FINANCING THE SECTION

THE AUSTRALIAN THEOSOPHIST

Volume 7 :: Number 6.

MARCH 15th, 1930.

SPECIAL FEATURES

ANGKOR
(By Bishop Leadbeater)

NATIONAL PROBLEMS

ANGELS ! I HAVE SEEN THEM EVERYWHERE

THE UNFANATICAL FANATIC

OMENS

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.



PLATE I

ANGKOR-WAT: GENERAL VIEW

The Australian Theosophist

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

The Official Organ of the Theosophical Society in Australia

Edited by the GENERAL SECRETARY, with the co-operation of the Rt. Rev. C. W. LEADBEATER.

Published on the 15th of the month. Communications for the Editor should be addressed to The Manor, Mosman, New South Wales. The Editor is not responsible for opinions expressed in signed articles. Articles reproduced should be credited to "The Australian Theosophist."

Annual Subscription: Within the British Empire, 7s.; other countries 8s.; both post free. Payable in advance.

Telegrams and Cables: Theosoph, Sydney.

Vol. 7. No. 6 MARCH 15, 1930 Price Sixpence

From the Crow's Nest

By the General Secretary

The Convention Ahead

Look down upon Australia from Shigatse and envisage the people of this continent warring among themselves—look down from the Shigatse of your own mind and say whether there is not urgent need to intensify rather than to relax the efforts which we are making as a Section to push Australia along the road to brotherhood. There are plenty of forces holding her back. There are not many which make brotherhood a vital and dynamic reality. We might well wonder whether we are doing enough even now—through the Lodges, through our publications, over the air—whether we are doing our utmost for brotherhood and for Australia. This critical time is no time to relax our efforts. We are in the midst of the fight, and every activity we are sustaining is part of the fight. Australia needs us. The least we should offer is a splendid gesture to Convention to carry on what we are doing during this critical year—a year which will mean so much in many ways to Australia. The serious difficulty is of course finance. The Section income of £700 is absorbed in salaries, and to carry on the existing services we need to raise, over and above the Section income, nearly £1400. The Active Service Fund raised about this amount last year. The new programme includes not only the *Australian Theosophist* and the Advance Australia News Service, but also a National Lecturer, which has been made possible by Bishop Arundale's generous offer to co-operate with Mr. Morton as Joint General Secretary, the latter touring the Section and the former superintending at Headquarters. The Section will at once rise to a quicker pulse. The *Australian Theosophist* is a constant and regular link between the heart of the Section and the body of members, between the centre and the circumference, and there is the H.P.B. touch about it which is valuable at the present time. The News Service sends the brotherhood message through the Press to the outer world and also is most valuable. Can we afford to part with either ? Bishop Arundale, Counsellor for the Section, is so reluctant to discontinue any of the present activities that he is raising a fund in advance of Convention—among all who, with him, do not desire to curtail the principal activities—to guarantee the deficit. We shall then know where we are, and beforehand.

A splendid gesture of a thousand pounds would dispose of the financial difficulty beforehand and help to make Convention more happy and constructive. A happy and constructive and comparatively united Convention we must have at all costs. It will make things much easier if we all swing in at the beginning, and even before the beginning.

The T.S. and the Church

Besides the matter of finance there are two other major difficulties facing Convention—the alleged domination of the Liberal Catholic Church and the whole question of the policy of the Society. On the side of the Church, why should it wish to dominate ? The appearance of officers of the Society in clerical attire may be regarded as a danger. But that which is a danger on the one side is on the reverse side an asset, for anything which is dangerous has virility, and the only thing we really have to fear is stagnation. So long as our members are virile it does not matter in what direction they are virile. We do not feel that as a whole they compromise whatever neutrality the Society has. The President, discussing the "open door" at the Chicago Convention, spoke of the danger of the public identifying the Society with the Church, and she blamed the members of the Society. "We can remedy this," she said, "by asking our members to be more active, because it is their indifference which is the real danger to the Theosophical Society and not the activity of another body." The difficulty still remains, of course, and a clerical collar is sometimes a red rag. If there were no bulls there would be no red rags, or rather the red rags would be no longer red. They might be white. In the Society there must be complete freedom for any member to dress as he likes and to take any views he likes as long as he is not speaking officially and provided also that he is sensible and tolerant. What we need is tolerance on both sides. It is the desire to prescribe limitations for other people that is the very essence of intolerance.

The Policy of the Society

There are two views with regard to policy. One view is that our business as a Theosophical Society is to give to Australia Theosophy as it has been handed to us, that is to say Theosophy in the shape of the various teachings which we may find in Theosophical literature. There is another view, that we should endeavour to help Australia by emphasising, along lines which the average Australian can be expected to appreciate, the brotherhood spirit in every department of life, political, educational, industrial and so on. There are no bounds to the work we can do in that direction. The President is the greatest living Theosophist and she devotes the major portion of her time to India's service, introducing into India the kind of Theosophy India needs, for Theosophy is not merely a set of doctrines. While we must certainly give straight Theosophy to Australia we must also emulate our President as best we can and give Australia the kind of Theosophy that Australia needs. The wind of Theosophy must be tempered to the shorn lamb of Australia. Through the weekly newsletter for example. We do not want to force karma down people's throats. We do not want to show that reincarnation is all we have, because above and beyond karma and reincarnation and all these outer forms there is the attitude of life which is of supreme importance, and we want to get the individual Australian to have what may be called a Theosophical attitude of life, whether he believes in karma or reincarnation, in the Inner Government, in the Masters, or not. The more we do not content ourselves with the permutations and combinations of the form of Theosophical teaching, the more do we realise that simplicity and unity and brotherhood

are the heart of all the complexities that are troubling us today. The more inward the plane of consciousness the more simple, the more outward the more complicated. The simplest truths are the truest truths, and if we can for example stimulate goodwill, stimulate understanding, stimulate the spirit of love for the wider surroundings we are doing tremendously good Theosophical work, and if we do it, then we shall because of our knowledge do it in such a way that these truths that we believe will come more easily to those whom we have taught the Theosophical spirit of goodwill.

Militant Brotherhood

The efforts of the Section last year were mainly directed to the supremacy of the First Object. There is little doubt that the First Object has been displaced by intolerance, rather widespread, and the point is whether in view of the coming Convention we cannot make brotherhood more of a living and positive and militant reality. The Theosophical Society is not as militant for brotherhood as it might be, because quite a number of people are inactive in their brotherhood—their brotherhood is more an endeavour to keep the peace and to maintain, as it were, agreement with everybody and everything, than to go direct to the real. We must be positive in our brotherhood. To be positive and militant we must be wise. We must be not a little intolerant of that which would attack brotherhood, of anything which would disturb the goodwill within the Society. All disparagements, all unworthy motives, all implications, all disloyalty to the Society—such things should be intolerable, and during the coming Convention, if they arise, they should be ruled out of order and the speaker should not be permitted to proceed. There must be some place where brotherhood may lay its head, and the Theosophical Society is such a place.

Speeding Up Australia

It is by no means untrue to say that as the Section is in fact, so is the situation in Australia. We ought to have a dignity, a power and virility, a unity of comradeship that lifts us far above the little personal affairs and the pettiness of the average individual. How often does personality enter in and destroy the comradeship and injure the work ! The more there are who pursue their personal will-o-the-wisps the greater the burden falls on those who in the full sense can let the personality go and throw themselves into the work. We are sufficiently large in numbers, if we are willing, to make a vital change in Australia. Australia matters supremely. The Section is the heart of Australia, and it is the work of the heart to serve the body. It is curious how many members seem to imagine that our Section is not concerned with Australia at all, that Australia is not the Section's concern. Their concern is a treasure which they keep to themselves. Is not the whole world Theosophy ? We seclude a little portion —our scientific knowledge of fundamental principles, reincarnation, karma and the rest—and think it is Theosophy. But who seriously supposes that a Lodge of the Elder Brethren would be discussing the cosmic counterparts of reincarnation and karma ? There may be occasionally references to these things, but a meeting of the Great White Lodge is surely dominantly concerned with the service of the world. That is Their agenda. What is our agenda ? Is it not to speed up the slowed-down Australia, which but for us may well be a danger to the peace of the world ? We have to bring Australia back to brotherhood, and the whole of the resources of the Society and all its subsidiary activities are to be devoted to making Australia not a danger but a source of strength to the world.

Relentless Effort

There are definite signs that Australia is being speeded up—she may probably have turned the corner. We cannot say. What we can say beyond question is that we hinder the turning of the corner by giving way to religious prejudice, to intolerance of other people's sincerities, to illwill, the absence of brotherhood. We have not enough reserves to be able to play about. Every member of the Section must pull his weight, and then things will move. They are moving, but they will move more. All we have to think about is relentless effort. That is triumph. Anything short of relentless effort is failure, and relentless effort itself will be failure unless it is on an impersonal basis. The acid test of success is the extent to which every member working at his highest is an impersonal channel, to which every Lodge working at its highest proves to be a channel.

The Joy of Abandon

Our value to the Elder Brethren depends to no small extent whether we can put aside personal and individual concerns and complications, and enter free into the fight. If we allow ourselves to be narrowed down within the confines of the lower self we weaken ourselves and lose grip of the conflict. How many of our Brethren, conscious of the fight here in Australia, are throwing themselves into it with that spiritual abandonment which ruthlessly dominates all personal considerations ? Every one of us is, or should be, a messenger in the Masters' service, dedicated to Their work, catching Their fire as we are capable of impersonality and with that fire purifying the corporate life we share with others. To the extent that we are not wholeheartedly for Them, to that extent we hold Australia back. As we sink ourselves and our own personal reactions, and fight, so do we take the kingdom of heaven by storm and bring down heaven into Australia. Kurukshetra is being waged here, but with a smaller host than in the ancient India of the immortal epic, yet with enough warriors to see it through to a triumphant issue if we are all out in the fight, if we are positive, intent and vigorous, if we are veritable beacons aflame with fire for the King and drawing others by our fire to fight with us. We must stand together, and if we stand together we shall see Australia through this period of darkness and she shall enter a period of light.

BISHOP ARUNDALE.

Bishop Arundale has been desired to remain in Australia another year. It is Australia's good fortune, for he will have time to develop his plans, and to promote them more effectively by co-operating with the Section, should Convention accept the splendid offer of his services as Joint General Secretary. To estimate his influence in toning up the situation in Australia since he came on the scene last April is beyond us, but that he is a power in the land is acknowledged both within and without the Theosophical Society, and the obvious change for the better in the social atmosphere is in no small measure due to his impact upon it. Many movements besides the Theosophical Society and subsidiary activities he has stimulated, outer world movements which have recognised in him a leader and have caught his vision and adopted his attitude towards major national problems. We are happy, too, in the presence of Shrimati Rukmini Arundale, descendant of an ancient Aryan house, who brings the age-old Aryan culture to our young Aryan nation. While the one inspires with his fire and energy and power the other wins with her sweetness and grace and beauty, the idealism of both blending in a constructive note which is needed in the harmonising of our national life.

"To the spirit of Brotherhood weakness is a claim for help and loving protection, not an opportunity for oppression."—Annie Besant.

Theosophy and National Problems

By ANNIE BESANT, D.L.

Australian Theosophists have equal interest with Americans in the following portions of a World Congress lecture delivered by the President at Chicago. Unrevised notes of the lecture appeared in The Theosophist, February issue.

The ideals proclaimed by a World Teacher will indicate to Theosophists what should be their ideals as citizens of their particular nations in the solving of its problems. They already know, what is widely recognized outside of Theosophy, that every nation has its own particular type. You may remember that very beautiful phrase of Mazzini's, "God writes the word on the cradle of every nation, and that word is its message to mankind." A great truth. And part of the duty of the eager citizen of every nation is to learn the word which his nation is to take as its message to mankind.

I ask all of you of this great new nation, what is your message to mankind, the work that God has written on your cradle? That you must try to find out for yourselves. Some would say one word, and some another. I should like to put to you one possibility that strikes me: that your special work in the world is to unite liberty and law, to find their point of union and to work them out in a higher civilization than the world has yet known. For both those things are necessary. There is no liberty where there is not law. Without law there is chaos, without law no evolution is possible, without law no true society can exist. And part of your duty to the world, and especially to your own people, is to show that perfect freedom is found only in obedience to law, that the service of law is perfect freedom, that it is the defence of everyone, and that it prevents the tyranny of the strong over the weak, of the rich over the poor. I do not mean it does it as yet, but that it will do so in time.

If, as a stranger, I may speak one word of warning without offence, I would venture to suggest to you that there is the danger in your land of too little respect for law, and of too great grasping after the freedom of the individual, without being careful of the effect of that freedom on the society of which the individual is only a part.

