GREETINGS TO BISHOP LEADBEATER

THE AUSTRALIAN THEOSOPHIST

Volume 7 :: Number 5

FEBRUARY 15th, 1930

SPECIAL FEATURES:

A CALL TO PATRIOTISM

ON FIRE FOR AUSTRALIA

BOROBUDUR III.

TAGORE'S PHILOSOPHY

A GOOD THEOSOPHIST IS A GOOD AUSTRALIAN

CONVENTION PROGRAMME

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

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BEQUESTS TO THE THEOSOPHICAL SOCIETY.

To such benevolent persons as may be disposed to become benefactors of this Society by Will the following form of Bequest is respectfully recommended :—

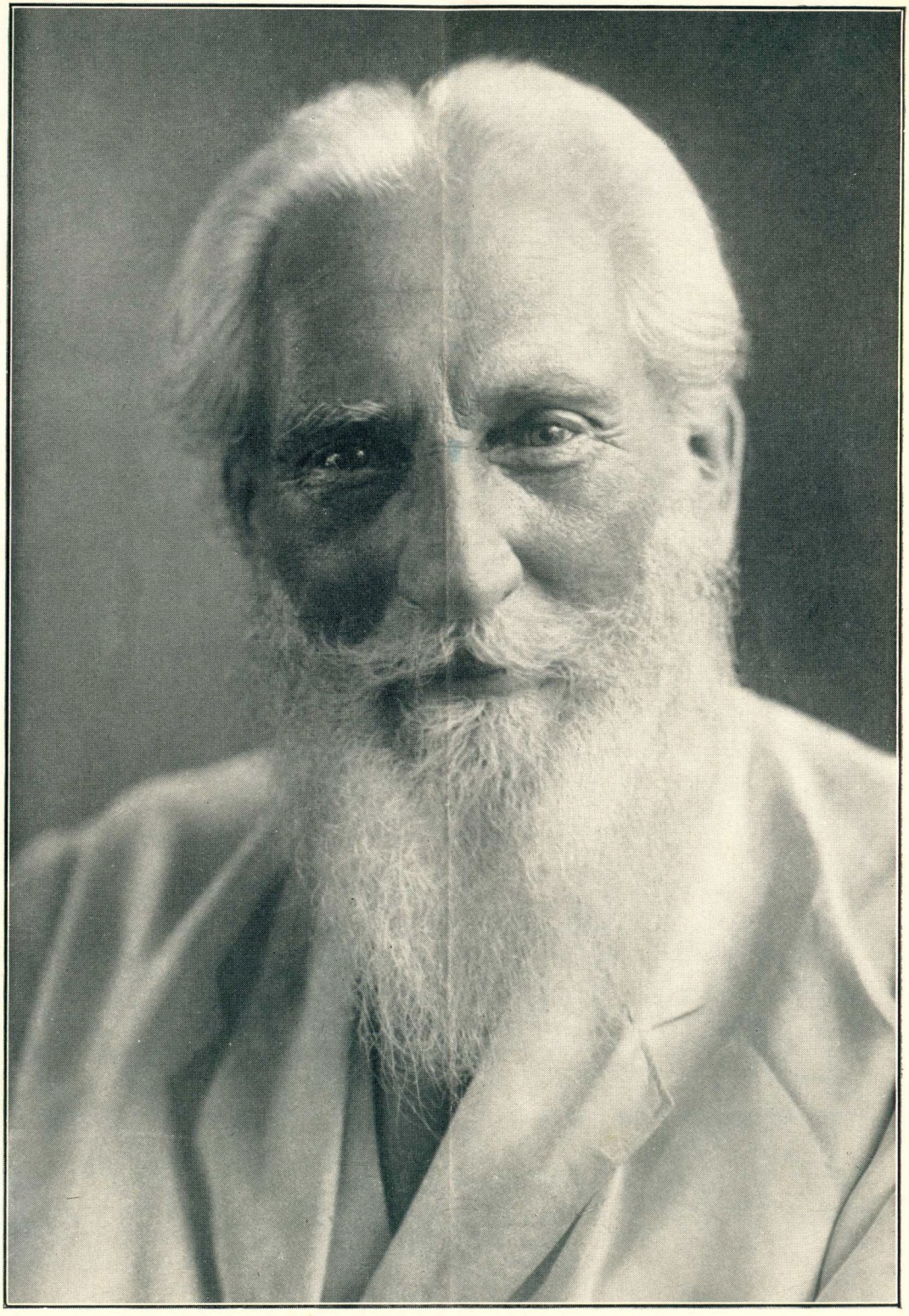
"I bequeath to the Australian Section Theosophical Trust Limited, whose offices are, or were, situate at 29 Bligh Street, Sydney, the sum of £..... .....(free of legacy duty), to be applicable for the general purposes of such Society; and I declare that the receipt of the Treasurer, or other proper officer for the time being, of such Society shall be a sufficient discharge for the same."

THE THREE OBJECTS OF THE THEOSOPHICAL SOCIETY:

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 RT. REV. C. W. LEADBEATER

Whose Birthday we celebrate on February 17th.

The Australian Theosophist

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

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Many Happy Returns

The Editor of *The Australian Theosophist*, speaking on behalf of the members of the Australian Section, tenders to Bishop Leadbeater all hearty greetings on the occasion of his 83rd birthday. There are two who stand or fall together in their pioneer work for Theosophy, Dr. Besant and Bishop Leadbeater; may they both enjoy many years yet of service in leading the great Theosophical movement the world over.

MY BOOK OF LIFE

By Harold Morton.

I am confessedly a hero-worshipper. I am also a lover of books. What more natural, then, that I should relate my heroes and my books ? And when C. W. Leadbeater is the life's hero, I think that all who know him will acknowledge the aptness of my intention. C.W.L. is a walking encyclopaedia. In those precious half hours which everyone of his workers knows, periods between the correcting of proofs, the journey to a lecture in town, or a few minutes' diversion from the duties of his well-filled working day—which never knows union rules, for himself or his staff—one will travel with him in conversation from a novelist's plot to the wonders of astronomy, from the fauna of central Asia to the latest theory of the subconscious. Here is a mind which may be tapped at any time and will always pour out a wealth of knowledge. Certainly C.W.L. is encyclopaedic in his amazing store of facts.

But this is no ordinary encyclopaedia. It records all the fine feelings which enrich the gamut of human emotions. There is in C.W.L.'s nature little which descends to the petty romances that flood the novel market for a day and disappear. Yet there is nothing lacking in romance. The world's romances in the dramas of the master poets, the stories of human love conquering all obstacles and aspiring to heaven as portrayed in every religion, the tragedies which bring the exquisitely beautiful to lives otherwise insensible to them—all this splendid passion is found in this great book. I look for an understanding of King Arthur's knighthood and my book reveals that chivalry as it is rarely seen—perhaps my hero is supremely Merlin, the calculating wonder worker. The long tale of the Church thwarted in her good work by her own servants, but going on steadfastly through all her followers' shame—is this story not retold in my great book ? And the story of Newton and Darwin and Einstein ? Surely I see it written clearly, recording the journey of questing man into un-

known realms, misunderstood and uncomprehended, but dauntless with the strength which comes with vision. Here is a book indeed, palpitating with life, afire with inner light, splendid with heroism, and bound with such humility and dignity as permits of no mistaking its unique worth. What a rarity in literature. This is a book that will live. Many must wait until they read it as an antique before they acknowledge its sacredness; we are fortunate who read that book today.

ADYAR DAY

Just as the President's birthday is associated with the occult year, as the date of H.P.B.'s translation to her new body is known as White Lotus Day, so is Bishop Leadbeater's birthday—February 17th—known as Adyar Day. It was so called eight years ago, and with the recurring anniversary of his birth we remember also Adyar, the spiritual centre of the Theosophical Society today, as it will be "centuries hence," says the President. Among numerous spiritual centres through which the Elder Brethren pour down Their power into the world we think of Adyar as unique, for it verily is the centre of the Wisdom-Religion, "the centre whence goes out the latest great end-of-the-century message from the White Lodge, brought to the world by its Messenger, H. P. Blavatsky." Mr. Jinarajadasa in his poetical way says the dream for which Adyar stands—the dream of the noblest men and women today—is to make the world one; "we work at Adyar to make the whole world the home of Theosophy." In Bishop Arundale's mind Adyar is associated with power, "both because of the particular line of evolution in which is our beloved President, and because of its world relation." He sees all the many Sections in the Society—the Australian Section, the Indian Section—as so many planets circling round Adyar as the central sun. Every Theosophist has a vivid and splendid conception of Adyar as the outer world seat of the Inner Government, and the radiating focus of Their Light and Life. And as such a centre pours out life,, so we may return love, and as we help with our love, so shall we be helped with life in ever increasing measure. Even so with our financial help; numerous donations were transmitted by the Section Office last year to swell the Adyar Day Fund, and this year we hope to transmit another substantial cheque covering Australian members' donations. Such donations acknowledge gratitude not only to Adyar but also to Bishop Leadbeater. And let us not forget the other famous associations with the day—the passing of Colonel Olcott in 1907 and the martyrdom of Giordano Bruno in 1600. Someday, perhaps, Adyar Day will figure in the world's calendars.



WITH HIS MOTHER—C.W.L. AS A BOY

Forget yourselves, your limitations and your prejudices, and spread the truths of Theosophy.—Colonel Olcott.

From the Crow's Nest

By the General Secretary

A Call to Patriotism

The question is, brethren, whether we Theosophists are going to lead the forces of brotherhood in the outer world, or whether they are going to lead us. Australia is a house divided against itself, with—only a few days ago—civil war on the coalfields and a state of terrorism "which has never been exceeded in the history of Australia." Is our duty to go on reading and talking academic Theosophy, or to plunge into the maelstrom of Australia's social and political life, cleansing it of its impurities and reintegrating goodwill and brotherliness which are at present being crucified on the cross of selfishness ? Both sides to the dispute are in the grip of the forces of hatred, in a feud more feudal than the system which King Henry II. broke in England and which appears to have reincarnated in Australia, with the barons of selfishness on the one side and on the other.

Australia will not be happy until the people rise and shake off this tyranny, a tyranny masquerading in the name of democracy, but more ruthless than the tyranny of any autocracy. Its malign power is seen in the breakdown of the Commonwealth Industrial Conference called by the Prime Minister to find a way out of the deadlock. Everybody knows—at least every man or woman of goodwill knows—that practical idealism succeeds where the complicated processes of legislation (what Mr. Bavin calls the "farce of legislation") fail; hence universal cause for regret that the conference failed owing to the "destructive doctrine of class war and industrial strife, preached with increasing intensity and with growing audacity. This vicious and un-Australian intrusion is striking at the very foundations of our industrial and social structure." The non-acceptance of Mr. Scullin's invitation is nothing short of a national calamity, certainly a triumph for the irresponsible forces of class war,



C.W.L. IN HIS YOUTH

and a plain defeat of the advocates of reason and collective co-operation.

"Out of Darkness into Light"

When the Round Table method fails to make a settlement, some other method has to be devised. If a group of people who have it in their power to solve the situation are frustrated, then the community must act. While the New South Wales Government is trying to get down to economic realities—away from legal arguments and word-spinning—men of goodwill must pour in goodwill and neutralise the

forces of hatred which are keeping the parties apart. "The dispute can be ended, and can only be ended," Mr. Bavin says, "by facing the realities of the situation in a spirit of reasonableness, of goodwill, and of patriotism. Surely these qualities have not yet disappeared from the industrial life of Australia." The qualities undoubtedly exist, but they are not wholeheartedly applied, and every Theosophist is called upon not only to enrich the spiritual life of the country with the heart qualities which he has been trained to cultivate intensively, but to throw himself into active work for cleansing and clarifying the political organism. When the body politic is sick we as a band of servers are here to mend it, else why were we here at all ? An Elder Brother in 1925 said:

> "You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is—*there* must We find the earnest members of Our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness into Light, from death to Immortality, from the *un*-real to the Real. Blessed are such peace-bringers, and they shall see God."



C.W.L. IN EARLY MANHOOD

Then we must work for brotherhood, we must work for patriotism, through the Theosophical Society, and particularly through the "Who's for Australia ?" League, until the people are saturated with love of country, until in the growing light we "lift one of the worst clouds that has ever lowered upon Australia."

What is Your Answer ?

