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SPECIAL FEATURES:

BISHOP ARUNDALE REVIEWS WORLD CONGRESS

DEBATE ON FREEDOM OF THE SOCIETY

THE YELLOWSTONE PARK

NATIONAL ANGELS

THE UNIVERSAL CATHOLIC CHURCH

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

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First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of comparative religion, philosophy and science.

Third—To investigate the unexplained laws of nature and the powers latent in man.



The Australian Theosophist

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

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From the Crow's Nest

Leading the Modern World

A speaker at the World Congress levelled a charge against the Society that it was out of date. Whether we admit the charge or not, the statement is vitalizing, challenging us to be up to date if hitherto out of date, provoking us to be more than up to date if we are satisfied with the present. And that makes us all wonder, for the possibilities of such a Society as this are enormous. Why does not the Theosophical Society lead if it does not lead the world of modern thought ? Why is not the Theosophical Society looked upon by everyone as *the* place where the newest ideas are to be found, where the latest and boldest experiments are being made ? Suppose John Smith Australian (that embodiment of patriotism and strong personality, created by Bishop Arundale) decides that he cannot abide his present living quarters any longer. He probably lives in a gloomy brown painted house of Victorian style in the city, or in a semi-detached villa in a suburb, surrounded by hundreds of somewhat similar pattern, turned out by the thousand every year. He must have something new, attractive, distinctive. We should expect him to come along to the Theosophical Society to discuss the matter with Theosophists who are practical idealists in architecture as well as in occultism. But does he ? Unhappily not; and why not ?

The reason seems to lie mainly in the fact that Theosophists are specialists in one department only. Since the foundation of the Theosophical Society Theosophists have led the world in occultism, and many are the achievements recorded to the credit of our movement. Occultism is a science, and whenever people desire information about the inner side of life they come naturally to the experts in Theosophy. Death's secrets have been wrested from the vale of mystery; life is generous, just and purposeful; and Theosophy has served the modern world with the precision of the specialist and with a vision of the future.

Everything is Theosophy

But John Smith Australian may not be in search of the teachings of occultism to explain death; sufficient that he knows where to find our teachings when he needs them. In the meantime he wants something new in houses and the Theosophists should give him just the new ideas he needs; good houses are good Theosophy as

good anything else is Theosophy. I know quite well that the majority of our members simply cannot afford to live in the most modern dwellings because their wonderful sacrifices to a cause worth more to them than personal well-being have put this out of the question. But the people who plan and construct modern dwellings, with a view to simplicity, convenience, and beauty, are serving human needs, are practical idealists working for brotherhood, *are* Theosophists. We want these people in our Society. Our architecturally - minded members should create an interest among other members to attract the modern architects, to make them realize that brotherhood includes their particular art. John Smith Australian still goes outside the Theosophical Society to find ideas in this very Theosophical matter of house-building, but I hope he will learn gradually that this is the home of the modern architects, the home of all the moderns.

Modern and Practical

Indeed, the need for the Theosophical Society today is to realize it is not the home of the moderns in religion and occultism alone. Then how can we make it the home of *all* the moderns ? By making the Society as vital along new lines and in new activities as it has been in occultism. There are thousands of people working most practically for brotherhood from whom we could gain much assistance and to whom our special viewpoint would be valuable if they knew us as an organization fostering modernism and not merely a "reincarnation movement" or a "vegetarian movement". The Theosophical Society's courageous and splendid work for occultism in the face of hostile materialism shows that there is material for leadership in the movement; and leaders we should be in every department of life. Then would come the expansion and the wider opportunity for service which is at heart the desire of every Theosophist. There is no uniformity among members in matters of religion, our Society being so wonderfully constructed that we enjoy the companionship of the atheist as heartily as a religionist of our own favoured brand; but we meet with great and striking unity of purpose when it comes to the brotherhood of man. Let us make our brotherhood modern and practical. And let us have continually in our minds the idea of bringing into active membership of the Society those artists in every craft—even life itself—who are friendly to our philosophy and would not only adorn our membership but also profit by it.

The Brotherhood Campaign

Every individual member of the Society is urged, whether as an individual or member of a Lodge or worker in the Order of Service, to do his utmost to advance the citizenship campaign which the Section is waging up to next Convention. Australia has hundreds of problems to be solved, and Theosophy has hundreds of solutions to offer, the right solution for each single problem, and every solution based on the recognition of the unity of life. Brotherhood has its roots in unity, and it is in this deeper level that we find the touchstone for the many ills that afflict the body politic. Those of us who practise brotherhood must send its life surging through the community, vitalizing our surroundings and radiating happiness, health and purpose. Our allegiance to Theosophy demands that we shall seek to implant brotherhood and all that brotherhood implies in the individuals about us and in aggregations of individuals, starting with a change of heart on the part of the individual rather than attempting to solve his problems by the complicated processes of legislative machinery. All true progress starts with the individual, and only in our individual lives and through other individual lives shall we be able to lead Australia safely through the present crisis. If

every Theosophist, having solved his own problems, will concentrate on his neighbours', find the true solution and apply it, we shall be within measurable distance of solving the nation's problems. Let us work through every possible avenue to make this campaign for citizenship the tremendous power it promises to be, and the Section will have clarified the nation's thought and given it a clearer vision of the Real in which alone the truth is seen. Brethren are invited during December to emphasise the truth of reincarnation as a factor in human development, and to discuss in the political sphere the bearing of Theosophy on the Empire and on international relations.

REINCARNATION

What Reincarnation Is—The cosmic law of periodicity expressed in terms of human life. God's master-gift of time for the achievement of self-realisation. Emphasises the value of the single life. The only logical alternative to special creation, traducianism and heredity.

Logic of Reincarnation—To vindicate the justice of God we must find some satisfactory cause for apparent injustices : inequalities of natural endowment, inequalities of circumstances. I.—Since cause precedes effect, if inequalities of endownment date from birth cause must be before birth; by process of inference we are led to the conception of a progressive series of earth lives, repeated rebirths, stretching backward into the past and forward into the future, enabling the individual to reach the highest point possible of attainment on this earth. II.—Differences in outer circumstances: cause again before birth. Parallelism between stages of inner unfolding and external conditions. Every single human being unequally placed in relation to some other in both respects. Argument—a man's actions, thoughts, emotions, produce happiness or pain; at death he leaves a debit and credit account; at rebirth he returns into incarnation and out of the debit and credit account of the past (combined also with the needs of his growth or at the point in evolution where he may happen to stand) is wrought the fabric of his new earth environment. By similar reasoning extend the doctrine to indicate the future that lies before us, with its corollaries as to life after death, etc. No ex cathedra statement, but a great and inspiring philosophy of life.

Method.—Describe descent of monad, and the shaping of his vehicles (atma-buddhi-manas) with casual body as treasure house of experiences of each incarnation. How ego forms mental and astral vehicles and takes physical body, gaining experience in this world and assimilating it in inner worlds during cyclic process. Agelong process from point of individualization, through many races, in different lands, alternating sexes, from primitive man to the heights of genius, and still onward into superhuman kingdoms illimitably.

Proofs.—Universal belief. Fundamental doctrine in all religions. Great men in all times accept it. Many remember past lives. Children remember. Memory can be recovered. Psychical research affirms. Immortality demands it. Analogies of natural law.

Reincarnation Explains.—Evolution—man his own creator. Child precocity. Intuition. Genius. Instability. Progress and perfectibility. Development of gods and rulers of universes. It shows continuity of life and its consummation. It makes the future life real by relating it to the present. It explains recurrent cycles in history—art, philosophy, mysticism, music, mechanics, wealth. Rise and fall of civilizations and races; re-emergence of national characteristics. A fundamental and inspiring doctrine, co-ordinating many otherwise unrelated phenomena of life. Quote the Gita, John Masefield, etc.

THEOSOPHY AND THE EMPIRE

New standard of Empire one of equal co-operation between the units of the Empire.

In 1895, Joseph Chamberlain pointed out the "slender thread" which bound the colonies to the Motherland, and yet "as the possibility of separation has become greater, the desire for separation has become less."

Solidarity now depends on this slender thread, engendering social affections between individuals, countries and races.

The next stage of the plan is the building up of the Indo-British Commonwealth of Nations, in which India plays an equal part; if Britain fails to grant Dominion Status to India Britain will share the fate of Egypt and the British Commonwealth of Nations will be destroyed.

The solidarity of the Empire can make it the foundation of a World Commonwealth. Amalgamation of all the Powers in world co-operation is now inevitable, being firmly established in the world consciousness.

Empire builder must be a visionary looking to an immense future, having regard for inviolable law and for freedom as an essential factor.

THEOSOPHY AND INTERNATIONALISM

New spirit of Internationalism developed since the war. Ideal of Brotherhood amongst Nations. Symbol in the League of Nations, enveloping all in a network of peaceful activity. Further visible in the Paris Pact for outlawing war, and in the Hoover-MacDonald conversations.

New Spirit visible in the proposed United States of Europe—a wide federation of autonomous States. Europe's one salvation (A.B.) Consolidation of inter-related groups (Teutonic, Latin) to precede federation of European body politic. In theory the European Governments have accepted the decision of the League of Nations on all vital questions that might cause disputes between countries and have forsworn war as an instrument of national policy, so that war in the old sense is improbable.

If the United States of America joined the United States of Europe and the Indo-British Commonwealth she would bring the world nearer to a United States of the World, a World State performing the same functions, or many of them, of a unitary organism.

Support Home Industries

Bishop Arundale has started a lively campaign pressing upon the housewives of Australia the urgent importance of purchasing Australian manufactures in preference to all others, Empire products being given preference over foreign articles wherever Australian products are available. He considers that the Australian labour problems, especially the problem of unemployment, will only be solved as we support in every possible way home industries, since the more these are supported the more will Australian manufacturers be able to give employment to increasing numbers of people, and the more will the cost of production decrease and therefore the price to the consumer. In his talks from 2GB (Theosophical Broadcasting Station), in his sermons at the Church of St. Alban and in his Sunday night lectures at the Adyar Hall, Bishop Arundale urges that by buying home-made first the people of Australia would make work easily available for all, thereby increasing demand and creating conditions precedent to increased supply. He will continue the campaign throughout the year and will shortly produce a pamphlet which a Sydney firm after hearing his radio talks, has offered to print free of cost. From manufacturing firms he is now inviting details of commodities which housewives ought everywhere to ask for and insist on having, making comparisons with the prices and qualities of foreign goods and indicating where possible any superiority. This campaign promises to have important developments.

Within the Theosophical Order of Service, Bishop Arundale has formed a group of those "interested in work and activity intended to lay the foundations of authoritative and unchallengeable political insight," and, as he hopes also, "solid, patriotic work." He thus addresses the group :

"The main problem appears to me to be that of Australian Industries. Employment depends upon industrial prosperity and we have to study ways and means of stimulating such prosperity. To do this must we not endeavour to stir in each individual citizen the Australia-consciousness, stirring him or her to live the daily life as far as possible so as to vitalise Australia in every department of her being ?

"How are we to do this ? First, I think by understanding as clearly as we can Australian Industrial conditions. This means in part statistical information as to exports, imports and primary and secondary manufactures and industry, in part an acquaintance with Australian industrial legislation, in part a knowledge of the incidents of strikes and other disturbances of trade, and in part an understanding of Australian, Empire and foreign tariffs.

"I think we shall have to endeavour to obtain at least the nucleus of a Library for study and reference, and among the first books we shall have to procure will be the following, bearing directly on our industrial study :

1. "Studies in Australian Affairs," a most important book, Macmillan, Melbourne, 1928.
2. The Report of the British Economic Mission to Australia, 1929.
3. The Official Year Books of the Australian Commonwealth.
4. Literature dealing with (a) the course of Industrial Arbitration Legislation, (b) cases before the Courts, (c) the nature and extent of primary and secondary industries, (d) the history of home tariffs and of such foreign tariffs as affect Australia."