The great ideal of the State is too often lost sight of in the mere chatter, the democratic jargon, if I may use that phrase, the special words, of so-called democracy. You can have no democracy unless every child is educated; but that you are looking after, I believe, fairly well in your nation. Your people are an educated people.

And you have got rid of one great curse of all our nations in the older world, the way of judging men, not by what they are, but by what they do for the earning of a livelihood. You are so accustomed to a different standard that you cannot know how surprising it is for a foreigner like myself to come into your nation and to find everybody regarding everybody else as on an equal footing. Unfortunately, in the older countries, those who technically are in the lower social scale do not feel this sense of equality as your poorer people do. You respect the man who does his job well, and you do not respect only the class that grows enormously wealthy.

Brotherhood, then, is our only salvation, our only hope for national and social problems, and I urge my fellow-members of the Theosophical Society that it is their duty henceforth to concern themselves with these national and

international problems. I know here in America there is a tendency for many of your best men to separate themselves from political life. Why not uplift political life by the service of the best men ? That would be wiser. There is no reason for politics to be too dirty for an honorable man to touch. That is a disgrace to the nation.

You ought to have your greatest men working at your national problems, consecrating their wisdom to the guidance of the people, leading the nation, for democracy without wisdom is chaos and ruin to the nation.

So gradually we find that these are the problems that Theosophists must take up and face. What is the use of Theosophy if you do not apply it to the illumination of national life ? Are you to stand aside, thinking you know more than other people and yet not consecrate your knowledge to the help of the race ? You should be the best Americans your country produces, otherwise you are not worthy to be Theosophists.

The only right to rule another mind comes from wisdom—that is not said by democracy, but by Theosophy. Ignorance must become wisdom, and then it will be able to help in solving national problems. I do not mean you are to give up all your votes until you become wise, but I do mean that you cannot use them to the best advantage until you have grown wise.

So, friends, those who are Theosophists, I ask you to take up these national problems as your supreme duty to your country. Your country has the first claim upon you. I am not asking you to neglect your families, because the man who neglects the nearest will neglect the farthest off. You can always suspect the man who has love for humanity and does not love wife and children. Love begins in the family and spreads in widening circles until it embraces all humanity. So your duty is to be the best workers in your own nation. Look upon your public duty as your supreme duty; look upon the claim of the State on you as the supreme claim. Get the old Greek feeling of the State, of its splendour, its beauty, its culture, and if you thus Theosophize your public life, your political liberty will enable you to be the pattern for the world.

So I would ask you to bring Theosophy into everyday life, to think of it, to fill your lives and hearts with it. In the great world of Brotherhood lies the solution of our social wrongs. We are going in the direction of peace. War is almost outlawed at the present time, but we must go farther than international peace. We must do away with all class quarrels, with all class hatreds, with all class contempt. We must learn the one lesson of all lessons worth learning—the Brotherhood of all that lives: one God, one life, in everything that is. Men, women, children, animals, even the plant and mineral kingdoms, all share the one Life; none could exist were that life withdrawn. If, then, we talk of one Life, one Brotherhood, let us practise it, let us live it. For there is no hypocrisy greater than the pretence to a virtue that we deny in our daily lives.

BISHOP LEADBEATER.

Bishop Leadbeater touched Fremantle in the *Oronsay* on March 3rd, and was due in Sydney on the 13th. The Section fully appreciates the honour which so great a man is bestowing upon us by coming from Adyar purposely to attend this Convention. To inspect the building which is being raised on the foundations he so patiently laid over a period of fifteen years—the spiritual edifice through which the waters of divine life flow into the national life of Australia ? No doubt all that, and more. His presence will quicken the life of every member, the whole of the national life of Australia, for he is a king among men and he radiates in amplest measure the power of the Highest.

Financing The Section

Since so many Brethren of the Australian Section desire that none of the present activities shall be dropped, Bishop Arundale has opened a fund to keep them going. For the moment it is called the "Keep Going Fund." Sydney members alone subscribed in a fortnight £450, most of this coming in from members of Blavatsky Lodge in response to a "Tentative Statement" which Bishop Arundale circulated as President of the Lodge. A wonderful tribute to the desire of New South Wales members to keep the Theosophical flag flying! The Section Executive Committee on February 14th adopted the statement and resolved to send it to every member of the Section with a covering letter inviting members to support the fund. Bishop Arundale hopes to reach £1000 before Convention. With £1000 guaranteed the present activities may be continued and Convention business will be greatly expedited. Both statement and letter are printed below:

TENTATIVE STATEMENT OF SECTION FINANCES

RECEIPTS			
Section Income . . .	£700	0	0
	£700	0	0
EXPENDITURE			
Salaries	£700	0	0
Office Exes. (roughly)	400	0	0
Australian Theosophist after deducting Receipts, roughly	615	0	0
Australian News Letter, roughly . . .	200	0	0
	£1915	0	0

You will notice that this practically involves a deficit of roughly £1200, and if the General Secretary is to travel we must budget for at least £150, bringing the deficit to £1350.

From an ordinary business standpoint these figures demand drastic readjustment, either under one head or under another. If you are of this opinion I should be very glad to know under what head you think reduction can most safely be made, without injuring the work of the Section.

The main heads are:

SALARIES.

AUSTRALIAN THEOSOPHIST.

OFFICE EXPENSES.

AUSTRALIAN NEWS SERVICE

If your total reductions do not wipe out the deficit, how would you meet the amount still required? By the Active Service Fund? By special appeals for individual items?

On the other hand, you may feel that we should carry all the items with their respective expenditure. If so, as you would be one of those naturally called upon to bear your share of the burden, what is the utmost amount you could offer towards the deficit for the year 1930-31, and how would you like it allocated?

In this connection you might be good enough to give a list of the heads of expenditure in the order of their importance to you.

We must remember that a considerable proportion of members can afford very little contribution, if any at all, and that the burden must necessarily fall more heavily upon the larger Lodges and great centres than upon the smaller Lodges and the more outlying places.

It would be a matter of very great satisfaction to many of us if, assuming we desire to continue the expenditure as usual, we could go to Convention saying that the budget need not be a

matter of anxiety or even of reduction, since a sufficient number of members have come forward to guarantee the deficit, deeming that every item should be maintained as it is.

I shall be very glad to have your answer as early as possible.

GEORGE S. ARUNDALE,
President, Blavatsky Lodge.
Counsellor, Australian Section.

LETTER TO MEMBERS OF THE AUSTRALIAN SECTION

Dear Fellow-Member:—

You are, of course, aware that the finances of our Section are by no means in a satisfactory condition. The Executive Committee has been considering the problem, and as President of the Blavatsky Lodge I have acquainted the Lodge with the exact situation, without comment one way or another, inviting opinion.

At a well-attended meeting the general opinion seemed to be that there was little which could be cut down without restricting valuable activity. As this attitude must necessarily involve the continuation of some sort of special fund to meet the deficit I felt I should further test the attitude of the Lodge. So I have circulated to each of our roughly 400 members the enclosed Statement, to elicit individual opinion and to gain an idea as to the extent to which such opinion would be backed by definite financial support.

At an adjourned meeting of the Executive Committee, held on February 14th, I read this Statement, and it was resolved to circulate it with the Financial Statement to each member of the Section so that the Committee may become aware of the considered views of each and thus be able to advise the Convention.

The Executive Committee will be very much obliged if you will be so good as to give this Statement your immediate and personal consideration, replying direct to me at The Manor, Mosman, New South Wales.

Should you consider there is no item on which substantial retrenchment can be made, or if you are unable to wipe out the Deficit by your proposals, we shall be glad to know to what extent you yourself personally will be able to help to meet it. In this connection I might suggest that you could enrol yourself in one or another of the following groups:—

1. 50 members each promising £10 during the year.
2. 50 members each promising £5 during the year.
3. 100 members each promising £3 during the year, or 1/2d a week.
4. 100 members each promising £2 during the year, or 10d. a week.
5. 100 members each promising £1 during the year, or 5d. a week.
6. 100 members each promising 10/- during the year, or 2½d. a week.
7. 100 members each promising 5/- during the year, or 1d. a week.

I am signing this letter by the direction of the Executive Committee, in the absence of the General Secretary on tour.

Fraternally,
GEORGE S. ARUNDALE,
Counsellor, Australian Section.
and Member, Executive Committee.

SECTION HEADQUARTERS.

The Section Office was moved from Sydney to Mosman on March 7th. All the amenities of the new premises are pleasing, with an outlook on to a garden on the foreshore of the harbour, and the flat has ample accommodation for the office staff. The move was sanctioned by the Executive Committee on February 26th. Will Lodge officers and members throughout the Section please note that the address of the General Secretary is now: The Theosophical Society, Iluka Road, Mosman, N.S.W. ? General Secretaries of other Sections should also record the change.

Angkor

By the Rt. Rev. C. W. Leadbeater

I fear it will be impossible, within the limits which can be assigned to an article of this nature, and in the short time at present at my disposal, to give anything at all approaching to an adequate description of the ruins of Angkor. A large book might well be devoted to the subject, and if it were to be of real value it would be absolutely necessary that it should be accompanied by plentiful illustrations. However, I have promised to send to our *Australian Theosophist* some sort of account of my visit to this wonderful relic of a forgotten past, so I must at least make some notes of what I have seen.

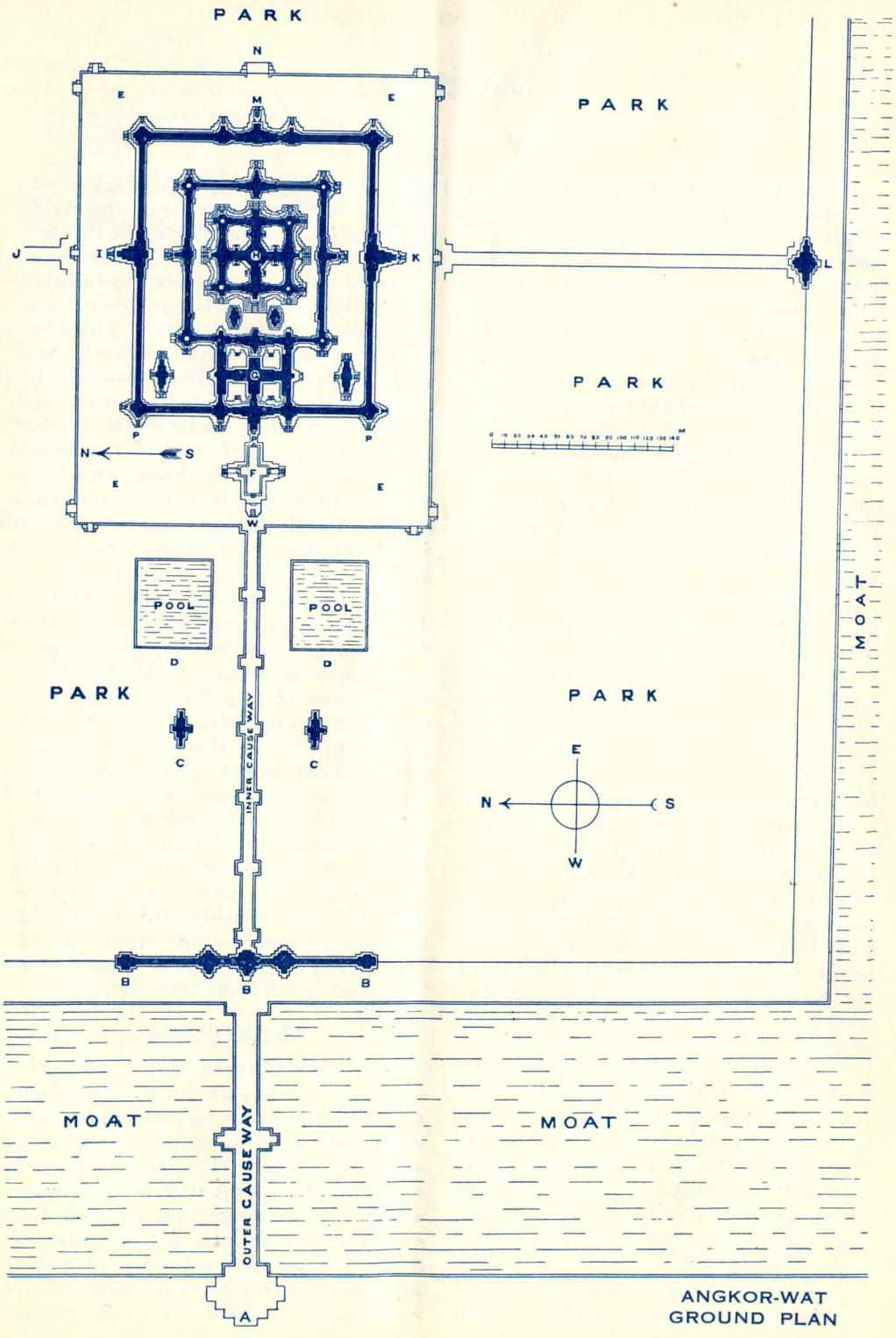
First, then, what *is* Angkor ? It is the remains of a city—once the capital of a powerful kingdom, a city which centuries ago had more than a million inhabitants. To be more exact, there are here *two* cities—the civil and commercial capital, where the King lived and held his court, and, a mile away from that, the religious city—in reality a huge monastery, college, library and temple combined, a place of pilgrimage for surrounding nations. The only similar arrangement of which I can think at the moment is that of Shigatse and Teshi-lunpo in Tibet, the former being a city in the ordinary sense of the word, and the latter an immense lamasery accommodating many thousands of monks under the special direction of the Teshu Lama himself. The royal city in Cambodia is now called Angkor-Thom, though the name given to it by its founder was Yasodharapura —the city of the Lady Yasodhara, the wife of Prince Siddartha Gautama. But the religious city is known as Angkor-Wat—the word *wat* meaning, apparently, temple.

