THE POLICY OF THE SECTION

THE AUSTRALIAN THEOSOPHIST

Volume 8 :: Number 1.

APRIL 15th, 1930

SPECIAL FEATURES

ANGKOR-THOM
(By Bishop Leadbeater)

BEAUTY IN LIFE

THE FLOWING ENERGIES OF THE UNIVERSE

"ART THOU HE THAT SHOULD COME ?"
(By Bishop Leadbeater)

PEAKS OF TRANSCENDENCE

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

CONTENTS

	Page
Frontispiece, Shrimati Rukmini Arundale, *facing*	1
From the Crow's Nest, *by the General Secretary*	1
The Policy of the Section, *by George S. Arundale*	3
Captain Max Wardall	5
Angkor-Thom, (illustrated), *by the Rt. Rev. C. W. Leadbeater*	7
Beauty in Life, *by Shrimati Rukmini Arundale*	13
Revised Section Budget	14
The Flowing Energies of the Universe, *An Appeal by Geoffrey Hodson*	15
"Art Thou He That Should Come ?" *by the Rt. Rev. C. W. Leadbeater*	19
Peaks of Transcendence, *by George S. Arundale*	26
The Green Boy, *by F. H. Aldhouse*	28
Yearly Lodge Reports in Brief	30

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.



SHRIMATI RUKMINI ARUNDALE

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. 8. No. 1. APRIL 15, 1930 Price Sixpence

From the Crow's Nest

By the General Secretary

Convention Programme

The draft Convention programme has been revised to meet the convenience of delegates who would find it difficult or impossible to attend a business session on Thursday, April 17th. The Section Council will meet on Thursday as heretofore, and the Convention proper will commence on Good Friday at 10.30, Bishop Leadbeater delivering the official opening address. Instead of Good Friday morning, as heretofore, oversea visitors will present their greetings during the reception on Thursday evening, and immediately afterwards the young people will present a short entertainment. An innovation is a session on the work of the World Mother conducted by Shrimati Rukmini Arundale on Easter Monday at 2 p.m. This constitutes the Judge Lecture delivered on behalf of Brisbane Lodge. Mrs. Chase will deliver the Subramania Iyer Lecture on behalf of Perth, Mr. L. W. Burt the Sinnett Lecture for Adelaide, and Bishop Leadbeater the Subba Rao Lecture for the Blavatsky Lodge, Sydney. The Blavatsky Fellowship planned for the week before Convention has been dropped because there were not sufficient entries. The final programme appears on page three of the cover.

The Section Budget

The Section Treasurer hands in the following statement:

"On 17th March last I forwarded, at the direction of the Executive Committee, a letter to Lodge Secretaries informing them of a reduction in the Budget for the current year of £347, thus reducing the Budget on page 4 of the printed accounts, recently posted to members, from a deficit of £1377 to that of £1030.

"I have now to submit a further amended Budget reducing this deficit by an additional £256. The details of this will be found in Bishop Arundale's article, 'The Policy of the Section,' printed in this issue.

"The individual items of the Budget as these now stand are as presented on page 14. For fuller details please see Bishop Arundale's letter previously referred to. (Signed) F. W. Houstone."

Keep Going Fund

The amount required to balance the Budget—£774—is fully covered by the Keep Going Fund, which now stands at £800. For the first time on record the Budget is financed before Convention. The Keep Going Fund is, of course, the continuation of the Active Service Fund and the subscrip-

tions to the new Fund are being banked in a separate account and will be handed over to the Section on the 1st May. Any surplus above the demands of the Budget might be used for touring and developing Centres and Lodges.

AN APPEAL

What does Theosophy mean to you,
Has It help and vision brought,
And given peace and courage new,
When Life with doubt was fraught ?

Are YOU helping all you can
To spread its message true,
And give to every fellow man
The chance that came to you ?

The Masters' work is yours to do,
Great things are in the air,
Don't leave it all to just a few,
Be loyal—and do Your share.

Yet every member knows full well,
The task must *not* be shunned,
So do your *best* and help to swell
The Active Service Fund.

Harold Waldby,
Claremont, W.A.

Mr. MORTON'S WESTERN TOUR

The General Secretary returned to Sydney on April 3rd. From Adelaide he travelled by steamer to Perth because of the floods on the transcontinental railway and after several busy days in Perth returned by train. He is now preoccupied with the Convention.

ON DEPRESSION

"Nothing is more difficult to fight against than depression, probably because mind, emotions and physical nerves react upon each other, backwards and forwards, as it were. For the nerves, the physical remedies are fresh air, sleep and quiet exercise. But the mind and emotions have to co-operate. Books, not requiring fixed and sustained tension, help; the kind of books depends on the would-be reader. For the emotions, again, music, pictures, any form of art attractive to the person concerned. For the body, exercise, etc., as above. . . What would really be the best [employment for the 'nervy' type of individual] would be contact with mother-earth; agriculture, gardening and the like . . . ."—Extract from a letter from Dr. Annie Besant.

SHRIMATI RUKMINI ARUNDALE

Shrimati Rukmini Arundale's article in this number, "Beauty in Life," expresses fundamental simplicities in the philosophy of beauty which are the natural expression of her direct simplicity and beauty of mind. Her philosophy and her activity are all one in the desire to manifest the divine beauty of the Self, and to be happy and to communicate happiness to others. For her devotion to the World Mother she is known throughout the world, and she will be the central figure at a session at which The World Mother's work will be discussed at the coming Convention. Our frontispiece depicts Shrimati Rukmini in a dramatic and beautiful pose.

He who hath found the Peace Within, and who hath been so illumined, that he findeth his joy and happiness within himself—and knoweth that within him is the Kingdom of Heaven —verily he gaineth the Peace of the Real Self, because he hath blended himself with the Real Self. They from whom the illusion of duality and separation hath been removed, see all life as one and emanating from One. The welfare of the All becomes the welfare of the One to them; and to such cometh the peace of the One. This Peace which passeth all Understanding cometh to those who know themselves for what they are, rather than for what they seem to the smoke-blinded eyes of the world.—*Bhagavad Gita.*

"Have goodwill
To all that lives, letting unkindness die,
And greed and wrath; so that your lives be made
Like soft airs passing."

—Sir Edwin Arnold.

The Policy of the Section

It is easy to criticise. It is by no means so easy to satisfy. And it is impossible to satisfy everybody. Hence, there must always be some who are dissatisfied, do what one may. The Section officers know these things only too well. They know that there are some whom they can never satisfy, not because they do not want to achieve the impossible by trying to satisfy everybody, but because they are satisfying the majority. And if they satisfy the majority, they are bound to dissatisfy a minority. If only the minority, instead of expressing its dissatisfaction with the workers at Headquarters, would try to convert itself into a majority, it would be more likely to achieve its ends. But while it remains a minority it must expect the work to be conducted with a view to satisfying the majority, and to go on being done with a view to satisfying the majority.

Sometimes a minority complains that it is not heard at Conventions. I doubt if the complaint be well founded so far as Australian Conventions are concerned. But even if it be not heard gladly, why complain ? The majority knows what it wants. And there is surely no reason to suppose that what the majority wants is less conducive to the welfare of the Australian Section than that which the minority wants. The majority may be as right as the minority; and in these days it is only reasonable to expect the affairs of Theosophy in Australia to be conducted according to the will of the majority. Of course, it is always open to a minority to say that the majority are dragooned by a few Theosophical Mussolinis. But it is no less open to the majority to say that the minority is similarly dragooned, especially as the minority is probably a majority somewhere. It is futile to decry authority. Everybody has his own pet authority, even if it be himself. The pendulum of life swings between authority and experience, and there is not so very much to choose between the two.

Why can it not be assumed by one and all that the Section workers are sincere, earnest people, having at heart the welfare of the Theosophical Society in Australia no less than their critics. There may be another policy. But while a certain class of workers is in office, there must inevitably be a certain type of work. And if that class is put into office year after year by the Section as a whole, it is to be presumed that the Section as a whole knows what kind of workers it is putting into office, from yearly experience, and on the whole approves of the type of work turned out, endorses it, wants it. There may be a few who desire the policy to be otherwise. Let them try to bring round the majority to their way of thinking in any way they like. But they must not complain if the majority refuses to be brought round, and goes on putting into office the same workers. In the eyes of the minority the policy may be disastrous. But let the minority remember that if the existing majority were to be turned into a minority it might deem the new policy of the new majority no less disastrous. So it is probably six of one and half a dozen of the other.

Take the question of the present activities of the Section. Let me say at once that there is every indication that the Section as a whole approves of them. It approves of the *Australian Theosophist* as at present conducted. It approves of the salaries of the Section secretaries. It approves of the Australian News Service. It approves of the large deficit. How do I know this ? By the most effective of all acid tests—the money test. Members everywhere are putting up money, even in these difficult times, to keep these activities going. And not only

are they putting up money to keep them going, THEY HAVE PUT UP ENOUGH MONEY ALREADY TO KEEP THEM GOING DURING THE YEAR 1930. They do not merely say : we should like to keep these activities going. They say : here is the money to keep them going. And these activities will therefore be kept going, unless the Convention as a whole determine otherwise; which is, of course, extremely unlikely. Anyway, the members who want to keep things going as they are are prepared to pay for the privilege, and do not ask those who do not want to keep things going as they are to contribute a single penny to the advantages these non-contents will derive from the financial generosity of the contents. The non-contents will thus be getting something for nothing, and as for the interests of the Secion and of Theosophy in Australia being injured by such activities, surely this is a matter of opinion; and if the majority decides that these activities do more good than harm, well its judgment should at least be accepted with a good grace.