Some faint-hearted spirits are afraid that Theosophists are becoming too much absorbed in practical politics, that patriotism is not related to Theosophy, to brotherhood. "Give us pure Theosophy," we are told. "Back to H.P.B. and the good old days when we learned about karma and reincaration and rounds and races. We are disturbed by these new ideas about patriotism, the 'Who's for Australia ?' League, and political work generally." And we hear a new S.O.S. But why fifty years of study and meditation, why Theosophy at all except for ardent service of the motherland ? We long to hear the voice of the Elder Brethren, to throw ourselves at Their Feet and dedicate our lives to Their service. Yet when Their voice is ringing in our ears through Their chief agents in the outer world, who know more of the plan than we do and see the urgent needs of the country, we have either not the ears to hear, or we respond in so doubtful a fashion that we run the danger of letting the outer world take control of the work for which we as a Society came into existence. The "Who's for Australia ?" League is booming outside far more



AS A CURATE—

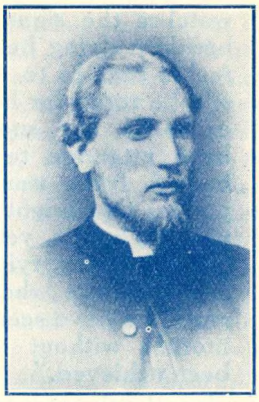
than it is inside the Section—thanks to 2GB. One outside member of the League, a Sydney woman, full of deep and fiery love of country, has enrolled one hundred members while less than a hundred Theosophists have joined within the Section. Bishop Arundale calls us to action to save Australia—and we have the power to do it if we will—and some fiery spirits leap up and dedicate themselves to the service of Australia, and they will save Australia and build the Australia of the future; others tread the old path or after a sudden spurt fall back into the old ruts, perfectly content to read the *Secret Doctrine* or Krishnamurti's gospel of liberation.

The Masters' Work for India

But what is Krishnamurti doing but endeavouring to change the world through the liberation of the individual : what higher form of patriotism ? What was H.P.B. doing for India in the *Secret Doctrine* days ? H.P.B. wrote to Mrs. Sinnett in 1884 :

> "I am eternally in hot water for that blessed paper. K.H. used me like a post-horse. I stirred up our 69 Societies in India."

"That blessed paper" was the *Phoenix*, a political paper which the Master wanted to start with Mr. Sinnett as its editor. Mr. Sinnett was at this time Editor of the powerful English anti-Indian newspaper, the *Pioneer* of Allahabad, and had been given notice to resign "for supporting the natives and being a Theosophist." So influential may one person be as the agent of the Elder Brethren that the Master despaired of India unless a native capitalist came out to start a rival paper — edited by Mr. Sinnett —one that would crush the *Pioneer*. The necessary capital was not subscribed and the cause of India's Freedom was delayed. Forty years later the *Phoenix* was resuscitated in *New India*, but the daily ceased publication after a desperate struggle and the President's power of reaching Indians and English is limited to the weekly edition. This has been a heavy drain, but she has managed, with the help of numerous English friends, to keep it going.



—IN ENGLAND

The Master K.H. worked hard from behind the scenes to get the *Phoenix* started, realising that on the success of the venture depended the future of India "for the next cycle of 27 years." He called for patriots, working through a small group of would-be pupils with virtually no response. As a last resort he attempted to arrange the establishment of a limited company through a Calcutta firm, intimating that "on the speedy formation of the shareholders and subsequent development the intercourse of a few Calcutta Theosophists with myself and others depends." The limited company was as little successful as previous attempts, the matter was dropped "for a while," and the Master K.H. withdrew after making the following admission :

> "I scarcely knew before I had begun to watch the developments of this effort to erect a bulwark for India's interests, how deeply my poor people had sunk. As one who

watches the signs of fluttering life beside a dying bed, and counts the feeble breaths to learn if there may still be room for hope; so we Aryan exiles in our snowy retreat have been attentive to this issue. Debarred from using any abnormal powers that might interfere with the nation's karma, yet by all lawful and normal means trying to stimulate the zeal of those who care for our regard, we have seen weeks grow into months without the object having been achieved."

And so the threatened result followed :

"I had to pledge myself in case of the *Phœnix* failure to interfere no more in such worldly matters, and to bid farewell to the European element. . . ."

Love for the Motherland

The Elder Brethren were no less concerned with India fifty years ago than They are today, or ever have been. The Master K.H. writes:—

"Turn to the *Pioneer* of August 7th and read with attention the article 'Indo-British India.' Think you the *Editor* would have ever written it had he been left merely to the acquaintance and *friendly* feelings of the Hindus—your and my countrymen ? And think you that a series of such articles, in such a (hitherto) *conservative* paper, written by one so haughty though at the same time so noble and so just a man would do *no* good to any one ? Such is the first political fruit of the Society you have the honour to belong to. And, instead of doubting, thank heaven, if you have a patriotic heart beating in your breast, that there are a few 'Brothers' yet left to India, to watch over her interests, and protect her in hours of danger; since in their hourly increasing selfishness none of her sons seem to ever remember they have a Mother—degraded, fallen down, and trampled under the feet of all, of conquerors and of the conquered—still a MOTHER."

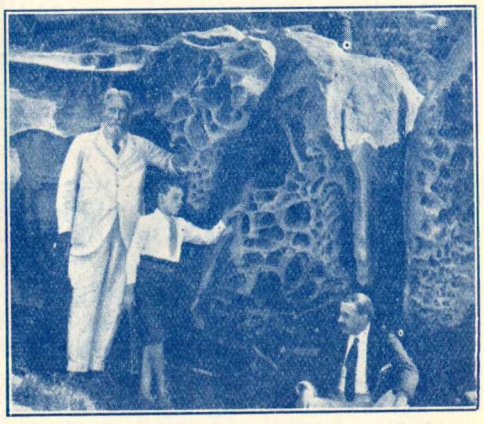
Observe that this inspired article was the *first* "political fruit" of the Theosophical Society. Today looking round the world we see vast political influence being wielded by Theosophical leaders under the Supreme Director of evolution on this planet. Note also that India had "fallen down;" Bishop Arundale has said : "Australia is on her knees. Cowards will keep her there. Men of courage will lift her to her feet."

In another letter to Colonel Olcott the Master K.H. writes :

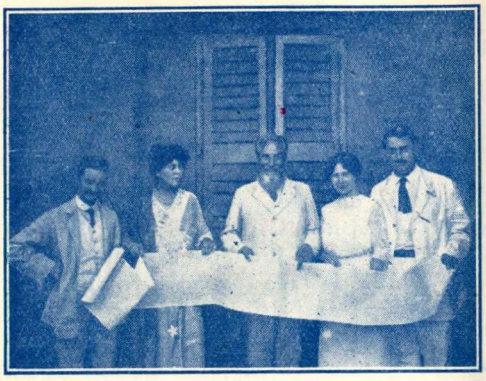
"'What good can we do ?' is asked. 'What benefit can we confer upon humanity, or even our own country ? Lukewarm patriots, verily, are they. In the presence of his country perishing in its nationality for want of vitality, and the infusion of fresh forces, the *patriot* catches at a straw. But are there *any true patriots* in Bengal ?"

Is it not plain that fresh forces are being poured into Australia's life ? That spiritual currents are flowing which will vitally affect the higher life and the material prosperity of the nation ? And that if Theosophists do not seize the opportunity to renew its vitality, others inevitably will. For the Master, in the same letter says :

"Seek not to secure help from those whose hearts are not patriotic



A PARTY IN SYDNEY



A "CHART" IN THE "LIVES OF ALCYONE"

Group at Adyar: Prof. Wood, Mrs. Kerr, C.W.L., Mrs. Jinarajadasa, Dr. Van Marle

enough to unselfishly work for the good of their countrymen."

In the light of the Elder Brethren's concern for India how are we measuring up to their hopes for Australia ? With what enthusiasm do we respond ? Are we so busy looking for the God within that we forget the service of the God without, His embodiment in the Australian nation ? In the letter from the Mahachohan in 1881 it is said :

> "It is not the individual determined purpose of attaining oneself Nirvana (the culmination of all knowledge and absolute wisdom) which is after all only an exalted and glorious selfishness, but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause as many fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist.
>
> "That we should ever allow the Theosophical Society to represent the embodiment of selfishness, the refuge of the few with no thought in them for the many, is a strange idea, my brothers."

Let Us Push Australia !

These things are emphasised to intimate to Theosophists how deeply interested are the Elder Brethren in patriotism as a factor in national development. Should further convincing be needed we recall the President's "Wake Up ! India" campaign, which she says was prompted by the Rishi Agastya, the Regent of India in the Inner Government, and the resolve in pursuance of the desired political reform to begin a weekly newspaper, *The Commonweal,* in January 1914. "To guide us in its conduct," the President says, "I was summoned to Shamballa, where still abide the King and His three pupils, the 'four Kumaras' of the Indian Scriptures, He the eldest. There I was given what I always call 'my marching orders.'

> 'You will have a time of trouble and danger. I need not say, Have no fear; but have no anxiety. Do not let opposition become angry. Be firm but not provocative. Press steadily the preparation for the coming changes, and claim India's place in the Empire. The end will be a great triumph. Do not let it be stained by excess. Remember that you represent in the outer world the Regent, who is My Agent, My Hand will be over you, and My Peace with you.' "

Examine the lives of Alcyone and the doings of the Band of Servers : their work was colonising, founding new nations. Is not the same work being done by the same people in Australia today ? Dr. Besant in 1922 told us to go out into the world. Bishop Leadbeater at every Convention stresses the need for patriotism—"let us push this country," he says. Bishop Arundale is here pushing the country. Are we a chosen people that he should come to live in Australia when every other country in the world is clamouring for his presence, or is Australia's need so desperate that the Elder Brethren send us a world worker and a master idealist and statesman to spiritualise Australia, to body forth a new ideal, a new vision, and to point the path along which They want her to move into her glorious future ? Through numerous

agencies he is working to a common objective, but none so promising-powerful as the "Who's for Australia ?" League, which is his inspiration and which has the imprimatur and blessing of higher authorities. To every Theosophist is given a priceless opportunity through this League of linking up with the Inner Government in the service of the KING and to the greater glory of Australia. The salvation of the Commonwealth will come not from tariffs, not from law courts, not from Parliaments, but from the cultivation and stimulation of intense patriotism for our Motherland. Either we throw ourselves in and lead this movement, or other people will.

In such a time as this Australia needs men of action, public-spirited patriotic leaders, and every member of the Theosophical Society can be a leader if he only knew it. Arm-chair Theosophy may content the few, but nothing less than spirituality which is the fiery inspiration of patriotism should animate the many who compose the Elder Brethren's advancing army.

> "Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery, shall at no distant time come to be but distinctions of function in the common service of the nation-family and of World-Brotherhood." (An Elder Brother, 1925).

Then step forward bravely, brethren, as our great Elder Brother enjoins us, even though the forces of darkness seem overwhelming. Pursue ardently the brotherhood ideal until it shall become a reality. Co-operating with the Brothers of Light we shall dissipate the darkness as surely as the rising sun scatters the night. And be it remembered that those who, having right understanding hold aloof from right activity, hold themselves and Australia back from happiness, peace and prosperity.

A National Lecturer

So urgent is the need of a National Lecturer, and so insistent since Miss Neff and Mrs. Mason-Beatty left the lecturing field, that I propose to seek the authority of Convention for the following change. I shall ask Convention to appoint myself and Bishop Arundale, Joint General Secretaries, so that I may be free to travel for the rest of the year as National Lecturer, while Bishop Arundale will preside at Headquarters and keep the home fires burning. He has generously given his consent to this arrangement, provided his services are still available in Australia, which we shall shortly know. I believe this arrangement would give great pleasure to the whole Section. Bishop Arundale would thus, in my absence, direct from the Section Office the nation-wide campaign for the spiritualisation and patriotisation of the Australian people, directly leading the Section and the people to continually greater heights. As an alternative to the present Headquarters in the city of Sydney it has been suggested that the work of the Section might be transacted in one of the suburbs, preferably Clifton Gardens, as in America it is now concentrated at Wheaton, 30 miles out of Chicago, with happy and beneficial results to the whole Section. That is a detail for Convention to decide. Whatever its ultimate form, this is a practicable scheme for securing the services of a travelling lecturer, one who would energise the Lodges and draw outsiders into membership, and preferably an Australian who understands local conditions. The proposal is wholly tentative, but it is, I believe, feasible, and it would bring the priceless but honorary service of Bishop Arundale into the advancing work of the Section. I shall be happy to receive members' comments on the matter.