It is with Angkor Wat that I am principally concerned, though I shall say a few words about the royal city later. Angkor-Thom was probably commenced in a small way in the seventh century, but it was enlarged, taken seriously in hand and raised to the status of the capital by King Yasovarman in the ninth century A.D. The erection of Angkor-Wat, however, was undertaken and carried through by King Suryavarman II., who came to the throne in the year 1112 A.D., so that it is much younger and in far better preservation. Both these cities have been abandoned since the fourteenth century, and buried in tropical jungle to an extent that must be seen to be believed.

The French Government obtained this province by exchange from the Kingdom of Siam in 1907, and has ever since been working at the herculean task of clearing up these square miles of jungle and bringing to light the long-hidden glories of the Khmer civilization. They began with Angkor-Wat, the smaller and more interesting city; and though years of work are still needed even there, the plan of the vast erection is discernible, and there is hardly any part of it which cannot now be reached by a considerable amount of exertion in the way of climbing and scrambling. Much of Angkor-Thom, however, is still quite impenetrable.

ANGKOR-WAT

Angkor-Wat, then, is a vast square —or almost a square, for it is just about a mile wide from east to west, and seven-eighths of a mile across from north to south. To begin with, it is surrounded by a moat 220 yards wide, which of course makes the temple into an island, or at least a peninsula, for there is a magnificently broad paved causeway which crosses the moat on the western side (from A to B in our



ANGKOR-WAT
GROUND PLAN

ground-plan) and is continued inside the gate for another 380 yards (B to W) to the entrance of the actual building. (The measurements given in the accounts by various travellers differ; I am taking those of Monsieur Marchal, the curator of the ruins.) Inside the moat is a lofty wall, broken only by four gates, one opening towards each of the four points of the compass. The actual gateways are narrow, for the times were warlike and they might at any moment have to be defended; but they all have lofty gate-houses, with guard-chambers at each side. The western gate (B) is obviously the principal entrance, and is by far the most elaborate, for through it passes what seems to have been called "the Sacred Way."

Here I think we must assist our imagination by referring to our illustrations, and to the ground-plan on p. 178. Because of the limitation of the size of our page the ground-plan does not represent the whole enclosure, but only a little more than half of it, for the plan of the actual temple (shown by darker lines in the upper left-hand corner of the diagram) is really in the centre of the almost square park surrounded by the wall and the moat; so that to complete the plan we must imagine as great an extension to the eastward beyond the point N as we have between the points B and W, and again we must suppose an extension to the left of our page (that is, to the northward) as great as that between the southern face of the temple (K) and the southern gate in the wall (L). In fact, we must mentally perform the process of "completing the square"—remembering, however, that there is no other causeway across the moat than that marked A to B—though on the eastern side in these modern days the moat has so nearly silted up that it is possible to find a precarious path across it in the dry season. In the olden days the northern, eastern and southern gates were obviously accessible only by water, and the only entrance for the mighty processions which we see depicted on the monuments was along "the Sacred Way" from the west.

Plate I. gives the best attempt at a general view which I have been able to obtain, and shows prettily the reflection of the cupolas in the water. But the temple is too vast to be adequately represented in this way, except perhaps by a view from an aeroplane flying rather low; and the success of even that would be doubtful.

Plate II. is a view taken from the outer causeway, between A and B, nearly half-way across the moat. It does not show the central temple at all, but only the Western porchway or entrance (BBB); even so, the whole colonnade of that gateway is not shown, for it is about two hundred and fifty yards in length, crowned by three towers, now broken; and at each end of it is an entrance on the ground level made especially for elephants and chariots. That splendid arcade is one of the many promenades provided for the great army of monks when either the heavy rain or the heat of the sun drove them from their glorious parks and gardens.

Plate III. shows the continuation of the raised causeway on the *inner* side of the porchway shown in Plate II. The photograph is taken from the point B on the inner side of the Western gateway. This inner part of the raised causeway is only thirty-six feet in width, the outer portion being wider. It anciently ran through a vast and most lovely park and garden which the monks carefully tended. It still presents a park-like appearance, for the grass has been allowed to grow, and there are groups of trees at intervals, but the glowing masses of brilliantly-coloured flowers are no longer to be seen. In parts of it a few modern monks have erected somewhat incongruous wooden dwellings, and carry on the ancient tradition, though with great-

ly diminished glory. The towers seen in Plate III. are those of the central building (H), but in front of that there is still another porchway with colonnades as before, more imposing than the first, for it stands upon an elevated terrace; it is marked PPP on our plan.

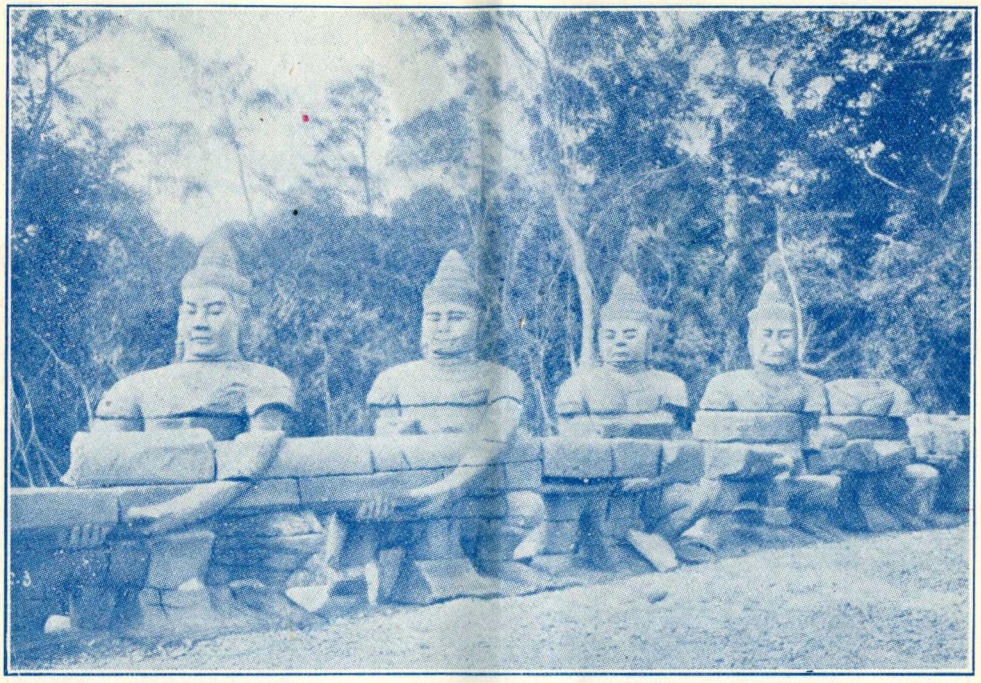
In walking along the inner causeway we pass on the way two graceful little buildings marked CC, which are traditionally named libraries, though there seems to be no evidence whatever that they were used for that purpose. A little further on are two large pools or tanks DD (clearly artificial, though little of their masonry now remains); they were probably swimming-pools, but in this case, as in that of so many of the bewildering multiplicity of chambers, passages and fragmentary remains, it is practicaly impossible to arrive by any ordinary means at the special use to which this or that room or building was originally dedicated.

Much light could be thrown upon the matter by elaborate and long-continued clairvoyant research, but it hardly seems worth while undertaking so gigantic a task. Most likely the main idea in the mind of the architect must have been to produce a magnificent monument, a splendid and imposing edifice which would arouse the admiration, the enthusiasm and the devotion, not only of its huge army of regular residents, but of the many thousands of pilgrims who flocked hither from China and Central Asia; and in that this great artist of long ago unquestionably succeeded.

As we work our way stage by stage towards the central point H, we find that each of the stages is higher than that which preceded it, so that the whole may be considered as a kind of much-flattened pyramid. A curious tendency to cruciform construction manifests itself in the ground-plan, and it is noteworthy that whenever a series of squares appears between the arms of the cross (as we see them surrounding the centres at G and H) those squares are usually pools of water—a device which adds greatly to the picturesqueness of the general effect, while at the same time it must have provided bathing facilities for the inhabitants of the monastery, just as do the numerous tanks in the great temples of India. The whole country being flat, one wonders how the ancient Khmers contrived to raise so much water to so considerable a height, for there is no trace of the employment of anything in the nature of hydraulic machinery. Of course the rainfall is heavy and the extent of the roof surface is enormous; but one shudders to think of the hygienic effect of the gradual drying up of so great a number of stagnant pools at certain seasons of the year.

Everywhere there are galleries, everywhere there are staircases—staircases of ladder-like steepness, with very high and very narrow steps. A fair specimen is shown in Plate IV. The Khmers must have been a long-limbed race, and absolutely insensitive to vertigo ! I have myself climbed dozens of these staircases, so I speak from painful personal experience; and it is worse coming down than going up.

The galleries are all narrow, and the shrines are small and dark; this is unavoidable, for the Khmers knew neither the principle of the arch nor the use of the steel girder. They do not seem to have adopted the somewhat cumbrous plan of the Hall of a Thousand Pillars which we find in various South Indian temples. Large meeting-halls they undoubtedly must have had for their assemblies, audiences and classes, among a community which cannot have numbered less than fifty or sixty thousand, for at certain seasons the rain is heavy and continuous; but they did not build them of stone; they must have been erections of wood, and no trace of them now remains, though portions of ancient wooden doors are still to be seen in some places.

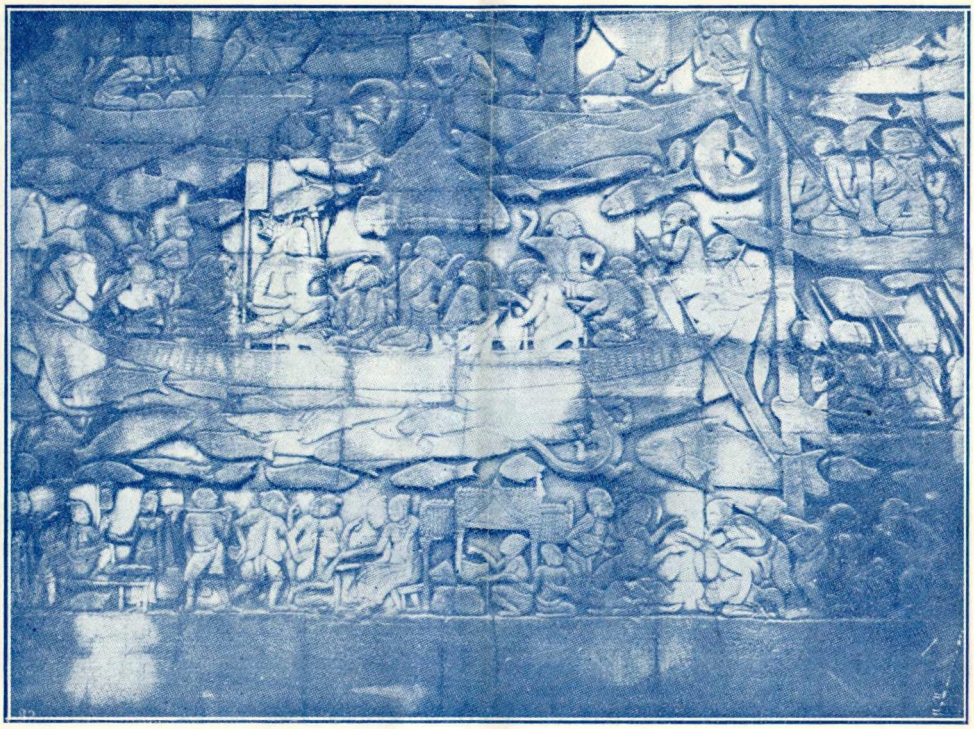


ANGKOR-WAT: GIANTS SUPPORTING THE NAGA

Theer are innumerable narrow passages—actually miles of them, which in some cases show evidence of having been partitioned off into cubicles—but again by temporary wooden walls. Even now in corners of the great park within the walls small colonies of modern monks live in bamboo and palm-leaf residences; in ancient days there may well have been thousands of such dwellings.