Of course, economy is asked. And economy is forthcoming. It has been decided tentatively, and as an experimental measure, to transfer the Section Headquarters to a flat in the Mosman division of Sydney. Over £100 will be saved in this way. But the matter will be placed before the Convention for consideration and further decision. Then it is proposed to diminish the size of the *Australian Theosophist* from 32 to 24 pages. This will effect an economy of about £150 per year. Then arrangements have been made whereby it will be possible to diminish the salary of Mr. J. L. Davidge by £200, so far as regards the Section, and the salary of Mr. Harold Morton by £100; so that Mr. Morton's salary will stand at £300, and Mr. Davidge's salary at £100. Here we have no less than £550 of economy for the present year. Why was it not done before ? That is another matter. Perhaps it could not have been done before, or by no means easily. At all events, £550 worth of economy is being proposed now, and with the promise and cash already in the hands of the Executive Committee the Budget for 1930-1931 is already balanced, with the various activities going on practically unchanged. There will be no more appeals for money, no more drives, so far as this year is concerned; though money will always be welcome for propaganda purposes. And let it be remembered that this balanced Budget includes a sum of £150 for the travelling expenses of a lecturer, should the Convention sanction this item. And Captain Max Wardall, the head of the Theosophical Order of Service, is prepared to tour the Section if Lodges and Centres would like to have him. Anyhow he will be here in May, free of cost to the Section.

It is also just as well to note, in view of the criticism that Sydney gets much more than the rest of the Commonwealth, that Sydney has already borne more than its due share of the cost of meeting the deficit. Of the £700 odd which balances the Budget under the economies effected, the Blavatsky Lodge members have contributed about £300, and the members of the Manor Household about £100. This is, I think, practical proof of the fact that Theosophists in Sydney are eager to support that which they consider is in the interests of Theosophy in Australia. I am not writing in any spirit of lack of appreciation of the attitude of those who do not agree with the policy of Headquarters, which is, of course, the policy of the majority of the Section. Opposition is not only good but vital. And majorities always need minorities if they are to function properly. But I do say that majorities and minorities must give each other credit for sincerity and for intentness upon the welfare of Theosophy in Australia; and as things are the will of the many must prevail over the will of the few. Is a policy which the

majority approve to be abandoned because the minority disapproves ? Let a minority have its say, and seek to incline the majority to its viewpoint. But the voice of the majority must determine the policy of the Section as a whole, more especially when the voice of the majority is backed by willing money sacrifices, and still more especially when the money sacrifices are of such a nature as to carry the policy through without a single penny of help from those who disapprove the policy. Those who so desire need only pay their bare dues, and they will not be asked for a penny more.

GEORGE S. ARUNDALE.

Captain Max Wardall

We have very much pleasure in announcing that Captain Max Wardall, International Secretary of the Theosophical Order of Service, will reach Sydney on May 25th. He will probably be able to undertake a Theosophical tour in the Commonwealth, and it would seem that since our General Secretary has so recently toured through the various States it might be better to avail ourselves of Captain Max Wardall's services as National Lecturer at least for a portion of the year so that Mr. Morton may be able to remain at Headquarters, thus avoiding the necessity of Joint General Secretaries. The matter will, of course, be placed before the Convention for decision.

Captain Max Wardall is an admirable speaker, not merely eloquent, but humorous and incisive. Lodges, we feel sure, would greatly benefit from his addresses. He has had very wide experience of the world, has been Mayor of one of the most important cities in the United States of America, during the holding of which office he effected many and important reforms. He is a National Lecturer of the American Section, where he is regarded with great affection and esteem. The Australian Section will indeed be fortunate if Captain Wardall is able to spend some months touring.

Among other visitors will be Mrs. Gardner, a member of one of the leading families of Boston, U.S.A., a leading resident of the Ojai Valley, and a very much respected member of the American Section. Mrs. Gardner is accompanied by Mrs. Chester Green, also an American Theosophist of note, and wife of Professor Green of the Massachussets Institute of Technology. These friends will make their headquarters at The Manor, Mosman, and we are sure that a warm welcome awaits them.

Captain Wardall, cabling from California, says he will spend eighteen weeks in Australia. His tour will be organised from the Section Office. Lodges which desire him to visit them should communicate at once with the General Secretary. In a characteristic phrase Captain Wardall concludes his cable message: "Happy greetings to all."

The marvellous successes of Max Wardall, our Chief Brother, on his lecture tours, is due (writes the American correspondent of *Service*) to his extraordinary ability to speak the language of the people.

Glance over the list of his lectures, and you will find subjects that compel attention—"Moulding Our Emotions," "Value of an Ideal," "Divine Strategy," "There Is No Death," Conquering Fear," "Mind Radio," "The Subconscious Mind," "Personal Ascendancy," and so on.

He gives them straight and pure Theosophy, but without the bewildering technicalities. The people eat it up and demand more. Probably more than 1,000,000 people heard his lectures on this last tour. Radio stations were bombarded with letters and telephone calls after he spoke.

He was everywhere in demand. No doors were closed against him. In three weeks he

spoke in three churches, six clubs, seven high schools, two universities, over three radio stations and in twenty-six T. S. classes and lecture halls.

In ten days in Tulsa he gave seventeen lectures and three radio talks and reached 500,000 people; he spent from January 26 to February 14 in Oklahoma City, giving a total of thirty lectures, including two over the radio, reaching no doubt 500,000 more. February 14, 15, and 16 he spent in Lawton, Oklahoma; February 18, 19, 20, 21 in Fort Worth; February 22, 23, 24 in Dallas, and February 25, 26, 27 in San Antonio, which ended the present tour.

This again proves that the people are ready and eager for the Theosophical teachings. But for them to "get" it you must translate it into a language which they can easily understand.

Over the Air

Captain Wardall's power as a radio speaker—and he is sure to be broadcast by wireless stations in all the States he visits—is indicated in the following letter from Mr. H. A. Hutchinson, manager of KVOO, to Mr. Harold V. Gough, manager of WBAP, Fort Worth, Texas :

Our Vice-President, Mr. H. G. Humphreys, has requested me to communicate with you regarding the addresses given over KVOO by Mr. Max Wardall, world traveller and lecturer.

Mr. Wardall spoke over KVOO two years ago and awakened deep interest among our listeners, as was evidenced by the many complimentary responses that came to my notice at that time.

Recently he came to Tulsa on a lecture tour and without hesitancy we invited him to favour us with a talk over the microphone, which he did on the 5th and 12th instant; it was an outstanding feature on both occasions.

During his present stay, Mr. Wardall has addressed and has been gratifyingly received by various audiences in this City, for example: the Tulsa University assembly, the High School assembly, Men's Class of the First Methodist Church, Young People's Class of the First Presbyterian Church, the Geological Society and others. We have yet to hear even a suggestion of unfavourable comment on his work.

I regard it a privilege to have had Mr. Wardall grace our programmes with his radiant personality and should you have the question before you of inviting him to speak over WBAP, I desire to commend him without reservation to your favourable consideration. I am sure everyone will like him and I shall be glad to have your personal reaction in the event he talks from your station.

"THE MINIMUM"

A Melbourne member, enclosing a cheque for the "Keep Going Fund," congratulates Bishop Arundale on giving him a most effective jolt by medium of his financial appeal:

"You have certainly presented a most striking case and as I happen to be a company secretary, and know the difficulties of raising finance for essential services in diffrcult times, your appeal came home with added force.

"For the life of me I cannot see how one item of your proposed budget could be pared by as much as a postage stamp, for in all truth it is but the minimum of effective work that it will be able to encompass.

"We really need ten times the expenditure to put the case over as it should be presented to the Australian public.

"I hope your appeal meets with the success it deserves and that the cash box is soon jingling merrily and your worries over."

MAKE WAY FOR BROTHERHOOD

The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;
Will send new light on every face,
A kingly power upon the race.
And till it comes we men are slaves,
And travel downward to the dust of graves.
Come, clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for Brotherhood—make way for Man.

—EDWIN MARKHAM, Poems.

Words of Walter P. Chrysler, one of the most successful motor manufacturers in the world, will be listened to by young men everywhere. No great success was ever made in the rut, in the routine. No great success was ever made, outside the army, by merely following orders. Anybody who is not hopelessly dumb can follow orders. Big success comes not through experience but through the courage of initiating. Initiate ! Take responsibility. Judgment grows strong by exercise.

AUSTRALIAN HEADQUARTERS
New Address—
Iluka Road, Mosman, N.S.W.
Tel. Y-5247.