As an essential preliminary, Bishop Arundale enjoins members to "make a general survey of the field so as to have a birds eye view of the whole situation." Then after this casual survey to compare notes and divide up the field, and in a month's time to co-ordinate "our respective researches and have a report ready."

The World Congress

A Review by Bishop Arundale

There is so much to be done in Bishop Leadbeater's great centre at Sydney, Australia, that Rukmini and I at first doubted whether we should be able to accept the kind and generous invitation of the American Section to be present at the third World Congress of the Theosophical Society, to be held in Chicago from August 25th to 29th at the world's largest hotel—the Hotel Stevens—with 3000 bedrooms with bathrooms attached, and more than a thousand other rooms, to say nothing of vast reception rooms, ball rooms, shops, a theatre, and I do not know what else besides. But events so moved forward that attendance became possible, and on the American mail steamer *Ventura* we set sail—or rather steam—for Chicago, via Suva and Pago Pago in the South Seas, the Hawaiian Islands and San Francisco, thence by the Southern Pacific through the Desert and over the Salt Lake, three nights and two days, to the great city of the mid-west.

Welcome to Wheaton

A warm welcome awaited us at Wheaton, the fine headquarters of the American National Society just outside Chicago, and we were very happy to meet again many old friends, first and foremost, of course, L. W. Rogers, the splendid President of the American Theosophical Society, and its Secretary-Treasurer, the ever-efficient Mrs. Kay Campbell, together with one of the Secretaries of the World Congress, our old friend Miss C. W. Dykgraaf. And we were also very happy to meet an old-young friend from Sydney, Mavis Parker, my Private Secretary that was, who is for the moment helping in the work of the World Congress. We stayed at Wheaton until the 22nd of August, when the whole of the family moved into the Hotel Stevens to be ready for the arrival of our beloved President, who had been staying for a few days with Mr. and Mrs. Logan in their beautiful home in Pennyslvania.

While at Wheaton I received letters and telegrams appointing me the official representative of England, Australia, Java, Austria, Hungary, and Bishop Leadbeater himself, in some cases with specific instructions and in others with a free hand. So I felt twice thrice-armed for the session of the World Congress. So far so good; but also while at Wheaton we had the bad news that neither Mr. Jinarajadasa nor Bishop Wedgwood would be able to be present—two dear friends whom we had been so much looking forward to meet.

Dr. Besant Arrives

Friday, 23rd August.—This morning we had the great happiness of meeting our dear President, who arrived at the Union Station, Chicago, accompanied by Miss Burdett, Mr. and Mrs. Logan and Captain Max Wardall, at 8.50. She looked very well, and was quite ready for the battery of cameras that faced her, and for the interviewers who desired to cross-examine her on everything sensational they could think of. Rukmini and I were pressed into the journalistic fray, and posed for the camera men as welcoming the President as she stepped down from the train. Then off we went to the Stevens Hotel, where in room 1806—that is the 18th floor of the 24—Dr. Besant withdrew to prepare for the heavy work awaiting her. When she was ready she sent for me, and we had a long and happy talk together about

many matters, including the future work of the Theosophical Society—the building of what the President is calling the "Right Civilisation." She said that thanks to H.P.B. materialism had been swept away, and the way made clear for building the "right civilisation." After talking on many other matters, we settled down to lunch, and then talked on a little longer. It was indeed a joy to meet her again, and to see her so wonderfully alive and keen. What a warrior she is ! I told her how so many of us looked up to her as the embodiment of great statesmanship, statesmanship of the real kind. Looking at me over her glasses, she smiled and said : "You are just saying what Lord Haldane said some years ago." And in my mind I congratulated Lord Haldane on his intuitional powers. Of course she is the greatest statesman we have in the world, and I am immensely looking forward to the two lectures she will be giving on the 25th and 26th next, the first on "Theosophy and World Conditions" and the second on "Right Civilisation." The third lecture will be given by Dr. James Cousins on "The Spirit of Oriental Culture" and the fourth by Mr. Geoffrey Hodson on "Angelic Co-operation in Social Reform." I was to have given a public lecture myself, but with these great guns available for firing, I was able to retire into comparative obscurity.

Happy Valley Delegation

Saturday, 24th August.—With the Chief, as we all call her, for breakfast, and then she goes into committee over her Happy Valley Trust, with her trusted colleagues Messrs. Louis Zalk and George Hall. In the meantime in comes our Vice-President, A. P. Warrington, with a large party, including Miss Poutz from that very Valley, and Vice-President Warrington lunches with President Besant. At 2 in the afternoon there is the meeting of the General Council, at which the President is, of course, in the chair. Nothing much happens at this meeting, for all the major points, including the Objects reform proposals of the Welsh M.P. General Secretary—congratulations to him on attaining the House of Commons—were ordered to be brought up at the ensuing meeting to be held on the morning of Thursday, after the Congress as a whole has had an opportunity of pronouncing upon them. In the meantime, all proposals were sent to a sub-committee—the Vice-President, the Recording Secretary, Miss Dykgraaf, Mr. A. E. Smythe, Mr. Freeman and myself—to brood over and report to the General Council. Accordingly we spent a couple of hours or so brooding over these various proposals in a very stuffy room, and have adjourned until tomorrow. By the way, I quite astonished the President by the number of countries I have the honour to represent. I do wish, however, that some of these countries could have appointed representatives more in touch with their principles and policies. However, I shall do my best to be wise and representative of the best interests of the Society as a whole.

Next World Congress

The question arose at the Council meeting as to the venue for the World Congress in 1936. The Recording Secretary half wondered about Australia or South America, or possibly Egypt—breaking new ground. But the two former places are obviously too much out of the way, though I said on behalf of Australia that we should gladly welcome the World Congress there in 1936. Egypt seemed to be a good idea. Anyhow the matter was left to a sub-committee, and Miss Dykgraaf was re-appointed—as well she might be—one of the General Secretaries of the World Congress. The President said that in any case

there was no particular hurry, and she herself might be dead by then. At which I point out that there is no provision in the rules for this event, so she must abide constitutionally by the rules and go on living.

Reception to President

In the evening we had a fine reception to the President and international delegates, crowds filling the great reception hall of the Hotel. First, music. Then mass-handshaking with brethren from everywhere, not excluding Iceland, Finland, South America, and other far away places. The President surrounded by enthusiastic crowds, and herself—eighty-two and all—smiling, laughing, infinitely gracious.

Sunday, 25th August.—Breakfast with the President as usual, then I to the Church of St. Francis for the morning service of the Liberal Catholic Church—a very large congregation and enthusiastic—and she to preside over the annual convention of the American Section. This for the whole morning. Mr. L. W. Rogers lunches with the President at 12.30, and she in the afternoon has interviews and other work. I attend the second session of the American Section for some time, and then comes the resolutions committee appointed by the General Council, at which we consider the various resolutions submitted for discussion, allot them orders of precedence and agree to disagree with regard to our views upon them. More about these later. Tea with the President and other invited guests. Dinner with Captain and Mrs. Sellon and Mrs. Rogers, and then to a magnificent lecture by the President entitled "Theosophy and World Conditions" to at least 3000 most appreciative people, including a Red Indian princess and other celebrities. Here are a few pregnant phrases and points :

America's Message

Keynote Idea : "There is a Power that makes for Righteousness" (Matthew Arnold). The Inner Government of the world—the Company of "Just Men Made Perfect." All shall join that Company as they climb step by step the ladder of evolution. Then details of the constitution of the White Brotherhood. The Aryan race—Aryan means noble. The migrations from the Gobi desert. The Mother race crosses the Himalayas into India, the last to reach the outer world from the central Asian home. The Aryan keynote—love of Freedom. The races of mankind. The Manu, the World-Teacher, the Great Lord (Maha Chohan). The new sub-race—quality : intuition. The World Teacher in the world to-day. His message : *Life, Freedom, Joy.* He founds no religion, but, as ever, His disciples will found one after Him. The World-Teacher manifests in the body of a pupil as much of His consciousness as is possible through that pupil's consciousness. The World-Teacher omniscient in His home in the Himalayas, but is limited by the limitations of the vehicle He uses in the outer world.

Theosophists must apply their Theosophy. Mazzini said : "God writes a word on the cradle of every Nation, and that word is its message to mankind." The Theosophists must learn the "word" of their nation, and sound it. What is America's message ? "Unite Liberty and Law. Find their point of union. Work this out. No liberty where there is no law." Perfect freedom only where there is obedience to law. The clatter of democratic jargon too often obscures the welfare of the State. Judge a man by what he is, not by what he does. Either solve your problems or your problems will solve you. If Britain and America will join to establish world peace, then will world peace be assured. The danger of a dominance

of whites one of the greatest existing dangers. In the arrogance of the whites and the resentment of the coloured lies the danger of a world-wide revolution. Members of the Theosophical Society have the duty to concern themselves with national and international problems. They should enter political life to purify and ennoble it. Democracy without wisdom is chaos and ruin. Of what use is Theosophy if not applied to the illumination of national life. Theosophists in America must be the best Americans, otherwise they are not worthy to be Theosophists. Theosophists must enter public life. One God. One Life. One Motherland.

International Symphony

Monday, 26th August.—Opening with the National Anthems of the various countries. A magnificent display on the inner side of things—the soul of each country, thus evoked, uniting with the souls of other countries to form a marvellous harmony and a great splendour. One saw what the world is intended to be as one looked through the anthems into the symphony they produced. One of the most beautiful contributions was an Indian national anthem sung by Rukmini and Dr. Cousins. Then Mr. Rogers—"We welcome you to our America : the country of the Open Mind, of Experiment, of Youth, of Enthusiasm. We are here to renew our faith in our high purposes, and to remember that we are Theosophists. And above all we welcome our President—the most distinguished living Theosophist—with all our hearts and all our loyalty." Then the President who urged the freest possible admission to our ranks and the sweeping away of all unnecessary formalities. Could we not do without sponsors for admission ? There is but one brotherhood. Let us not place difficulties in the way of entry into it. We might also strike out the words "of humanity" from the first Object. Then she again stressed the need for patriotism. Internationalism can only be fostered by *sharing* nationalism. She referred also to the statement entitled "Freedom of Thought," published monthly in the *Theosophist,* suggesting it might be more generally observed. Criticise yourselves and not your neighbours. The one real danger in the Theosophical Society is the danger of orthodoxy, be it where it may. We must welcome diversity, for no one holds complete Truth. Truth is a globe, not a flat surface. To know the whole Truth we should have to be outside the globe. "Let each make his own pathway according to the Word, that Word which is the call of his own nature." Learn from differences, do not reject them.

Then came greetings from 45 represented national societies, followed by a Symposium on "What can members do to forward the Theosophical Society ?" Dr. Cousins began with some dynamic observations on education. Education is less for the fighting of the battle of life than for the enjoyment of the comradeship of life. Miss Codd urged the understanding mind and the loving heart. Mr. Hodson stressed the importance of awakening the inner faculties of man. Rukmini dealt with womanhood and urged that womanhood, true womanhood, is a matter of atmosphere. Political freedom matters less than atmosphere. Women must be themselves far more than strive for equality with men. She dwelt on the motherhood of womanhood as womanhood's supreme contribution to life, for motherhood is everywhere. Nations, too, have their motherhood, and India is the mother of the world.

Right Citizenship

In the evening came the second lecture of the President—"Right Civilisation," which is to say right citizen-

ship. Every nation must study its past so as to build a nobler future. We must build by thought and plan through education. We must use our imagination as much as our intelligence. The President then went back to ancient India and showed the splendid civilisation then obtaining—the archetype of all modern civilisation. Religion was the root of India's splendour, and the code of the Manu its expression in civic life. She referred to the great divisions of Indian life both in the ashramas and in the castes, and disclosed the educational principles laid down by the Manu in the order of their importance—Service, Study, Simplicity, Self-Control. A fine lecture, full of fervent conviction and fiery exhortation.