The walls of nearly all these passages are adorned with carvings on one side only, not on both sides as at Borobudur, for the other side is always a colonnade; a specimen of this work is shown on page 182. On the whole the carving is not so good as that in Java, but it varies considerably in execution. Though the temple shows signs of having been hurriedly built (it is said to have been completed in forty years) the decoration may well have been spread over several centuries, and the later work improves greatly, so that some parts of it are, I think, up to the Borobudur level. The subjects selected are of the most varied description. The story of the Ramayana alternates with endless battle-scenes representing the constant struggle of the Khmer Kings with the Annamites and the Siamese; and in other cases very valuable illustrations of the every-day life of those remote days are given. Mr. Horace Bleackley writes in his *Tour in Southern Asia* (p. 70):

> Thousands of yards of these carvings are spread over the walls and tell the life-story of the ancient Khmers as vividly as the printed page. We are shown the deities whom they worshipped and the kings whom they obeyed. We witness their battles with human enemies and watch their fights against the wild beast. Their sports and pastimes and manners and customs are depicted upon every stone. Both of the two great quadrangles are surrounded by a mile or more of cloisters and an uninterrupted series of tab-



BAS-RELIEF AT ANGKOR-WAT

leaux covers the length of their walls. . . . Courtyard opens into courtyard, corridor intersects corridor; stairways lead up and down to terrace and quadrangle. . . Angkor-Wat is the most sublime and beautiful of their constructions . . . and its beauty is enhanced by the trees and water that encompass its walls.

The actual temple or central building, rising pyramidically from the great stone platform E, is seen to consist of three stories, each a smaller square than that below it. The west front of the third story is shown in Plate IV. The height of the central cupola is given as 215 feet, though some travellers think it more than that. Under it, as the culmination of the whole edifice, is a small dark chamber in which is enthroned a gilded statue of the Lord Buddha, before which even now a small light is kept always burning, while flowers and incense-sticks show that visitors from neighbouring villages still make their reverence at this ancient shrine.

Evidently there were originally many statues of the Lord and His disciples in those countless corridors, and again and again in our wanderings through them we came upon small square cells in the centre of which a ruined altar bears witness to the presence in old times of some image before which offerings were made. It is however by no means certain, or even probable, that these were all figures of the Lord Buddha; some of the Khmer monarchs were fervent Buddhists, but others were worshippers of Shiva or Vishnu, so that the symbols of both forms of the Hindu religion appear quite as frequently as those of Buddhism. Also, the Buddhism of the Khmers seems to have been that of the Mahayana, and many archaeologists think that some of the very imperfect and half-defaced statues

which still remain may well be representations of Avalokiteshvara.

The religions of Brahmanism and Mahayana Buddhism existed amicably side by side in these countries, as they did in the neighbouring lands of Java and Sumatra. Some earlier explorers, indeed, regarded Angkor-Wat as definitely a Vaishnavite shrine, but according to M. Marchal it has now been decided by the majority of authorities that the original conception was purely Buddhistic. Many of the carvings which were gradually added during later reigns give very great prominence to the Hindu deities, and there are traces of the characteristic lingam. It may be taken as reasonably certain that the mighty temple of Angkor-Wat has been used as the great national fane by successive sovereigns professing various shades of religious belief.

Quite apart from the long series of carvings which appear on the inner walls of the almost interminable galleries, the whole exterior of the building is covered with ornamentation of some sort. A recent lady visitor wrote enthusiastically:

> From its base to the summit of the highest tower, this splendid edifice is carved and chiselled like a gem. There is not an inch of grey sandstone which has been left untouched. . . Delicate lace-like carvings cover thousands of square feet of stone with a profusion of ornamentations and decorations inexpressibly abundant and sumptuous.



THE BAYON



BISHOP LEADBEATER AT THE BAYON

There is pardonable exaggeration in that statement, *but not much;* it used to be said that "nature abhors a vacuum," and in the same way it would seem that the Khmer architect abhorred a blank wall ! One of his methods of avoiding it is to introduce a large number of sham doors and windows; another is to cut the surface of his wall into an enormous number of tiny little ledges; but his great resource is to depict in bas-relief long rows of dancing-girls. They are supposed to be celestial, and are dignified with the name of *apsaras* **or** *devatas,* so I presume that we must not identify them with the houris of the Muhammadan paradise; but one receives the impression that whenever the artist in stone saw a blank space, and could not think of any new idea to fill it, he just put in the conventional *apsara.*

Another theme which is constantly repeated is the seven-headed serpent. He was evidently regarded as a protecting genius, for he appears with great frequency outside various entrances—perhaps warning off undesirable intruders, or perhaps only as a symbol of vigilance and protection. His seven heads are always raised (he is of the cobra type) and looking outwards along the road by which one approaches the gateway. Two such stood as sentinels at the outer end of the great causeway, and their bodies,

extended behind to a furlong in length, formed the balustrade or guard-rail on each side of the causeway as it crossed the moat. All this had been to a great extent broken down during the centuries, but many of the fragments have been found in the moat, and it is at least partially restored.

The most remarkable example of this symbol occurs not in Angkor-Wat, but outside the principal entrance of the neighbouring town of Angkor-Thom—the entrance which was called "The Gate of Victory." In this case also the railing was entirely broken down and its symmetry destroyed by the great trees of the encroaching jungle—aided quite possibly by the insane iconoclastic fury of the invaders who captured and laid desolate the magnificent capital city in the fourteenth century. But fortunately many of the fragments have been recovered, and with a genius and perseverance that cannot be too highly praised the French archæologists in charge of the work have almost completely reconstituted this unique avenue of approach.

The peculiarity of this particular specimen of the snake-balustrade is that, instead of the monstrously long and heavy body of the reptile being supported by short stone pillars, as in other cases, it is upheld by a line of stone giants who hold it upon their knees. To understand this it will be necessary to turn to Plate V., and further to consult the smaller illustration on page 181, which shows a few of the giants at closer quarters. I did not count the number of these giants now remaining, but we have the testimony of the Chinese traveller Tcheou-Ta-Kouan, who visited Angkor in 1296, that there were fifty-four of them on each side of the road. He says that they appear to be holding back the snake as if to prevent him from escaping—or perhaps from springing upon the intruder.

In my less poetic mind they revived the memory of an old school-boy game called "the tug of war," and suggested a query as to whether the genii on the two sides were somehow supposed to be pulling against one another. On maturer consideration I am by no means certain that this absurd flash of thought may not actually have some foundation! For it is obvious on close examination that there is a great difference in character between the row of gentlemen on our left as we approach the distant gate, and those on our right. The former, remarks M. Marchal in his guide-book "have a grave, austere air, perhaps a little disdainful, and have almond-shaped eyes," while the latter, whom he calls the demons, "have round eyes and a convulsed face which is intended to be terrible, but is often only comic." He suggests that the sculptor had in mind the Hindu legend of the Churning of the Sea of Milk in order to produce the *amrita,* or water of immortality, and the great struggle between the Devas and the Asuras for its possession. So perhaps there is something of "the tug of war" about it after all!

It is perhaps worth remembering that the serpent was the badge, the crest, the national symbol of one of the greatest of the ancient Atlantean tribes or ruling clans—the oriflamme which was always carried before them into battle; and in consequence of that the Aryans called that tribe "the Nagas." Whether that fact has any bearing on the frequent appearance of the serpent in this Khmer civilization I cannot say.

Next month: Angkor-Thom.

SECTION HEADQUARTERS

New Address

THE THEOSOPHICAL SOCIETY,
ILUKA ROAD,
MOSMAN, N.S.W.



PLATE II
ANGKOR-WAT: THE WESTERN PORCHWAY



PLATE III
ANGKOR-WAT: INSIDE THE PORCHWAY

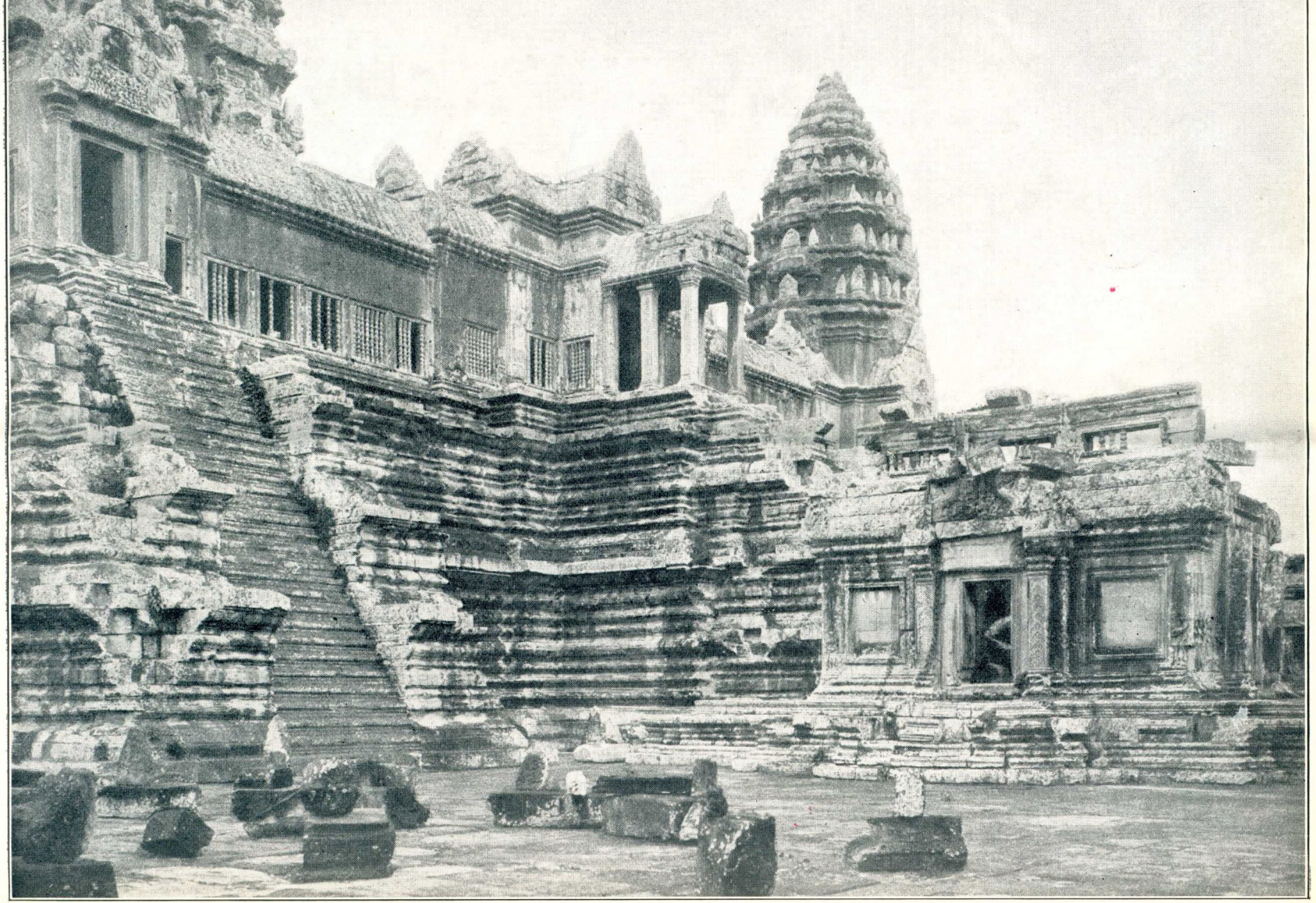


PLATE IV
ANGKOR-WAT: WESTERN FRONT OF THE THIRD STORY



PLATE V
ANGKOR-WAT: THE GATE OF VICTORY

A Good Theosophist is a Good Australian

An Adyar Hall Address

By the Rt. Rev. G. S. Arundale

II.

