulously encourage Australian industries, even at greater cost to himself, if in default of Australian products he will prefer Empire commodities, only turning to foreign goods if the worst comes to the worst, the whole question of trade will naturally adjust itself, without having recourse to those artificial expedients which always hit the consumer hard, and often stir into violence those national jealousies already too easily aroused. Our Australian slogan is "Patriotism a substitute for Tariffs."

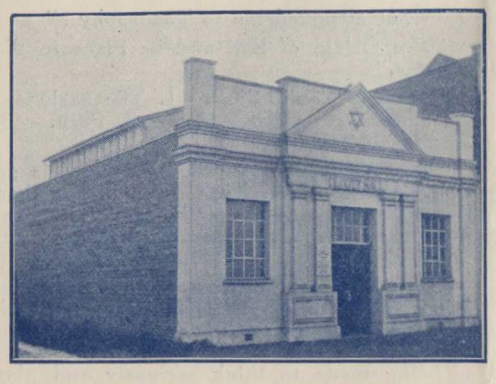
The Australian group would be very happy if other national groups were to formulate fourteen points of advance to meet the needs of their respective countries, so that comparisons might be made, and possibly fourteen international points deduced from a survey of them all.

The Australian group will be very glad to send to any group in any part of the world its journal *Advance! Australia*, free if desired, or for four shillings or the equivalent per year, post free.

Work in the Lodges

TOOWOOMBA "HOLDS THE FORT"

We have for a long time endeavoured to attract the public to the Lodge rooms on Sunday evenings, but our efforts have failed. Toowoomba people seem to confine their comings and goings to picture palaces and plays. We lack youth in the Lodge, and until some young people make their appearance there will be no development. Mrs. Tidswell holds a group meeting for members of the Star, and Mrs. Irwin a Healing Meditation group. Mrs. O'Kelly and I are actively engaged in work outside the Lodge, which is of a Theosophical nature, and our President, Mr. Nutt, lets no opportunity pass of saying and doing what furthers the cause. It seems a case of "holding the fort."—N. O'Kelly.



OLCOTT HALL, TOOWOOMBA

[We are everyone of us "holding the fort." It needs inexhaustible patience to work against the world's inertia and without seeing results, but every action, every word, every thought has its effect. Only strong souls keep glowing in isolation. So have

courage, brothers. An Elder Brother says: "He who does his best does enough for us." Ed.]

LAUNCESTON LODGE

Officers elected at the annual meeting:—President, Mr. C. A. Ogilvie; Vice-President, Mr. F. A. Ogilvie; Treasurer, Mr. H. E. Larner; Secretary, Mrs. J. H. Wilson; Librarian and Book Manager, Mrs. Brett; Committee, Officers abovementioned and Matron Bromley, Miss Lord and Miss Sharman.

MOSMAN LODGE

Our members' weekly meeting, held temporarily at the President's home, resembles somewhat a happy family gathering. Some time is devoted to study and some to music —community singing—after which we are the guests of our President. The work of the Lodge is carried on through the Order of Service. In connection with the Motherhood Group, conducted by Mrs. Moss, meetings for meditation and the study of questions concerning women and children have been well attended. Parcels of clothing have been sent from the sewing group to a Free Kindergarten and The Infants' Home, Ashfield, and a visit paid to the latter.

The second Healing Group (Mosman Centre), conducted by Mrs. Sharland, has done good work. Another department is concerned with animal welfare.

I. M. Close.



WHERE GOSNELLS LODGE MEETS

CONCERTS FOR CHILDREN

A splendid piece of work is being done by Miss Weickhardt and some helpers in giving lunch-hour concerts to school children. These are held once a fortnight in Arundale Hall, which is just opposite Perth's largest primary school. Miss Weickhardt arranges a musical programme and gives a short talk. The children not only spend a pleasant hour, but are being educated to appreciate good music—and they like it.

Our new public meeting syllabus for next quarter shows several innovations. A musical night has been arranged, also a symposium, and a Question and Answer Night, when the public will be given an opportunity of asking questions bearing on Theosophy.

One Sunday in June Senator Reid addressed a good audience on the subject of "Service," and he also met the members to discuss Section business. Perth Lodge is always pleased to welcome our old friend, Senator Reid.—Clare Tracey.

LATROBE LODGE MEETS IN A HOSPITAL

Non-members have attended a few meetings and our activities have been talks and readings on the World-Mother movement, etc. Our meetings are held in a hospital, and we think that our meditations and talks may be helpful to the Angel Kingdom in their work for the sick.

W. Gore Elliston.

ADELAIDE LODGE

Adelaide Lodge has embarked on an interesting series of study evenings, held on the second Wednesday of each month. Subjects are:—"What is the future work of the Theosophical Society ?"

"What attracted me to Theosophy ?"

"The Origin of Evil and its Place in the Scheme."

"Ancient Civilizations. 1. The early environment of Christianity. 2. Peru. 3. Ancient Britain."

"The Australian Aboriginal" also has an evening to himself. There are not less than two speakers, and discussion follows. Section matters are considered at these meetings.

On the fourth Wednesday a social and dance is arranged by the young people, with perhaps a scene from a literary play or games for the children. Thus an endeavour is being made to think seriously and play happily and so enjoy both.—Muriel Craigie.

A CALL TO ACTION

Why stand you here, so idly, all the busy day and long,
When the world is sick with suffering, error, want and wrong ?
Can you see without a heart-ache all the craving and desire
Of your brothers and your sisters for a lift in life that's higher
Than the struggling and the fighting for just the right to live ?
Have you nothing of your own to proffer or to give ?

Has life so barren been to you, so fruitless and unfair,
That for others on life's highway you have really ceased to care ?
Surely there has been some brightness, some gleam of light to share
With those whose path of life is strewn with wreckage stark and bare.
Is life nothing but an emptiness of aught but toil and stress,
Is there nothing worth the giving, to encourage, help or bless ?

O ! bestir yourself to action, in thought and word and deed;
Let your heart expand in gladness to another's crying need.
Life's harvest ripens steadily
And calls for workers new,
Is the call to go—unanswered,
Or be answered—NOW—by YOU ?

ETHEL A. WALDBY.

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.

CENTRES.

FEDERAL TERRITORY.

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

NEW SOUTH WALES.

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

SOUTH AUSTRALIA.

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

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