Discussion of the Objects

Tuesday, August 27th.—The Vice-President's birthday, duly and most affectionately honoured. Then the discussion on letters and counter-letters, and on changes in the Objects. The discussion proved most satisfactory from all points of view—solidarity amidst diversity. The General Secretary for Canada, Mr. Smythe, had a number of proposals which he duly read and which were referred to the General Council for consideration and submission to the Society as a whole. The most important proposal was that for the deletion of the pronouncement regarding the World Religion, a proposal which seems to me to have much in its favour. Mrs. Jinarajadasa's letter was considered and by no means approved. In fact, it was tabled, and it was thus unnecessary to read the reply of Bishop Wedgwood. The President's observation with regard to it was that it did not open the door wider but closed the door still more closely against freedom and tolerance. It imposed barriers upon members' liberty. I read out relevant portions of the Australian Statement (duly noting the dissociation from it of a group of members in Melbourne) which was also endorsed by Java, and found a hearty welcome from the Congress. Mr. Wood had a very long list of proposals, all of which were referred to the General Council. So we shall hear of these various matters in due course in our respective Sections.

Rip van Winkles ?

Then came the Forum. Bishop Cooper chastised us all for inefficiency and general slackness, telling us we were behindhand in the world's onward march when we should be in the forefront. The thought of the world has caught up with the Society. Other organizations are more successful than ourselves in spiritual and practical living. We have talked brotherhood and have not expressed it. We stand for impersonality and show personality. We are like Rip van Winkles, speaking of things of long ago. We are obsolete. We clothe our efforts in archaic thoughts and expressions. Theosophy has become an orthodoxy. We are a sect. Independent thinkers are not welcome. The Objects are all right, but we need to change ourselves. These are some of his utterances, which for some reason found quite an enthusiastic reception. I cannot say that I agreed with them at all. In fact I disagreed with almost everything he said so far as regards the countries I have visited. America may be lagging behind, but in Australia we are not. In Java we are not.

The Vice-President most appropriately sounded the higher note and reminded us that our Society is the Masters' Society. What do They desire of it ? Do we constantly remember Them ? Do we remember Them as an integral part of the Society, as its heart ? Then Mr. Smythe, who reminded us of the good old days when Theosophy was hard work and no kindergarten. "We sharpened our teeth on 'Isis Unveiled.' " And now there is too much religion, too little philosophy, too little science. Why

are not the great scientists and philosophers of the outer world attracted to our ranks? Mr. Rogers demanded the separation of the Liberal Catholic Church from all connection with the Theosophical Society. There was far too much identification of the one with the other. He wanted the T.S. free from all entanglements, so that it might pursue its real ends.

In the afternoon there were Questions and Answers, the former not at all interesting. I do not even remember a single question, nor an answer for the matter of that. The questions were distributed between the President, Mr. Hodson, Mr. Wood and myself; and we answered them to the best of our ability. Then, in the evening, came Dr. Cousins' lecture. I was not able to be there, but I heard it was, as is usual with Dr. Cousins, excellent. And so to bed.

Constructive Work

Wednesday, August 28th.—An excellent Theosophical Order of Service Day, morning and afternoon. Captain Max Wardall, the international head, was full of inspiration and constructive vigour, and plans were made which will be found in the *Watcher*. The President was in the chair and took occasion to point out that the Theosophical Society must be realized to be entirely distinct from the Order of Service. There is no connection between the two. But every Lodge should have groups of the Order available for those who desire to express their Theosophy actively and yet avoid compromising the neutrality of the Lodge and of the Society.

In the evening Geoffrey Hodson on "Angelic Co-operation in Social Reform"—a very fine address. Mr. Hodson is already greatly in demand, and I strongly advise our various Sections to endeavour to secure him for a lecturing tour. But America has hold of him for a year or more, and I doubt if he will be available until the autumn of 1930. Mr. Hodson's admirable books are, of course, well-known, but his ability as a lecturer and still more his great value as a teacher and as an expounder of H.P.B.'s teachings as confirming in every detail his own investigations are going to be great assets to the Society in the future.

Thursday, August 29th.—In the morning, as usual, breakfast with the President. I have forgotten to mention this day by day, but it does not matter, though to have daily breakfast with the President is an honour not a little to be cherished. Then the General Council, at which, also as usual, I represented various countries. We left the various proposals to the meeting to be held at Adyar in December. Then to the hall where we began with music, also as usual. In fact, I ought to have mentioned the daily music under the direction of Elizabeth Hancock, most excellent and most appreciated. Then a little symposium on "The meeting of the Orient and Occident" with Dr. Cousins, Mrs. Cousins and Hari Govil as participants. And finally a Congress Forum, which I opened with a description of my views regarding the progressive growth of the Theosophical Society. First, Life in Mechanism, propounded by H. P. B., with Life in Individuality and in Activity as subordinate, the one sponsored by H.P.B. through the E.S.T. and the other by H.S.O. Then, second, Life in Activity, propounded by A.B., the greater statesmanship, with Life in Mechanism largely sponsored by C.W.L. with A.B. too, and with Life in Individuality sponsored also by A.B. through the E.S.T. To these two phases, coexistent as well as successive, now comes the third, Life in Individuality, sponsored by J.K., with Life in Activity still under the care of A.B., with Life in Mechanism, or in Law, still under the care of C.W.L., and much more which there is no room to set

down here. Then the closing of the Congress by the President, in the course of which she congratulated the workers who organized the Congress on their triumphant success and especially the management of the Hotel Stevens. Everything passed without the slightest hitch, and most harmoniously—a happy World Congress. In the evening an enormous banquet, again splendidly organised. Speeches, jokes, laughter, and finally an announcement by the President that she had decided to transfer the publication and management of *The Theosophist* to California, under Mr. and Mrs. Henry Hotchener, with herself, of course, as editor-in-charge, but with Mrs. Hotchener as managing assistant, and with Henry Hotchener as business executive—an announcement received with the utmost satisfaction by our American brethren. From January next *The Theosophist* will be issued from Los Angeles—the best of wishes to its new managers.

And so the Congress ended, with great refreshment to us all, I hope. Certainly to me and to many who spoke to me about the uplift they had felt and the delightful supremacy of solidarity over diversity. Diversity virile, emphatic, definite. Solidarity no less virile, emphatic, definite, strong. Thus, during the Congress, did the Theosophical Society fulfill itself. The next Congress ? 1936. Where ? Egypt ? In any case there will be the same President to adorn it, to guide it, to uplift it, to inspire it. And in the meantime our Society will grow in power and harmony.

Summer School at Wheaton

After the Congress some of the brethren returned to their various countries, but a number of us proceeded to Wheaton for an excellent Summer School, which the President graced with her presence on the first two days. She gave two remarkable addresses which will be found in the proceedings of the Summer School, and the rest of the time was divided between Captain Wardall, Mr. Geoffrey Hodson and myself. A Summer School is an excellent institution, though I do not like the name; and I hope we may have a Summer and perhaps a Winter School as a regular function in every Section throughout the world. It would be quite a good plan to have the Conventions somewhat less frequently, and have annual Summer Schools for study and planning, to be attended by representatives of every Lodge in the Section. It is being proposed that the next Convention of the American Section shall be in 1931, with a large Summer School in 1930, both to be at Wheaton. No more Conventions in Chicago ! I think this is an excellent plan for some Sections, well worthy of consideration. I also think the American plan of electing the General Secretary once every three years far better than the annual elections. A General Secretary should have time to develop his plans and see how they work, and not be removable year by year. He needs a sense of stability.

Let us see what we can do in the near future, (1) to have our Conventions outside cities; (2) our General Secretaries elected triennially; (3) Theosophical Camps as periodical substitutes for Conventions, but to take place even when there are Conventions.

GEORGE S. ARUNDALE.

Advance Australia News Service

The editors of a paper in a thriving district in New South Wales in sending thanks for the news service, write:

"These articles are freely and frequently commented upon, and have also been referred to in the local pulpits, sermons having been based on some of the contributions. We have also had a letter from another town asking from whom such service comes."

Notes and News

The President was detained in London by her political work and did not leave for India until the end of October. She is about due at Adyar.

* * *

Bishop Leadbeater left Java on October 14th. After nine days of work in Medan, Sumatra, he visits Saigon in Cochin China, inspects the ancient ruins of Ankor, crosses over to Siam for a few days, and then goes down to Penang. From there he will voyage to Madras, arriving on November 23rd.

* * *

We most heartily welcome Bishop Arundale and Rukmini Devi, who arrived in Sydney by the Sierra on October 10th from the World Congress at Chicago. The Bishop has resumed his duties as President of Blavatsky Lodge and is working strenuously in politics, in Masonry and in the Church. His Sunday night talks entitled "Lecture-Commentaries," broadcast from the Adyar Hall, are appreciated by thousands of listeners.

* * *

Welcome home also to Mr. and Mrs. John Mackay who returned from a world tour by the Orvieto on October 10th.

* * *

Dr. Besant addressed from Wheaton to President Hoover the following resolution, proposed by herself as International President and seconded by Mr. Rogers, American President, and adopted by the World Congress representing forty-five countries :

"We, the fourth World Congress of the Theosophical Society, pray Mr. Hoover, the President of the United States of America, who saw in Europe the devastation wrought by war and who nobly devoted himself to the relief of its victims, to lead the Nations of the world to the outlawry of War, and to the establishment of arbitration for the decision of International disputes."

* * *

No more delightful account of the Ommen Star Camp has been given than that by Mr. George Lansbury, Commissioner for Works in the British Labour Government, which appeared in the *International Star Bulletin*. We extract one paragraph:

"The old Order is to be replaced by new methods—methods dependent not upon individual membership or pledges or anything of the kind, but simply on the voluntary action of men and women who . . . . will carry the practice of Krishnamurti's message into all the organized efforts to which they attach themselves. The message is quite simple; the Kingdom of Heaven is within you. You will find God not outside yourself but within yourself—whatever meaning the word "God" may have for you. After all, this, although new when told by Krishnamurti, is, in fact, stripped of all verbiage, stripped of all organization, the message of Christ Himself."

* * *

Basil Hodgson-Smith was only 42 when he died in June, after a very sudden and severe illness. At seven years of age he came into close association with Bishop Leadbeater and accompanied him on a world itinerary which included Australia and New Zealand. Among the Sydney archives is a chart recording the whereabouts of the party throughout the whole of this journey. Basil took his B.A. degree at Oxford, and when the war broke he was Assistant-Librarian at the London Headquarters. He was wounded in the war, in the lungs and in the right hand, and was held as a prisoner for nearly a year. The London *Times* spoke of him as possessing "a quite unusual generosity of nature and talent for devoted friendship." Our sympathy goes to Mrs. Hodgson-Smith in the loss of her chivalrous companion.

* * *

Bishop Leadbeater will have the company of a group of bishops at the Christmas Convention at Adyar, notably Bishop Wedgwood, Bishop Bonjer, Bishop Cooper, Bishop Pigott.

* * *

Miss Marie Poutz has resurrected a piece of paper dated February 7, 1927, reading as follows :—"On this date Krishnaji told . . . . . that he feared that Theosophists, because of intellectual pride, would not receive the new message. That message will be simple, and on hearing it, they may think they have that in Theosophy—and more, and will not think it worth while."

* * *

Bishop Arundale talked to the residents at Wheaton Headquarters on August 20 on "Nirvana" and "The Manor," and the following day Rukmini Arundale spoke on "The World Mother."

* * *

Mr. Fritz Kunz, Mr. Robert R. Logan and Mr. Max Wardall have been appointed National lecturers in the American Section. Mr. Geoffrey Hodson is touring the Eastern States and Miss Codd in the middle west.

The Yellowstone Park

By the Rt. Rev. C. W. Leadbeater

2. THE GEYSERS

When the traveller reaches the Norris Basin he sees for the first time examples of what is in some ways the most striking phenomenon of all this wonderful region—the geyser. With really remarkable forethought for the comfort of tourists, Nature has grouped the geysers of the Park in three basins, and has arranged them in orderly succession; so that we begin with some smaller specimens in this Norris Basin, and then find a few much finer examples in the Lower Basin some twenty miles south of the Norris, while the whole display culminates in the magnificent exhibition displayed in the Upper Basin eight or ten miles further on. It is to this last area that the geyser represented in our illustration belongs, and I shall come to the detailed description of it in due course. But perhaps it will be well for me first to explain exactly what a geyser is, and how it comes to display such remarkable and beautiful phenomena.