And that is how I look at Australia, one of the most interesting countries of the world. When you look at her from this standpoint you realize that Australia is a precious gift from God, that she has a purpose, that she is a gift to herself and to the world from the great universal Goodness. It does not matter whence the gift, but you realize that Australia is a gift to the world, and that you and I are placed here that we may help that gift to become manifest, and helping it to become manifest may ourselves grow into the larger consciousness. The difficulty is that the average individual lives a life so cribbed, cabined and confined, he has so little sense of brotherhood outside of a comparatively restricted area, that he is thinking mostly of himself and he is hoping for the best for himself, that he will only allow himself to move in the direction of his own private interests. The average individual worships not any particular Deity, not any particular Saviour, but the Deity of Conventionality. What he believes, or she believes, is according to the conventionality of the herd, according to the crowd. But if anyone goes outside the confines of respectability, then let him be hounded down. It will be ever thus, and that is why the average Theosophist does not bother about so-called respectability. That does not mean to say that he is without morals. On the contrary, he is living up to an ideal beyond that of the average person. I know plenty of Theosophists, I have myself been a member of the Theosophical Society most of my life and have dwelt among Theosophists in all parts of the world, and I know that the average Theosophist has a strong sense of a morality not yet reached by the average mortal. Furthermore, he knows where he is going, he knows that the Christ said: "Be ye therefore perfect even as your Father in Heaven is perfect." He believes the Christ, and he knows that the Christ in speaking that phrase spoke the truth, and so he desires perfection. He has his own difficulties and limitations, we all have, but if you know where you are going, if you have a purpose, if you say to yourself: "I am going to become a hero, or I am going to become a genius, or I am going to become a saint, or I am going to become all three," if you decide to do that, if you mean business, then in that decision you are going to get rid of imperfections as quickly as you can. You are going to live a pure life, an energetic, but a life untrammelled by conventions. You refuse to allow yourselves to be cramped by the ordinary respectability of the average person. If you do things you do them because you intend to do them, because you will to do them. You are beginning, when you are a Theosophist, to rely upon your inherent divinity. You realize that the Christ is not merely born as an individual Saviour, but is born, is renewing His life, in every single individual. We are all Christs in the becoming. We shall tread His pathway. We have to pass through the Birth of the Christ Spirit in us, we have to pass through the descent of the Christ power in us into the experience of Baptism, we have to pass through the Transfiguration, and after the Transfiguration we have our Crucifixions and our triumphant Resurrection therefrom; and we have in our own due time, as the bud becomes unfolded into the flower, to know our own Ascension, and pass onwards from all these to still more splendid life. That

is the Divine Law for each individual, and our sufferings and our troubles, all those things which cause us pain and sorrow and grief, all of those are means to that supreme and wondrous end. And those great means which apply to the individual, apply no less to aggregations of individuals, apply no less to nations. You who happen to be Australian born, or who happen to be taken under the wing of the great Motherland, Australia, you should realize that you are present at the great birth of a great land, that the Christ Spirit, as it were, is being born in Australia. We see around us terrible things, we see around us violence, we see distress and disaster, we see class working against class, we see on the one side misery and on the other side comfort, and yet in the midst of all those things God is guiding this great land to that end which He has appointed for her.

I come into Australia from a very strenuous political life in India where I saw the splendid future which must lie before that great land, where I saw she had reached the edge of a great Crucifixion and must rise therefrom into a great Resurrection. Realizing the destiny which lies before India, nothing is more fascinating than to come from that ancient land, full of wonderful and splendid traditions, full of a great and mighty past, nothing is more wonderful than to come into a country like Australia, not full of a wonderful and mighty past, but full of a wonderful and mighty future. It is a tremendous inspiration to me to live in this land, to think that the past does not matter. In India the past cramps, in India the past distorts, in India the past, I am afraid, too often acts as an obstacle to growth. But she has a past, too, which marvellously inspires, and which is the presage of the future soon to be. You have not much past to bother about, you have not those fetters which older countries have. You incarnate the future. It is the very future itself which is striving to unfold in this land, a future different from the future most countries have in due course known. This is a wonderful gift, it seems to me. I have the eyes to see these things because I have looked for greatness both in individuals and in countries; and as I look with trained and experienced eyes I say to myself that Australia is getting ready to give a gift more precious than any other nations have given to the world, very, very precious and very vital to the future of the world. The great gift that Australia is striving to manifest in her life, in her own individual citizens is the gift of naturalness, of absence of shame, of absence of unreality. You stand for naturalness. Sometimes it is said the average Australian is crude, he is unpolished. He does not need to be polished, there are plenty of countries whose people are polished, and you know full well that very often their polish is but a veneer, that it goes only skin deep, and if you scratch that polish you find nothing but roughness beneath the surface. But you want naturalness, you who belong to the human kingdom of this great land, with the subhuman kingdoms so rich in their diversity.

And the work which has to be done in Australia apart from the ordinary process of growth, apart from the great need of getting rid of violence, of getting rid of hatred, of getting rid of selfishness, all those things must take time to get rid of, they cannot be removed at once, the great thing is that you should become natural, be natural, and make that naturalness more vivid by increasing association with the naturalness of Nature. I suppose that where you take a tropical country, or a subtropical country, there is no land richer than Australia in naturalness, whether you think of the human kingdom or of the non-human kingdoms, of the animal, the vegetable and the mineral kingdoms. I have been amusing myself by trying to make a list of Australian natural flowers because I should like to think that every Australian is in-

spired by those natural flowers. I do not know whether you could give me a list, I should be very happy to receive lists of great Australian representatives of the sub-human kingdoms of Nature. If I think of the mineral kingdom of Nature what is Australia's characteristic contribution to the world ? I suppose we might almost say the black opal. If you think of the opal, how splendidly it shines. What is it doing ? It is responding manifestly to the knocking of the light without. It is the imprisoned splendour responding to the knocking, the summoning of our Lord the Sun. All this light you see, all those wonderful sunset colours, all those splendours in the opal, are but the reflections of the great Giver of Light, made possible because of the very substance of the opal itself. And I sometimes think to myself that we who belong to the human kingdom, we are but human opals and little by little we are becoming the reflections also of the Light and the Glory and the Splendour of our Lord the Sun. We now can only send back a little of that glory, but the time will come when as our Lord the Sun shines upon us we shall shine forth and grow into His likeness. You may indeed be proud of the opal. No more splendid and no more beautiful member of the mineral kingdom prophesies more truly as to the great destinies of all the kingdoms of Nature. Our Lord the Sun pours forth His glory and we as little sparks of light reflect that glory. He shines upon us because we are of his nature. We shine in our own small degree and His great purpose there in the heavens is gradually through the process of evolution to make us into mighty life-giving Suns like Himself. And the opal is a splendid symbol of that.

And if I think of the vegetable kingdom, well there are masses upon masses of splendid denizens of that kingdom rich in beauty, rich in colour, all of them Australian and all of them members of a kingdom of which we have every reason to be proud. I wondered what I should call the national tree. I suppose the eucalyptus on the whole in its many varieties is the great national tree. And then I thought to myself what is the national flower ? Is it the wattle ? There are so many beautiful flowers, and they are all flowers which you should cherish, realizing that they are part of your own individual nature itself. And then thinking of the animal kingdom, well I suppose that the kangaroo is a very natural animal and he in his way tells us of his future no less than of our own. Think of the splendid leaps that the kangaroo makes. I do not suggest that we should make such physical leaps, it would be very awkward in a crowded city, but if we have the spirit of leaping in us, if above all we have in us the spirit of leaping over obstacles, realizing that obstacles are fine opportunities and not hindrances, well then we should be human kangaroos of a very valuable kind. And I hope that as Australia grows, so far as the spiritual life is concerned, the human denizens of this country may imitate in the spiritual life the leaps and boundings of that fine animal.

And so you will realize that Nature in Australia is full of the greatest interest, that all the kingdoms of Nature—the animal, the vegetable and the mineral—abound in a life of the greatest diversity and glory. I want especially to mention the native bear which has recently been almost exterminated owing to the cruelty of what is called an open season. Well, you think of all the glories in those kingdoms. What about the human kingdom ? It is no less glorious, in essence. You can hardly pick up a newspaper without finding some little act of heroism somewhere. I read for example recently of a boy who although he could not swim plunged into the water to rescue his sister and they were both drowned. That is the Australian spirit, the spirit of daring, the spirit of not counting the

cost. That is the spirit that is going to make Australia great, and it is not quite as rare as perhaps some people think. We live fairly sordid lives, we are immersed in our own affairs but somehow it does seem that when the call comes the Australian heart will respond. Though perhaps it is immature, yet it is true, it is keen, it is natural, and it answers finely to calls which are made upon it.

Now, all these things thrill me as a Theosophist. Of course I quite frankly cannot understand why everybody is not a Theosophist. You would be so much freer, you would know so much more; death, illness, all those things the Theosophist takes in his stride. Death he knows, and what comes after death. He knows that illness is a lesson which has to be learned, and has in it a power which has to be gained. He knows that this life is not the only life, he knows that he has had many lives, that his consciousness has passed through the mineral, the vegetable and the animal kingdoms. He knows he was asleep in the mineral, that he became awake in the vegetable and the animal kingdoms, and that in the human kingdom he strives upward and has more knowledge of the goal. He knows that before him are superhuman kingdoms of ever increasing splendour. He knows that he is only half way through his evolution and that as he takes his life in hand, as he realizes his own divinity within him and does not allow himself to be swayed by the opinions of other people, as he develops the Christ within him, then it is that he slowly, gradually moves towards perfection, he marches forward, takes stock of himself, challenges himself, and then burns away little by little the dross and allows the pure gold to accumulate.

And so, as a Theosophist, I say: "God bless Australia," and I say that with a full heart because I know He has blessed Australia and that Australia has a mighty destiny before her, no less mighty a destiny, no less great a glory, than each one of us has. We are Christs in the becoming, let us hurry forward to the fulfilment of our great goal.

THE SPELL

I went along the lone green lane
Because I heard a fiddle play,
It called me from my home away,
It made me follow, and in vain
I strove the call to disobey.

It led me down to Ros-na-Ree
The moon was shining bright as day,
'Twas there I saw a company:
*Beauteous as angels were the Shee,**
I joined their dance while it did play.

My partner's face was like a flower,
A rose that was both red and white.
She was as lovely as the light,
The dancing seemed to last an hour,
And then the morning sun dawned bright.

I went back down the lone green lane
I saw the hedges brown and bare
A biting frost was in the air,
For winter had come back again
Yet it was spring when I came there.

A hundred times I've been in vain
Back to the Rath of Ros-na-Ree,
There was no dancing of the Shee,
But yet that girl I'll find again
*The Fairy Maid, Ma gal,** Ma Cree.†*

F. H. ALDHOUSE.

* Fairies.
** My brightness.
† My heart.

When you discover your Truth, your Lord and Saviour, directly for yourself and not through any kind of tradition, then you follow your own royal road. And to discover Truth directly, to know directly the mystery of things, there is only one way. You must create. Even out of your suffering, out of your anguish, you must create something, and give to the universe what never existed before.—*C. Jinarajadasa.*

Angels! I Have Seen Them Everywhere

"I regard myself as a kind of ambassador between the angelic host and mankind, to open up the old co-operation between them," said Geoffrey Hodson to a writer for the Boston *Sunday Post*, John F. Coggswell. The interview, illustrated with a reproduction of "Puck and the Fairies," occupied nearly half a page of the paper. Mr. Hodson is making a twelve months' tour of the United States Lodges; he is the author of numerous standard works on angels and fairies and is at present contributing a series of exclusive articles to *The Australian Theosophist*. The Boston interview proceeds:

Amid the shambles on Flanders' fields, while shells shrieked through the air and the reek of poison gas filled his nostrils, Geoffrey Hodson saw hosts of angels.

Another angel host he saw but a few weeks ago, hovering in the mists above Niagara Falls. Presiding over them was a great archangel, of intelligence far surpassing that of the wisest of mankind, who with the assistance of the lesser angels, keeps the huge power of the hurtling waters building up and up.

In a backyard in Freemont, Neb., in the old-fashioned gardens of English countrysides; on the waves of the broad Atlantic; on the top of a Chicago hotel; in an old colonial mansion in Virginia; even in the busy marts of American trade—in all of this wide variety of scenes, this same Hodson has watched fairies at play and at work—brownies, elves, gnomes, water sprites and sylphs.

Are There Fairies ?

Last night in the mellow warmth and light of the drawing room of a mansion in Cambridge's most aristocratic residence district, while this good-looking, apparently sincere Englishman, Geoffrey Hodson, paced back and forth, his eyes aglow with a light that seemed that of absolute conviction—this *Sunday Post* reporter just once or twice found himself in danger of slipping into the idea that maybe there are such fairies and such angels sometimes visible to human eyes.

Hodson, himself, tells of the happy brownies he saw in Freemont, Neb.

"I was sitting at luncheon," he said. "It was a bright, warm day last September. From where I was sitting I could look through a low window into a beautiful country garden aglow with bright-hued flowers. Suddenly my attention was attracted by activities of an occult character—glimmering flashes of multi-colored light played over the sward and the flowers. Immediately, I threw myself into a clairvoyant state—which I can do at will—and focussed my power on the garden. This is what I saw.