Angkor-Thom

By the Rt. Rev. C. W. Leadbeater

(Bishop Leadbeater's description of the amazing ruins of Angkor in Cambodia began in our February number and is concluded in this. Then we visited with him the religious capital of the ancient Khmer civilization, Angkor-Wat; now he takes us through the royal city, Angkor-Thom, which the French Government are still excavating. Very few people have seen Angkor, and this series is all the more valuable for being written by an eminent Occultist. Ed.).

Thus, entering it by the Gate of Victory, we come naturally enough to the consideration of the other city, that of the civil and commercial part of the community, the royal capital of the Khmer Kingdom, Angkor-Thom. It would seem that at one time the Khmer sovereigns had the same uncomfortable custom which prevailed in ancient Burma—that each new monarch, when he succeeded to the throne, immediately proceeded to build for himself a new capital, altogether abandoning that of his predecessor. Therefore we find in Cambodia, as in Burma, the remains of a number of cities each of which in its turn has held the metropolitan position.

The foundation of this city of Angkor-Thom is attributed to King Jayavarman II., who mounted the throne in the year 802 A.D. It is recorded of him that "he came from Java;" but as Java and Sumatra were at that period still one huge island, it is considered probable that that statement means merely that he belonged to the great empire of Shrivijaya, which had its centre at Palembang, in the south of Sumatra. It is said of that empire that in the year 686 A.D. it extended from the centre of Java on the one side to Pegu in Burma on the other, so it must clearly have included Cambodia. It was, however, as I have already said, King Yasovarman, who reigned from 889 to 910 A.D., who completed Angkor-Thom, made it his capital, and gave it the name of Yasodharapura.

That city is therefore two centuries older than Angkor-Wat. It lies a mile to the north of the latter, and shares with it the characteristics of being built in the form of a square, surrounded by a lofty wall and a moat. In this case also the square is not absolutely perfect, for the Khmers had not the marvellous accuracy of the Egyptians; the sides are this time of equal length—two miles each way, so that the city covered four square miles of ground—but the angles are unfortunately not all exactly right angles, though the error is but slight.

The walls are higher than those of Angkor-Wat, but on the other hand the moat is only about half the width of that of the younger city. Like the latter, Angkor-Thom has four great monumental gates, one in the middle of each of the four sides; but, unlike the Wat, it has a fifth gate as well—the very Gate of Victory to which we have already referred—which is situated some 550 yards to the north of the entrance in the middle of the east wall. This extra porchway appears to have been made in order to have a road running straight from the outer wall to the front of the King's palace, so that the triumphal processions might be clearly visible in their entirety from that point of view.

These strange gate-houses, 65 feet in height, present another very remarkable feature, for above the actual entrance in each case is carved a huge stone face, some ten feet from brow to chin, looking steadily outward as though watching somewhat haughtily the approaching traveller. This face is just visible in Plate V., but as we

shall see a repetition of it more clearly later, we will leave the discussion of it until then.

This great quadrilateral—which would have been a perfect square if the Khmers had been better geometers—was once a crowded city; now the most accurate description of it would be to say that its walls enclose four square miles of what seems like primeval forest, through which a few roads have been driven, in which a few small clearings have been made, revealing the shattered ruins of some most remarkable buildings. Angkor-Wat has been almost entirely rescued from the oppression of the jungle as far as its monuments are concerned; with Angkor-Thom only a beginning has been made, and it will be many years yet before the work will be finished.

The French Government has, I am told, some three hunderd coolies labouring at the colossal task of cutting down trees and creepers ; employment could readily be found for a hundred times that number; and even when that undertaking has been achieved, there will remain an effort still more onerous, requiring much special knowledge and much intuition—the reconstruction of all these mighty edifices according to the original plan, as far as that can now be discovered. In Angkor-Wat that has already been done with great judgment and with a large measure of success; with Angkor-Thom it will be far more difficult, not only because the ruin is more complete, but because so much more of the material has disappeared.

Much the greater part of the Khmer buildings whose ruins are still visible are of a religious character—temples, chapels, monasteries or shrines. Those were built of stone, and consequently the material at least remains, and in most cases we have only to rearrange it —if we can. But of the actual dwelling-places of that million men and women who formed the ancient population no trace is now left, for they were chiefly wooden constructions, probably thatched or tiled. M. Marchal himself writes : "All that we really know of the ancient Khmer capital is confined to some walls, some vestiges of foundations, terraces and tanks, and some temples more or less important."

The greatest of the temples to which he refers is that called the Bayon, which the founder intended to place exactly in the geometrical centre of his city. The curator's theory is that it was constructed for the Buddhist faith and dedicated to Avalokiteshvara, but that soon afterwards (or perhaps even before it was fully completed) a monarch came to the throne whose preference was for the worship of Shiva, and that at his instance certain modifications were introduced, traces of which can even now be discerned.

Owing to these alterations, he says, the temple now presents the appearance of a bizarre and curiously confused mass, though the original plan was simple enough. There is first a square outer gallery of the general type which we have already seen at Angkor-Wat, (though perhaps somewhat cruder in execution) which constitutes the first story. This surrounds a court in the centre of which rises the great mass of the central building, consisting of a second and a third story crowned with cupolas not unlike those of the Wat; but the modifications have so mingled and confused these higher stories that it is not easy to make a clear distinction between them.

There seems to be much that is strange and unusual about the architecture of the Bayon, which is one of the earliest and most primitive of the Khmer temples. Mr. Bleackley, in the work already quoted, says of it (p. 73) :

> It is a gigantic pile of masonry, built in three stages one above the other, forming three platforms; but the vandalism of mankind, the ravages of time, and the stifling embraces of the forest have wrought havoc with the massive stonework. There are gaps and fissures everywhere. Crumbling colonnades and fallen columns are strewn along the terraces, and the stairways are broken and distorted. Over the whole fabric shrubs and



PLATE VII

bushes grow in all directions, and a tangle of creepers has spread to the topmost heights. . . . The mammoth towers that crown the structure intensify the atmosphere of terror and mystery that seems to environ it. There are fifty of these towers grouped upon the high terraces, tall tottering masses of rugged stones scarred with ruts and crevices; and upon each, high up near the summit, a colossal face is graven, a face that wears a cruel malevolent smile.

That is the one characteristic which differentiates the Bayon from all other temples, and makes it (as far as we know) unique in the world, that it possesses these fifty-two square towers, on each of which are sculptured four great faces, more or less resembling that which we saw over the Gate of Victory. They are apparently intended to look out towards the four points of the compass. They do not impress me as cruel, though certainly they are not handsome, and in all cases the lips are enormously thick and heavy, and the mouth is quite out of proportion to the rest of the face. Nor do I feel the "terror and mystery" of which this able writer speaks; but that may well be my fault, as being insufficiently sensitive, for other visitors also have mentioned it.

Few of these faces are now perfect; owing to the peculiar methods of building adopted by the Khmers, most of them are badly marred by wide vertical and horizontal cracks. These ancient masons used no mortar, and they seem to have smoothed their stones by friction. They made excellent joints, but they do not appear to have realized the undesirability of letting those joints stand vertically one above the other; consequently in process of time the stones fell apart, and the effect is as though someone had cut a wedge out of the sculptured face. These visages vary in size; M. Marchal estimates them as from 5ft. 8in. to 7ft. 9in. in length.

For a long time writers insisted that they were faces of Shiva, though some suggested Brahma; now I believe most authorities are agreed that they represent Avalokiteshvara. In trying to look back into the mind of the sculptor, I found the idea of a guardian spirit or protecting deity who was supposed to be able to exercise his power and to do his work through these graven likenesses of his countenance; but I could not identify him with any of the above-mentioned names. Some of these mysterious unidentified portraits are shown in Plate VII.

There has been much argument as to whence the Khmers came, who they really were, and what has become of them. I do not think that there is much mystery about the matter. This corner of Asia, now divided into Indo-China, Siam, Malaya and Burma, seems during the last two thousand years to have been a kind of cock-pit for warring tribes, a continual battleground, an Asiatic Belgium. Now one of the races had an able leader, and came into temporary prominence; then he died, and another tribe took the lead. The descendants of those tribes are still living side by side as they did of old; not impossibly they might still engage in internecine strife as of old, if they lived under irresponsible despots now as they did then; but they are now restrained by such influences as those of France and England respectively, and also, let us hope, by the general advance of civilization.

Burma is now part of the Indian Empire, though racially it does not seem to belong to it; Cochin-China, Annam and Cambodia are colonies of the French Republic; the only State left under the guidance of its traditional native ruler is the Kingdom of Siam, whose monarch is a most enlightened and progressive sovereign. His people are a gentle, happy and essentially kindly race; yet it was their ancestors in the fourteenth century who finally destroyed the coherence of the crumbling Khmer empire, and drove the remnants of its people from their capital into a peasant life such as they are living at the present day.

The workmen who did the actual manual labour of building these mighty

shrines differed little from the Cambodians of today, but they were guided and directed by men of power, men of another and far greater race—a Pali or Prakrit-speaking people, who belonged to the Aryan influx sent down from Central Asia (or perhaps from Northern India) into this remote corner of the world by the Lord Vaivasvata Manu. His effort was to deliver that beautiful southern archipelago from the domination of the Atlantean magic which was doing such widespread harm, and hindering His preparations for the development which is part of His plan; and that work is still going on, and will bear its fruit in due time.