Why Geysers "Play"

The geyser is simply an eruptive hot spring—an intermittent fountain of boiling water. It may be thought of as a volcano on a small scale, throwing out boiling water instead of lava. The name is derived from an Icelandic word signifying "gusher"—for Iceland is one of the very few places in the world where geysers are to be found. There are still some unexplored tracts on this planet—more perhaps than is usually supposed—but so far as we yet know, geysers exist only in Iceland, New Zealand, the Azores, Tibet and the Yellowstone Park.

They vary very widely in size, power and frequency of action, from the little "Constant," which plays once a minute to the height of thirty or forty feet, its eruption lasting only twenty seconds, to the "Giant," which plays for an hour and a half once a week, to the height of two hundred and fifty feet, or the "Giantess," which performs only once a fortnight, but then plays to the height of a hundred and fifty feet for twelve hours without stopping. Some of these throw up only a feathery jet of spray, while others hurl many tons of water into the air. Some of them repeat their eruptions with the regularity of clockwork, while others vary within wide limits, and cannot at all be depended upon to display their powers when wanted. Before describing in detail these that we saw, let me give the explanation of their strange proceedings which is usually accepted by the scientific men of the present day.

Three things are necessary in order that a geyser may be produced :

1. There must be igneous rocks still retaining their heat, at a considerable depth below the surface of the earth.
2. There must be a supply of water which has access to these rocks.
3. There must be a tube or shaft (formed usually by volcanic action) by means of which the heated water may reach the surface.

Now the temperature at which water boils depends directly upon the pressure to which it is subjected, and every foot of water in the shaft adds materially to that pressure. Thus, in the Great Geyser of Iceland, which was carefully investigated by Bunsen and Descloiseaux, it was found that, while the temperature of the water at the surface shortly before an eruption was 212 deg. Fahrenheit, that of the water at the bottom of the shaft, seventy feet below, was 266 deg. Fahrenheit, or 54 deg. above boiling-

point, and the water was therefore kept in a liquid state only by the pressure of the overlying column. If, either from a decrease of pressure or from an increase of temperature, this water were to boil, there would be a sudden and explosive burst of steam, and the superincumbent column of water in the geyser-tube would be shot into the air.

Thus, if from any cause the deepest layers of water were heated from 266 deg. to 276 deg. Fahrenheit, the boiling point would be reached; or if fresh accessions of superheated water welled into the bottom of the tube and pushed the lower layers of water another twelve feet higher up, where the pressure would be less, they would burst into steam. Or, again, the pressure may be diminished from above. The intense heat of the deep water, for instance, may cause the water at the top of the shaft to boil fiercely; by evaporation and by the formation of bubbles of steam, the overlying weight of water is reduced—a foot of bubbles being much lighter than a foot of solid water—until a point is reached at which the pressure below overcomes the resisting weight of the column of water above, and with explosive violence the superheated water bursts into steam, forcing the water above it through the narrow throttle, and, thus moulded to a slender column, the geyser "plays."

The same result may be brought about artificially by throwing a few bars of soap into the quiescent geyser : the rapid lather of the soap-suds lessens the pressure by what is practically an artificial ebullition. An eruption may also be brought about if the top foot or two of water is suddenly withdrawn, either by pumping or by making a hole in the side of the geyser-tube. Thus, at Taupo, in New Zealand there is an instructive little geyser on the banks of the Waikato River : at ordinary times it is a boiling spring of the usual type, but by removing a bag of clay from its side and allowing it suddenly to overflow into the river, a geyser at once comes into play. Still more striking examples of artificial geysers may be seen in front of the Sanatorium at Rotorua, where the late Mr. Malfroy constructed a series of small concrete tubes and cones over a hot spring, which has never ceased since to display regular geyser action, and can be controlled at will. It has been noticed that geysers and hot springs generally are more active when the barometer is low—that is, when the atmospheric pressure is reduced.

Coloured Fountains

Once geyser action has started, the sudden release of pressure converts much of the superheated water below into steam, which escapes with a fierce burst, carrying with it a column of water, and the geyser will continue to "play" until the pressure of steam below is no longer able to overcome the force of gravity above; the height of the geyser column then gradually diminishes, and after a few flickering spurts it entirely subsides. The outlet shaft is now filled with a column of partially-cooled water, which dams back the forces beneath until, after a longer or shorter period of quiescence, the column begins to boil again, and so to grow lighter, while all the time as the lower layers become superheated the force of the pent-up steam beneath increases, until once more the safety-valve is forced up, and the whole series of phenomena is repeated. In this manner is explained the remarkable periodicity which is so characteristic of some geysers, though in this respect they vary considerably.

The Norris Basin covers an area of six square miles, and as one looks out upon it from the elevation upon which the lunch-station is built, it has an odd resemblance to a factory town, for from a hundred different spots the steam is rising, sometimes in great quantities, with much hissing and

rumbling and with many unpleasant odours. There are beaten paths leading to the principal objects of interest, and these seem to be perfectly safe, but it would be unwise to step off them, as the crust is in many places too thin to support a man's weight.

The first point that we visit is a little geyser to which I have already referred, the "Constant" or "Minute-Man." When it is at rest this is a pool twenty-four feet in diameter, filled with hot water of crystal clearness; but every sixty seconds it bursts into an eruption which makes a fountain perhaps forty feet in height. Nevertheless there is no great overflow, as nearly all the water runs back again into the basin when it is sufficiently cooled. Not far away are two holes in the ground from which steam, in great volumes and evidently at very high pressure, is constantly escaping with a violent hissing and roaring. There is a very strong smell of sulphur, and the steam is evidently loaded with mephitic vapours, for it covers the ground all round with a deposit of inky blackness, while at the same time it has bleached and killed all the trees and shrubs within its reach.

Some other and larger geysers are to be found in the basin, though they do not compare with those farther south. One of them, however, is remarkable in that it throws up lead-coloured mud instead of water. Another interesting object is a hot clear pool of the most beautiful green tint, which seems to be always perfectly quiet, and just overflows gently as though it were an ordinary spring. All these things excite the wonder and admiration of the tourist, but they are so surpassed by the marvels yet to come that it is better for us to hurry on to the greater displays which lie further south. The road to the Lower Basin, twenty-two miles away, passes a cascade fifty feet in height; but, beautiful as it is, it fades almost into insignificance beside the Great Falls of the Yellowstone which we shall presently describe.

Many Hot Springs

The Lower Basin is a comparatively wide valley embracing an area of about thirty-five square miles, over which are scattered great numbers of hot springs. An official surveyor catalogued 693 of them, excluding the seventeen principal geysers. The largest of these latter is the Fountain Geyser, the crater of which is thirty feet in diameter. This geyser has built itself a mound some twenty-five feet in height, which acts as a pedestal for it, and adds materially to its appearance. Here we meet for the first time with the gleaming white deposit called sinter, which I previously mentioned. It is commonly spoken of as "formation," and in the case of the Fountain Geyser it covers an area of several acres surrounding the central crater. The eruptions of the Fountain are unfortunately not very regular, but when they occur they last from ten to fifteen minutes, and raise the whole pool of water into the air like a column about twenty feet high, with smaller jets spurting up to the height of fifty or sixty feet.

Mud Cauldrons

Not far from the Fountain Geyser is one of the most singular phenomena of the Park—a mud cauldron about fifty feet in diameter, which resembles nothing so much as a huge bed of boiling mortar. It is in fact boiling mud—not dirty mud, but white, blue, rose, terra-cotta and pink in the most delicate tints. The whole surface of the boiling mortar is cracked and seamed, and wherever the steam comes out of it—it comes out at perhaps thirty or forty points—it makes a daintily-coloured mud cone two or three feet in height. These cones are all the while forming and disappearing, and the steam escapes from them with a curious "plop, plop," as though some giant were boiling thick porridge.

These extraordinary objects are commonly called "The Paint-Pots"—the suggestion being, I suppose, that some Brobdignagian artist has mixed his paints and set them boiling, and gone away until they were satisfactorily cooked.

Indeed, the mud is so thoroughly mixed that it is really quite fine enough to be used as paint, and perhaps this is no wonder, for scientific men tell us that it has been boiling there for certainly not less than fifty thousand years, and possibly for a very much longer time. There are more of these paint-pots at two other places in the Park, and one of them has so arranged itself that each puff of steam bursting through its thick pasty material moulds for the moment the form of a perfect rose. There are also "paint-pots" at Rotorua in New Zealand, though as they have not the delicate tints of those in the Yellowstone, but are mostly drab and slate colour, they are very appropriately called "porridge-pots."

Jets of Flame

Another strange thing among the many strange things of this district is to be seen a few miles away in the Firehole River. At a certain point in this river one looks down through clear water to a depth of perhaps twenty feet, and there, deep down in the river, are what seem to be jets of bluish-green flame, where one would suppose that no flame could possibly be. I have seen no adequate explanation of these objects; the guides and drivers believe them to be real flames, though they say that scientific men deny this, without, however, being able to account for them. Whatever the cause may be, I can at any rate testify that the appearance is as I have described.

The Upper Basin is ten miles further to the south, but on the way thither we pass another curious little group of phenomena which is well worth our notice. The road runs along by the side of the Firehole River, and about three miles below the Fountain Geyser a huge oblong pool is to be seen at the top of a little cliff upon the western bank. This pool is perhaps four hundred feet in length by two hundred in breadth; the water is of a deep blue colour, although it is very rarely that its surface can be seen, because of the heavy clouds of steam which always overhang it. This is in reality the largest geyser in the Park, and is called the "Excelsior," but they told us that there had been no eruption for some years, and that its movements are entirely uncertain. When it played last in the year 1888 it must have been a magnificent sight, for it is said that it raised the entire volume of water in its huge crater to the height of fifty feet, and then shot small columns of water perhaps two hundred feet higher. It also seems to have the unpleasant habit of occasionally throwing out large fragments of rock.

Iridescent Pools

Close to this are two of the most beautiful pools of the Park. These iridescent pools are an especial feature of this land of marvels, and they are probably among the most charming objects in Nature. They are of all sizes, from one foot to two hundred in diameter, and of all possible colours. Some of them are placid white-rimmed basins, containing water so crystalline in its clearness that one is often deceived into thinking them empty. The sides extend deep into the earth, and are tinted with indescribable radiance and delicacy—blue, pink, cream colour, orange, scarlet—all conceivable shades, but all surpassingly lovely. Many of these pools have very much the shape and appearance of the calyx of a flower as one looks down into it.

Some of them are shrouded in clouds of steam, which catches the reflection of hues from below, and looks

as though rays of crimson or green fire were directed upon it. No such astonishingly brilliant colouring exists elsewhere in the world as far as we have yet seen, and the only thing on the physical plane which can at all be compared with it is the hue of the sunset cloud when it is at its greatest glory.

The two pools close to the Excelsior Geyser are named the "Turquoise Spring" and the "Prismatic Lake" respectively—the first remarkable for the rich blue of its pellucid water, and the second not only for its own colouring but for the rainbow tints always visible when the sun is shining on the clouds of steam which overhang it. Over its central pit or bowl the water is of a deep blue colour, changing to green towards the margin, while that of the shallower portion of the lake surrounding the central basin has a yellow tint, gradually fading into orange.

Outside this rim there is a brilliant red deposit, which shades into purples, browns and greys, all seeming as though painted upon a ground of greyish-white, which forms the mound upon which the spring is situated—a mound which it has built up for itself of successive layers of siliceous deposit. This colouring is in vivid bands, strikingly clear and distinct. The water, flowing off in every direction with constant wavelike pulsations, over the artistically-scalloped rim of the lake, thus forms a succession of terraces, each a few inches in height, down the slope of the mound. It is impossible to exaggerate the delicacy and the richness of the pigments which Nature has here employed.