It is always wiser to force the current of events than to wait for time.—Master K.H.

On Fire For Australia

(An Address to Blavatsky Lodge by the President, Bishop Arundale.)

We begin with this meeting a new year, and there is every reason for us to begin the new year as strenuously and Theosophically as we possibly can. You will all know that this part of the country is passing through a very dangerous crisis, and in the midst of that crisis we, who are members of the Theosophical Society, stand and have a duty to perform. I do not think that it is altogether an exaggeration for us to say that we are more or less on the threshold of what might well be called a civil war, and on the threshold of all the consequences that may accrue from such a condition. No one can view the present situation without very considerable anxiety. No one who is an Australian at heart can be indifferent to the present situation, and I may say that so far as I am concerned, as an adopted Australian I have given many anxious hours and days to thought on this question. Only today I received a letter of reproach from an individual who is not a member of the Theosophical Society asking what our Society is doing in the present crisis. He practically wrote: "You stand for brotherhood, you stand to promote brotherhood, you stand for goodwill; what are you doing? What are your members doing? What is your Lodge doing? What is the Section doing? We hear nothing about the activities of members of the Theosophical Society. It may be doing good work, it may be endeavouring to spread the right spirit, but we do not know, and so far no pronouncement has issued from your Society, from your Section, from any Lodge. What kind of Theosophists are you?" Of course one has to reply to the effect that it certainly is not the business of the Theosophical Society to take sides in the present dispute. We do not hold a brief either for the owners or for the miners. It is not our business as a Society, whatever our business may be as individual members of the Society. Our business is to try to restore peace everywhere, to maintain peace everywhere and to promote peace everywhere. That we certainly can do as an organisation provided we do not take sides, but in these days, as all of you are well aware, it is by no means easy to see how one can endeavour to help towards the restoration of peace and goodwill without being in danger of making matters worse. Of course there is no excuse in the fact that we can do but little. It is not a question of what we can do, of what result we can achieve, it is a question of doing, and in view of this letter I do somehow feel that some dignified statement needs to be made by such a brotherhood as ours in the present crisis because we are definitely up against hatred. Where that hatred is there is no reason to specify, but hatred is abroad, not merely in Australia but in the world. Darkness is spread over the land, and we, who claim to be Brothers of the Light, have the duty to endeavour to dispel that darkness as best we can. If you are at all sensitive to external conditions you will be aware of hatred in the air without for a moment desiring to apportion blame. Wherever hatred is, it is the duty of a Theosophist to attack it and kill it. I do not mean by that phrase to meet hatred with hatred. I mean: meet hatred with understanding, with wisdom, and above all things without resentment. In the occult life one of the great tests is to be the object of hatred and to bear not one tinge of resentment, perhaps not even to say a word.

If you and I, without going out to draw hatred upon ourselves, and in the pursuance of our duty, whatever we may conceive that duty to be—if we

happen to encounter hatred upon ourselves, and if we can receive that hatred gladly and transmute it alchemically we are giving a priceless service to the world. Although some of you may not be aware of the fact, it is partly that work in which our great President has been engaged in India. She drew upon her much illwill from Europeans through the performance of her duty. At times she drew upon herself the illwill of the Indian, also in the performance of her duty. She has ever met hatred, whether from one side or from the other, with goodwill, and without a tinge of resentment, sending out her blessing and her love upon those who have had occasion to revile her.

The danger today in New South Wales is the danger of hatred, wherever it may be, being met with hatred and so becoming intensified. Some of you may take one side in the present dispute, some of you may take another side. Whatever side you may consider it your duty to take, and that is your individual concern and business, if you can support that side strongly but without hatred or illwill towards the other side, rather with understanding, then you will be rendering a great service. We cannot perhaps expect that from many living in the outside world. But we can expect that from members of the Theosophical Society, and I do therefore beg of you, whatever may be the pathway of your duty, whether you are strong for the owners or strong for the miners, remember your Theosophy and be a bridge towards the other side, realising that there is right everywhere, just as there is wrong everywhere. You and I cannot afford illwill. Misunderstanding is far more dangerous for us than it is for the outside world, because we are among the repositories of the forces of the Light, and if we allow an entry of the forces of darkness which are the forces of illwill, suspicion, distrust and hatred, then that very force of the Light passes into those receptacles which we fashion out of these evil elements, and these evil elements themselves become strengthened.

I do beg of you to help this Lodge so that we go forward as a body, as a Lodge of the Theosophical Society, full of brotherhood, of mutual understanding between ourselves. Even if we could meet week after week and have no addresses or discussions, no social gatherings, simply meet in order to be together, exchanging silently happy thoughts and happy feelings, we should be doing wonders.

Nowadays, in these times of strife, it is easy to criticise, easy to find fault. It is easy to disapprove. That is the easiest pathway, and it is the pathway that the average individual is treading. We must hold back from that pathway and anything we can do to make our Lodge a united body so far as goodwill is concerned, so far as mutual respect is concerned—we may have any number of differences of opinion—but anything we can do to maintain goodwill, definite, positive, mutual, so that there is not an atom of aught but goodwill in our Lodge, if we can do that we shall be helping Australia tremendously, and I can assure you that Australia needs the active service of every sincere Theosophist. Unless we pull our weight we are of little use, we are simply using our wisdom to our own personal ends, to the ends of our self-satisfactions. So let us, during this coming year, go forward in real goodwill, in real understanding. Let us pursue our different pathways, but let us bid Godspeed to everyone on his pathway, hoping that he is no less sincere than we are, hoping that he is no less earnest than we are. Let us keep very, very strongly comradeship just now when it can be so easily broken, with ill effects to this great land of ours.

Theosophy has not been of much use to an individual unless he passes it on in the practical service, in the honest and sincere service, of his motherland.

I have been amazed and enthralled by the great possibilities before this country. As for what I do myself personally, it is what I think right to do. It is not to be inferred that what I do comes as it were from on high. What I do I do of my best judgment, and when I have audience of an Elder Brother the last thing I would ask him is what I ought to do. I must find this out for myself. I shall not do the right thing until I have made the necessary mistakes in the effort to do it. It may be that in some unusual crisis a direction would be given, but so far as I am concerned what I do is purely a matter of my own judgment. But I am all for Australia and only for Australia.

The Elder Brethren send down Their message that all shall be on fire for Their land, and They leave each one of us to do what he thinks best. All They ask from us is sincerity, honesty and such wisdom as is possible in our present condition of evolution. I have mentioned this because I wanted to emphasise the need for everyone, no matter what his temperament may be, to be a fire burning up the dross and sending out into the world mighty flames of Australian power.

You have a splendid land. It is true that for the moment we are in the midst of great difficulties, but these will pass away. We must be Theosophical in the midst of them. Let us do the best we can, and then the fleeting clouds shall roll away and we shall bask in a beautiful and wonderful Australian sunshine pouring down upon us from the universal Sun.

Though we may not be in the habit of taking vows or of making resolutions, knowing what so often happens to vows and resolutions, let us resolve that so long as it pleases our Elders to keep us here we will endeavour to render such little service as we can to Australia, all the time without fear or favour, and above all without illwill. Let us promise to our higher Selves that we will give of our best—whatever that best may be, whether in the political field, the business field, the literary field—to the greater glory of this land. That at least is my promise and resolution for 1930.

GENERAL SECRETARY ON TOUR

The Assistant General Secretary writes : The General Secretary left Sydney on January 31st on a lecture tour in the western States. After spending three Sundays in Melbourne, February 2nd, 9th and 16th, he leaves on the 21st for Adelaide, spending two Sundays, February 23rd and March 2nd, in Adelaide and leaving on the 3rd for Perth, spending there three Sundays, March 9, 16 and 23. Mr. Morton will deliver a series of public lectures on "The Philosophy of Modernism"—"Revolution," "The Home of the Moderns," and "The New Freedom." To members' meetings his addresses will be : "Convention and the Work of the Australian Section," "The Future of the Theosophical Society," "C. W. Leadbeater and the Problem of Leadership," "Australia and the New Citizenship," "Australia : Some Current Problems." Mr. Morton's forceful personality and vigorous gift of speech should greatly stimulate the Lodges and arouse interest in the forthcoming Convention. He reaches Sydney at the end of March.

SUN WORSHIP

Our Lord the Sun, we lift our arms to thee,
As to thy flaming radiance we aspire,
One with thyself we know ourselves to be
The earthly vessels of the sacred fire.

Shine thou from out our hearts the world to bless,
As thou art Love we know ourselves to be.
In all our living grant us to confess
The beauty and the light that are of thee.

Transparent to thy radiance may we shine,
Disperse the clouds that veil the inner light,
Thee we invoke, we hail thee, Life Divine,
Surya, Lord, beyond all brightness bright.

Z. Gardner.

Borobudur

By the Rt. Rev. C. W. Leadbeater

III.

PRESENT CONDITIONS

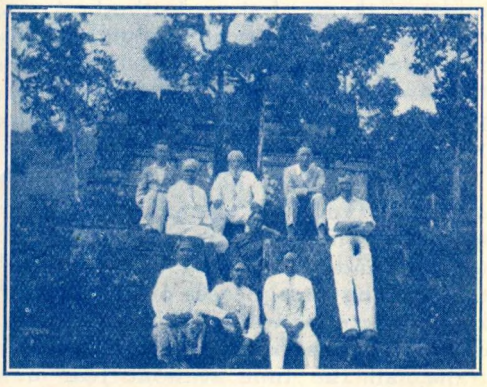
(The historical article in our January number concluded with a narrative of the choice by the King-Deva of the Netherlands Indies—"one who stood high in the hosts of heaven"—of the hill site of Borobudur for his residence, of the building of the Borobudur temple on that site, of its burial beneath the volcanic ashes erupted by Merapi, and of the restoration by the Dutch Government. The following article concludes the Borobudur series. Ed.)

The same great Deva is still in charge of the country, and much progress has been made in the last thousand years. He has appointed many lieutenants, and the steady pressure which they are all the time exercising is gradually weakening the hold of the evil magic. Knowing, as all students must, how prodigious is the power of the Manu and of a higher Angel, men might (perhaps not altogether irrationally) wonder why anything so patently harmful should not be crushed out instantly and incontinently swept out of existence. Such a thought is of course only another form of the old inquiry of the child: "Why does not God kill the devil?" and the reply that it is not His will to do so is, though conclusive and unanswerable, somehow not entirely satisfactory to our human reason.

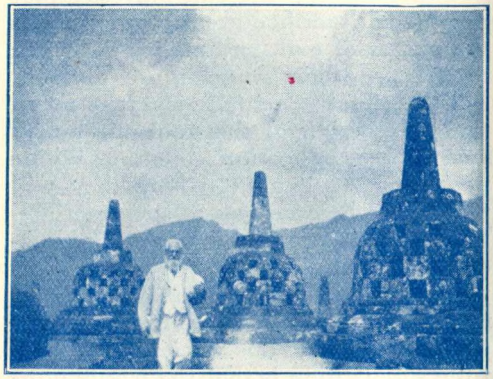
It is clear that the plan of the Logos is not to drive men into good behaviour, but to persuade them to adopt it of their own volition; and in that case the motive is obvious, for one who refrains from evil because he is forced to do so is not necessarily a good man at all. The very strict instructions given to those pupils of our Masters who sometimes in the course of their work find themselves brought into direct opposition to the servants of the Darker Powers are evidently conceived along similar lines. Our foes are treacherous and utterly unscrupulous, but we must ever be the very soul of honour: we must not in our righteous indignation at meanness, cruelty or villainy, just rush in and destroy by a lightning-flash of thought, as we so often and so easily might do. We may explode a terrifying thought-form, or a mere artificial elemental; we may deal (if we can!) with a creature of the same nature as "the wonderful, artificially-made beast . . . . . the mechanical animal . . . . . informed by a Djin, an Elemental" of which Madame Blavatsky writes in *The Secret Doctrine* (vol. II., p. 446); but the vehicle of any kind of evolving life must always be respected. If we win, it must be by steady pressure, by determined resistance.

Angels versus Demons

I mentioned that the mountains of Java—and it is a land of mountains—were mainly occupied by unpleasant Atlantean entities. But their hold fastens itself most easily



BISHOP LEADBEATER'S PARTY



BISHOP LEADBEATER AT THE SUMMIT

upon the *crater* of a volcano, which very often does not at all coincide with its summit. The Angel ruler takes advantage of this fact, and has managed to establish his lieutenants on the actual apex of nearly every mountain in the country, even though in many cases this brings them into close juxtaposition with the agents of the ancient priest-king.