The incident of the Khmer civilization was a side-issue, but it had its part to play, in offering appropriate incarnations for a number of egos who needed just such an opportunity; and at the same time, through their contact with these more advanced souls, it gave a stimulus to many of the less developed people which was sufficient to raise them into incarnation in a higher race than they could otherwise have attained for centuries yet to come. When the leaders had done their work and withdrew, the subject races sank back into their present condition, which means only that for the time they are being used as vehicles for a younger type of soul. The lower classes of a school are just as necessary as the higher, but the same boys do not remain in them year after year.

A largish tract of land within the walls of Angkor-Thom has been assigned by the archæologists as the site of the palace and grounds of the King. I think the assignment is correct, but there is little left now to indicate the splendour that must once have been displayed there. The remains of several interesting buildings are to be seen within that area; those called the Baphuon and the Phiméanakas are the most prominent; but little is known with certainty as to the use to which they were put. From the description given by Tcheou-Ta-Houan it is clear that these edifices were crowned in his time with highly ornamented roofs of some material less durable than the stone which is all that we now see. He speaks of one of these as "a tower of copper," and refers to various decorations of gold, which were very probably spires of wood plated with gold, or may, of course, have been merely gilded, like the great Shwe Dagon at Rangoon.

Some of these buildings are as yet but partially uncovered; I climbed one steep and partly broken staircase in the Baphuon, which seemed to me decidedly dangerous because, though the great timber had been removed, there still remained so much undergrowth that it was impossible to see where one was placing one's foot. To ascend was just possible; to descend was a distinctly uncomfortable and hazardous experience for a man of eighty-two !

There are many other temples in process of being uncovered—some within the walls of Angkor-Thom, and some amidst the forests on the great plain outside. Ruins are dotted about over the whole country-side—a French official counted 910 of them; and I suppose that in fifty years or so we shall know all about them. The country is mostly flat, and as one sees it from the road when travelling in a motor-car there is little in the scenery to call for special notice, except of course the indefinable charm and glamour which the tropics always exercise over the dweller in so-called temperate climes. But the ruins have a character of their own, and certainly deserve to rank among the wonders of the world. It has been said of them that they equal anything which Egypt has to show; I cannot quite agree with that estimate, not only because Egyptian architecture is on a more colossal scale, but because of the marvellous accuracy and care with which its artists finished every detail.

Here at Angkor there is often evidence of great haste, and consequently even of carelessness and defective

workmanship in detail; indeed, it is partly due to that haste in erection that the ruin is as complete as it is. M. Marchal's guide-book mentions this frequently, and comments very strongly upon it. But though we must reluctantly admit that there is truth in that assertion, it in no way detracts from the great fact that the Cambodian ruins have a beauty of their own, that they are an achievement of which any country might be proud and few modern countries would be capable. They should be very much more widely known than they are, and I am sure that they will prove a great attraction to tourists from all parts of the world when they have been fully unveiled and made accessible, *and* when the means of communication with other countries and cities have been thoroughly rearranged and much improved.

There is an excellent hotel close to Angkor-Wat, and when a light railway has been constructed from Saigon to Angkor and continued to the Siamese frontier (as it surely must be in the near future) to link up with the through line to Penang and Singapore, a constant stream of visitors will begin to flow through, greatly to the instruction of the visitors and to the benefit of the country. At present the journey is still something of an adventure.

I am inserting Plate VIII in order to give to my readers something which mere verbal description can hardly supply—an idea of the original condition in which the ruins are found, and of the really tremendous difficulties which the Government officials have to face in clearing away the forest growth without destroying the temple along with it. The first view (VIIIa) is a part of a large temple in the immediate neighbourhood of Angkor-Thom, and the second (VIIIb) is from a photograph of a lovely little shrine called Neak-Pean, dedicated to Avalokiteshvara, which is actually wholly held in the embrace of one huge fig-tree! It is built on an islet in the middle of a beautiful pool, which is obviously artificial—a kind of cross-shaped arrangement of five square basins. It is said that the water here has healing qualities.

And now, in conclusion, Theosophical readers will surely ask: "What is the influence of this wonderful place? Is it a centre for spiritual force?"

I must regretfully admit that at present its radiations are but slight—nothing at all in comparison with what they might be and ought to be. Plenty of devotion and enthusiasm must have been evoked at the consecration of so splendid a shrine, yet nothing noticeable now remains of it all. Can it be that thoughts of vainglory neutralized the religious feeling? I fear it may have been something like that. Perhaps there was no great understanding among the people of the possibility and desirability of evoking glorious radiations of spiritual energy by feeling strong, purposeful reverence and goodwill.

But the thing could be inaugurated. Already there are a few Buddhist monks there—small communities of them, gentle well-meaning souls, perhaps not very highly intelligent. But if their number could be greatly increased—if there could once more be many thousands—thousands of well-instructed men, who knew what to do and how to do it—yes, and also what to *think*, and how to think it; how soon an amazing change might be wrought!

All this magnificent setting—what a pity that there should not be a real diamond at the heart of it! But the setting must be purified, cleansed, restored; the gardens and the parks must be re-constituted, and by the monks themselves as a labour of love; the millions of foul evil-smelling bats must be chased out and kept out.

There is a deva in charge, of course, but he has for many a year been thinking more of the jungle than of the ruins, more of the ever-present and fiercely insistent vegetable kingdom than of the

few rare specimens of not very intellectual humanity.

A deva, you will say, ought to know everything, and to be prepared to take advantage of any opportunity. As a matter of fact that is not so. The deva kingdom is evolving, just as is the human; there are great Angels who are practically omniscient, just as there are great Adepts who are in a similar position; but the devas at a slightly lower level who are doing the work undoubtedly learn as they do it. When we have the honour and pleasure of co-operating with them we may often obtain useful hints and new suggestions from them; but it sometimes happens that we can offer hints and suggestions in our turn. Indeed we have already done so in several cases, as readers of this magazine should know.

If the great temple of Angkor-Wat could be restored to some extent to its ancient glory, if it could again become a goal for pilgrimage, as Adam's Peak is in Ceylon, or to a lesser extent Borobudur in Java, there is no doubt that a strong centre could be formed here, and a vast amount of good could be done. But there is so much in the way of preparation to be done first in so many different ways that I am afraid it will be some time before that dream is realized.

Meanwhile it remains as a source of inspiration to those who have the time and the opportunity to visit it. The general effect is unusually grand and striking; and Theosophists should not forget that every pilgrim who approaches it in the right spirit—the spirit not of grasping but of giving—adds his mite of spiritual force to the outpouring which has been set in motion. It is not yet a great centre, but it certainly ought to be; it would be no mean ambition for some of us to help to make it so. I am glad to have seen it; I shall never forget it; I can only recommend others for whom it is a possibility to go and see it also.

—C.W.L.

PAY YOUR DEBTS.

Keep your eyes fixed on paying your debts, and do not bother about receiving your credits. Whenever you are injured, you are either paying a debt or are being offered an opportunity of increasing your capital. How are you to be sure of one or the other? Simply by being unresentful and non-retaliatory. If you can shrug your shoulders, one or the other is sure. Whatever happens to you comes under one or other of the two possibilities. It may be illness. It may be sorrow. It may be catastrophe or disaster. It may be opprobrium. It may be seeming injustice of the most glaring kind. But it must be one or the other—either the opportunity to pay a debt, or the chance to increase your capital.

Suppose you resent and retaliate. The old debit may have disappeared, but a new entry will have been made which will require adjustment in due course. And over and over again this has to happen until the lesson of the final discharge of indebtedness is learned. If there be no entry which the injury or other misfortune has to cancel, then a glorious opportunity arises of increasing power and preparedness for all eventualities. Or better still a glorious opportunity arises of minimising the indebtedness lying on the individual doing the wrong. He can pay his debt otherwise than by paying you. Your attitude can cause him to pay the debt into humanity's general account for the benefit of all.—(G.S.A.)

MY HEART IS YEARNING

My heart is yearning,
My footsteps burning
To follow on
Where They have gone;
To tread the Way
More pure each day,
To love and serve
And be as They:
Be great and true
In all I do
To the Highest that I see—
A fearless knight
To serve the Light
From littleness all free.

Dorothy Otis.

INVOCATION

In a Lodge where members are few and it is difficult to keep the flag flying, the members have resolved to practice a daily act of thought on the following lines: "We invoke the aid of the Elder Brethren, the Inner Government of the World, that we, the members of the.....Lodge, closely united in the bond of Their service, may keep the Light of Theosophy shining brightly in our town."

Beauty in Life

By Shrimati Rukmini Arundale

Everyone, even the lowest class of humanity, has some conception of Beauty and it is that which has helped civilisation to grow to its present stage. Beauty is relative just as anything else, and no matter how great an artist one may be, there is always more to be learnt and lived.