"Old Faithful"

But all that has gone before, truly wonderful though it be, has been only a preparation for what waits the visitor in the Upper Geyser Basin. This basin is much smaller than the other, for its area is only four square miles; but within that space there are to be found twenty-six first-class geysers and upwards of four hundred hot springs and pools. There are other geysers which are far larger, but none is so universally attractive as that whose eruption is represented in our illustration, which bears the quaint but appropriate name of "Old Faithful." This title has been given to it because of the never varying regularity of its displays, which take place day and night and winter and summer every sixty-five minutes. Thus its activity is one of the few things that every tourist who goes through the Park can be certain of seeing, and this partly accounts for its special popularity.

The crater is an oblong opening about six feet by three, and, as will be seen from our frontispiece, it has made for itself a mound, which rises some twelve feet above the surrounding plain. This mound is composed of layers of deposit in a succession of distinctly marked terraces, which are full of shallow basin-like pools. The water in these is as clear as crystal, and their rims are exquisitely ornamented, sometimes with regular serrations, but more often with a curious beadlike formation, as perfect even as that made by a skilful artist. The bottoms of these pools show delicate hues of rose, white, saffron, orange, brown and grey, which can only be faintly imaged by the grosser tints which we have to employ in printing.

When the geyser is quiet, one may climb up its slippery mound and look down into the empty yellow-throated orifice, somewhere in the depths of which the water can be heard gurgling at intervals; but when the appointed time for its eruption arrives it is distinctly better to be at the bottom of the mound. Quite suddenly the water rises to the mouth of the opening, a few spasmodic jets spurt out, and then up springs the mighty fountain of boiling water depicted in the illustration —a column six feet in diameter and

from one hundred and thirty to one hundred and fifty feet in height.

This holds itself aloft, as you see it, for from four to six minutes, and then rapidly grows smaller and dies down, and the water disappears out of sight until it is time for another eruption, exactly sixty-five minutes later. Regular as it is, there is yet a constant variety in its appearance, for naturally the sun strikes it each time at a different angle, and every change in the wind alters the direction of its great cloud of steam and spray. The sight of it in the moonlight is something not easily to be forgotten, and during the night which we spent in its vicinity I arose several times and went outside the tent in which we were sleeping, in order to watch it over and over again.

I cannot enumerate all the geysers of this basin—far less describe them. Here we find the "Giant" and "Giantess" to which I previously referred, but their eruptions are irregular, and in our hurried visit we saw neither of them. We had, however, the fortune to see the "Castle Geyser" in action. This has built for itself a large conspicuous cone about a hundred feet in diameter at the base, though the crater at the top is only twenty feet in width. It plays quite irregularly, at intervals of from eight hours to thirty, or more, and it raises its huge column of water to about seventy-five feet, and holds it at that height for half an hour, and after the water subsides it still continues to pour out volumes of steam for several hours.

"Morning Glory."

Another very beautiful geyser which we saw in full action is called the "Riverside," from the fact that its curious chimney-like craters are close to the edge of Firehole River. Its especial charm is that instead of shooting straight up towards the zenith, it discharges its huge plume of water obliquely across the river, thus making a splendid arch about ninety feet in height. Another singular cone is that of the "Grotto Geyser," with arched openings in its sides which make the name appropriate. When in eruption it throws out a great deal of water, but owing to its peculiar shape the height of its column never exceeds twenty feet. It is also remarkable for the vast quantity of steam which it expels with prodigious force.

In this basin also are many more of the splendidly coloured pools, one of which I have already described. One of the prettiest of them is so definitely flower-like in shape and hue that it has been called the "Morning Glory"—a name which our American friends give to the Major Convolvulus. It is close to the roadside, and as one stops the car and looks down into it, it is precisely as though one were looking straight down into the blossom of one of those flowers—but it is a convolvulus twenty feet in diameter. I have not mentioned half of the wonders of this Upper Basin, and indeed it would require a stay of some weeks to see them all, and a book instead of an article might readily be written about them. We left it with great regret, since yet other wonders had to be crowded into our five days and a half; but I will leave the description of those for my next and concluding instalment. —C.W.L.

(To be concluded)

BAZAAR AND SALE OF WORK

IN AID OF THE FUNDS OF THE BLAVATSKY LODGE

Will be held in the LOWER ADYAR HALL on

THURSDAY and FRIDAY, NOVEMBER 28th and 29th, 1929, from 3 p.m. to 10 p.m. each day.

This Bazaar will surpass all previous Bazaars for the USEFUL and FANCY ARTICLES which will be on sale. In addition, there will be SWEETS, FLOWERS, HOME-MADE JAMS, CAKES, etc.

Here is an opportunity to REPLENISH YOUR LARDER, to secure your CHRISTMAS GIFTS, and at the same time to

ASSIST THE LODGE

BUY THEOSOPHICAL GOODS FIRST

The Freedom of the Theosophical Society

International Symposium

The discussion of the relationship between the Theosophical Society and the Liberal Catholic Church furnished the climax of the World Congress. What happened in the matter dealt with in Mrs. Jinarajadasa's letter is of such widespread interest that it will be well to follow the stenographic record in *The Theosophical Messenger* :

Dr. Besant : The letter is open for discussion.

Bishop Arundale: I desire just to make a few observations on the letter of Mrs. Jinarajadasa. I should like to say first that I quite recognize the value of the points she has raised. Although a Bishop of the Liberal Catholic Church, I am a very ardent member of the Theosophical Society. I am first a member of the Theosophical Society even before being a Bishop of the Liberal Catholic Church. I recognize the supreme importance of maintaining the open door; therefore, to that extent I am in entire sympathy with Mrs. Jinarajadasa's desire that the door should be kept open. However, I do not agree, and am instructed on behalf of the Australian Section and the Netherland East Indies Section to disagree with the method she has proposed to adopt in order to maintain neutrality. I have received special emphatic instructions to that effect from Bishop Leadbeater. We desire that there shall be no encroachment on the liberty of members of the Society. Any official elected to a position of responsibility may be trusted to fulfill his duty to his office. The very brotherhood they individually strive to live and express in their deed will cause them to cherish and guard the supreme neutrality of the Society. That is the pith of our disagreement. We feel that if every member of the Society will honestly and sincerely live according to the teachings of the Theosophical Society, then the open door will be guarded without any need of the restrictions she desires to impose. I, therefore, wish officially to express our very respectful and brotherly dissent from Mrs. Jinarajadasa's views, and I am glad to do so, for the last thing we shall desire is that we should in any way obstruct the work of the Society. I would far rather that the Ligeral Catholic Church disappear altogether than that we stand in the way of the Theosophical Society fulfilling its supreme mission of being a nucleus of Universal Brotherhood.

Dr. Besant: I am going to ask Mr. Rogers to take the chair for a moment, because I wish to address you on this subject of vital importance.

The Open Door

Mr. Rogers : Dr. Besant has the floor.

Dr. Besant : Brethren, we shall not keep an open door by passing a motion which closes that door. Now I happen to be in favour of the open door. To make a change in our constitution which would bar brothers from the Society because they occupy leading positions in their particular circles, this seems to me to be a very curious way of opening the door to anyone. You cannot keep an open door by shutting out those who are trusted to hold positions of leadership in other organizations. To make a recommendation for a fundamental change in the Constitution of the Theosophical Society seems to be a matter which ought to be very thoroughly discussed in the National Sessions before it is presented to the General Council. To bring it up for the first time before the World Congress without having the approval of the National Societies seems to be too hasty a procedure when it deals with the fundamental basis of equality of membership in our Society. We have no right to bar a human being who has received a trust from others by making that trust a reason for distrusting him. If such resolution were passed, we would shut out some of the most valuable leaders we have had in the past and may have in the future. Let me take an example which is my own and nobody can therefore say I am speaking without authority for that particular question, considering the fact that I take a very active part in politics as an individual, not as President of the Society. To shut out a person because he is interested and active in a certain direction would mean to erect a barrier we have never had before. Practically to place outside the sphere of election those who have shown by holding other offices that they possess the trust of a considerable number of people outside of the Society would mean to keep away members who are in any way efficient in their work in the outer world. I am not sure, in fact, that such a resolution ought not to be considered out of order on the ground that it touches the very basis of our constitution. That would not be a very satisfactory way of disposing of it; far better discuss this question as impersonally as possible by dealing with the general principle. Personally, I am not a member of the Liberal Catholic Church against which

this resolution is aimed. I think there is a certain danger I have spoken of in *The Theosophist*, that the general public identifies us with the Liberal Catholic Church. I do not blame the Liberal Catholic Church for that; I blame the members of our Society. It is not the fault of the Liberal Catholic Church, it is our fault—the fault of all of us who do not belong to that Church and who do not make our thesophical views clear enough. On the continent of Europe the Liberal Catholic Church is very frequently identified with the Theosophical Society. We can remedy this by asking our members to be more active, because it is their indifference which is the real danger to the Theosophical Society, and not the activity of another body. We have been identified with various religions First, we were thought of as Buddhists because Col. Olcott and C. W. Leadbeater had joined that particular religion; then we became identified with Christianity. Let us help all religions as ways to God; let us look upon religion as the search for God. It is truth we want, and with our motto : "There is no religion higher than Truth," we should not make any differences between any particular form of belief, but guard the freedom of the Society. I hold with John Milton that truth is never put to the worse. If you believe a thing really, you are not afraid of discussion. Therefore, uphold the truth, study it, keep your own judgment clear. The freedom of opinion is in our own hands and only our cowardice will make us afraid of discussion.

Use Common Sense

Bishop Cooper : Ever since I joined the Liberal Catholic Church I have made a point of keeping the Church apart from the Theosophical Society, and I always recommend that the two organizations meet in separate places. The Liberal Catholic Church endeavours to reach a certain type of people and to do certain work in Christian circles, and the Theosophical Society shall not and cannot be identified with any one church or organization, but should be quite distinct. Mrs. Jinarajadasa's letter applies just as well to Co-Masonry and the Order of the Star. The Order of the Star has very often been identified closely with the Theosophical Society. I think the gist of the whole matter is, first, the two bodies ought to be kept separate; second, the whole trouble has arisen through unwise propaganda. I have noticed in Theosophical Society Lodges that members of the Liberal Catholic Church have tried to persuade people to come to the Church, and in our Church meetings I have found members urging people to join the Theosophical Society; that is also unwise, because we often lose members of the Theosophical Society by talking about the Liberal Catholic Church. We have lost hundreds of members of the Church by talking about the Theosophical Society. The people we are endeavouring to reach have no knowledge of occultism. When they come to the Church they enjoy the liberty of thought as well as our services, but if someone immediately talks to them about the Theosophical Society and the coming of the World Teacher they are repelled, and we have thus lost the very people we have come to help. I advise you to use common sense in talking to people. In Lodges talk about the Theosophical Society, in the Order of the Star about the coming of the World Teacher, etc., but do not mix them all up. We need above all a dose of common sense. There is no real quarrel between the Church and the Theosophical Society, but we are unwise in trying to advance the interests of both at the same time. Stick to one field, then all differences will disappear.

Maori and Christian

Wm. J. Heyting, Delegate from New Zealand : In New Zealand a man was once asked to address a meeting on behalf of Christianity. He said there could not possibly be a more suitable man because "I have Christianity in my blood—my grandfather ate the first Christian missionary that came to New Zealand." Now I cannot claim any such intimate relationship with the people of the Theosophical Society, but I was born of Dutch parents, and as you know, the Dutch people have always stood for freedom of thought, for religious freedom and tolerance. They fought for centuries against a religious oppression. It seems to me that we cannot exclude any person on the ground that he is an officer of some other organization. The Theosophical Society stands for liberty of thought and neutrality in all matters of religion. Supposing that for twenty years the President was the Archbishop of Canterbury, ... I know that it is not possible—would not public opinion associate us with that Church ? And if for a number of years the President belonged to the Roman Catholic Church, would we not be associated with Roman Catholicism ? We cannot exclude any person holding a leading position in any other organization, but we must find a middle way and not repeatedly elect an officer of another organization for a long succession of terms, because then the public would identify us with that organization. Let us introduce a little variety and not elect three or four times in succession an official belonging to one Church or organization. We cannot bar anyone on account of his beliefs, for truth is the prize for independent thought as we see exemplified in the whole life of our president.