A Deva so placed exercises exactly the kind of steady pressure to which I have referred. The less desirable entity of the crater is necessarily a restless and excitable creature, always yearning for some kind of sacrifice, perpetually and passionately desiring to be worshipped, and above all to be *feared*. He is continually in a condition of fluctuation, his aura (and with it the area of his influence) contracting and expanding, flaming out or growing dull. Every time a peasant brings him a propitiatory offering, even though it be but a goat or a fowl, or even a handful of food, he is inflated with pride and feels strengthened and encouraged; if he senses that a casual passer-by is trembling with terror, he exults in the man's dread and tries by every means in his power to increase it. If it should happen—and it is said that it has happened—that a whiff of poisonous gas overpowers the man and causes him to fall into the pool of boiling sulphur, the demon becomes delirious with unholy joy.

Meantime the Deva broods in passionless calm upon his mountain-top—alert indeed to give help on the physical plane whenever karma permits it, but ever drawing down spiritual power from his superior officer at Borobudur and pouring it out over his district. His aura presses unceasingly from above upon that of the evil entity, never *forcing* it downwards, but instantly and automatically taking advantage of every contraction in it, and never yielding an inch to its upward urge when it endeavours to re-expand. In process of time this policy has the inevitable result of limiting the entity's field of activity, so that instead of floating at will over his sea of fire or his pool of brimstone, he finds himself unable to rise above its surface.

Such a creature is neither sensitive to heat nor liable to suffocation, so this change does not affect him as it does his human victims, but still it circumscribes his nefarious proceedings to a certain extent. He can, for example, no longer materialize and show himself to his worshippers when they bring him an acceptable sacrifice, and consequently there is a possibility that they may lose faith in him. In the case of a number of the volcanoes this has already taken place, so that the plan evolved by Aji Saka and the great



BROMO

Deva is gradually and by slow degrees working itself out.

Still, history has to some extent repeated itself, and the high ideal of spiritual life set up by Sakaji has not been fully maintained. The blood sacrifices which he so sternly repressed were to some extent resumed as time went on, though they were always conducted in secret; and for that among other reasons it was considered desirable that the Government of the country should pass into European hands. At least two great efforts to remove the Atlantean curse and to redeem the islands from their superstition have been made by our Lord the Manu through the Indian immigrations, and each of them has been partially successful; now a third attempt is in progress, in which He is utilizing the services of the Dutch Government, and we are given to understand that this time He confidently expects that the desired result will be fully attained, though He considers that its complete achievement may need half a century of vigorous work.

The days of human sacrifice are past, we may hope, though sinister rumours are sometimes still bruited about with bated breath, and I suppose it is difficult to keep a perfect check upon what happens in remote jungle villages where all the peasantry live under a tyranny of awful terror and are bound by a conspiracy of universal silence. It is said that in China, not far away, unwanted female babies often mysteriously disappear even now; and it seems certain that only a few centuries ago they were not infrequently thrown into the craters here also by parents who were specially anxious to propitiate bloodthirsty local deities. Offerings of rice and other foods are still regularly and quite openly made at some of these so-called sacred spots; and gossip has it that the bill of fare of these unpleasant elementals is sometimes surreptitiously supplemented by the inclusion of live goats, kids, lambs and fowls when some particularly important request is being preferred.

If that be so, one can only say that every such sacrifice greatly strengthens the power of evil, and makes the work of the presiding Angel more difficult. But the effective remedy is not so much the suppression of this foul cruelty by law as the education of the whole people up to a point where they will realize the heinousness of such a crime. These things probably happen only occasionally, and are the work of a comparatively small proportion of the community; but another much more widely-spread result of this ancient and horrible superstition is that the whole population lives perpetually in a condition of secret terror and mutual suspicion.

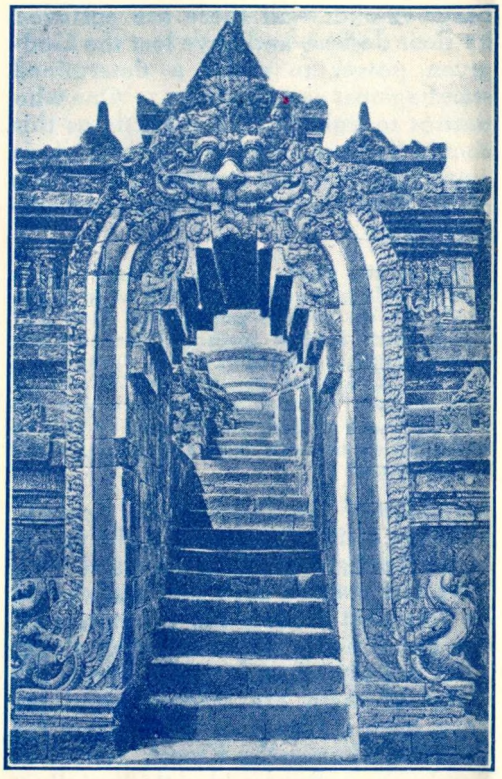
Black Magic

In consequence of this abominable theory of malevolent spirits always in the background, the Javanese and Malays believe devoutly in black magic, which they call *guna-guna*.

The malignant deity can always be invoked or bribed to do evil, and there is a special class of men called *dukuns*, who are supposed to have studied magic, and to be thoroughly acquainted with all the various methods of harming others by calling upon demon powers to persecute them by occult means. Mr. Hubert S. Banner, in *Romantic Java* (p. 170) writes on this subject:

> *Guna-guna* has four uses in chief: 1. To frighten away the occupants of any given premises, in order, for example, to enable somebody else to take possession; 2. To gain the affections of a desired lover; 3. To regain those of a lost one; 4. To wreak vengeance upon the interposing party in a drama of the "triangle" variety.

Fortunately I have had little personal experience in this quasi-science in this country, though I have heard some gruesome tales; but in the days of my youth it came in my way to see a good deal of it on the other side of the world, where it is called Voodoo or Obeah; and there is evidently a strong family likeness between these two brands of witchcraft. Never in any single instance in either of the countries have



A GATEWAY AT BOROBUDUR

I heard that these alleged occult powers were invoked for any good purposes; always it is to cause sickness, sorrow or misfortune. As Mr. Banner says, it is frequently put into operation in connection with illicit sexual complications; but the Voodoo spells were most commonly directed by hatred, envy or jealousy—to revenge some slight, some insult or some fancied wrong, to remove a person who was earning a higher salary, in the hope of obtaining his position, or in some cases to be cured of some disease by the simple process of transferring it to some passing stranger !

The average European, hearing of all this, is often tempted to regard it as mere childish superstition, and to condemn the people of the country for being so foolish as to believe it. They usually smile and politely allow it to be supposed that they accept the verdict; but if they really trust their European friend and feel at ease with him, they may perhaps explain that unfortunately they know well by personal experience that their belief is *not* mere foolishness, that they have had many opportunities of verifying the fact that the incantations of the medicine-man do produce definite effects. And if the sceptical white man will take the trouble to make a careful and impartial investigation into the matter, he will soon find himself compelled to endorse their opinion.

That is why a heavy cloud of fear hangs over the whole country-side, and everyone is in a condition of uncertainty and suspicion of his neighbour. The peasant knows that there is a real danger surrounding him; but he does *not* know that he is living in a vicious circle —that while the knowledge of the danger causes the fear, it is precisely that fear which lays him open to the danger.

The European, brought up from childhood in quite a different atmosphere and with a different outlook upon life, has no fear of the medicine-man and his incantations, and consequently is in no danger from the inner side of things, though of course he has to guard himself from physical-plane plots and machinations—from a stab in the back with a kris, or the mixture of powdered glass with his food. But such actions as these are fraught with such deadly peril to the culprit that, though they have happened in a few cases, they are exceedingly unlikely, and may be dismissed as negligible.

Breaking the Spell

If the Javanese or the Malay could be educated up to that European state of mind, he would share the white man's immunity. It is not true to say that there is no such thing as psychic influence, and that the power of the *dukun* is a delusion. But

it *is* true that that power is very largely mesmeric, and that any man of ordinary decent life who understands that, and uses his own will in opposition to it, can resist it, whereas another man who lives always in a state of panic fear, and does not believe that he can combat that power, is thereby laying himself open to the worst that it can do—is simply delivering himself bound into the hands of his enemy. It is a mere matter of psychology; but the average peasant knows nothing of psychology, while the *dukun* does.

The peasant must be taught. The Dutch Government is establishing schools everywhere, and every such school is a citadel, a fortress to help to roll back the tide of fear and superstition and to defend the country against the return of those sullenly retreating waves. But stress must be laid upon this matter of psychology, and its principles must be thoroughly explained and impressed upon the youth of the land. There is an enormous weight of tradition to be lifted, an age-long momentum of public opinion to be overcome, a numbing inertia, a paralysing sense of helplessness, a fascination like that of a bird by a snake; and from all this evil enchantment the people must be freed. They must come out of that darkness of ignorance into the sunlight of knowledge, from the troglodytic existence of the cave-dweller into the free open life of the sky and the sea. It may be that not much can be done for the older generation; the dread is too deeply engrained, their mental bodies too indurated, the furrows in them too heavily hollowed out; but surely the youth may be saved from this ossification, may be delivered from this nightmare, and so may attain the liberation which alone makes real progress possible.

I said that, to be able to resist, the man must be of ordinarily decent life, and not under the bondage of vices that weaken his will. The drunkard, the sensualist, the opium-eater, the tobacco-smoker—all these are enslaved by their desires, and have lost the God-given power to make a determined stand against evil influence. One who desires to fight in such a battle as this should have no pet weaknesses; it is emphatically a case in which the advice of St. Paul is applicable and most appropriate:

> Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to *stand*.*

Members of the Theosophical Society, knowing a little more about the forces in the background than do those who have not studied such matters, should be foremost among the promoters of the good work which is being done. They are already taking their part, for many of them are teachers, and we have even a school of preparation for future teachers—the Kweek School at Lembang. But besides this excellent physical-plane work, much most valuable assistance can be given by good and helpful thought. Almost everyone in Java lives within sight of a mountain; in many places half a dozen are in view, and that is one of the features which combine to make the scenery here so lovely. If each one of us, every time his eye falls upon one of these splendid sentinels of God, would remember to send to its presiding Deva a strong, clear thought of recognition, encouragement and affection, he would be thereby very greatly enheartening that Angel for the performance of his arduous task, adding to the stock of spiritual power and blessing which he is always distributing, and at the same time establishing a link of friendship and co-operation with him which could not but be productive of good to both parties.

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*Ephesians, VI., 11.

It is part of the plan of the great Deva-King of Borobudur that each of the principal Mountain-Devas who work under him should take up and emphasize some particular quality (such as love, peace, courage, sympathy, strength, patience, etc.). Their consciousnesses are apparently blended together in a wonderful way, so that these special qualities are to a certain extent shared by *all* the Mountain-Devas, and if one of them finds himself running short of any of these characteristics, he has only to draw upon the link which joins him to the Deva who makes a speciality of it, and he can at once replenish his store. There is a still larger aspect of this scheme which I do not yet fully comprehend. This blended consciousness of all these Mountain-Devas, collected, guided and, as it were, *wielded* by the Borobudur Chieftain (who is the directing brain of the organization) is somehow a kind of composite spiritual Being, or Heavenly Man, who *represents* Java in the Deva-World.

Another part of the plan descends quite to the physical plane. It is proposed that people who lack one of these qualities and desire to develop it should make a pilgrimage to the mountain which is specially permeated by it, and try to drink in the influence—or, still better, reside for a time on its slopes, and live in that aura. I suppose that when men begin to understand better the value of the inner side of life, we shall probably have sanatoria at these various places, with appropriate advertisements: "If you are worried, come and spend a week on the. . . . .''; If your will is vacillating, try Dr. So-and-So's Home on Mount. . . . , sulphur baths provided without extra charge while the volcano is active," and so on ! I can certainly testify to the success of the scheme as regards the mountain devoted to tranquility, for I partially ascended it recently, and I must say that the peace and restfulness there were most wonderful. The atmosphere of it enfolds one like a mantle, it descends upon one in waves like golden clouds, and gradually soaks in until one feels that all the world is peace—

> Peace beginning to be
> Deep as the heart of the sea.

as Sir Edwin Arnold wrote; only this was somehow a *fragrant* peace, as though one were in the heart of a great cosmic rose. It is beyond all expression. May it spread and spread until the whole island is within its magical embrace, till the dark cloud of the ancient curse has been for ever swept away, and replaced by the glowing radiance of the blessing of the King !