Everything in life is beautiful, but only a true artist can see it. The painter, the musician, the dancer, and the sculptor are artists, but along one line of that living Beauty that permeates all things. Art is an expression of Beauty and not the goal. One who possesses a deep appreciation of art as far as form is concerned, and whose life is a very embodiment of Divine Beauty, may quite possibly be unable to express that life along one line of art—yet he would be the true artist. So a true artist is one who lives beautifully and transcends art—though he may desire to express himself along any one of these manifestations of Beauty such as painting, music, dancing. It is wonderful to express Beauty along these lines, but there are very few who can paint and inspire you to great things. There are many who can dance. Do we not see them by the hundred on many European stages ? But there is only one Pavlova who can dance, and yet *be* the dance itself. The same with architecture, the theatre, etc. Yet if we can paint a little, sing a little, or dance a little, it is worth doing so, for in expression there is joy, and growth—though we may be unable to dance or sing or paint greatly enough to inspire. Expression is like breath to a living being. The world is an expression of the Creator, though but a fragment of His Being. Life without expression is like a flower without fragrance.

Can anyone be like a fragrant flower ?

Yes, everyone can be a fragrant flower, everyone can be an artist. To paint, to sing or to dance is not the only form of Beauty. The world has a mistaken conception of Beauty. A man will go to an art gallery and leave the beautiful tree in his garden neglected and unnoticed. It is the same of a musician who can play the violin and drive the birds away from his garden because they disturb him. There is no expression without appreciation. To appreciate art truly, you must appreciate life. If you desire to create, appreciate the creation around you. To be a true artist, you must first appreciate, then live and then express or create.

The most perfect expression of Beauty is what is natural, simple and unpresumptuous. So we must first learn to love Nature, in all its many aspects—the birds, the flowers, the trees, mountains, space, height and grandeur. The four seasons which you notice in Europe especially are all equally beautiful. Summer with its abundance of green; Autumn with the whistling winds of golden leaves; Winter with its bleak cold dark days, and the trees bare of every leaf showing the lines of each tree to perfection against the grey sky; and Spring—when you first see a small green leaf sprouting, almost unnoticed, with just one or two birds singing. Then gradually before you know where you are every tree is fresh and green, flowers feast your eyes and birds that seemed dead a few weeks before are bursting into life. All these are beautiful expressions of the Creator and no philosophy of life is necessary to the one who can truly live in the Nature of Life. Appreciation of Beauty in its many aspects—that of keen perception with the eyes and the mind, that of deep feeling, and finally

that of sublimating these feelings and thoughts to the highest level of Beauty —that makes you one with Life.

This oneness of life will so become a throbbing vitality that expression becomes natural, and the desire to make everything we do in life perfect becomes part of our nature. To speak or write well, to cook or sweep or even to walk well and move gracefully is essentially art. One who is a real artist and has attained the higher level of art in living can express Beauty and be an inspiration even in the smallest things of life.

Expression is necessary and beautiful, but the form of expression can only be beautiful if derived from a higher source. It is far better to live a life of perfect Beauty, in grace of speech, courtesy of manner and tenderness of heart, than to aim at becoming mediocre expressions of a smallness of life. Each one should first observe and appreciate and have some great conception of the beautiful by the example of the beautiful things of life, which should at all times inspire him to live —as the clear water reflects the beauty of the sky above.

THE THEOSOPHICAL SOCIETY: AUSTRALIAN SECTION

REVISED BUDGET, YEAR ENDING 31st DECEMBER, 1930.

(Circulated by the Treasurer, March 17th, 1930.)

Salaries—			Dues and Entrance Fees		£650
General Secretary		£300	Other Items (say)		50
Asst. General Secretary		104			
Rent		130			
Cleaning		18			
Telephone		20			
Postage		35			
Light and Power		10			
Stationery		30			
Printing		20			
Sundry Expenses		15			
Surplus on Section Working apart from Magazine, News Service and Travelling Lecturer		18			
		£700			£700
General Secretary's Travelling		150	Surplus as above		18
Australian Theosophist—			TOTAL APPARENT DEFICIT, representing requirements from the "KEEP GOING FUND"		£774
Printing	£402				
Postage	140				
Petties	20				
	562				
Less Receipts, (say)	120				
		£442			
News Service—					
Stationery, Ink, Postage, etc.		£200			
		£792			£792

(Sgd.) F. W. HOUSTONE, A.I.I.A.,
Hon. Treasurer.

The Flowing Energies of the Universe

Research Work by Theosophical Students

An Appeal by Geoffrey Hodson

The author of this appeal is at present busily engaged in carrying out a lecture tour of the United States of America, and will be so engaged until October of this year. He thinks he sees the possibility of a valuable piece of work which the Theosophical Society might do for the world, but is himself too busy to attend to its performance. This work concerns especially the task of bringing to the world knowledge concerning the Angelic Hosts and their place in the economics of the Solar System.

Science has at last discovered the fact—always well known to occult scientists—that the apparent solidarity of the material universe is an illusion; that in reality the universe consists of flowing energies. Theosophy has an important part to play at this juncture. One of the next steps in the progress of exoteric human knowledge is the discovery of the intelligences associated with these flowing forces. These are the devas and nature-spirits.

Before we can play our role, our knowledge must be classified and correlated with the latest scientific thought. Hence this appeal.

Will students and groups co-operate with the author in the following ways:

1. Collect from all reliable sources information concerning nature spirits, and devas. Some sources are:—(a) *The Secret Doctrine;* (b) Other standard Theosophical books, especially *The Hidden Side of Things* and Masonic books, by C. W. Leadbeater; (c) *Fairy Faiths in Celtic Countries,* by Evans Wentz; (d) Standard works on national folk and fairy lore; (e) the author's books, especially—*The Angelic Hosts, The Miracle of Birth,* and *The Kingdom of Faerie.*

2. Classify the information somewhat as follows:—

(a) The four great divisions or orders of Nature Spirits of earth, water, air and fire; with the appearance and sub-divisions of each order, e.g., earth spirits include gnomes, brownies, mannikins and elves; these evolve into landscape angels, and up to the Spirit of the Earth (vide *The Angelic Hosts.*)

(b) The function of each in nature and their method of carrying out that function; their relationship to the phenomena of Nature, vegetation, climate, etc., (vide *The Kingdom of Faerie,* Chap. V.)

(c) Other orders—such as the builders (vide *The Miracle of Birth,* especially Chap. V.), the healing angels, the ceremonial angels, the power angels, guardian angels, etc.

3. Apply the results to modern scientific discoveries in astronomy, meteorology, physics, physiology, biology and psychology, watching and collecting the writings of advanced thinkers in these fields.

4. Prepare the resultant material for publication: (a) As a whole in book form, perhaps in several volumes; (b) In article form for magazine, both Theosophical and general.

In illustration of the possibilities which lie in this method of work, the author quotes from his address on "Angelic Co-operation in Social Reform," delivered at the Theosophical World Congress in Chicago in August, 1929, and from other sources:

The present age is marked by the discovery of the forces of Nature and their employment by man, for the pursuit of knowledge is the true keynote of the age. Foremost in this search are the men of science in every land, and their search is leading them away from the materialistic and toward the transcendental outlook. The mechanistic view of scientific phenomena is being discarded and the method of explaining them by the construction of models has come to be regarded as a hindrance rather than an aid to understanding. So rapid indeed is the progress of scientific discovery that the textbooks of one year become out of date in the year following.

Within the memory of many of us, the foremost men of science were proclaiming that in matter was to be found the promise of life. Later that dictum was reversed. The atom as a material

particle of which the whole universe was built, was itself found to be capable of further subdivision. The ultimate unit was discovered to be an electrically charged particle to which was given the name "electron," a unit of force vibrating in the ether. Now even the electron is being doubted, for recent researches have demonstrated that the electron has no continuous existence. It appears, disappears and reappears continually. So rapid is the process, however, that the illusion of permanence is produced.

Today, therefore, this apparently solid world of ours is not regarded as a material world at all. It is a concentration of energy, a focal point of power amid a universe of flowing forces.

Similarly, the brain is no longer regarded as a satisfactory model of the mind, a mechanism of concrete particles which constitutes the whole machinery of thought. The brain is now regarded as an instrument, thought the power which drives it.

Of the nature and origin of these forces science as yet says little, but the movement of scientific thought is away from the concrete toward the abstract, and this is parallel with the evolution of human intelligence, which also is away from the analytical and concrete and toward the development of the faculty of synthetic and abstract thought. As an illustration of this, the idea is beginning to dawn that time itself is typical of the kind of material of which the physical world is built. In probing external phenomena to their depths, the scientists and mathematicians fall back upon symbols and equations as the only means of expressing their discoveries. The substance has melted into a shadow; only force remains.

What is the next step likely to be ? The latest pronouncements show that certain men of science are beginning to postulate mind as the ultimate reality. Matter is being regarded as a manifestation of force operating under natural law; and of that law Prof. Eddington of Cambridge says : "It is perfect and unbreakable, worthy to be associated with the mind of God." He has also stated publicly that it is now possible for a scientist to be a man of religion. From this we see that as truly as the mystic, the scientist is following a light, and his quest is leading him away from the seen to the unseen world. The next discovery may very well be that of the existence of those intelligent beings called in the East "devas" and in the West nature-spirits and angels, who are the agents of the Divine Will in the controlling and manipulating of these hidden forces of the natural world.