"I saw a beautiful angel of about the same order of intelligence as a human being, and playing about his feet. . ."

Oh, No—No !

"*His* feet ?" queried the reporter. "Then angels have sex ?"

"Oh, no, no, of course not," returned the Englishman. "I should have said its feet. Around its feet were a group of about 30 nature-spirits engaged in revels and dances. They skipped about among the flowers and over the grass, having just the merriest time one could imagine. Sometimes they would go through the measures of a conventional dance; again they would chase each other merrily around the garden while their soft tinkling laughter was audible by telepathy in my psychic state.

"Examining them closely, I found that they resembled little semi-nude red Indians, except that their skin was more brilliantly colored—in fact it was a bright red, instead of the coppery hue of the Indian. Colored streams of force were playing out from their

bodies, giving the appearance of the colored feathers of the redskins' dress.

"Again, I saw these miniature Indians when stopping at a great mansion where I was being entertained in Cherry Dale, Va. Here these little figures—which investigation revealed as the true type of American brownies—actually came into the room where I was sitting. Evidently, they recognized me as a friendly spirit for they played about at my feet and put on beautiful little dances for my amusement.

"Just what are angels ?" asked the reporter.

"They are members of a stream of life and consciousness," returned Mr. Hodson, "that is evolving side by side with another human stream in the solar system. The souls of the members of both streams have come down from God, but, while human beings are imprisoned in the physical solid earth they are made of, the angels have come down only to the ultra-violet stratum of the spectrum.

"It requires an extended power of vision, which I shall explain later, to see the members of the angelic stream. The fairies are the lowly members of this stream, lower in attainments by far than the humans. The ordinary angels are about equal to ourselves, while above them are the superior angels and the archangels, beside whom we are as little children.

"I Wasn't Brave"

"Never will I forget the things I saw in France on August 8th, 1918, during the great advance of our forces at Amiens. While my physical body strode on, directing the course of the battle tanks which I commanded my spirit assumed clairvoyant powers. All over the field, I saw countless members of the angelic host hovering about the wounded and the dying. They paid little attention to the fighting, all their force being concentrated upon drawing the souls of the badly wounded out of their bodies and into peace, and assuaging the pain of those who were to live on as humans in spite of their wounds.

"Men called me brave in these battles. I wasn't brave. I knew that my physical body was in no danger of stopping a German bullet or shell. Time after time I would change the direction of my course during an attack and shortly afterwards a shell would strike right where I would have been had I kept to my first course. Other men noticed how shells seemed to change direction in mid-air and fall to one side, leaving my command unscathed. I like to believe—and I do know—that the angelic host was protecting me for further work on this earth.

"I have seen the cartoons of one of your popular American artists, showing the shadowy form of a guardian angel looking after the boy who has placed himself in a precarious position on the peak of a roof or swinging from the limb of a high tree. This isn't as fanciful as it may seem. In fact, all of the world's myths and folklore are based on solid facts. There is a distinct race of guardian angels who hover over the activities of children and endeavour to keep them from harm. Usually, they try to accomplish their purpose by working on the mind of the youngster, but the higher forms of these guardian angels are capable of assuming instantly corporeal force to knock or drag the menaced lad or lass out of danger, though this is always a last resort.

Those Guardian Angels

"These guardian angels do not confine their benign efforts to protecting children alone. Sometimes they look after grown-ups. I was in a dugout of the front line trenches in France. In the guttering light of the lone candle, I leaned against the clammy wall, while on a stool near me sat a brother officer, cleaning his pistol. Suddenly my feet slipped from beneath me and I fell to the floor.

"At the same instant the sound of a shot filled the dugout and a bullet

accidentally discharged from my friend's pistol buried itself into the wall right where I would have been standing had I not fallen. What could have saved me except the instant work of the guardian angel who was looking after my welfare at the time ?

"Angels ! I have seen them everywhere. One afternoon, last August, I was standing on the roof of a big hotel in Chicago, looking out over Lake Michigan. Assuming clairvoyance power, I saw over the lake a great host of angels and water spirits. By thought transference, which by constant training I have carried to a high pitch, I gained their notice and attracted them to me there on the hotel roof.

"They gathered about me and greeted me as a welcome visitor to their realm, recognizing me as a friendly member of the human race. They offered me their assistance in my work, and I used them many times during my stay in Chicago."

This clairvoyant power is no easy burden, says Hodson. Always he bears the responsibility of using it for the benefit of humanity. Three things, he states, he deems it his mission to accomplish.

"First," he told the reporter, "I wish to awaken the interest of men in the spiritual element rather than the material. Secondly, I must show that in scientifically trained and used clairvoyance, we have the perfect instrument for scientific research, with a range far beyond present instruments in magnification, television, X-ray power, and other attributes. Thirdly, I shall strive to bring about co-operation between the angelic hosts and man in every department of human life, especially in humanitarian endeavour.

"I should be able to accomplish these things. I possess an extended power of vision which enables me to range far beyond the ordinary spectrum of light. Beyond the colors we recognize, there is an infinite range. I can tune in on these extra colours much further than can any man-made instrument. This power has enabled me to explore the entire solar system as adventurers have explored the earth. In conducting these etherial excursions, I have come into contact and understanding of the great angelic host.

"In all humility, I regard myself as a kind of ambassador between the angelic host and mankind, to open up the old co-operation between them. The ancient folk of Greece, Babylon and Rome looked upon their gods as their friends and helpers. These ancient gods were not simply figments of the imagination, but the same sort of being that I am in contact with in the higher realm of angelhood."

SEVEN THOUSAND CONFESS

Out of an audience of 8,000 persons assembled in the Royal Albert Hall, London, last Armistice Day, 7,000 sprang to their feet in declaration of the fact that they were convinced they had engaged in conversation with relatives and friends who had passed into the Beyond. In commenting on this impressive spectacle the special correspondent of the *Daily Express* says: "A thousand other people retained their seats, and beheld the scene with wonder and awe."

One can imagine the effect that such a spectacle would produce on the minds of the tens of thousands of unseen spectators who were looking on from within the Veil. Sir Arthur Conan Doyle realised this aspect of the ceremony, and in addressing his "seen and unseen audience" said "he desired to thank all those who made the big sacrifice in the war," and assured the assembled spiritual army that "we look up to them—and remember!" It reminds us of the touching incident, at the close of the Russo-Japanese war, when Admiral Togo offered the gratitude of their country to the invisible patriots who had "lost their lives" in the defence of Japan.

—*Harbinger of Light*

BON VOYAGE.

Good wishes go with Mr. G. H. Chappell, who left Sydney by the *Moreton Bay* on February 22nd, and will live with relatives in England. Student of Theosophy and F.T.S. for forty years, he has a big background of Theosophical lore, was one time National lecturer, and knows the *Light of Asia* by heart. Mr. Chappell was secretary of the first Australian Convention and told interesting reminiscences of his meeting with Colonel Olcott.

OMENS OF AUSTRALIA'S FUTURE GREATNESS.

A destiny greater than the magnificence of ancient Egypt, greater than the "glory that was Greece," or the "grandeur that was Rome," is predicted for Australia by Mr. Elliston Campbell, a lecturer at Sydney University. Mr. Campbell finds ten omens of Australia's coming greatness:—(1) The inheritance of the traditions of greatness from the British Empire, of which we are an integral part. (2) The fact that the population of Australia is 98 per cent. of British descent. (3) The probable freedom of Australia from serious earthquakes and other cataclysms, which is an important factor in her suitability as the home of the next World Empire. (4) The significant fact that, of the seafaring nations of the old world whose ships touched our shores, the British were singled out as the ultimate occupants of this virgin continent. (5) The significant fact that it was not until Sydney Harbour was discovered that settlement seemed practicable in this new land. (6) The phenomenal growth of Sydney during the last half century, with a vast hinterland rich in pastoral, dairying, agricultural and mining wealth, and the no less amazing growth of other Australian cities younger in point of time. (7) Sydney's natural position as a port in the Pacific Ocean and the facilities of her world-renowned harbour for all classes of shipping. (8) The extraordinary advantages of climate, rainfall, natural parks with which Sydney is blessed. (9) Australia's notorious love of outdoor sport, which is desirable in leaders of the future and of priceless advantage in critical situations. (10) Not the least omen in Australia's coming greatness is the character of the Australian people. From these omens Mr. Campbell predicts a glorious destiny for our motherland, and appeals to every individual citizen to hasten its consummation.

TELL AUSTRALIA !

I have a picture in my mind: it is the World Mother. She is enfolded in a cloak which might be the skies; the embroideries on its borders might be stars. She holds in her hands, as one would hold a precious thing, a globe; it is our world; and with tender intent she is gazing at a small portion on the globe; as I look I see that it is England.

She calls; surely I know those who respond—Arthur, Galahad, Launcelot, Gareth, and many another whose name and fame are familiar. She speaks to them of a high courage, and Arthur's hand grips his sword; of a high love and Launcelot glows with a fiery purpose; of a high quest, and the face of Galahad shines with a holy light. In each and everyone of that band She stirs a responsive chord. Then She gently whispers "Tell England."

How they told England, with what deeds of courage, with what acts of love, with what purity of purpose they followed the quest, the stories tell. Chivalry was Her gift to England. A chivalry that rings through the greatest pages of England's history.

When the fires of Europe burned low, and the dark ages were upon it, the call went out again "Tell England." Sir Arthur Malory took up the tale. The spirit of the Round Table was reborn, ushering in the Golden Age.

Some two thousand years have elapsed; once again I see that picture. The globe has slowly revolved and Her tender solicitude is intent on another portion of its face . . . . . It is Australia. This is a breathless moment; a sweet new note is ringing through the land, Her call. Who will answer ? In whom will stir responsive chords ? What gifts do they bear in their hands, those to whom She has said "Tell Australia" ?

STANLEY DOBBYNS.

(Readers who are so inclined will associate the World Mother with the Festival of the Annunciation on March 25th.—Ed.)

The Unfanatical Fanatic

By George S. Arundale.

I had always considered myself to be a fanatic. I had gloried in my fanaticism. But turning over a dictionary the other day I found to my horror that a fanatic is "one who is moved by extravagant or intemperate zeal," "one who is moved by a frenzy of enthusiasm," and worst of all both "a ferocious bigot" and a "religious lunatic." Ghastly ! Here have I been going about for years among my friends and relatives a ferocious bigot and religious lunatic, to say nothing of a perpetual condition of intemperance and frenzy.

For a moment I seriously considered resigning my fanaticism with all possible despatch. But on second thoughts I began to wonder whether the dictionary was right. After all, dictionaries are nowhere stated to be infallible. The Pope ? Yes. The Bible ? Yes. But we have never been told that dictionaries are infallible. So, pulling myself together from the knock-down blow, I decided that the dictionary was wrong, at all events so far as I myself was concerned. I decided that the dictionary was fanatical in its definition of fanaticism; and had at least forgotten to allow for me.

So I resumed the mantle of fanaticism, and you perceive me continuing my fanatical way, despite and notwithstanding the dictionary. But what, then, *is* a fanatic ? A fanatic is an individual who is convincd that his own eyes are open to things to which he is no less certain that most other people's eyes are blind. If he simply foams at the mouth as and when other people—the blind variety—refuse to see, or cannot see, that which is as clear as crystal to his own eyes, if the adjective has yet to be invented that fully expresses his abhorrence and contempt for such walking depravities, then maybe he is a fanatic of the dictionary type. And he needs a dose of moral quarantine, or at least some penetrating antidote to the disease from which he suffers—the difficulty being that fanatics of this type positively glory in quarantine, pose, strut about, give themselves insufferable airs in such quarantine. And as for any other antidote, well, I have yet to come across the antidote that "takes."

Now I must insist that I do not foam at the mouth at any time, not even under the very gravest of provocations. So I am not within the dictionary category. I certainly am certain—you see how the spirit of certainty is in the blood—that with regard to many things my own eyes *are* open, and that to these selfsame things the eyes of many other people are undoubtedly blind. Indeed, I *know* that my eyes are open to things to which other people's eyes are blind. But I flatter myself, that is to say I do not flatter myself, I simply utter the simple truth, that there are all kinds of things to be said both about myself with my eyes open and about other people with their eyes shut. Let me say something about myself to start with. Let me say that it is quite possible, indeed quite probable, that I am not seeing nearly as clearly as I think I am seeing. I may be seeing. Others may be blind. But I may have but one eye open, and that very eye itself may be suffering badly, even though I am not aware of the fact, from myopia, or glaucoma, or cataract, or from any other eye-disease that makes an eye only half an eye or hardly an eye at all. I might almost, but not quite—and this is the point—not quite, as well be blind.