—C.W.L.

THE NEWS SERVICE

The Literary Bureau at the Section Office established a record in January for the amount of matter published in the Australian papers, the total measured being 125 columns, which is 50 per cent. better than December, the highest previous total. The increase is due to a larger number of editors sending in voucher copies in response to a circular from the office. This indicates that the quantity of matter published has been continuously since May much greater than we actually measured. It is impossible to trace all that goes in, and still more impossible to estimate the influence of the service on those editors who read our copy and appreciate it but have not space to print it. We can only judge on results. The length in columns of 22 inches was month by month as follows:— May 30, June 65, July 76, August 82, September 59, October 60, November 76, December 82, January 125. There was a distinct drop in September and October due to the pressure of the Federal election campaign, but as soon as that was over the high water mark (82) was again touched and in January splendidly eclipsed. We have now 160 papers in the Commonwealth using the weekly newsletter; there may be more, but these at least have acknowledged it and request that it shall be continued. The mailing list is now being revised so as drop those papers which have not appreciated the service in favour of a new list of prospectives. (J.L.D.)

"Be brave for Truth and Brotherhood, and We shall be with you throughout the ages."
—An Elder Brother.

Bhishma's Renunciation

By Rukmini Arundale.

Many wonderful stories are told of the mighty ones of Ancient India, and to the Indian people these stories are ever an abundant source of inspiration and joy. In those ancient days the Great walked the earth, living examples of the perfect life, perfect in thought, word and conduct. Today, India is remembering her glorious past, and she hears the voices of the Great of her land calling her to set her feet upon the pathway They have trodden for her, that India's future may be even more glorious than her past.

Let me tell you the story of one of these Great Ones—Bhishma, the son of Santanu the King and of Ganga, the Goddess of India's most sacred river, Ganga, miscalled in English Ganges. One day Santanu the King went out hunting, and while engaged in the chase caught sight of a beautiful maiden with whom he immediately fell in love and desired to make his wife. The girl was but a fisherman's daughter, and the King naturally expected her father would feel infinitely honoured by a proposal far beyond his mildest dreams. To his surprise, however, when he asked the fisherman to give him his daughter in marriage the fisherman unhesitatingly refused, because any son born to his daughter—Satyavati was her name—could not inherit the throne which must go to Bhisma as the eldest son. Entreaties proved in vain, and in those days Kings respected their subjects, never using their power to compel. So day by day the King grew sadder, so much so that at last Bhishma could not help noticing his father's distress, and enquired the cause. But the King would not answer, so Bhishma tried in other ways to find out the reason. At last, one of the Ministers told him that his father had fallen in love with a fisherman's daughter, and explained to him why the fisherman was so obdurate. Immediately Bhishma went to the fisherman and begged him to consent to the marriage. The fisherman remained firm, explaining why he withheld his consent.

Then Bhishma took a vow before the great warrior Chiefs that he renounced his succession to the throne and that Satyavati could, therefore, marry the King. Even after this the fisherman was not content, and declared that though Bhishma himself was noble in renouncing his throne, he was not sure whether Bhishma's sons would do the same. So Bhishma made another vow saying: "Listen to my vow, oh fisherman; having given up my throne, I now adopt the vow of Brahmachari (celibacy). Though I shall die sonless, yet shall I attain the regions of Eternal Peace." Thus nobly did Bhishma make the sacrifice, and thereafter lived a life of stainless purity of character and nobility of thought and action. Having taken his vow, Bhishma turned to Satyavati and said sweetly: "Come, mother, let us go home," and bore her away in his chariot to his father's palace. Even in later days, when both the sons of Satyavati died in battle and Satyavati begged Bhishma to marry so that their race might not be extinct, he remained true to his vow. Thus the story of Bhishma goes on, from one great deed to another, till he fought on the battle of Kurukshethra against Shri Krishna, the Teacher of all beings, the God whom Bhishma worshipped.

Before the battle began Bhishma prostrated before Shri Krishna, asking His blessing though he fought against the Great One and his own relatives, whom he dearly loved. Such was the true warrior in those days when men fought for the Right as they saw it, and never failed in goodwill and chivalry towards their enemies. On

the death bed of arrows in the battle Bhishma's last words to one of the noble warriors were: "Fight, moved by the desire of Heaven, without anger and without vindictiveness, serve thou thy King, according to thy power and courage, and ever observant of the conduct of the righteous."

Tagore's Philosophy

By S. C. Wheatley

To read a line of Tagore's is to forget the troubles of the world. The keynote of his writings seems to be the widening out of all the little incidents of life, into one purposeful serene pursuit of the Path.

"The birth and death of the leaves," he says, "are the rapid whirls of the eddy, whose wider circles move slowly among stars."

Every simple daily act of Tagore's living—of his dream-life—are so vividly portrayed, that the author stands very clearly revealed in his verse. For this reason, I am concerning myself not with the events of his life but with the stories he tells, since they are more truly himself.

He has written songs and plays that are heard all over India; philosophical essays like *Sadhana—the Realisation of Life* have won him European fame and the Nobel prize, and yet he expresses himself most, when in his poems—his song offerings—he gently delineates Life itself, and leaves the reader to plumb over deeper shades of meaning. He does not pretend to show others the way, or even himself to be sure of it. Just listen for a little, understanding that *The Watcher, The Singer, The King,* are but partial visions he sees of the One . . . he seeks.

"I woke and found His letter with the morning.
I do not know what it says, for I cannot read,
I shall leave the wise man alone with his books,
I shall not trouble him, for who knows, if he can read what the letter says.
Let me hold it to my forehead, and press it to my heart.
When the night grows still and stars come out one by one,
I will spread it on my lap and stay silent.
The rustling leaves will read it aloud to me, the rushing stream will chant it, and the seven wise stars will sing it to me from the sky.
I cannot find what I seek, I cannot understand what I would learn; but this unread letter has lightened my burdens and turned my thoughts into songs."

Tagore takes no pride to himself that he has had word from his Master, rather is he always surprised that those striving more visibly do not sooner see and hear for themselves.

For Tagore every little common sight and doing is hiding a bigger purpose. "In the music of the rushing stream sounds the joyful assurance I shall become the sea." He sees others who seek only along one narrow path and expresses his humble gratitude that his Master stands revealed at every turning of the way.. All your systems will not accomplish that change in a life, which the alchemy of one touch of the Master's hand can bring :

"No; it is not yours to open buds into blossoms.
Shake the bud, strike it; it is beyond your power to make it blossom.
Your touch soils it, you tear its petals to pieces and strew them in the dust.
But no colours appear, and no perfume.
Ah ! it is not for you to open the bud into a blossom.
He who can open the bud does it so simply.
He gives it a glance, and the life-sap stirs through its veins.
At his breath the flower spreads its wings and flutters in the wind.
Colours flush out like heart-longings, the perfume betrays a sweet secret.
He who can open the bud, does it so simply.

That ecstatic vividness or life-sense that comes to us when our hearts do open to the warmth of His love remains with us, however, to the end of life.

"Entering my heart unbidden even as one of the common crowd, unknown to me, my king, thou didst press the signet of eternity upon many a fleeting moment."

With Tagore, I think, evil has long ceased to exist. He has seen the simple acts of kindness, which prove that charity is inherent in all of us. He has seen the austere recluse succour the woman smitten of the plague, and he has seen the beggar share the few grains from his wallet. Doubt of faith has been immediately dissolved before his eyes by the one little act of the child, who half awakening in the morning light, sees his mother in the dusk of the dawn, and smiles and sleeps again.

How simply, how closely, are we brought to see the true stature of that *little child* called man that can arise before its *Parent* and say—it *doubts !* Of the atheist he would say—his "Idol is shattered in the dust to prove that God's dust is greater than his idol."

His direct simplicity is achieved by the use of lucid phrases, depicting incidents familiar to us all. Hear the mystery of the Immanence of God put so naturally—not in any way explained, but yet left so clear :

"Thy gifts to us mortals fulfil all our needs and yet run back to thee undiminished. The river has its everyday work to do and hastens through fields and hamlets, yet its incessant stream winds towards the washing of Thy feet."

In the following, Tagore sounds the same note as does Krishnamurti today. He desires to shed the distracting desires of his personality and to stand naked and free before his Master :

"Let only that little be left of me, whereby I may name thee my all.

Let only that little be left of my will, whereby I may feel thee on every side, and come to thee in everything, and offer to thee my love every moment.

Let only that little be left of me, whereby I may never hide thee.

Let only that little of my fetters be left, whereby I am bound with thy will, and thy purpose is carried out in my life—and that is the fetter of thy love.

All through his writings one hears the collective voice of humanity; never is the personality of Tagore obtruded upon us. Always it is thus did He show himself, thus He came to the beggar maid. Never does the Master's closeness lift him above a wondering humility. Never does he give the impression that his way is superior to that of another. How little the orthodox rule of verse, much less those stilted trappings of life, appeal to the poet is thus expressed :

"My song has put off her adornments.

She has no pride of dress and decoration.

Ornaments would mar our union; they would come between thee and me; their jingling would drown thy whispers.

My poet's vanity dies in shame before thy sight.

O master poet, I have sat down at thy feet.

Only let me make my life simple and straight, like a flute of reed for thee to fill with music."

Listen to this hymn of praise containing in it no high sounding titles of thanksgiving, but how deeply expressing his wondering love :—

"Thou hast made me endless, such is thy pleasure.

This frail vessel thou emptiest again and again, and fillest it ever with fresh life.

This little flute of a reed thou hast carried over hills and dales, and hast breathed through it melodies eternally new.

At the immortal touch of thy hands my little heart loses its limits in joy and gives birth to utterance ineffable.

Thy infinite gifts come to me only on these very small hands of mine.

Ages pass, and still thou pourest, and still there is room to fill.

How surely does he show how far he has travelled past the outward along the inward path of return to Union, in the following simple sounding words :

"Time after time I came to your gate with raised hands, asking for more and yet more.

You gave and gave, now in slow measure, now in sudden excess.

I took some, and some things I let drop; some lay heavy on my hands; some I made

into playthings and broke them when tired; till the wrecks and the hoard of your gifts grew immense, hiding you, and the ceaseless expectation wore my heart out.

Take, oh take—has now become my cry!

Shatter all from this beggar's bowl: put out this lamp of the importunate watcher; hold my hands, raise me from the still-gathering heap of your gifts into the bare infinity of your uncrowded presence."

One test of greatness of life lies in the attitude taken towards death. To be able to look back on a fully expressed life without regrets, yet being no wise irresponsive to the obligation life entails, all this stamps Tagore as great in himself, yet with the simple faith of a little child that knows that it will again awake in its mother's arms, and smile and sleep again.

"My day is done and I am like a boat drawn on the beach listening to the music of the tide in the evening."

In many places he speaks of God healing therefore hurting; of accepting gladly the ministrations of the Master.

"The pain was great when the strings were being tuned, My Master!

Begin your music, and let me forget the pain, let me feel in beauty what you had in your mind through those pitiless days.

The waning night lingers at my doors, let her take her leave in songs,

Pour your heart into my life strings, My Master, in tunes that descend from your stars."

Truly in every act of life has he seen his King, and he realizes that though he has often begged for alms his King has always left him a sword, of duty. Terrible is the weapon he sees, its hilt, jewel-studded, flashing in dangerous gleam, that to him spell adventurous battles in the cause of idealism. The same emblem of service that has persisted from King Arthur's court, he still sees. Ever must the dreamer be in the vanguard, his sword blazing guidance to the followers behind him. The searcher can never find still water on which his craft can sail, yet always has he the beacon light of the Master travelling with him.

"To move is to meet you every moment, Fellow-traveller!

It is to sing to the falling of your feet.

He whom your breath touches does not glide by the shelter of the bank.

He spreads a reckless sail to the wind, and rides the turbulent water.

He who throws his doors open and steps onward receives your greetings.

He does not stay to count his gain or to mourn his loss; his heart beats the drum for his march, for *that* is to march with you every step.

Fellow-traveller!

If the attitude of the East is fatalistic, it is not the fault of its great writers and thinkers, rather is it but a half understanding of the unshakable sense of faith, and the certainty of wisdom that Buddha preached. Similarly Tagore shows us that man has to deliberately tread in dangerous places. Through all his meekness one catches flashes of the King's own sword that he has girded on; he knows life as a battleground, a constant Kurukshetra just as constantly calling forth by its terrors new Arjunas, warrors tried and true in their sense of duty.