What is the contribution of Theosophy to this development ? Theosophy itself consists of a body of basic truths concerning the material and spiritual worlds, their inhabitants and the purpose of the Divine Will in creating them. Investigations such as those of the modern scientist referred to have been pursued since the earliest days of human life upon this planet. There has always been an unbroken succession of investigators, and the result of their work has been preserved. It constitutes a vast accumulation of knowledge which is gradually being made available today, partly by the illumination of the mind and intuition of leaders of human thought, and partly by the publications and activities of the Theosophical Society, and kindred movements. From this source each man may take that portion of the Divine Wisdom which he himself is able to grasp and to interpret. In the study of Theosophy each man must be his own interpreter; each must provide his own illumination; and the views which I shall put forward are not necessarily those of my fellow members of the Theosophical Society.

For the purpose of this lecture, I have extracted, from the teachings of Theosophy, as I understand them, a number



A STAIRCASE



SANCTUARY ON THE UPPER PLATFORM OF THE BAYON



BAS-RELIEF IN THE BAYON

PLATE VI

ANGKOR: SOME CHARACTERISTIC GLIMPSES



PLATE VIII A

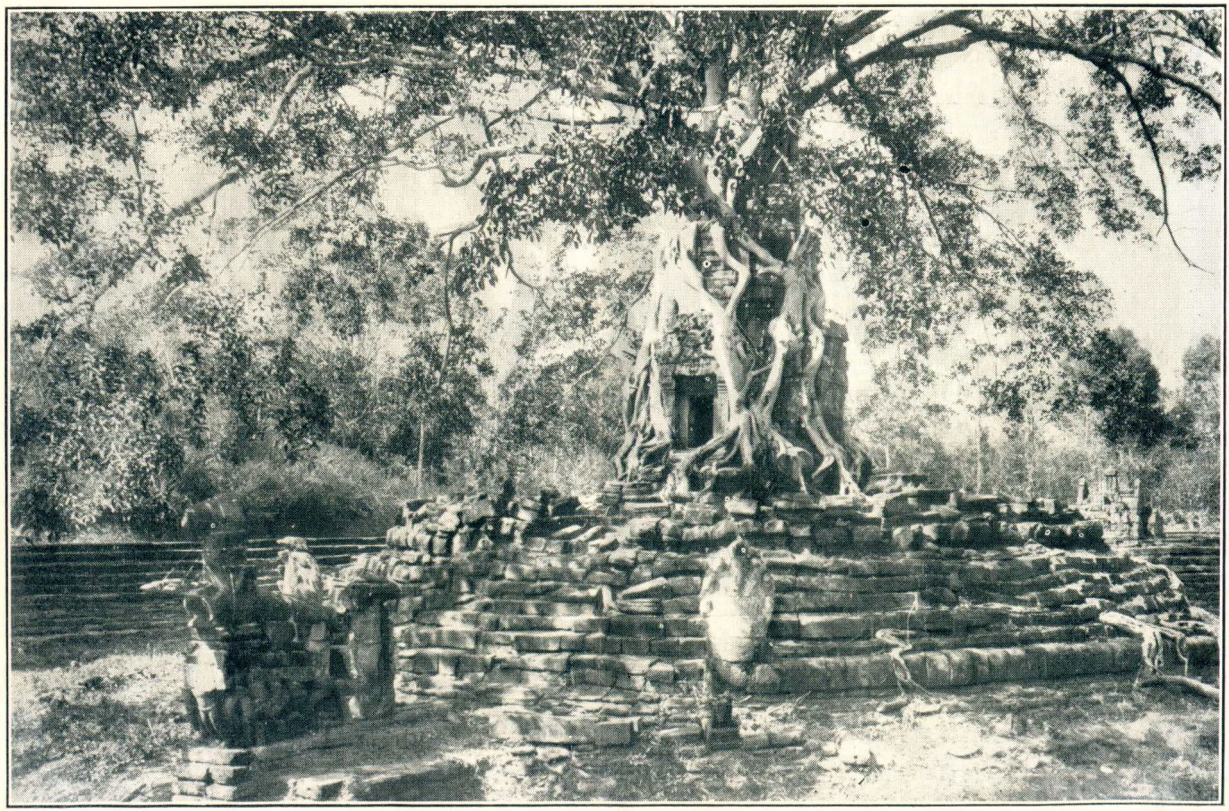


PLATE VIII B

of fundamental ideas which would appear to be pertinent to the subject under our consideration.

Behind all the differences and diversities of material forms, there is the one life; that life finds its expression through natural forces. Behind the flowing forces of which the material universe consists there is one law, perfect and unchanging. Behind the law there is one Mind—the Mind of That Which is the Creator, the Sustainer, the Transformer of all worlds. The answer to the question as to what is behind the manifested mind of the universe, I can best give by quoting an Eastern scripture, in which the Logos is made to say : "Having permeated the universe with a fragment of myself, I remain." * Behind the *Immanent* is the Transcendent, and the *Immanent* is partly manifest throughout all worlds in and through the forces of Nature. Electricity and Magnetism are the manifestations of the Divine Immanence, aspects of the power of God.

Concerning these forces, Theosophy has a great contribution to make to scientific research, if only for its revelation of the existence of intelligent beings evolving and working in association with them. In the East these beings are called devas, a Sanskrit word meaning "Shining Ones" and aptly describing their appearance. In the West we know them as Angels, and meet them in the Bible as messengers from God to man, visiting him at special times in his career and displaying powers over the natural forces which the normal man does not as yet possess. Man is associated with the material and form side of existence; the angels with the life and force side of manifestation. They are the engineers of the Logos and they control and guide the activities of the forces of Nature. To them the Sun is the mighty heart and source of all power and life. From that heart the energies which are the life blood of the solar and planetary body of the solar Logos are continually outpoured and as continually withdrawn. He breathes out and His power flows to the very confines of this system. He breathes in and His power is withdrawn. So rapid is this fundamental process that the illusion of permanence is produced. Science is on the verge of accepting this great fact; for, as previously mentioned, it has discovered that the atom and the electron have no permanent existence; they appear, disappear and reappear continually.

*Bhagavad Gita.

This outbreathing and inbreathing of the solar life is rhythmical. The difference in the appearance of material forms is the result of a difference in rhythm. The solar heart pulses and establishes throughout all worlds that rhythm upon which all other rhythms and time periods are based.

Amid this mighty display of rhythmically outrushing and returning energy live and evolve the two great races of the children of the Sun—the angelic and the human hosts. Side by side, as neighbours in the solar fields of space, they are evolving; side by side they are working for the fulfillment of the divine will, though all unconsciously so far as most human beings are concerned. The whole system is moving unceasingly toward an ideal which is the perfect manifestation of an archetype within the Creator's mind.

The time has now come in the evolution of the human race when co-operation between angels and men in the fulfilment of the Divine Will may become conscious on our side as it has always been on theirs. Consider the following pronouncements by scientists :

PURPOSIVE REPRODUCTION

Fruit of the Family Tree, by A. E. Wiggam.

In speaking of the chromosomes of the reproduction cells he says : "Nothing in all nature is more thrilling than to watch these life processes under the microscope, or to study their outcome in the future offspring. The way these chromosomes behave in the cells, the marvellous and, to us, still mysterious way in which they move with all the

mechanical precision of the planets; the way they divide and grow and sort themselves out in Mendelian proportions and thus distribute the various characteristics of the ancestry among the descendants—*all carried on as though they were endowed with some inner intelligence or else under the guidance of some Supreme will, acting with a vast 'purpose in view.'*

"Each one of these tiny particles bears its own particular and indivisible burden of life as though it had been divinely appointed as the messenger of some Master Builder who has some purpose of His own hidden beyond human ken."

Further : "Whatever God is, or whatever these processes are that lie within and behind it all, we know they can be trusted. Man has at last met the universe face to face and finds that its forces are simply 'High-born kinsmen of his own,' and that he need not be afraid."

PROBLEMS OF PHILOSOPHY

An article on Sir J. H. Jeans' book *The Universe Around Us* in *The Outline* **supplement to** *John O'London's weekly,* October 5th, 1929 :—

The astronomer, says Sir James, must leave the problem at this stage and hand it over to philosophy. But he is a bit of a philosopher himself. There is a missing code, he says, a code without which we cannot decipher the "Phenomena which come to us disguised in their frameworks of time and space; they are messages in cypher of which we shall not understand the ultimate significance until we have discovered how to decode them out of their space-time wrappings." The ultimate reality remains unsoluble. We may well admit, he remarks, that science cannot at present hope to say anything final on the question of human existence and human destiny.

THE EVOLVING PROCESS

An article on Evolution by Professor J. Arthur Thomson, in *John O'London's Weekly,* October 12th, 1929 :—

This way of looking at the Becoming of living creatures implies (1) that the evolving process can be more or less described in terms of verifiable factors, similar to those that can be seen in operation today.