Other people may be blind, but my own vision may be nothing to boast

about; and some with eyes less afflicted than mine may possibly be saying that they would almost rather be blind than see as I see. So before I start upon the usual crowing when I find myself in the midst of the blind, I might just remind myself that as compared with some whose eyes are more open than my own I may be to all intents and purposes blind—myself needing an eye-opener only a little less than those whose eyes are absolutely closed. A little sight is a dangerous thing. There are none so blind as those who will not see, or who cannot see even though they can see. I hope I am making myself clear. Let him who thinketh he seeth take heed lest he seeth not. And let him who is certain he seeth be certain that he seeth far less than he thinketh he seeth, assuming he seeth anything at all.

Enough about myself, providing I take to heart what I have said about myself. Now about other people. Of course, they may be well and truly blind. In some ways so much the better for me. What on earth is the use of seeing if there are none who are blind ! There is hardly a human being on earth who does not need something to boast about or who does not need something upon which to sharpen himself. We simply must feel that we are superior to other people, no matter whether we are or not. That is to say we must feel our superiority to some other people, but not to all. Just as we hug to ourselves delightedly our sense of superiority here, so must we hug to ourselves our sense of inferiority there. Of course, we are extremely careful with regard to those to whom we bend the knee. Generally, they must be dead and gone, or they must be in some other way remote, above all not uncomfortably challenging, and if possible superior in ways which we cannot be expected to attain. We prefer to acknowledge the superiority of those whose level we cannot for a moment be expected to reach, so that we may preen ourselves on possessing the comforts of humility without its inconveniences. We may remain comfortably inferior without in the least degree being called upon to make an effort, save in a very comfortable way, to rise out of our inferiority. Indeed, we will probably consider the gracious act of acknowledgement of inferiority more than enough effort in itself—indeed an achievement in itself, an actual rising out of inferiority, as it were vicariously and yet quite definitely.

But supposing some of these people are not as blind as I think they are. Is that possible ? I am afraid it is. There is the terrifying possibility that it is I who am blind and they whose eyes are open. I may be rubbing my blind eyes and thinking I am seeing things with my eyes open, when all I actually see is the effect of the rubbing. And since they are not rubbing their eyes and are therefore not seeing what I see when I rub my eyes I say they are blind! What an awful possibility ! I suppose it *is* a possibility, and I certainly know that many blind people will seize upon it and say it is they who see and I who am blind. Perhaps we are all blind and are deceiving ourselves as we do simply because the eye-rubbings of A produce different patterns from the eye-rubbings of B.

But I must get off these appalling vistas. I am *not* blind. Not blind ? Well, not as to some things at all events. And what about other people, then ? Possibly they *are* blind as to certain things as to which I am clear-visioned. But then in justice one must hasten to add that I am almost sure to be blind as to certain things as to which they are clear-visioned. What then ? Obviously—let us exchange our respective blindnesses for each other's vision. We may be less blind than we think each other to be, but however blind we may actually be with regard to some things there is probably somewhere a compensating open-eyedness as to many other things.

What then about fanaticism ? Is it worth while to go on being fanatical

under all these possibly modifying circumstances ? Certainly it is. We positively must be sure, be absolutely sure, that in certain directions not only do we see with crystal clarity but that there are others who in these selfsame directions do not see at all—are blind, well and truly blind. We have, or ought to have, the spirit of Don Quixote in the marrow of our bones, and though many of the windmills may be illusory there are surely some very real indeed, and worthy of our tilting. Mankind may laugh at us as we tilt against the illusory windmills, but God will cheer us as we tilt against the real ones. Mankind will be sure that all our windmills are false, but God will know that some of them are true, perhaps more of them true than in utmost generosity mankind itself would concede. Yet, since those who think they see must take heed lest in fact they be blind, and those who think others are blind must take heed lest these be not as blind as they think, and in any case that others may be seeing where they themselves are blind—since all this, let us be fanatical fanatics, let us be fanatics with no poison on the spearheads of our zeal. Let us be sure, dead sure, or better still—alive sure, that we are right, and so full of our own sense of rightness that we have no room for damning other people as wrong. We go our own right way, that way which is right for us, that way which is supremely right for us; and that is all we know. Are others right who go different ways, opposed ways, antagonistic ways, challenging ways ? Oh ! we don't know. They may be. But we are so sure, *pro tem* at all events, about our own way, and so busy are we about our own way, that we have not a moment to spare to consider the ways of other people. We hope they know their own business. At all events, we know our business; and we must hurry forward to it. Please excuse us if we are not able to go into the question of other people's ways. We really have not the time. There is only just time enough to go our own ways. We are crossing other people's ways ? Really ? Indeed ? Sorry, but we cannot stop to consider that. We simply have to go our own ways, and we can only hope that if there be any crossing of the ways somehow or other the necessary adjustments will come about, if there are to be any adjustments. Perhaps there are not to be any. Perhaps there are to be crossings of ways. We really do not know. Life is very complicated when you take it in the mass. So we take it in the unit. We go our own way fanatically—that is zealously, enthusiastically, surely. But we also go our own way unfanatically—that is respectfully of others' ways. The ways clash ? Do they really clash ? And if they do does it really matter ? Perhaps ways are intended sometimes to clash.

We have no time to stop and argue. We have barely time to assert. There is just time, and only just time, to live. Others must come to what conclusions they will. We have reached ours, and are absorbed in living them. And if I am asked who is right, I will first say what *is* Right, and then I will say—none are right and all are right, for rightness is not what we look like while we are moving but the fact of movement, and the faster the movement the more right it is likely to be. We are none of us right in that we might move faster. We are all of us right in so far as we are moving. Not appearance but movement is the final test of rightness. To be wrong is to stand still. To be right is to move.

My conclusion is that if each one of us goes his own way unfanatically fanatically, then out of such going will emerge an achieving for each one of us in spite of, and perhaps because of, all the apparent or real clashings and contradictions. If we take care to move, the clashings will take care of themselves. And each will profit from the ways of others if he be open to receive even though intent upon his way.

The Way is one, though the ways be many.

To be a fanatic is to be on the way to Godhead, even if one be fanatically fanatical. To be unfanatically fanatical is to be within the Outer Court of the Sanctuary. What is it to be within the Sanctuary Itself ? Is it not to be furiously—pardon the word, it falls short and yet suggests—afire with that Peace which passeth Understanding, which passeth Wisdom, and which passeth Power, because it is the consummation of them all ?

G.S.A.

Convention Programme

FELLOWSHIP, LECTURES, FORUM

The Convention programme stands as printed in our February number. The high lights will be the business convention on Thursday, April 17th, at 2 p.m., and the reception in the Adyar Hall, at 7. On Good Friday at 10.30 conclusion of business, at 11.30 the official opening address by Bishop Leadbeater, at 2 p.m. the Olcott Lecture, and at 3.30 Questions and Answers. On Saturday at 10 the Annie Besant Forum, and at 3 p.m. at The Manor an At Home to meet Bishop Leadbeater. On Easter Sunday Bishop Leadbeater will deliver the Blavatsky Lecture in the Adyar Hall at 7. Easter Monday is given up to lectures—the Subba Rao Lecture by Bishop Leadbeater or Shrimati Rukmini Arundale (10 a.m.), the Judge Lecture (2 p.m.) and the Sinnett Lecture (3.30). On Tuesday the Subramania Iyer Lecture at 10 and the closing of Convention at noon. The Olcott Lecture has been assigned to Melbourne Lodge, the Judge Lecture to Brisbane, the Sinnett Lecture to Adelaide and the Subramania Iyer Lecture to Perth.

Members who desire to attend the Blavatsky Fellowship meetings in the week preceding Convention (April 10 to 16) should enrol at the Section Office. The fee is 5/-, which includes printed digest of proceedings, the object of the sessions being to discuss Theosophy applied to Australia's problems and to equip members with material for use when they return to their own spheres of work. There will be morning and evening sessions only.

NOTICES OF MOTION

The following are the Notices of Motion finally received for consideration by Convention:

It will be noticed on comparison with the previous list that from Bishop Arundale's notices Nos. 2, 5, and 12 have been deleted. Mr. Studd was good enough to point out that No. 12 is *ultra vires*. Nos. 2 and 5 are therefore unnecessary. Bishop Arundale is much obliged to Mr. Studd for noting this fact.

Special attention is drawn to Bishop Arundale's proposal that the General Secretary should be elected for three years instead of annually. He thinks that this will give the General Secretary a greater sense of stability, and therefore more scope for initiative.

Special attention is also drawn to the Notice of Motion to enable Joint General Secretaries to be elected. It is proposed, if the Convention endorse this motion, that there shall be two Joint General Secretaries elected at the ensuing Convention, one of whom shall constantly tour the Commonwealth during the ensuing year, and that the other Joint General Secretary shall be in charge of Headquarters business.

It will be proposed, if the Convention accepts the Motion, that Mr. Mor-

ton and Bishop Arundale be elected Joint General Secretaries, the former to tour as National Lecturer.

Attention is also drawn to Mr. Bennett's proposal that the business of the Convention shall be finalised, as far as possible, prior to the opening of the Convention proper on Good Friday.

Members will also notice that the Melbourne Lodge gives notice of a Motion to the effect that *The Australian Theosophist* be no longer sent free to members of the Section.

SECTION RULES.

Bishop Arundale gives notice of the following motions:—

1. Rule 3 (a) (II) That the words "and signed by two sponsors who are members of the Section, or the President of a Lodge, or the General Secretary of the Section" be deleted.

2. Rule 3. (d) That this rule be altered to read: "Members whose dues to Headquarters remain unpaid for two years, unless exempted, shall be transferred to the Unattached membership roll; if after three years these dues still remain unpaid, those members shall be deemed to have lapsed from membership."

3. Rule 3. (e) That the word "must" be altered to "should."

4. Rule 4. (c) That this be altered to read: "The General Secretary and the Executive Committee, etc."

5. Rule 4. (f) That this rule shall read: "The General Secretary shall preside at all meetings of the Council, the Executive Committee, and at all Conventions."

6. Rule 5. (d) That the word "Council" be added after "Section."

7. Rule 9. (a) That the words "triannually by" be substituted for "at each annual," the words "pro tem" be deleted, and the words "until the ensuing annual Convention" be added after "committee."

8. Rule 9. (c) That the words "or summary" be inserted after "copy."

9. Rule 10. (b) V. That "on its behalf to the General Secretary for the President" be substituted for "to the President on its behalf."

Mr. A. E. Bennett gives notice of the following motions:

1. Rule 5 (b) That the following words be added: "If required for special or confidential business."

2. Rule 15 (a) That the following be added: "A business Convention be held at 1 p.m. on Thursday of Convention week to be attended by all delegates to finalise as much of the financial and routine business of Convention as possible prior to the opening of the Convention Proper on Good Friday.

3. Rule 15 (g) That the following be substituted: "That the Section Executive be empowered instead of calling a special Convention of the Section to refer any business, including notices of motion from Lodges or members, to the Section through Lodges at any time during the year; and not only at Convention by posting a notice containing full particulars of such business to each Secretary; that in taking the voting of Lodges on such occasions each Lodge be given the full number of votes to which it is entitled at a Convention by virtue of its membership at December 31st previously in accordance with Clause 8, and that such decisions be binding on the Section if carried by a majority of two-thirds of the voting power of the Section. Each Lodge shall call a meeting of its members to be held within 30 days of receipt of notice of such business, and the results of the voting of its members shall be sent to the General Secretary within six weeks, and such votes may be en bloc or divided for or against any motion in such proportion as the Lodge in general meeting may direct."

Mr. Studd gives notice of motion:

1. Rule 4. (c) That this rule remain unaltered as the General Secretary is already chairman of the Executive Committee.

2. Proposed that our Section Rule 5 (b), which now reads as follows, "The Section Council shall meet at least once a year, at the time and place of the Annual Convention of the Section," be amended by the addition of the words "such meeting to be held at 10 a.m. on the day preceding Convention, whereupon the Council shall at once appoint a Special Investigation Committee consisting of not more than five members, representative as far as possible of the leading Lodges; such Committee to meet not later than 2 p.m. to discuss and consider all Notices of Motion, proposed amendments of the Rules, Financial and other business of Convention, and report thereon direct to Convention the following morning."

3. Rule 10 (b) That this rule be brought up to date by the addition of the words "or his nominee" after the word "President."

THE AUSTRALIAN THEOSOPHIST

Melbourne Lodge Committee gives notice of the following motions:

1. That the monthly publication of *The Australian Theosophist* no longer be sent free to members of the Section.

2. That the general attitude of *The Australian Theosophist* be less sectarian and more strictly Theosophical.

3. That in future an effort be made to keep the pages of *The Australian Theosophist* freer from laudatory remarks of a personal nature.