If only we could all dwell as reverently on the memory of full days spent in the company of that constant Fellow Traveller, as the tide of life runs out, we should not fear that death would greatly change that relationship. Rather should we look forward with the calm assurance of the stream that flows towards the sea, knowing that the simple homely acts of life will still go on, and say as does Tagore:—

"I know that at the dim end of some day the sun will bid me its last farewell.

Shepherds will play their pipes beneath the banyan trees, and cattle graze on the slope by the river, while my days will pass into the dark.

This is my prayer, that I may know before I leave why the earth called me to her arms.

Why her night's silence spoke to me of stars and her daylight kissed my thoughts into flower.

Before I go may I linger over my last refrain, completing its music, may the lamp be lit to see your face and the wreath woven to crown you."

A Good Theosophist is a Good Australian

An Adyar Hall Address.

By the Rt. Rev. G. S. Arundale

I have often had a question put to me which I am going to try to answer in public. People say to me: "You are not an Australian, you have not lived in Australia; you do not know much about Australia. How is it then you are so keen about Australia when you are not an Australian, when you have not lived long in the country and you obviously therefore do not know much about Australia. Why is it you are keen about the country ?"

The answer is a perfectly simple one, perfectly straight—I happen to be a Theosophist. Well, you may say, what has that to do with loving Australia ? Well, a Theosophist is an individual who is seeking wisdom and who does not allow anything to block him in his search for wisdom. He does not allow himself to be tied up by any dogma or doctrine or tradition or authority. He wants wisdom and he is going to try to get it. He is after wisdom. When he begins to find a little wisdom, perhaps outside authority, outside books, traditions, outside public opinion, outside dogma and doctrine and conventionality of all kinds, he begins to realize that everything and everybody has a great purpose. He begins to realize that *he* has a great purpose, that he *is* a great purpose. He begins to realize that every tree, every flower, every animal, every stone, all have great purposes, all are part of one splendid and Supreme Purpose and not only does he find that out with regard to individuals, but he finds it out with regard to aggregations of individuals. He realizes that England, Scotland, Ireland, America, Australia, every country, has a great purpose; and since a Theosophist begins to be keen about objectives, about purposes, about life, as he enters more and more into reality out of the present world of time, he begins to take a tremendous interest in purposes, in individual purposes, in national purposes, in international purposes. He can go into any country and be tremendously keen about that country. He will try to identify himself with the country in which he lives. He may not be able to identify himself with the country as a son of the country can be one with the country, but he cannot be indifferent, no Theosophist can be indifferent, because if he is a Theosophist it means that he is seeking after the real and feels himself to be in the midst of a dissatisfaction in regard to the ordinary answers to the great problems of life which seem to satisfy the average individual. Also he does not take things for granted. He is not satisfied with looking at things as they are and saying as so many people do: "Well, it is all very unfortunate, but it cannot be helped." He wants to know why. If you look about the world you see tremendous inequalities, you see tremendous apparent injustice. There is no reason why X should be born into the world and live a tremendously fortunate life and Y should be born into the world and be miserable. You will find some foolish people say that is the inscrutable wisdom of God. It may be the inscrutable wisdom of God, but it is not commonsense. And the Theosophist says: "If I happen to be happy and X, Y and Z are unhappy, since there are all these apparent inequalities and apparent injustices, I want to know why." And if people are simply going to refer him to God, that is a confession of ignorance, it is only putting the blame upon someone else, without explaining matters in the least. If I see an injustice about I want to know why. I want

to see if I can find out whether after all there is any injustice. If there is, what the cause of it is. If there is not, how can these qualities be brought within the circle of justice. The Theosophist is a great mark of interrogation. He is not satisfied to take things as they are. He wants to know the whence, he wants to know the how and he wants to know the whither. Especially he perceives, as I have said, through contacting wisdom that everything is purposeful, that there is a tremendous organism, a splendid organisation, a wonderful law permeating the whole of the universe, and therefore a wonderful purpose to be perceived in everyone.

Now, how does he gain contact with the eternal wisdom ? First by realizing that every book, every Scripture, every tradition, every authority is only partial. It is not absolute, it is not complete, and the more you study authority, the more you study tradition, the more you study a book, the more you realize that the only value these traditions and authorities have is that they should, if you use them well, throw you back upon yourselves and help you to discover yourselves, to know yourselves and to realize that you are sparks of divinity being fanned into flames through this great process of evolution. So as a Theosophist, for example, while I have respect for the Bible, I would not stop short of the Bible, while I have respect for a Church I would not stop short at a Church. While I have respect for people's opinions, while I have respect for national opinion, I listen to it, but I will not stop short at it. The only value of a book to me is to help me to find myself, to stir me to my own reality. And it is my own reality that matters infinitely more than any external reality. The only value of any Scripture is to make a man a Scripture, a Bible to himself, so that instead of being dominated by them he becomes a law unto himself, and so derives his laws and sanctions and his authorities from his own inherent divinity. He realizes that he is God in the becoming. He realizes that every great Saviour in fact points out to every individual that each individual can become, will become, must become under the law of God no less a Saviour, no less a great individual than the Saviour Himself Whom for the time being he adores. And so one begins to rely upon oneself. One does not bother so much about external authority, about tradition. All these things help. It is, as it were, the God without knocking at the door of the imprisoned God within. That is all the God without should ever do. The God should knock at the door, awaken the sleeping God within and stir that sleeping God to his own great purpose and help him to achieve it. So the Bible, faith, tradition, opinion, all these are means to an end. They are not an end in themselves.

The Theosophist goes far afield. He will not stop short at nationalism. He will go from one country to another country, in that he will endeavour to weigh and judge and appreciate and understand all kinds of views so that he may realize that there are many points of view, that there are many different opinions, many different customs, many different faiths, many different habits—that is to say, many different ways of approach to the One Reality, many different pathways within the great road of evolution which we are all treading. And so the Theosophist is free. He is not confined. The Theosophist is an individual who is able to react easily to all opinions. He does not take offence, he is interested. He does not feel horror at anything, he is interested. He does not hate anything, he feels interested. He tries to understand and he tries to help. He does not allow himself to be shocked, there is nothing to get shocked about. He does not allow himself to get hurt, he begins to perceive that there are mighty laws affecting his own being under which he moves and grows, and so, as he walks on the road appointed for him, he begins to become the mas-

ter of time instead of being the slave of time. His life does not stop short at it, he goes on to realize that every hero in the world, every saint, every genius is beckoning him to his own heroism, to his own genius, in the meantime sometimes to his martyrdom, to his own splendour. For any individual who is great is reminding us that we can make our own lives sublime, and to the Theosophist the most splendid thing is that he must make his own life sublime. He will make it. He is only a seed for the time, but he will become a bud and some day he will become a perfect flower. He is not restricted to one particular faith. I belong to the Christian faith. I can work out my salvation in the Christian faith, unconfined by traditional belief, unconfined by orthodoxy. I can as a Theosophist break through man-made traditions and inspiration to draw near to the very Feet of the Christ Himself. For what matters in the Christian faith is not the doctrine, is not the dogma, is not the man-made teachings.

Most of the teachings of all Christian Churches and of all other Churches in the world today, most of those teachings are man-made, yet behind all those is the splendid, wonderful simple life of the Christ Himself, about which unfortunately we know only too little. But that which we do know is simple and it is splendid. We know that we should endeavour to live as He lived, to love or to bear goodwill towards our brethren and we know that we should have reverence for greatness, reverence for life, reverence for God. Those things we know from Him. All the rest, all the articles of belief, all the conventions which separate one Church from another at the present time, those are entirely and absolutely immaterial. As faith grows further and further away from the Founder it becomes more and more man-made, more and more complex, further and further away from the simplicity of the Teacher's teachings. The greatness of a man lies in his simplicity, not merely in the simplicity of his life, but always in the simplicity of his appeal. There is nothing ever complicated about the appeal of any great Teacher, whether it be the Christ or the Lord Buddha or of any of those who have come to save the world. The Theosophist brushes aside man-made things. It is only time, it is only distance, that has lent enchantment or authority to all these things. The Theosophist wants to come face to face in his striving with the great personality of the Christ Himself and through the use of the imagination, through freeing himself from conventionalities, through refusing to be bound by orthodoxy, by conventionality, being freer than the average individual, he comes nearer to reality and so the barriers between one faith and another drop away and he begins to realize that all the Saviours of the world whom we separate off into different compartments, about whom each of us says that our particular Saviour is the only Saviour, are of one blood and of one comradeship. How ridiculous, how childish, how utterly the result of foolish pride is the attitude of exclusiveness. The Theosophist sees that there is a great Brotherhood of the Elder Brethren Who hold the wisdom of the world in Their hands and give it out from time to time into the hands of the generation into whose midst They send a Saviour.

And then he goes further and sees that there is a great Inner Government of the world, that there is the true Spiritual Government of the world of which all outer Governments, whatever they may be, are but shadows, but toys. He sees that the world is governed by Law, he realizes that law, justice, love, is working everywhere, and then he begins to see how these various inequalities are in fact the working out of the great Law of Love, the great Law of Justice. And thence he begins to see and to dwell in the great purposes of life. And what he can do with individuals he can do with the nations. And I as a Theosophist, I venture to

claim as a Theosophist that I can see far into the essential heart of Australia, I can see what she is from the standpoint of the Eternal, while so many can only see her from the standpoint of time. I can see her as a great nation. As we can all see her now working in her youth and immaturity, I can see her splendour, her maturity. We can all see that Australia is young today, crude, if you like, with many of the defects of youth, but with all the great opportunities and the future which youth gives to her. And so one begins to realize that Australia, like all other countries, is a land supremely worth living in. And that those who will merge their consciousness from time to time, their small individual consciousness, in the larger consciousness of the nation as a whole, even though it be but a nation in the becoming, they will be freer, they will be stronger, they will be more at peace, and they will understand how in periods of difficulty and of danger the national spirit becomes stronger and more discernible to all.

(To be concluded)

OUR PRESIDENT

She lives not in the transcendent sphere
Of art and poetry alone;
High intellect and reason clear,
Philosophy their daughter dear,
Have set upon her brow a throne,
And shared her mind with the ideal—
The actual and the unseen real
Equally claiming her for their own.

With such manifold gifts, such mystic learning,
With a subtle power of thought discerning,
And an ever unappeasable yearning
Towards all that is pure and good
And noble, beautiful and high
And infinite as the deep blue sky,
Alone upon earth she stood,
Alone in her delicate soul and lofty mood,
Of the friends that she loved and looked upon
Read truly, loved by many a one,
But by others misunderstood.

From *The Dream of Ravan*, p. 30.

THE TWO THEOSOPHISTS.

We are delighted with the American edition of *The Theosophist* published by Mrs. Marie Hotchener on behalf of the President. Dr. Besant in a cablegram reproduced in the first number says the magazine will be cosmopolitan because the United States stands "first in magazine production." The new journal touches high water mark in every detail, technical and literary. It "feels" nice. One handles it with the same sense of aesthetic pleasure as one does a de luxe book of poems or essays; its cover is smooth and artistic and it has a good "vibration." And the contents are a fine symposium by many notable Theosophists of international standing—Dr. Besant, Bishop Leadbeater, Mr. Jinarajadasa, Bishop Arundale, Claude Bragdon, Dr. Hrdlicka, Geoffrey Hodson, the two Hotcheners, Mrs. Cousins, Catherine Gardner and others. Bishop Leadbeater's "Memories of Madame Blavatsky" were delivered in America nearly thirty years ago, and the President's notes are about the same age and equally exclusive. Mrs. Hotchener, in her Watch Tower Notes, takes a wide lookout on world events; they are a pleasing prelude to the President's, which will appear in the second number. Space is given in these excellent ninety pages to movements in art, science, psychology, to verse and to beautiful drawings by Miss Vanessa Helder, a talented young artist of Seattle. The Hollywood *Theosophist*, we venture to say, will be a tremendous success, already 600 Americans have subscribed to it. (Australian subscription, 16/8).

The word "Adyar" has been introduced into the title of *The Theosophist* published by the President at Headquarters. Being the property and organ of the President, it carries on the tradition of *The Theosophist* and it supersedes the *Adyar Bulletin*. Dr. Besant surveys the international horizon and in the February number will resume her autobiographical notes "From Peace to Power." Dr. Arundale, Bishop Leadbeater, Mr. Jinarajadasa contribute articles, Miss Neff continues her life of Shivaji (a warrior life of H.P.B.) and she also reviews historically the attempt of the Master K.H. to found *The Phoenix* for the promotion of India's freedom forty years ago. (Australian subscription, 9/-).