(2) That there has been a continuity, although particular lines of advance or retrogression may have come to an end; and

(3) That there has been on the whole a progressive integration from lower to higher forms of life. For Organic Evolution is not an eddy.

But when we explore the exuberant fauna and flora of a region not too badly man-ridden, or see the bulging dredge emptied out on the deck, or visit one of the great museums with case after case of highly individualized birds and drawer after drawer of once ecstatic butterflies, we are usually dumbfounded. There is an embarrassing richness of individuality and beauty; there are detailed adaptations everywhere; there is an extraordinary perfection and finish, and there seems to be no end to the insurgent resourcefulness of life. We repeat the formulae in which we sum up the known factors in organic evolution; Variation, Heredity, Selection, and Isolation—changing and entailing, sifting and singling—and we are left dissatisfied. *The factors do not seem to be adequate for the result.* We shake our heads when there are no fundamentalists lurking around, and murmur to ourselves : There is surely some factor that remains unrecognized. (*Italics mine —G.H.*).

Our Uneasy Feeling

It is not the FACT of Organic Evolution that we have any dubiety about; our hesitation concerns the FACTORS. Are they sufficient to account for the outcome—an outcome that includes ourselves ? Let us briefly inquire into the reasons for our dissatisfaction—our uneasy feeling that we are missing something.

(a) To some extent this is a fallacious impression due to our preoccupation with end-results and forgetfulness of the long-drawn-out process of evolution. The human ear is a marvel, but it is led up by a long staircase.

(b) It must be kept in mind that many of the ladders of life have lost their lower reaches by elimination, and that the origins of many of the great groups of animals remain quite unknown.

(c) It is hopeless to try to envisage the evolution of living creatures in a mechanical way. As effortful individualities they have taken a hand in their own evolution. Variability is an urge towards self-expression; heredity is the reminiscent hand of the past on the shoulders of the present; selection is often a sifting of endeavours after well-being; isolation is often the outcome of sex-whims. It is impossible to leave out the mental factor—the urge of feeling and the bent bow of purpose."

The author is willing to help with this work and is especially interested to receive results of work carried out along these lines. His address up to October 30th, 1930, will be Care of the Theosophical Society, Wheaton, Ill., U.S.A., and afterward Care of the Theosophical Society, Adyar, Madras, India.

One of the great authorities, discussing with the President the situation of India said : "Co-operation is better than isolation. Have your freedom by all manner of means, but keep within the federation of nations. That will help to maintain the peace of the world."

"Art Thou He That Should Come?"

By the Rt. Rev. C. W. Leadbeater

When the Episcopal Synod of the Liberal Catholic Church met recently at Adyar, among various questions submitted to it was a request that it should define officially the attitude of the Church towards the manifestation of its Head, the Christ, the World-Teacher, through the body of Mr. J. Krishnamurti, affectionately named among his closest friends and adherents Krishnaji. I think that those brethren who submitted the question desired an authoritative pronouncement binding the members of the Church to accept Krishnaji as the World-Teacher. It does not seem to have occurred to them that to impose that or any other dogma upon its members would have been a flagrant violation of its fundamental principle, that it exacts no belief whatever from those who accept its ministrations. The answer which the Synod gave has already been published, and in my opinion it could have given no other. I, as its chairman, thoroughly concurred with its unanimous decision.

I am, however, constantly receiving letters and verbal requests, imploring me to give the writers and enquirers some guidance on this subject—to express, in fact, my own personal opinion. I hold very strongly that in all such matters as this every man must face the responsibility of making up his own mind; it is the duty of each member not to ask to be told what he ought to think, but to weigh the evidence and decide for himself. All that I can do—all that I ought to do—is to offer such fragments of that evidence as happen to come in my way. That I have already done in various articles on the subject, appearing in this magazine and elsewhere; for example, a statement of mine was quite recently quoted by my dear friend and colleague, Bishop Wedgwood, in his pamphlet *Present Day Problems*. I have no hesitation in commending that pamphlet to the study of our members.

However, as I am asked to contribute some ideas on this subject, I will here state very briefly some points which, it seems to me, should be taken into consideration by our students. Correspondents frequently begin by saying that they are troubled about these matters, that their minds are disturbed, that they are full of uncertainty. I maintain that this is an absolutely wrong and mistaken attitude. No man should allow himself to be troubled or worried about such a question as this.

A Great Mystery

It is quite certain that the destinies of the world are in the hands of an entirely beneficent Power and that the best that can be done is being done; and that is all that matters. The great facts behind are the only things of any importance; our belief as to those facts, or our understanding or lack of understanding—all that makes no difference except to ourselves personally. We are in the presence here of a great Mystery—what the early Christians used to call the Mystery of the Incarnation. It is obviously impossible that with our limited intellectual power we can fully comprehend what has happened or is happening. It would, indeed, be ridiculous presumption on our part to suppose that we can fully understand it; but our lack of comprehension does not for a moment affect the great reality behind, so there is not the slightest reason for us to feel troubled. All is well, and some day we shall fully understand. We weigh the evidence that is put before us and decide according to the best of our ability. That is all that we can do, and each man must do that for himself. Meantime, we should go on cheerfully with whatever useful work we are doing.

Some of our friends seem to be much distressed as to whether Krishnaji is the manifestation of the World-Teacher or not; and they appear to be quite unable to realize that that is not their business, and that it does not matter to them whether he is so or not. The thought which lies at the back of all this questioning is : "If he be the World-Teacher, then we must accept every word that he says, whether it seems to us to be reasonable or not; we must obey every hint that we think he means to give us, whether our conscience approves such obedience or not." Again I maintain that this is an absolutely wrong attitude, and I think that in this he himself would unhesitatingly agree with me.

Whatever is said, whether it be by the World-Teacher or by anyone else, we must take upon its inherent value and not upon the authority of the speaker. I know very well—indeed, I have just been maintaining—that our intellect is as yet imperfectly developed, and that we cannot expect therefore fully to understand the mystery; nevertheless, our reason, such as it is, must be our guide; and whenever a teaching is put before us, we must try it by such reason and commonsense as we possess, as the Lord Buddha taught long ago in the *Kalama Sutta.* If we accept what Krishnaji tells us, it must be not because we think that he is the World-Teacher, but because it appeals to us as true and reasonable and helpful to our development.

Again, on what grounds are our friends accepting Krishnaji as the World-Teacher ? Unquestionably chiefly on the testimony of our great President; if she had not proclaimed it definitely, if she had not warned us beforehand of His coming, it is reasonably certain that their attention would not have been attracted. It seems strange that if they accept her testimony blindly in regard to that matter, they will not listen to her when she says:

"I intend to remain linked to the world until all my race shall pass the portals before me; therefore I give all the power which I possess in order to help mankind, and I intend to continue to do so. Am I not to carry the Message in a form which they can understand to those who cannot grasp it in its direct form ? Am I not to give crutches to those who cannot walk, in order that they may take at least a step ? Shri Krishna has said, 'By whatever path a man comes to Me, on that path I meet him; for all the paths by which men come from every side are Mine.' If my own liberation is to make me leave men there where they are, then I refuse that liberation until the moment when all have passed the portals of the Kingdom of Happiness. But it is not thus; to be set free is to be *more* occupied with work in the world; it is to receive new powers to enlighten it, to have new possibilities for the helping of men; and those possibilities are numerous . . . Let us travel along our path, knowing that we also are doing the work of the Teacher . . . As for me, I choose this path; I do not abandon Theosophy; I welcome the sweet message of the Lord. I do not say that others ought to do as I do; I believe in free thought; I have proclaimed it all my life."

Krishnaji himself assures us that he is the World-Teacher, and has absolute identification of consciousness with Him; but it is only fair to remember that many other people have made a similar claim. There are many who claim to have been convinced by internal evidence that it is always the World-Teacher who speaks through Krishnaji; but obviously that must remain a matter of individual opinion. Let no one suppose that in thus expressing myself I am in any way writing disrespectfully of our Krishnaji, or casting the slightest doubt upon his good faith, or upon the reality of the manifestation through him. I am quite willing to bear most emphatic testimony to a fact of which I have no doubt whatever—that I have on several occasions heard the World-Teacher speak through Krishnaji.

Many of our members seem to be in the attitude of John the Baptist, who sent his disciples to Jesus to ask : "Art thou he that should come, or look we for another ?"* This is He who should come, and there is no need to look elsewhere; as I have said, I know that the World-Teacher often speaks through

*Luke vii, 19.

Krishnaji; but I also know that there are occasions when He does *not*.

There should be nothing in the least startling or improbable about that; for if we read carefully the account given to us in the Gospels, it will soon become evident to us that exactly the same phenomenon was observable in that other life. For example, no thinking man would maintain that the World-Teacher cursed a fig-tree and caused it to wither away because it did not bear fruit at a season when no reasonable person could expect it to do so.