MR. JINARAJADASA IN MEXICO

"Let us be Candid"

Mr. Rogers : First, let me say that I have among the members of the Liberal Catholic Church some of the best friends that I possess, men of splendid ability and devotion, of great breadth of view, and if I shall say something when talking on this subject which seems critical, remember that I am referring solely to what I consider to be the mistaken zeal of some of the members of the Liberal Catholic Church, and not to the Church or its teachings.

It is simply idle to deny, however much we may gloss it over, that there is within the American Section of the Theosophical Society a widespread hostility toward the Liberal Catholic Church. Now let us be candid enough to face the facts. We are not dealing with a theory, but with a condition. I believe it arises solely from the too close association of the Theosophical Society and the Liberal Catholic Church. As to Mrs. Jinarajadasa's letter, I totally disagree with her as to the remedy, but as to the condition there can be no question.

Now I ask you this question—for what *reason* is there widespread hostility, in the United States at least, against the Liberal Catholic Church on the part of Theosophists ? We do not like Churches. You do not find our members talking against the Unitarians, the Universalists; on the contrary they are widely commended. We love them for their breadth of view, we love them because they are philosophical and scientific, in close harmony with the teachings of the Theosophical Society. And the Liberal Catholic Church is even broader and is made up largely of our members. From platforms of the Liberal Catholic Church, I have heard fine lectures on reincarnation, life after death, etc. How do you account for that hostility against the Liberal Catholic Church except by the fear that it is compromising us in the public mind ? We have to deal with that. We cannot dismiss it with generalities. We have got to deal with the condition as it exists, and I am certain there is trouble ahead for us, in this part of the world at least, unless we settle this thing right.

What should be the relationship between the Theosophical Society and the Liberal Catholic Church ? It should be precisely the same relationship that exists between the Theosophical Society and any other Church. That and absolutely nothing else. If you would not rent your Lodge rooms to the Methodist or to the Roman Catholic Church you should not rent them to the Liberal Catholic Church. Dr. Besant made that proposition perfectly clear in her magazine, touched upon that particular subject. Too

long to read here, but the gist of it is that she wished to put before us this fact: Unless your Lodge is in the habit of having association with other Churches, unless it is actually known to the public that these different organizations may use your Lodge room, then it is injudicious to have it used by only a particular religious denomination. That has been done right along in the United States. We try to explain, and yet the public does not get the point. I get many letters upon these subjects and I want to read you an extract from two or three of them which are representative of the whole. I shall not disclose the names of the writers and shall not read much of the letters.

Theosophy Undiluted

"I am not prejudiced against any particular Church, the Liberal Catholic Church included; but I am, and for thirty years have been, a Theosophist, first, last and always, and prefer my Theosophy undiluted. I am glad to have Theosophy taken into the Churches, but strenuously object to having the Churches brought into Theosophy.

"Bishop Wedgwood accuses Mrs. Jinarajadasa of singling out the Liberal Catholic Church for attack. Bishop Wedgwood apparently ignores the fact that the Liberal Catholic Church is the only Church, liberal or otherwise, of which I know which has fastened itself on to the Theosophical Society."

Now I want to give you just a little glimpse, an inside view, of how some of our members, who are also members of the Liberal Catholic Church, feel about a number of things.

"I am writing as a member of the Theosophical Society, interested in its welfare and as a friend who desires to see you continue in your work without serious discord, to say that I believe a grave mistake has been made in calling the Annual Convention of the Theosophical Society to meet on Sunday... I do not believe the business sessions of the Theosophical Society should ever be held on Sunday....It is a fact well known to you that many Theosophical Society members always plan to attend Church services on the Sunday preceding Convention and that the Liberal Catholic Church always plans a special service on this day for visitors and Theosophical Society delegates. This year more elaborate plans than usual were being made and many were looking forward to a Church service in which Dr. Besant, Dr. Arundale, and others would take part. I am informed that already it has been found necessary to cancel these plans in part at least, because of the conflict and uncertainty which your action in calling the Convention for Sunday has brought about. This is indeed unfortunate, to say the least, as it makes you responsible for the first note of discord brought into the World Congress proceedings. ....Already your action is being construed as a direct slap at the Liberal Catholic Church.....As matters now stand I am sorry to say that the facts as they appear on the surface seem to make you responsible for a discord that may continue to increase unless you can see your way clear to rectify the mistake."

If this shows anything it shows that this gentleman believed that the Theosophical Society should step out of the way on Sunday for the Liberal Catholic Church. Everybody knows that Sunday is the best day for opening a convention. Everybody knows that more people are at liberty on Sunday than any other day. It is the natural day for the Theosophical Society to hold its convention —it always used to be opened on that day and I hope it will be in the future.

I would not be fair if I did not give you both sides. A Liberal Catholic Church priest came to see me. He had the right spirit—as sweet as sunshine. He said that of course they would not insist on any special program. It had been arranged before they knew about the Convention opening Sunday afternoon.

I leave the Liberal Catholic Church question with this assertion—that we have a very complex membership. We have many people going into the Society who do not want to have anything to do with any Church. The rights of that body of people, their sensibilities, are entitled to the same consideration as those who join the Liberal Catholic Church. What do I think ought to be the relationship between these two organizations, the Theosophical Society and the Liberal Catholic Church? I think it ought to be precisely this—the same as exists with the Roman Catholic Church, the Methodist Church, the Baptist Church or any other Churches that you can name—that and no other. In fact there should be between the Theosophical Society and the Liberal Church the absolute and complete separation that exists between the United States Government and any religious denomination that exists under that Government, and it seems to me there should be an expression from this Theophical Society World Congress that will fix that point in the public mind.

The "New" Theosophy

It seems that another thing which ought not to be ignored by us is the relationship between the Theosophical Society and the movement that is shaping, which some of our friends have called "The New Theosophy." I do not know precisely what they mean by the "New Theosophy," but some of our official lecturers have said that we are now going into a new dispensation and that our lecturers should not waste time speaking about karma, reincarnation, etc. I do not quite understand that kind of new Theosophy. Some of my friends have come to me to explain it.

It seems to me they are only trying to explain why it is nobody can explain! We are beginning to hear about higher metaphysics, and I will use a story to get the idea quickly to you. There is a certain problem. Two Professors are speaking about it. When Professor A. is talking and Professor B. cannot understand him—that is metaphysics. When Professor B. is talking and Professor A. cannot understand him, and Professor B. himself does not know what he means, that is the higher metaphysics! Now that will very briefly illustrate the attempts of my friends to put across to me the New Theosophy. Let me say, for fear you may misunderstand me, that I have the profoundest respect for Mr. Krishnamurti. If we had nothing else to thank him for we would owe him a debt of deepest gratitude for his declaration that Theosophists must learn to think for themselves, that they must not believe a thing merely because that thing has been said. I know of no place where that is more needed than among Theosophists, and if he never gave us another thing we would be under eternal obligation to him for that. But I confess that I do not understand very much. I am willing to wait and try to understand more, but don't hurry me. There may be, for aught I know, an intuitional road by which man can rise swiftly from savagery to illumination. But if that road is not available to people who are so far along in evolution as our venerable President, I am afraid that as for me I shall have to get along with the old Theosophy as best I can. I do not understand any new Theosophy that does not take into account the law of sacrifice. No Theosophy that tells me that I must look out for myself and leave the world to its fate. I want a Theosophy that I can give to others and that will do for those others what Theosophy has done for me. Let those who can go on. As for me, I will plod along with the crowd and light the way as best I can with the old Theosophy. I heard somebody in the corridor say that we need not worry—it didn't make any difference whether we could understand it or not, the Masters were on the job. No doubt They are, but my friends, there is a tremendously more important question for you and me, and that is whether we are on the job! Are we on the job with full mental and moral power? Are we on the job with full willingness to serve harmoniously as best we can? Are we on the job with both feet on the ground, using that good common sense which alone means success in physical plane work? It does not matter how much you can get from the new Theosophy. It does matter how confident you are that it is just what the world needs. It does not matter how good a Theosophist you are, you will be a better Theosophist if you help to pass on to others the old Theosophy that has helped you to the understanding you have attained.

Resolution

The following resolution, which had been adopted at a meeting of sixteen priests of the Liberal Catholic Church, with Bishop Cooper presiding, was read to the Convention:

"We, the undersigned Bishop and Clergy of the Liberal Catholic Church in America, who are present at the World Congress of the Theosophical Society, are absolutely in agreement with the policy of keeping separate the activities, places of meeting and publicity of the Theosophical Society and the Liberal Catholic Church."

MELBOURNE LODGE NOTES

Dr. Cecile Greil.—On my acceptance as Secretary of the Lodge the first I have to report is the second lecture of Dr. Cecile Greil, a charming and clever woman. Her subject was Self-Analysis, the lecturer at the same time referring to her life in New York and her experiences in Australia. She was both witty and magnetic. I have since heard her on Charles Dickens as regards America, which was a very wonderful lecture.

Dr. Besant's Birthday.—It teemed raining, but the members spent a very happy day indoors playing bridge, from 2 to 8 p.m., when our Tuesday evening Lodge Night was also very enjoyable. Mrs. Orlo-Smith delivered an able address on the Theosophical Order of Service, of which our noble President is the Founder.

Miss Lilian Edger.—This distinguished visitor arrived from Benares, India, on the 30th October. She was fully feted principally by the Peace Society and the Theosophical Society. In the afternoon old and new members were delighted with an address from her. Miss Edger departed on the *Maloja* the next day on her way to New Zealand, leaving some pamphlets to be distributed by Mrs. Arey-Smith, our Peace worker, entitled, "The Search for Peace."

E. R. Hoskins.

OUR CHIEF

Loyal to the King
As a leader and warrior,
A star that lights
The path to the Master,
A beacon and liberator
To the feeble of the earth,
She goes forward bravely
Carrying the heaviest burden.

As might and as power
And as light that has turned
To a blessing
The life of many a one,
That again for a year
Has given itself to us,
So may in everyone's heart
Her name for ever be sacred.

—A Young Theosophist.

National Angels

By Geoffrey Hodson

Special to *The Australian Theosophist*

III.

THE BRITISH ISLES

Scotland and Wales, too, have their national Angels, as also has the Isle of Man. These four work together in perfect harmony and mutual co-operation. In the very beginning of his attempt to study the angelic hierarchy, the author appears to have contacted the national Angel of the Isle of Man. Although his description is very incomplete, it is quoted here from his first book of recorded investigations *Fairies at Work and Play.**

A Manx National Deva.

"I became conscious of the presence, at no great distance, of a god of majestic appearance and mighty power. He stands somewhere on the hill-top,† with head slightly bowed, looking down upon the island over which he presumably presides. On his kingly head rests a five-pointed crown, consisting of a thick band with five points arising from it at intervals round the head, one appearing over each temple. In his right hand he bears a staff or thyrsus; his figure is gigantic and herculean, suggesting tremendous, almost resistless strength. The general appearance is dark to me, but this may be caused either by my inability to see him clearly, or by distance. He stands motionless, as if watching and waiting, in a state of mental alertness, and his consciousness is obviously concentrated at levels above and beyond that of the traditional form which I glimpse. Undoubtedly, there is a magnetic, not to say spiritual, connection between this country and Ireland, and the figure described appears to represent the spiritual forces of that ancient land—to be an outpost of the spiritual consciousness of Ireland. He appears to be a high deva, with special powers over the elements (a sort of Manx *Jupiter Pluvius et Tonans*). I should place him as a presiding genius, a national deva, an ancient ruler of this land. Yet in some ways he seems to be connected more with the island itself, and all its varied natural conditions and non-human inhabitants, than with its people, though these also are within the grasp of his consciousness.