A PRAYER FOR GOODWILL

"O LORD CHRIST, Deliverer of Peoples and of Nations, we pray Thee so to strengthen Thine Australian people that they may increasingly dwell together in Goodwill and thus sanctify Thy land in Thy service. Amen."

From All Quarters

KRISHNAMURTI

Miss E. Hunt, New Zealand representative of the Star Publishing Trust, has received official information from Mr. D. Rajagopal to the effect that Mr. J. Krishnamurti will not be able to visit Australia and New Zealand until some time in 1932.

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POTENTIAL LEADERS

Congratulating three young people on having matriculated for Sydney University, Bishop Arundale said he estimated their value not as personalities, not as members of Theosophical families, but as future leaders of Australia. They had achieved a success that would carry them nearer the leadership that was awaiting them and would bring Australia nearer its destiny. Incidentally Bishop Arundale remarked that he knew the anxiety of awaiting results as he himself had sat for twelve public examinations.

* * *

NATIONAL LECTURERS

Mr. Clive Sands sends a plea for National Lecturers, citing his experience at Canberra where he and Mrs. Sands in the four years of their residence in the Federal Capital held 149 meetings attended by 90 different people, but never having enough members to form a Lodge. Had an outside Lecturer visited Canberra twice a year some of "those who trembled on the brink" would, Mr. Sands believes, have become members, judging by the enthusiasm created by Miss Neff's visit, when fifty people attended a public meeting and 24 the next weekly meeting at Mr. Sands' home. The average attendance at this meeting was six. Although they have left Canberra without forming a Lodge, Mr. and Mrs. Sands need have no misgivings as to the success of their work. A National Lecturer might have enabled them to form a Lodge, but they did their best, and we have the word of the Master K.H. for it that "When you have done your best you have done enough for US." Happy for our friends that they worked four years for Theosophy and not for results: we can leave the results to the Elder Brethren. At the same time we are not forgetful of the value of a National Lecturer, and the matter is discussed in another column.

* * *

RACIAL PREJUDICE IN KENYA

Mrs. Ernestine A. Best, English Secretary of the Nairobi Lodge, Kenya Colony, South Africa, records that Kenya is ridden with colour prejudice and that there is little demand for spiritual things, most of the residents being bent on getting rich quick. Last May-June the Rt. Hon. V. S. Sastri blessed Kenya with a visit, but "so great a man as he could hardly get a decent audience." It is very difficult to carry on the Lodge. When Europeans only were admitted to lectures the attendance was 17, which dropped to seven when it was open to Europeans and Indians. An attempt is to be made to resuscitate an Indian Lodge which succeeded in 1919. Mrs. Best finds it hard to be "planted in the midst of racial and national hatred and bitterness." But may not that be the very reason why she and her husband find themselves in Kenya ? All Thesosophical pioneering is hard, and only strong souls can sustain it; the goodwill and the sympathy of our Australian brethren go over to them, in their isolation. Mr. A. P. Best is a brother of Mr. Clifford Best, president-founder of Leeds Lodge, England.

* * *

THE TAXATION SYSTEM.

At the opening of the second session of the Theosophical Parliament in the lower Adyar Hall, on Wednesday evening, Mr. William Harding, Treasurer and Minister for Lands, on behalf of the Government, submitted a comprehensive resolution in favour of reforming the taxation system. Defying any living person intelligently to refute his arguments, based on many years' experience, Mr. Harding urged that it was impossible to obtain sound financial legislation until it was founded on land value taxation. He quoted figures showing the total taxation for the Commonwealth in 1926-27 to be: Land Tax, £2,606,232; Income Tax, £11,191,602; total, £13,797,834. In 1928-29 the Income Tax fell to under £10,000,000 and in 1929-30 it would probably amount to even less than the previous year. Therefore, taking the combined yield as under £13,000,000 for this year, an estimated yield of Land Tax on a flat rate of 3d. in the £ would equal £15,000,000. Even at 2½d. in the £ a revenue of £12,500,000 would result. This would virtually mean that the taxation of the Commonwealth would be scientifically applied to land values created by the community and now misappropriated by individuals.

A thoughtful and strenuous debate ensued in which Mr. Hobbs and Mr. Joseph Hamlet took their stand strenuously with the Government policy and on a division the motion before the House was enthusiastically carried. At the next meeting Mr. Harding will bring down a Bill to reconstruct the Federal Taxation System.

REMARKABLE AURAS

In a book entitled *Ghosts I Have Known* Mrs. Violet Tweedale says she was born with the power to see auras and had attained a "grown-up age" before she discovered that everyone could not see them. This book was published ten years ago, but it is always readable, vivid and full of colour and mystery.

Of Madame Blavatsky, Mrs. Tweedale writes:—"I shall never forget that first interview with a much-maligned woman, whom I rapidly came to know intimately and love dearly. I explained to her my difficulties, which she proceeded to solve by expounding the doctrines of reincarnation and karma. They jumped instantly to my reason. I there and then found the Just God of whom I had been in search. From that day to this I have never had reason to swerve from those beliefs." . . . . .

"The biggest aura I ever saw was that of the late Mr. Sexton, a great orator whom I once heard in the House of Commons. Some people have mean, tight little auras, others have great spreading haloes of brilliant light."

"I happened to be passing a glove shop in the south of France, and as I strolled slowly past the door a blaze of yellow gold inside the shop caught my eye. I paused at once and looked through the open door. This great golden aura belonged to the Empress Elizabeth of Austria, who was standing at the counter."

"I was staying at Hawarden with the Gladstones whilst the Irish troubles of 1882 were at their height. One afternoon I saw Mr. Gladstone unfold what looked like a large poster, glance at it, then suddenly he dashed it to the ground and stamped viciously upon it. I could not fail to know he was desperately annoyed over something, for he was suddenly wrapped in a brilliant crimson cloud, through which sharp flashes like lightning darted hither and thither. I remember Mrs. Gladstone murmuring something about 'posters being torn down in Ireland,' but I was too thrilled over her husband's aura to pay much heed. I shall never forget that scene and the practical disappearance of Mr. Gladstone in the enveloping folds of a great red cloud. In a minute or two he emerged, and resumed his habitual aura, which extended to about two and a-half feet beyond his head, and was largely tinged with purple."

"King Edward was blessed with a very fine aura of colour, of power and greatness. Children have an aura of constantly changing colours. I remember once noticing this in the most unspiritual of environments. We were on Newmarket Heath. He put a question to me with the most friendly interest, and whilst he put the question and waited for the answer his whole aura deepened and intensified. He was actually interested in my answer, and this, I have always believed, was the fundamental reason of his great popularity, or the power he possessed of throwing himself heart and soul into the trivial as into the great things of life."

* * *

GOODWILL COURTS

"Next to war, litigation is the largest single item of preventable waste in civilisation," says President Hoover. It was to prevent such waste that Nathan Sweedler, a practising lawyer for over twenty years and a social worker in Brooklyn, New York, established the goodwill courts, and his experiment not only saved money, but it has changed hatred into love and mutual antipathy and distrust into sympathetic understanding. The court came into existence on October 25, 1928.

All the services of the court are free. Three representative citizens, a Catholic, a Protestant, and a Jew, preside at each session. A different group sits each week. Any person may come to the court with any sort of grievance or complaint, which he feels may be settled amicably. There are no formalities or written pleadings.

When both sides to the dispute are present, they sit around the table with the three men selected to preside and each tells his story in his own way. Usually no witnesses are necessary. The "judges" ask such questions as will help to bring out all the facts and then suggest a disposition of the case. In every instance both parties must agree to whatever adjustment is made, otherwise there is no settlement. Everything is confidential, and whatever is said or done at the hearings cannot afterwards be used in a trial if the parties fail to agree. The disputants usually part friends, and having reached a mutual agreement each does his utmost to fulfil it. If the disputants fail to adjust their differences nothing has been lost, and the case may be taken into a civil court as readily as though no effort had been made at an amicable settlement.

The GOODWILL COURT has adjusted an average of three cases at each session. The cases disposed of include settlement of debts, direction of individuals to proper sources of relief, readjustment of family disputes, and those of neighbours, troubles between landlord and tenant and misunderstandings of every sort.

Spread the idea of the goodwill court and get it introduced into Australia. It is a real service to the community.

Intentions and kind words count for little with us. Deeds are what we want and demand.—The Master K.H.

General Secretary's Report For 1929

To the Council and Members of the Australian Section of the Theosophical Society.

Dear Colleagues,—

I have the honour to submit to you the report of work done by the Australian Section of the Theosophical Society for the year 1929.

Statistics.

The following figures show numerically the position of the Section :

Total number of members . . .	1,559
Total number of Lodges	33
Total number of Centres	5
Number of members admitted	71
Number of members resigned, died and dropped out . . .	124
Number of members transferred	16

Convention.

The thirty-fourth annual Convention was held in Sydney. Its chief features were :

1. Addresses by Bishop Leadbeater and Bishop Arundale on the patriotic work to be done by Theosophists in the outer world for Australia, and the inner work achieved through the establishment of spiritual Centres, also addresses, including one by Rukmini Arundale, on the work of the World-Mother.

2. The adoption of the Active Service Fund as the means of providing the sinews of war for the year's work. The appeal was made for one shilling a week from every member.

3. The reception of *The Australian Theosophist* as the official organ once more of the Australian Section, and a vote of thanks to Bishop Leadbeater and his generous supporters whose donations enabled him to send the magazine free of cost to every member in the Section for eight months.

4. Subsidiary meetings for the Youth work, Order of Service and Education.

5. Establishment of the Advance Australia News Service.

Officers.

The Officers elected by the Convention for the ensuing year were :

The Rev. Harold Morton, General Secretary.

Mr. J. L. Davidge, Asst. General Secretary and Editor of News Service.

Mr. F. W. Houstone, Treasurer.

Mr. T. W. Macro, Auditor.

The Convention thanked the Rev. Henri Frei for his splendid services given to the Section at a time when his expertness in finance was most valuable. Mr. Frei retired from the post of Assistant General Secretary to join Bishop Leadbeater's staff.

Finances.

Budgeting for an expenditure of about £3,000, the Convention again endorsed the Active Service Fund as the process for raising the necessary funds to carry on the work. Throughout the period since the appeal was launched members through voluntary offerings have contributed in varying amounts, and, as ever, splendid sacrifice has marked the giving.

Theosophical Broadcasting Station

The largest public work of the Australian Section has been carried out through the medium of 2GB, a lasting monument to Bishop Arundale's regime as General Secretary. Five talks are given on an average every day embodying the principles of the Advance Australia movement or definitely speaking of Theosophy's contribution to the cultural life of the world. This Station continues to pay its way and is still under the management of Mr. A. E. Bennett, whose efficient organizing powers enabled it to be established so successfully. The Theosophical Society in Australia should be proud of its radio services to the Commonwealth, for its popularity is equal to any "A" class station in the country, and it has earned high praise from many sources.

Publicity

Not only has the Broadcasting Station paid its way throughout the year under review, but it has since July 4th financed the issue of *Advance ! Australia. Advance ! Australia* is now a small four-page newspaper instead of a 48 page magazine, but because of its larger circulation of 10,000 copies and fortnightly publication and its further merit of condensing facts into small pithy paragraphs, it is doing a far larger work for Australia. As the year closes 2GB has "adopted" the "Who's for Australia ?" League and proposes with the opening of 1930 to change the name of *Advance ! Australia* to *"Who's for Australia ?"* and make it the official organ of the League.

The Australian Theosophist has been produced every month. Until Easter it was edited and financed by Bishop Leadbeater, and at the Convention it was accepted by the Section as its official organ. We are grateful that Bishop Leadbeater continues to have his name associated with this publication and contributes regular articles.

The Advance Australia News Service instituted last Convention to supply the Australian Press with paragraphs on Theosophy and current topics has proved a valuable channel for the dessemination of Theosophical principles and the ideal of patriotism. From May to December a total of 11,689 inches, equal to 531 columns of a metropolitan daily (22 inches in length) has appeared in journals returned to Headquarters, but this does not represent the total of matter inserted as some papers do not yet send us vouchers. The weekly newsletter, four pages of roneo foolscap, is distributed to 500 editors throughout the Commonwealth, and is a strong factor in our campaign for patriotism.