JOINT GENERAL SECRETARIES

The Blavatsky Lodge gives notice of the following motions:

1. We, Members of Blavatsky Lodge, Sydney, hereby nominate Mr. Harold Morton for the office of General Secretary of the Australian Section for the ensuing year, 1930-31.

2. That the Rules of the Section be modified so as to provide for the election, if Convention so desires, of two Joint General Secretaries instead of one General Secretary. This motion is tantamount to altering the Rules so that wherever the words "General Secretary" occur they shall be followed by the words "or two Joint General Secretaries;" and that Mr. Harold Morton and Bishop Arundale be hereby nominated Joint General Secretaries.

* * *

ACCOMMODATING VISITORS.

Members attending Convention who desire accommodation are recommended to communicate with The Manager, No. 11 Darlinghurst Road, Darlinghurst, N.S.W. This is a comfortable place. The tariff is 22/6 to 25/-, trays extra. There is an excellent restaurant across the road. Apply direct before April 1st, enclosing deposit of £1.

* * *

DELEGATES AND PROXIES.

Lodge Secretaries are requested to advise the Assistant General Secretary as early as possible the names of delegates to Convention. Lodges which desire to be represented by proxies will oblige by intimating whom they wish to vote on their behalf; any member of the Executive or the Council or delegates from other Lodges may be appointed.

* * *

SOCIAL COMMITTEE.

Mrs. Innes has kindly undertaken the catering for Convention. She will have the assistance of Mrs. Janison, convener in former years, and other ladies on the Social Committee. Will ladies ready to help kindly communicate with Mrs. Innes. Her telephone number is FL-1045.

* * *

DECORATION COMMITTEE.

Miss Ashworth is organising the Decoration Committee. Will ladies with decorative fingers please attach themselves to her ?

TO LET.—Clifton Gardens within one minute of the Manor. Flat, 2 rooms, glassed-in verandah, kitchen, eating alcove, bathroom. Apply, F. W. Houstone, Y-3726.

REVIEWS AND NOTICES

THE FOURTH DIMENSION

Theosophy and the Fourth Dimension, by Alexander Horne, B.Sc., Theosophical Publishing House, Ltd., 38 Great Ormond Street, London. Crown 8vo. cloth, 224 pp., 4/6 net.

Mr. Hinton's book on the Fourth Dimension has held the field until the appearance of this volume, which presents the first theosophical treatment of the subject. The author has admirably dealt with a difficult problem on metaphysical, occult and mathematical lines, and in a light suitable to the requirements of students of Theosophy. By the light of this new conception he maintains, the student will achieve an understanding which will bring mental exhilaration and spiritual satisfaction, and an expansion of consciousness enabling him to approach one step nearer to reality. The book contains numerous diagrams.

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THE ADYAR THEOSOPHIST

The Assistant General Secretary will be happy to receive subscriptions to *The Adyar Theosophist*, the official organ of the President, circulating from the international headquarters. Through this journal members keep the link with the President, and it brings the influence of Adyar. The subscription is 9/- per annum.

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NEW THEOSOPHICAL BOOKSHOP IN LONDON

I am glad to announce the establishment of a new Theosophical Book-shop, in a very central locality, 68 Great Russell Street, London, W.C. 1. Owing to unfortunate conditions—on which, as they are past, it is useless to waste regret—it was necessary for the Theosophical Publishing House in London to go into liquidation, and to save the stock and copyrights, I bought them up—though I could ill afford to do so. However, I think the House will recover its old prosperity, and will again become a useful servant of the Theosophical Society. My son has very kindly consented to become the Manager, on my behalf, and as he has retired, on a pension, from the office he has long occupied, I have no doubt that the literary propaganda of Theosophy will be well carried on in Britain. Further particulars will be given in *The Adyar Theosophist*, as well as in *The (International) Theosophist* in the United States. My Watch-Tower Notes will appear in both editions. The new shop will be a Branch of the Theosophical Publishing House in Adyar, and will bear the same name.

—ANNIE BESANT.

Round The Section

THE GENERAL SECRETARY

The Rev. Harold Morton was very kindly received by the Melbourne Lodge and in the first three weeks in February delivered several lectures to the public and to members only. After spending two Sundays in Adelaide he was held up by the floods on the West Australian line and hoped to meet Bishop Leadbeater in Adelaide before proceeding to Perth. He will reach Sydney early in April.

* * *

CAPTAIN MAX WARDALL

There is a possibility that the chief organiser of the Theosophical Order of Service, Captain Max Wardall, will arrive in Australia in May and lecture through the Section. He is an able organiser, with resource and initiative, and has an engaging personality.

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KEEP IT GOING

The Advance Australia News Service published 128 columns in February, the highest total to date. This amount was measured in the Section Office, and there was, of course—more. The January total was 125 columns, December 82.

The editor of a country paper writes: "I like your contributions very much. They display literary talent of a high order, and seem to touch the root of the ills of our body politic. Keep the good work going; it will bear fruit. Goodwill and respect for the views of the other fellow, as we expect him to respect ours, is what we want. When we get that we can all pull together for Australia; and then there will be no stopping us; then we can attain a destiny hitherto undreamed of.

"I will be one of the 'Who's for Australia ?' League. You will find my 2/- sub. enclosed. With best wishes. Yours for the good of the land we love and the strangling of strife."

* * *

WHO'S FOR AUSTRALIA

The "Who's for Australia ?" League reached 1000 members on February 26th and the present rate of progress, about 100 a day, should soon bring the membership up to the 10,000 mark. The League will become a great power in reawakening patriotism in the Australian people, and in raising the tone of our national life. Seeing that that is the whole object of Theosophical activity, every Theosophist should consider whether it is not his duty to join the League and add his fire to the spreading flame.

The League song, "Who's for Australia ?" has been selected as a test song at the Lismore Musical Festival to be held in September.

ADELAIDE LODGE.

The members re-assembled at the beginning of February, after the vacation. The visit of the General Secretary has proved a time of pleasant re-union. As the guest of Mrs. Alderman and Mrs. E. W. Pritchard, he has been available for consultation on many lines. The Rev. L. W. Burt has also spent a week with us, breaking his voyage from Fremantle to Melbourne. Under Mrs. Killicoat's roof he has been a welcome guest, renewing friendships of many years' standing.—Muriel Craigie.

* * *

BLAVATSKY LODGE.

There are signs of new life in Blavatsky Lodge, Sydney. Bishop Arundale, elected President on February 5th, has lately at the Wednesday Lodge meetings been rousing interest in the forthcoming Convention, and over £400 hsa been guaranteed to the "Keep Going Fund" exclusively by Blavatsky Lodge members. Once a month the Theosophical Parliament debates a political topic, the present sessions being concerned with the reform of the taxation system on lines arranged by Mr. William Harding, Treasurer and Minister for Lands. When the Minister introduced Reform Bills on February 26th, he was warmly supported by Messrs. A. G. Huie and Henry Cook; the Speaker (Bishop Arundale), addressing the House as a private member, urged members to consider whether the tax on land values as the sole source of revenue was consistent with the highest duty of the citizen to the State. The debate was adjourned. Other meetings have been devoted to the discussion of Theosophical subjects bearing on citizenship. The Adyar Hall lectures on Sunday evenings reach a large public through 2GB, the programme for the next quarter being: March 9 and 16, "India Awake," Shrimati Rukmini Arundale; March 23 and 30, "Wake Up ! Australia," Mr. A. E. Bennett; April 6, "Theosophy," Bishop Arundale; April 13, Scriabin Recital, Mr. Paul Vinogradoff; April 27 to May 25, "Problems of the Australian Citizen,' Bishop Arundale. Mrs. Osborne Wilson, Secretary of the Lodge, is happy to welcome visitors.

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KURING-GAI LODGE

Adyar Day, 17th February, was made the occasion of a Social at Roseville. Mr. G. H. Chappel narrated his own personal experiences with Colonel Olcott, and when refreshments came along, the President, Mr. R. Davidson, proposed the toast of Bishop Leadbeater, which was duly honoured.

More people have attended the Sunday evening public lectures since we began to advertise on cinema screens.—Hester Wilson.

Wonderful Times

We may talk of the wonderful times in which we are at present living, but we must prove the veracity of our statement by sharing in that very wonderfulness. We must be abreast of the times. We must move with the times. If the times are wonderful, then we must be wonderful too—if we would not be behind the times.

In what shall such wonderfulness fundamentally consist ? In a larger measure of happiness, peace, understanding. In other words, we must feel more sparkingly alive, more alive with Life, more serene, more joyous. We must feel a strength, a wisdom, an activity, a goodwill, we have never felt before. We must feel an expansion of consciousness, a more extended kingdom over which we reign.

Above all, our thoughts, feelings, speech, actions, must be hall-marked with our own individual hall-marks, not with the hall-mark of another, not with the hall-marks of others, simply on account of the hall-marks, but ever on account of their sterling quality as we are able to perceive this.

A thought, a feeling, an activity, an idea, hall-marked "Besant" or "Leadbeater" or "Krishnamurti," or in any other way, may be handled, considered, treated wtih respect, because of the hall-mark which we have learned to associate with articles of sterling quality. But the existence of a particular hall-mark does not mean that we must include the article in our own individual collection. Every single item of our own collection must bear our own hall-mark whencesoever it may have been derived. And we must not hall-mark anything with our own mark without due trial and strict examination, without satisfying ourselves that it is worthy of our hall-mark.

On no account are we to be stricken dumb, to become inert, mere gramophone records, when the magic formula is uttered "Dr. Besant says," "Krishnaji says," "Bishop Leadbeater says." There is nothing more dangerous, even if there be nothing more helpful, than to make of the words "World Teacher"—after all, who among us really knows what these words mean, or what we are saying when we utter the mantram "Krishnaji is the World Teacher" or "Krishnaji is the vehicle of the World Teacher"—a dogma, a doctrine, a church, an orthodoxy, and strain every nerve to fit ourselves to our imagined measurements of this particular bed of Procrustes.

How often I have heard the phrases : "Krishnaji tells us so and so. Therefore (mark the sequence) we must do and say so and so"; or "If you believe Krishnaji is the World Teacher, why do you not heed what he says, why do you not order your life in accordance with his expressed views?" I am entirely in sympathy with those who order their lives in accordance with what they believe to be Krishnaji's teaching, or its implications. I am entirely in sympathy with them as they resign from this or that, as they change from this to that. I do not lose my respect for them even if they follow for the sake of following, without thinking for themselves.

But I do hope for two things : (1) That they know, as a result of the modification in their lives, more happiness and peace than they have ever known before; (2) that in the changes that have come to them they feel no sense of superiority, but supremely a sense of intensified understanding.

I hope they have grown more lovable and more loving, less critical and less aggressive, more able to be with people where people are, more capable of being all things to all men—strong in their own lives and therefore able to help others to be strong in theirs.

—*G.S.A.*

PROGRAMME FOR THE 1930 CONVENTION

THURSDAY, APRIL 17th

11.00. Section Council.
12.30. Meeting of the Theosophical Trust Limited.
1.00. Lunch for Section Council.
2.00. 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 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 continue the Advance Australia News Service.
Proposal to provide for travelling expenses of National Lecturer.
7.00. Reception of Delegates in Adyar Hall.

GOOD FRIDAY, APRIL 18.

10.30. Conclusion of Business Convention.
11.30. Official Opening Address by the Rt. Rev. C. W. Leadbeater.
Greetings from Overseas Visitors.
1.00. Luncheon. Delegates will be the guests of the Section.
2.00. The Olcott Lecture, with discussion (Melbourne Lodge).
3.30. 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.

10.00. Annie Besant Forum.
12.00. Section Executive Meeting.
3.00. At Home at the Manor, Mosman, to meet the Rt. Rev. C. W. Leadbeater.

EASTER DAY, APRIL 20.

2.30. Council Meeting, Round Table, Lower Adyar Hall.
3.00. Round Table, Lower Adyar Hall.
7.00. The Blavatsky Lecture, by the Rt. Rev. C. W. Leadbeater, Adyar Hall.

EASTER MONDAY, APRIL 21.

10.00. The Subba Rao Lecture (Blavatsky Lodge).
12.00. Questions and Answers.
1.00. Luncheon, 1/6.
2.00. The Judge Lecture (Brisbane Lodge).
3.30. The Sinnett Lecture (Adelaide Lodge).

TUESDAY, APRIL 22.

10.00. The Subramania Iyer Lecture (Perth Lodge).
12.00. Closing of Convention.
Subsidiary activities will be arranged as convenient and will be the subject of a separate notice.

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, 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.

Printed by W. J. Cryer & Co. Ltd., Arnold Place, Sydney, and published by Harold Morton for the Australian Section, Theosophical Society, Iluka Road, Mosman, New South Wales.