"In some fashion, hard to express, I am conscious of the existence of a still more mighty Being in Ireland, the head of a hierarchy of spiritual intelligences to which the being described belongs. That he has his agents among the lesser order of nature-spirits is apparent, and I should place the devas seen on the summit of Snaefell in that category. An attempt to contact his consciousness produces not, as I expected, a greater realization of his nature, but visions of the past history of this island, which form part of his memory.

"I see a tall, powerful, viking-like race of men on the hill-sides, making their way from their ships, which lie on the north-east shores, towards Snaefell, as if summoned to a gathering. They are fair and powerfully built. Their clothing is of skins, their hair is long and their speech gutteral and harsh. Another group, of dark swarthy men, approach from the south-west and south of the island, and it is obvious, from this plane of consciousness, that there has been much warfare between them in the remote past. The island in those days was larger than it is now and was oc-

*Loc. cit. pp. 110, 111.
†Snaefell.

cupied by at least two different races or types, and its connection, both spiritual and material, with Ireland was much closer than with England.

"Tradition tells of a reigning deity called Manaan, a divine king, under whom were non-human servants, known as 'hosts,' whose appearance corresponds in some particulars to that of the Deva described on the summit of Snaefell."

Switzerland

On a later occasion the author also caught a glimpse of the Swiss national Angel, and although geographically out of place in this chapter, the account is here quoted from the same book.*

"Poised on high in the heavens above the mighty peaks is to be seen the form of a great angel, who might well be the national Deva of Switzerland. From the thoughtforms surrounding and moulding its appearance on the lower levels it appears to be a member of the deva hierarchy, which occupies the position of ruler and guide.

"The Swiss national thought-form, of a great figure with a red shield upon which appears a white cross, is ensouled by this being, and it is in this guise that I see him now standing motionless in space, at a point which appears to be about three times the height of the Dent du Midi. He is a wonderful being of enormous stature and, though I have no means of comparison by which to estimate it with accuracy, he seems to be at least twenty feet high. His gaze is compassionate, calm, beneficent; around his head numbers of lesser devas are to be seen in constant motion, arriving and departing continuously; probably they are messengers to and from the various cantons, cities and villages.

"This deva differs from any I have hitherto seen in that his vibration is less remote from our own, and his intellectual activities are distinctly akin to the human; in addition, there is a remarkable quality of compassion, and the most intimate understanding of humanity, which certainly has not been the case with those members of the deva kingdom hitherto contacted; further, there is not that sense of bodily and auric activity, of out-rushing force which characterises the nature-devas; on the contrary there is a wonderful calm, a stillness as of the mountains themselves, except in the eyes and around the head, where ceaselessly there plays a vibration like multi-coloured tongues of flame. From another point of view it might be said that the entire country is embraced in his aura, which sweeps downwards and, as it descends, expands to include the whole extent of his great charge."

*Loc. cit. pp. 113, 114.

The Irish Angel

The influence of the Scottish Angel includes the north of Ireland, and is blended there with that of the English Angel; both Angels appear to be working together for that part of the country. The people of the south of Ireland are almost a separate nation when looked at from this point of view. Their Angel appears to be of another order in the Angel hierarchy, and to be outside the European group of National Angels. He seems to belong to an Atlantean international group, and to be waiting for the future when Atlantis will once more rise above the waves, and the great destiny of Ireland at last shall be fulfilled.

This attitude of "holding the fort" through long periods, held by the Irish Angel, is perhaps partly responsible for the intense nationalism of certain of the Irish population, which, on occasion, makes them feel utterly unconnected with England, and even Europe. The Irish national ego seems almost like a wandering soul, temporarily cut off from the parent body. Apparently the nation is paying an extremely heavy karma which originated in Atlantean days, for the national

Angel seems to be on the form side in a state of mourning, though on the life side He is a gloriously radiant Being, Whose eyes are fixed with longing upon the future.

IV.

THE KARMA OF ENGLAND

The karma of England, as seen through the consciousness of the National Angel, though extremely diverse, is still highly favourable. There is a large balance of beneficent * karma resulting partly from the colonizing and civilizing influence which her sons have carried abroad, and partly from her military incursions into Europe, which on the whole have produced favourable results. She has had, in addition, the good fortune to have been used as a channel for the power of the Great White Brotherhood on many important occasions in the world's history.

The Angel is serene and confident concerning the future of Britain. He holds the favourable karma as a reserve power to offset temporary errors, and to make minor karmic settlements. He sees the nation as a successful world-leader in the coming age, though He also sees that at present she vacillates and wavers, making no noticeable progress towards her hoped-for achievement. She lacks leaders of large vision and is passing through a period of transition which seems likely to last for some years.

The Angel knows, however, that certain forces are stirring within the race which, though scarcely discernible on the physical plane, will exercise a potent influence upon the nation's future. He rather tends to regard the nation in terms of flowing forces; He collects, conserves and directs the many streams of energy and power which both arise from within and converge upon the race. He is instantly aware of the establishment in His country of institutions which release new forces, and place more power in His hands. He may be thought of as manipulating, directing and balancing all these different streams, noting the daily, nay, hourly, modification of the nation's karma which continually occurs. He pays considerable attention to the growth of the various occult and religious movements which are influencing His people's karma in a powerful degree, especially those ecclesiastical, Masonic and philosophic Orders which have a definite occult tradition behind them.

Centres of Light

Endeavouring to look down on the country with His eyes, one sees centres of light of varying degrees of brilliance, some of which can be traced through to the physical plane. In the north of England, for instance, there is a powerful centre which has its physical focus at York; this centre appears to be very ancient, very well established, and to be guarded by a number of angels; it is at present associated with the Minister, but would seem to have a much older origin. From this point of view, churches are visible as areas of light of varying intensity and colour. The York centre is mainly white and gold, whilst the spiritual centres established in the ordinary churches show as a bright yellow light. The Theosophical, Masonic and Liberal Catholic activities at Harrogate, for example, produce a mixture of violet, sapphire blue and green. There are many other minor centres of this kind dotted about the north, but none of them comparable with the blaze of power at York.

Leaving out London, which must be studied separately, each of the Cathedral cities shows up with great brilliance. Glastonbury, though not so bright as York, is still powerful, its influence being spread over a wider area; the core, or innermost centre of power appears to be temporarily dor-

*Note.—I use the adjective deliberately in contradistinction to adverse; in the ultimate all karma is beneficent.

mant, however, which suggests that Glastonbury is a remnant of an ancient centre, and that the original power is not specially active at this time. Large numbers of Angels use the centre as a meeting place and source of power. Winchester too, is very bright, and from these observations it would seem that the whole ecclesiastical life of the country could be seen and studied in terms of light and colour. The smaller churches also show up quite clearly, and all appear linked together by lines of light, which form a vast network over the whole country. Apart from London, York appears to be by far the most powerful. Numbers of great Angels are in attendance at each major centre, and hosts of lesser Angels and nature-spirits are bathing in their glowing power.

A Sensitive Angel

The National Angel is in close contact with most of these centres, and evidently uses them a good deal in His work. He draws upon them in order to strengthen or accentuate certain national characteristics, or to exert an influence in a given direction. From this point of view every religious service generates a certain amount of favourable karma for the nation, quite apart from its purely spiritual purpose and function. In His eyes every church is a national asset, which is continually making its contribution to the credit side of the national karmic account.

He may be regarded as the summation and personal expression of the national karma which He assimilates and embodies in a way not easy to explain down here. As we shall see when we come to consider crime, His association with the nation as a whole is so intimate, so close, that its karma is His karma, and its life an expression, in part, of His life and consciousness. The karma of every act of a Briton is in part His karma and affects Him as well as the nation.

One sees immediately the great responsibility of every individual member of the race; how potent one individual may be in influencing the karma of the whole nation, and how we are all continually influencing it by our thoughts, feelings and actions. One is amazed at the sensitiveness of the National Angel to this, for no single individual is outside His consciousness. It would almost seem that the karma of every act is instantly registered in His highly responsive consciousness. He is linked to every member of His race by a thread of light. The more thickly-populated areas can readily be traced by the closeness of these streaming lines of force, which flow up and meet in Him. He knows every individual, and regards them all with deep affection and interest, and occasionally turns His extraordinarily keen gaze on individuals and groups.

An interesting example of this fact was accorded to the author who, while attempting to contact His consciousness, happened to touch an area of it which was full of affection for certain shepherd types in the north of England, such as the hill-men of the Pennines, the Cheviots and the Lake district. He has a high appreciation of the character of these men, who are very close to Nature, to the angelic kingdom and the nature-spirits. Their contact is of course not obtained through occultism or ceremonial, but rather by sheer affinity of character and noble simplicity of nature. Such men are valuable to the race, and contribute their full measure to the nation's favourable karma, even though it may not be recognized by their more sophisticated compatriots.

—G.H.

(To be concluded)

Miss Lilian Edger, M.A., author and lecturer, passing through Sydney en route to New Zealand, addressed the Peace Group of the Theosophical Society Order of Service at Adyar House.

The Universal Catholic Church

(Written in AD. 2430.)

The origin of this Church, though far later than the origins of other Faiths still extant in the world, seems to date back some 2500 years when a great World Teacher incarnated and was called Jesus Christ. Soon after His passing away His teachings became the subject of the inevitable controversies, for they were far too direct and far too simple for a complexity-loving humanity, which soon elaborated and distorted them into complicated systems of belief which in due course broke up into groups of divergent dogmas and doctrines, each group followed by its own particular set of votaries who, of course, arrogated to themselves exclusive rights in the direct descent from the truth as originally expounded by the Christ Himself. The actual simplicity of His teaching was soon lost, as also of course the more mystical or occult reality of which such teaching was but the outer shadow.

In course of time He became practically institutionalised, the pattern of the institution varying according to the idiocyncrasies of its particular adherents. There were perpetual antagonisms, and though each Christian institution purported to speak in His Name and for Him, each also spoke against every other institution; and the situation would have been ludicrous had it not been both tragic and pathetic.

As a practical protest against these divergencies we find emerging into prominence another sect, the particular origins of which are now obscure, but which began to flourish in the twentieth century. This sect, then known as the Liberal Catholic Church, became conspicuous by reason of two members who, not content with making their Church full of the spirit of brotherhood and tolerance, enjoining upon their followers the utmost courtesy and goodwill to all other institutions and even to other faiths—a somewhat remarkable advance in those dark days, sought to discover the real amidst the many forms in use among the various Christian sects of the time, sought to discover whether the rituals had not some definite effect such as now has been discovered to be the fact through the researches of recent science into that world now familiar to us but then only on the borderland of knowledge. These two pioneers, visited, of course, with the usual ridicule, contempt and incredulity which the world ever pours upon that which it cannot understand, nothing daunted by persecution, pursued their investigations and actually published books, now honoured as remarkable foreshadowings of the lines of research which science would take, which greatly heartened those who had the intuition to realise that there must be truth in the principles their leaders enunciated, but who, while rejoicing that a Christian institution arose free from intolerance and haughty superiority, had not the powers wherewith to anticipate the commonplace of to-day by a daring adventure into the then unknown.

Leadbeater and Wedgwood are names held in this year of grace 2500 (we take the Christian chronology) in high esteem as names of two great Christians worthy to rank beside the earlier Christian Fathers for their courage, their knowledge far in advance of their time, and their calm steadfastness in the midst of a world fully equipped with those destructive weapons of ignorance which it did not hesitate to use wherever and whenever there seemed to be any deviation from orthodoxy or from the conventional pathways of pursuit of knowledge

trodden by the average scientist of the time.