Lodge Activities

The outstanding event among individual Lodges has been the completion of Perth Lodge's building. Arundale Hall was officially opened by the General Secretary early in the year, on which occasion the Recording Secretary (Professor Ernest Wood) and Mrs. Wood were present as guests of honour. The Claremont Lodge has also completed the building of its premises, the actual work of building being done by the members themselves. Of the other Lodge activities throughout the Section it is needless to report here in detail, for paragraphs are published month by month in our official organ *The Australian Theosophist*. Lodges generally are doing splendid work in promoting our Three Objects.

The World Congress

Though we were represented at the World Congress by only a few members of the Australian Section, Bishop Arundale, as ex-General Secretary, spoke on our behalf. He was authorized to present a Statement to the Congress, approved by a large majority vote, urging above all else the preservation of freedom within the Theosophical Society.

The Future

What is the promise for the future ? Surely the future is teeming with rich possibilities. The presence of the World Teacher in the world of organizations means inevitably the purification of all organizations, the reconstruction and regeneration of the world in order that the new dispensation may be established. And here in Australia the Theosophical Society must pass through its period of trial with all its attendant heart-burning, questioning, endeavour and difficulty to take its place in the forefront of the onward moving van to the new civilization. These birth pangs for the future are welcome, and surely the Theosophical Society in Australia will grow, as it always has grown hitherto, by grappling with difficulty and fighting and overcoming opposition. A strenuous time, a critical time, lies ahead of us; we shall greet it with a

cheer as it provokes us to achieve for Theosophy results hitherto but dreamed of.

In conclusion I would remark that it is gratifying to see the work of the Australian Section lifted from an individual to a national level. While every Lodge continues its work of propagating the principles of Theosophy, a large proportion of members endeavour to work in the wider interests of national patriotism. This practical expression of what Theosophy has done for us cannot be too greatly emphasized as we plan our work for the coming year; it is the inevitable outcome of the brotherhood doctrine taught by our leaders, Dr. Besant, Bishop Leadbeater and Bishop Arundale, to whom on your behalf I offer our deepest gratitude.

HAROLD MORTON,
General Secretary.

TENTATIVE AND PRELIMINARY DRAFT PROGRAMME FOR THE 1930 CONVENTION.

Thursday, April 17.

11 a.m.—Section Council.
12.30 p.m.—Meeting of the Theosophical Trust Limited.
1 p.m.—Lunch for Section Council.
2 p.m.—Opening of Business Convention.

Confirmation of Minutes of 1929 Convention.
Any discussion arising out of the Minutes.
To receive and adopt the General Secretary's Report.
To receive and adopt the Treasurer's Report.
To consider a proposal to appoint Joint Secretaries for the ensuing year.
To elect officers, including Joint General Secretaries (if approved), Assistant General Secretary, Treasurer, Members of the General Council and Executive Committee, and Auditor.
To consider and adopt the Budget for 1930.
Proposal to discontinue the Active Service Fund.
Proposal to continue the Advance Australia News Service.
Proposal to provide for travelling expenses of National Lecturer.

7 p.m.—Reception of Delegates in Adyar Hall.

Good Friday, April 18.

10.30 a.m.—Conclusion of Business Convention.
11.30 a.m.—Official Address by the Rt. Rev. C. W. Leadbeater. Greetings from Overseas Visitors.
1-2 p.m.—Luncheon. Delegates will be the guests of the Section.
2-3.30 p.m.—The Olcott Lecture, with discussion.
3.30-5 p.m.—Questions and Answers.

Questions connected with the work of the Theosophical Society in Australia other than those dealt with in the course of the proceedings may be submitted in writing to the General Secretary and will be dealt with during Convention.

Saturday, April 19.

10 a.m.—Annie Besant Forum.
12 Noon.—Section Executive Meeting.
3-4.30 p.m.—At Home at The Manor, Mosman, to meet the Rt. Rev. C. W. Leadbeater.

Easter Day, April 20.

2.30 p.m.—Council Meeting, Round Table, Lower Adyar Hall.
3 p.m.—Round Table Meeting, Lower Adyar Hall.
7 p.m.—The Blavatsky Lecture : "The Two Paths," public address by the Rt. Rev. C. W. Leadbeater, Adyar Hall.

Easter Monday, April 21.

10 a.m.—The Subba Rao Lecture.
12 Noon—Questions and Answers.
1-2 p.m.—Luncheon, 1/6.
2-3.30 p.m.—The Judge Lecture.
3.30 p.m.—The Sinnett Lecture.

Tuesday, April 22.

10 a.m.—The Subramania Iyer Lecture.
12 Noon—Closing of Convention.

Subsidiary activities will be arranged as convenient and will be the subject of a separate notice.

CONVENTION LECTURES

The special lecture programme for Convention is undoubtedly, as our colleague, Mr. Studd, writes, an ambitious plan, but it promises to go with a will, for the support of the Section is evidently behind it. While due consideration will be given to a constructive business programme for the forthcoming year, this will no longer be permitted to exclude, as it has so often done, the access of inspiration and enlargement of vision which comes with a course of lectures by eminent speakers in advanced and applied Theosophy. Bishop Leadbeater has telegraphed from Adyar that he will be pleased to deliver the Blavatsky Lecture, his title being "The Two Paths." Here is a lecture which alone makes it worth while to attend Convention, for everyone knows how Bishop Leadbeater brings the profoundest wisdom to bear on any subject he discusses. The Olcott lecture will be assigned to Melbourne Lodge, the Judge Lecture to Brisbane, the Sinnett Lecture to Adelaide, the Subba Rao Lecture to Blavatsky Lodge, Sydney, and the Subramania Iyer Lecture to Perth Lodge. We anticipate that a large delegation from each Lodge will attend this unique gathering, bringing whole-hearted enthusiasm and a large vision of work for the future.

NOTES FOR MEMBERS.

Section Council

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

The present members of the Council, in addition to the Presidents of the Lodges, and the General Secretary and Treasurer ex officio, are as follows:—Mr. A. E. Bennett, Mr. R. E. Bennett, Mr. J. L. Davidge, Mr. Ian Davidson, Mr. William Harding, Mr. John Mackay, Mrs. Moss, Mrs. Orlo-Smith, Senator Reid, Mr. S. Studd.

Executive Committee.

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

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

General Secretary.

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

Delegates and Voting.

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

THE WILL

The stars ran loose about the sky,
Wasting their beauty recklessly,
Singing and dancing,
Shooting and prancing,
Until the Pole Star took command,
Changing each wild, disordered band
Into a lamp to guide the land—
A constellation.

And so, about my mind and yours,
Thought dances, shoots, and wastes its powers,
Coming and going
Aimlessly flowing,
Until the Pole Star of Will
Captains it wisely, strong and still,
Some dream for others to fulfil
With consecration.

—*Algernon Blackwood.*

Preliminary Financial Statement

A statement of Receipts and Payments for the Australian Section of the Theosophical Society is presented hereunder. The entire preparation of the Accounts and Audit is not yet finalised, but it was thought that this preliminary statement of Receipts and Payments would be of assistance to members at this stage. Naturally such a statement is not sufficiently elastic to convey a full idea of he financial aspect of the work of the Section for the year. It is hoped, however, that it will suffice pro tem.

RECEIPTS AND PAYMENTS.

The Theosophical Society, Australian Section.

Year Ended 31st December, 1929.

(Tentative Statement.)

RECEIPTS.

	£	s.	d.
Dues and Entrance Fees	606	2	8
Australian Theosophist—(Donations and ex-Australian subscriptions)	146	17	8
Advance ! Australia Magazine (to date of cessation)	98	9	5
"New India" Fund	6	0	6
Dr. Besant's Birthday Fund	10	14	6
Adyar Day Fund	43	14	11
Sale of Pamphlets	7	17	4
Sundry Receipts	18	14	6
"Special Salaries" Fund (Donation)	72	0	0
Active Service Fund—"Advance Australia" (to date of cessation)	370	0	0
Section Office	1225	0	0
Duplicating	36	1	2
Donations (other than Active Service Fund)	41	1	0
Cash at 1/1/'29—			
Current A/c.	51	18	8
Magazines	96	18	3
Savings Bank	2	13	0
Petty Cash	10	0	0
	£2844	3	7

PAYMENTS.

	£	s.	d.
Printing and Stationery	48	1	10
Salaries	634	0	0
Rent	317	13	0
Gen. Sec. Travelling	40	0	0
"Advance Australia" (to date of cessation)	653	15	8
Adyar Dues	69	9	6
Australian Theosophist:—			
Printing .. 390 18 6			
Postage .. 111 18 8			
Other Expenses . 20 16 3			
	523	13	5
Sundry Petty Expenses	15	13	3
Stamps	46	14	2
Mrs. A. Mason Beatty	39	0	0
Adyar Day Fund	42	14	11
Electric Light and Power	10	13	3
'Phone	21	18	1
,, (Blavatsky Lodge, paid in error)	18	8	3
Cables	4	16	2
Repairs	7	10	9
Convention Exes.	16	6	0
Bank Fees, Papers, Insurance Exchange, etc.	21	14	11
Trust Registration	13	11	6
Pamphlets (from Miss Bode's donation)	17	0	0
Special Salaries	68	0	0
Advance Australia News Service	175	10	3
Office Furniture	15	6	0
Cash at 31/12/'29	17	12	7
Petty Cash 31/12/'29	5	0	1
	£2844	3	7

Sydney, 3/2/1930.

Signed, F. W. HOUSTONE, B.A., A.I.I.A.
Honorary Treasurer.

THE DOMINION OF AUSTRALIA

(A Forecast, 1877)

By J. Brunton Stephens

She is not yet; but he whose ear
Thrills to that finer atmosphere
  Where footfalls of appointed things,
    Reverberant of days to be,
  Are heard in forecast echoings,
    Like wave-beats from a viewless sea,
Hears in the voiceful tremors of the sky
Auroral heralds whispering, "She is nigh."

She is not yet; but he whose sight
Foreknows the advent of the light,
  Whose soul to morning radiance turns
    Ere night her curtain hath withdrawn,
  And in its quivering folds discerns
    The mute monitions of the dawn,
With urgent sense strained onward to descry
Her distant tokens, starts to find Her nigh.

Not yet her day. How long "not yet" ? . . .
There comes the flush of violet !
  And heavenward faces, all aflame
    With sanguine imminence of morn,
  Wait but the sun-kiss to proclaim
    The Day of the Dominion born.
Prelusive baptism !—ere the natal hour
Named with the name and prophecy of power.

Already here to hearts intense,
A spirit-force, transcending sense,
  In heights unscaled, in deeps unstirred,
    Beneath the calm, above the storm,
  She waits the incorporating word
    To bid her tremble into form.
Already, like divining-rods, men's souls
Bend down to where the unseen river rolls;—

For even as, from sight concealed,
By never flush of dawn revealed,
  Nor e'er illumed by golden noon,
    Nor sunset-streaked with crimson bar,
  Nor silver-spanned by wake of moon,
    Nor visited of any star,
Beneath these lands a river waits to bless
(So men divine) our utmost wilderness,—

Rolls dark, but yet shall know our skies,
Soon as the wisdom of the wise
  Conspires with nature to disclose
    The blessing prisoned and unseen,
  Till round our lessening wastes there glows
    A perfect zone of broadening green,—
Till all our land, Australia Felix called,
Become one Continent-Isle of Emerald.

So flows beneath our good and ill
A viewless stream of Common Will,
  A gathering force, a present might,
    That from its silent depths of gloom
  At Wisdom's voice shall leap to light
    And hide our barren feuds in bloom,
Till, all our sundering lines with love o'ergrown,
Our bounds shall be the girdling seas alone.

The Theosophical Society

AUSTRALIAN SECTION

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

General Secretary: The Rev. Harold Morton.

LODGES.

NEW SOUTH WALES.

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

QUEENSLAND.

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

VICTORIA.

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

SOUTH AUSTRALIA.

Adelaide Lodge, 334a King William Street, Adelaide.
Glenelg Lodge, 10 Moseley Street, Glenelg.
Redfern Lodge, 62 Angus Road, Westbourne Park, Adelaide.
Woodville Lodge, Edward Street, Woodville South.

WESTERN AUSTRALIA.

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

TASMANIA.

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

CENTRES.

FEDERAL TERRITORY.

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

NEW SOUTH WALES.

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

SOUTH AUSTRALIA.

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

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