Thanks to their researches and to the result these researches had of making the Christ and Christianity living realities, pregnant with power and blessing, the Church they established or vivified—it is not quite clear which is accurate—gradually became a recognised institution, though in the early days of its existence it was treated with the utmost contempt by followers of other lines of Christian thought. Its effect, as we know, was to bring about a remarkable renascence of the Christian faith, such as was being brought about in Hinduism almost at the same time by that great world-statesman Besant. This all seems to have been part of some great inner Plan, for *pari passu* with these two significant renewals of life there was the advent of a figure in many ways no less remarkable than those of earlier world Teachers—Krishna, that towering personality who practically laid the foundations of our present type of civilisation by throwing back the individual upon himself to discover in himself that Eternal Truth which mankind had for so many centuries been seeking anywhere but within. Krishna does not appear to have concerned himself with these or any other similar renascences which students of history will remember to have taken place at the time of which we are writing. They had their part to play in the unfolding of the new civilisation, but they must take their own course. He had a world work to achieve within a comparatively short time, a work which, as we see today, must have demanded the utmost concentration even of a Krishna. Indeed, he almost seems to have deliberately ignored them as detracting from the appeal to individuality which was his supreme message to the world, a message from which it has so splendidly profited.

As we now perceive, his teaching did not really ignore them at all, but it challenged in them as everywhere else all form that was devoid of individual life, all form that was aught but the servant of an insistent life. Against form for form's sake he waged incessant and splendid warfare, tearing down all that was outworn, disclosing life, giving life free play, making life the master of form and not its prisoner. For the sake of the future, for the sake of our world, he stood a glorious Champion of Life amidst a form-ridden world. As a surgeon sometimes breaks a leg seemingly whole that he may make it straight, so did this great Surgeon break the world into which he came, to set it once more straight. He had no time for renascences. He had no time for institutions. He had no time to dally over forms. He went straight to Life. And he held up Life to the world as never had Life been seen before—pure, torrential, glorious, free, a very Lord of forms. Such Life, he proclaimed, was in all things, in every individual, the heart of all being, and the road to all goals. One is reminded of those earlier Egyptian days when another Messenger said of Light that which Krishna later said of Life.

At the time, not unnaturally, it looked as if these renascences in religion were in opposition to the message of Life, and curiously enough quite a number of people, in the name of Life, sought to destroy what we now see to have been an awakening of Life within forms which had yet a part to play in growth. Our friends of the Theosophical Society, now exactly 555 years old and the most honoured movement in the world, will be surprised to learn that many members of their own body in those days looked askance at the Liberal Catholic Church as the Universal Catholic Church was then called, and in many select circles priests of the Church were regarded as little less than trai-

tors to Krishna and at least renegades from the army of progress. It all seems so strange today, knowing as we know now that this Church was in her own way no less a servant of Life than the great Krishna himself. But only time puts events in their true perspective, and it may well be that the rush of Life of which Krishna was the herald and extraordinary channel proved almost too much for many of those who were fortunate enough to contact it. And one cannot say at this distance of time if some of the priests and devotees of the Liberal Catholic Church may not themselves have invited criticism by an ardour no less than that which animated their critics. But to such a pitch went fervour that there were many within the Theosophical Society who were afraid of the slightest tinge of form, particularly among officials, lest the Society might seem to infringe its essential neutrality as to form. Fervent for Life as they understood it, they feared the fervour of those who, not less ardent for Life, yet worshipped it through form; and they feared that the Society might be identified with forms so ardently pursued if such devotees were elected to places of prominence as officials of the Society at large. There are never any so uncompromising against particular forms as those who have just discarded them, or who have suddenly awakened to a Truth which seems to deny such forms; and these good people were apparently unable to realise that the protagonists of the Christian renascence, deeply sensible as they were of the immense support the Theosophical Society gave them as seekers after Truth and followers of universal brotherhood—a support which it gave not to them as a Church but to them as devotees of the Society's First Object as it then was—could not possibly do otherwise than jealously guard the neutrality of the Society as a whole, so that all movements having brotherhood as their ideal might gain no less from the Society than they themselves had gained. They knew full well that Life must not be coloured at its source, though it must needs take on colour as it irrigates the world. They knew full well all that their Church owed to the Life of the Theosophical Society, and their honour was sufficiently alive to guard against such default in gratitude as would have been the tingeing of the Life at its source.

However, some did not realise this fact, seem to have been unaware that purity is independent of colour, and that hands intended to guide the Society might well be pure enough even for so mighty a work though perhaps of a certain external colour. From this distance one wonders why these guardians of the Society's liberties did not go a step further and look askance at any one who was a member of a particular faith or of a particular nation seeking election as an official of the Society. In these days how futile and unnecessary it is seen to be, and how terribly the result of indefensible misunderstanding. But these olden times were times of storm and stress, and we suppose it is hardly a matter for wonder that almost everyone was more or less overwhelmed by the surge of unprecedented forces through the world.

Fortunately it did not take very long for matters to right themselves, or the Society itself might have been endangered by these absurd fusses—fusses, we must take care to remember, however, which at the time seemed by no means absurd nor in the nature of fuss but of considerations of immense moment and of the most far-reaching consequence.

Commonsense and brotherhood soon prevailed, and the lions of life once more lay down beside the lambs of form. The friction had, however, one good result. It set alight, or caused to burn more brightly, the fire of tolerance and understanding. Life and form were realised to be, after

all, inseparable companions, but that never must forms hold sway over life, ever must forms be but channels for life. And it was realised that only life justifies forms, only life is a reason for forms; never is mere form a justification for life, never are forms good reasons, by themselves, for the inpouring of life. Indeed, the conclusion reached was that the doctrine of the survival of the fittest, in respect to forms, meant that only those forms had a right to live in which life was sparklingly and beautifully alive, not those in which life was little more than dead, unless it could be profitably revived. Forms to be true must be alive with life. Otherwise they are dead.

And so a quaint little storm in a teacup passed away, and Krishna the Life-Giver, giving life in rich and pure profusion, built the world anew in terms of life, and the renascences of life which preceded him and in some small measure helped to prepare his way gained deep refreshment from his ministry and live today because of him.

—*A student of history in this year of grace,* 2430 (*Christian era*).

What I Think of Mother

By Digby Besant

Mr. Besant contributed the following article to Answers during the President's visit to England. He was formerly President of the Institute of Actuaries and is now interested in the Besant Publishing Company, London.

My mother, Dr. Annie Besant, has convinced me that there is a race of born leaders—prophets, perhaps—and that these chosen beings are moulded upon a pattern different from that of the ordinary creature. And in her I see the very qualities that have distinguished the great from the mediocre throughout history.

It was a tragedy of my earlier life that I had but small opportunity of being in close touch with the woman I most revere and honour.

My mother as a girl of eighteen married the Rev. Frank Besant, of Sibley, Lincolnshire. She was an ardent Churchwoman until the sufferings of my infant sister through a bad attack of pleurisy gradually undermined her faith, and drove her to feel that the creed to which she had been brought up could not be true.

This entailed a disagreement with my father, who was an orthodox Churchman. Eventually he gave an ultimatum—my mother must share his religious views or live apart from him.

Dr. Annie Besant was a woman who would face any sacrifice rather than be untrue to that which was finest within her. Although it meant giving up her children, she and my father separated. The great fighting spirit of the woman destined to influence the lives of millions, to bring spiritual peace to peoples in all parts of the globe, had triumphed over personal ties, personal desire.

Sometimes I was allowed to go to see my mother, but finally it was agreed upon by both my parents that the inevitable separation put too great a strain upon me.

After that, I kept in touch with my mother only through her published writings. But in all she wrote I could discern her greatness of mind and vision, and looking back, I sometimes think that she obtained greater influence over me through her pen than many mothers exercise over the sons with whom they come into daily contact.

When I reached my majority, I felt that I had fulfilled my duty to my

father and that I was free to resume personal relations with my mother.

I had last seen her a young woman. When I saw her again, her hair was snow-white, though she was only forty. But the change was purely external. The light of her spirit burned as brightly as when she had emerged, little more than a girl, from an obscure country parsonage to become a leader in the world, a vital force.

Among other experiences she had had that of editing, together with the well-known Radical and Free-thought leader Charles Bradlaugh, the paper known as *The National Reformer*—a paper noted for its intellectual honesty and the fearlessness of its outlook.

Some little time after circumstances had allowed us to enjoy once again the relation of mother and son, her autobiography appeared. It was much commented upon by the Press and the leading people of the day. Mr. Gladstone was particularly severe in his criticism. He attacked not only my mother's views, but her character.

To one who had seen, in her daily life, the nobility of my mother, the supreme dignity that belonged to her, the high principles which were an integral part of her being, such an attack seemed little short of an outrage. Without telling my mother of my intention, I wrote to Mr. Gladstone pointing out that if he had known my mother, he could not have written of her as he had done.

My letter was really an impertinence, and one might imagine that as such it would be ignored or, if it were given attention, would draw a cutting reply. This was not the case.

Mr. Gladstone wrote to me most courteously, expressing in the kindest terms his inability to argue "with a profoundly affectionate son or prove to him that his mother, like all human beings, could not be exempt from imperfections," and assured me that were it not for his great age, a circumstance that made it impossible for him to enlarge his circle, he would have liked to know Dr. Besant.

I have few childhood memories of my mother, unfortunately, but I take this opportunity gladly to testify as to the intellectual force that, in spite of our early separation, she has exerted for the past forty years over my life. Her daily existence has been a revelation of how an ardent and pure heart may triumph over all difficulties, even over age. Today, Dr. Besant remains one of the busiest of women. She is always at work, travelling all over the world. There are no pauses between her duties, although she is eighty-two.

She has the widest knowledge, too, of current affairs, though how she finds time to acquire this, in view of her continuous activity, is a mystery to all.

When she is in England, as elsewhere, she is surrounded by people, and her every hour is mapped out. But she usually manages to give me a few minutes of her time, after she has finished her breakfast and before the inevitable interviews of the day begin.

Dr. Besant lives on a plane unknown—perhaps undreamed of—to most mortals, and there can be no doubt that she is especially gifted to perform the mighty tasks which she has accomplished and which, wholeheartedly and energetically as ever, she still undertakes. She never permits herself to rest in her great work.

What do I think of mother ? I think she must be ranked outside the ordinary classes of humanity, because she has shown herself of finer calibre, both by her qualities of heart and mind. Although her self-sacrifice to principle deprived me of her society and I knew little of her until I was a grown man, she is to me in every way the ideal mother.

The moment a man can really do his work, he becomes speechless about it. All words become idle to him, all theories.—*Ruskin.*

THE KING'S PICTURE.

The King from his Council Chamber
Came weary and sore of heart;
He called for Iliff, the Painter,
And spoke to him thus apart:
"I am sickened of faces ignoble,
Hypocrites, cowards and knaves,
I shall shrink to their shrunken measure,
Chief slave in a realm of slaves."

"Paint me a true man's picture,
Gracious and wise and good;
Endowed with the strength of heroes
And the beauty of womanhood;
It shall hang in my inmost chamber,
That thither when I retire,
It may fill my soul with grandeur,
And warm it with sacred fire!"

So the artist painted the picture,
And hung it in the palace hall;
Never a thing so goodly
Had garnished that stately wall.
The King, with head uncovered,
Gazed on it with rapt delight,
Till it suddenly wore strange meaning,
And baffled his questioning sight.

For the form was his suppliest courtier's—
Perfect in every limb!
But the bearing was that of the henchman
Who filled the flagons for him.
The brow was a priest's who pondered
His parchments, early and late;
The eye was a wandering minstrel's
Who sang at the palace gate.

The lips, half sad and half mirthful,
With a flitting, tremulous grace,
Were the very lips of a woman
He had kissed in the Market Place.
But the smile which her curves transfigured,
As a rose with its shimmer of dew,
Was the smile of the wife who loved him—
Queen Ethelyn, good and true.

"Then learn, O King," said the artist,
"This truth that the picture tells:
How, that in every form of the human
Some hint of the Highest dwells.
How, scanning each living temple
For the place where the veil is thin,
We may gather by beautiful glimpses,
The form of the God within!"

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