Another point which is often overlooked is that the work of the Bodhisattva for His world does not consist only, or even chiefly, of descending among men and presenting to them certain teachings. The duty attached to that great Office is that of supervising, shepherding and guiding all the religions of the world all the time. He has often spoken of them as "My many Faiths;" once when something was said about the Christian Church, He said : "Not Christianity alone, remember; my many Faiths are all one holy Church." He is looking after them all every moment of every day. When He came last time in Palestine, did the work of the old religions in India and elsewhere cease ? Certainly not; the religions of India, Persia, Babylonia, Greece and Rome all went on working, and He was carrying on all of them. He does not pretermit these other activities for a single moment; if He did, the world would be in a parlous state. If there were only one kind of man in the world, one religion would be enough; but we are of all kinds, and we need them all.

Just now as a part of a great forward step in evolution, and specially in order to assist the unfoldment of qualities for the new Subrace, He is presenting a fragment of that most marvellous Consciousness to us in another aspect as a man among men, taking upon himself a human body like our own (except that it has been very specially prepared) through which, of course, even His stupendous energy cannot exhibit a thousandth part of its true power and glory. Yet in that body He can move among men of the world as He cannot in His own more glorious vehicle, He can make certain contacts which would not otherwise be possible. We know that He appears in the outer world in this way at irregular intervals, and on each such occasion He has a special message to give, a special point to stress.

The Two Paths

We are all familiar with the idea of the two paths up the mountain—one the broad carriage-road of ordinary evolution with comparatively easy gradients, which winds round and round the mountain, and the other the shorter but far steeper footpath which leads straight up to the summit. In following this latter road, the man's gaze is always directed towards that summit and he thinks of little else; whereas he who takes the carriage-road sees the broad smiling plain spread out before his eyes, and is of course much more liable to distraction by the way.

The direct path which Krishnaji urges everyone to take is obviously "the strait and narrow way which leadeth unto life," which Jesus preached so determinedly in the Palestinian incarnation. But what some of our members seem to forget is that they are supposed to be *already on that direct path.* When they take up occult study, or when they decide earnestly to devote themselves to such a life as religion prescribes, they distinctly enter upon this path, and forsake the carriage-road. So even now we are toiling upward, though our steps may still be faltering and our progress sadly slow. It is not then a *new* path which is being so forcefully put before us; it is a trumpet-call to arouse us from self-satisfaction and slothfulness, to hasten our lagging footsteps, to rouse us to a fiery realization of what we theoretically know already.

But in another sense there are two paths, which have sometimes been

called the Path of the Occultist and the Mystic Path. Both of them are equally pronounced departures from the ordinary road; both of them are short cuts to the glory of the mountain-top. These are *twin* paths, and which of them a man takes will depend upon his natural disposition and characteristics—his type, in short. There are some who try to develop themselves step by step, little by little, line upon line, as it were; and there are others who try to fly straight to the goal without thinking of anything intermediate. They must, of course, pass through the intermediate stages, but they do not think of them; they aim only at the One. There is no reason why the other man, the Occultist, should not keep the goal always in mind; but he does think of the next step that he has to take, and he does think of how far, in taking that, he can help other people along the line that he is himself taking.

The Lord in His graciousness has chosen to give a tremendous impetus to each of those types. Only a few years ago He, the same great World-Teacher, ordered the formation of the Liberal Catholic Church, and at the same time He also set in motion, or perhaps I should say especially energized, another scheme of ceremonial called Co-Masonry. He thereby gave a very great impetus and encouragement to those who were moving along that particular line, called sometimes the ceremonial line. It is necessary to give a similar impulse along the other line, the line of the Mystic, the line of the man who flies straight to his goal, or I had better put it, who thinks all the time of that goal. This is why Krishnaji is throwing all his energy into giving an impulse to that Mystic line. Surely, it is only fair that each line should have its turn, that help should be given to both paths, and not only to one. Both these types are needed; both are methods of progress; the same man might well take one of them in one life, and the other in another. Something of both of them is required for perfection, or perhaps we should rather say that what is needed is a perfect balance between them—a balance between reason and love, as Krishnaji has put it; but most of us at the present moment are earnestly following one or the other—following it so definitely, so one-pointedly that it is difficult for us to be patient with a man who finds it best for his progress to walk on the other.

The consciousness of the Mystic is more inward-turned, while the Occultist turns more outward. The Occultist studies the phenomena around him to a greater extent than the Mystic. The Mystic ignores all helps that are offered on the way, and indeed feels that they will not help *him*; while the Occultist thankfully accepts them. Each path has its own advantages, but each surely has its own dangers. The Occultist might concentrate so excessively on his next step as to forget for the time his final goal, and so do something inconsistent with its attainment. If he uses some ceremonies, he might come to take them as a matter of course, and forget the life behind them—though he would be a very poor ceremonialist if he did ! He might even be tempted to rely solely upon his rituals, and to think that if they were properly performed nothing else mattered, and interior development would look after itself. On the other hand, he has the advantage of receiving much assistance, and he also has the good karma and the happy experience of doing something for others. "Can one man really help another ?" you may ask. Certainly a man can be greatly helped; the advice of another may show him the easiest road, may save him from wasting much time in foolish and futile experiments. No man can take the next step for him; that he must absolutely do for himself; but he can be brought to see what that next step is, and it can be made much easier for him to achieve it.

The Mystic aims straight, but all his progress is made subjectively, and therefore there is a certain possibility that he may deceive himself. Attain-

ment is to him a matter of *feeling* that he has attained; and some people's feelings are not always permanent or reliable. Another danger for him is that he may forget others, and live in prideful isolation. There is, for example, a type of Indian yogi who constantly strives to become one with Vishnu, often through the medium of a thought-image of some temple statue of Him. I do not say that such meditation is useless; it may presently bring realization to the yogi, and it even does some good to the world, however indirectly, unintentionally, unconsciously. Such a man is pouring out mental vibrations at a high level, and so doing something to counterbalance the enormous mass or torrent of low, gross and selfish thought with which average humanity is usually flooding the world. His meditation is not barren; of its kind it is high and noble; but it has not the definite intention of doing good to others.

His theory is, presumably, that he should first of all reach the Highest, because when he has attained that, he can act without any fear of mistake; whereas one who tries to act in any way before he has gained that union is always liable to error in his action, and so may do more harm than good. That is undoubtedly true in the abstract, yet we may well ask ourselves which course of action is more useful to the world. It seems to me, for example, that if Madame Blavatsky had chosen to take this mystic line, and had waited until she gained Adeptship before doing anything, there would have been no *Secret Doctrine* and no Theosophical Society. She individually might have attained; but what of all the hundreds of thousands who have been helped by the sacrifice she made in postponing that attainment ? What of those whose feet she set upon the Path of Holiness, and those other thousands whom those, her disciples, have thereby been enabled to guide from darkness to light ?

We all agree that man must eventually reach perfection, but he cannot do it in one leap. He may *see* his goal in a flash, and make his *resolve* to attain it; he may register a vow to that effect; and that in some of the Christian sects is called "conversion." It is by no means a bad name for it, for *verto* in Latin means "I turn," and *con* means "together with." Up to that point the man has been plunging about wildly, without any particular object but his own pleasure; now he *turns* from that aimlessness, and moves *together with* the current of evolution, the direction of which he now realizes for the first time. In the Buddhist scriptures this important landmark in a man's development is called *manodvaravajjana,* the opening of the doors of the mind. It may, and sometimes does, come upon him instantaneously, like a flash of lightning; but it will usually take him many years (and in some cases many lives) to work up gradually to its full attainment.

Liberation, again, is a relative term, and may be achieved little by little at different stages. For example, we can begin here and now to liberate ourselves from bad habits on the physical plane—irritability, snappishness, gossip, lack of sympathy, and many others. Some of us are bound by our emotions and passions; liberation from them may be obtained, although it often means a long struggle. Many people are bound by their minds, their prejudices and habits of thought; we may by determined effort free ourselves from those hindrances. Assuredly we should also have in our minds the knowledge that there will some day be a full and final liberation, a union with the Logos; but most of us are still some distance from that; and while we look forward to it and strive for it, we may as well try to be useful to our fellow-men. Even now, in a modified way, at our far lower level, we can realize that that unity exists, for we must remember that God is everywhere and in everything—the lowest as well as the highest; and the knowledge of that at once raises us above

all the troubles and worries of life, and gives us an unshakable conviction that all is well.

Why Some Doubt

Some have refused to believe that Krishnaji can possibly be a manifestation of the World-Teacher because of certain statements which he has made —such, for example, as :

"You cannot approach Truth by any Path whatsoever, nor through any religion or rite or ceremony whatever. Forms of religious ceremony may be intended to help man, but I maintain that they cannot help. You want to have your Masters, your gurus, your worship; you think that through religious rites, through beauty, through Masters, you can find Truth. You can never find Truth through these."

This is in flat contradiction to the experience of thousands of people; we *have* been greatly helped and uplifted by ceremonies, and (what is of far more importance) we have been able through them greatly to help others. I myself have been helped on my way by our holy Masters—helped beyond the power of words to tell. Krishnaji himself has written :

"Without the Master I could have done nothing; but through His help I have set my feet upon the Path."

Most cordially and gratefully do I re-echo these beautiful and grateful words; they accurately represent my own experience also.

Krishnaji says : "Ceremonies are unnecessary; throw them away." Of course they are not necessary, not essential. It is one of the qualifications for the Second Initiation that the candidate shall have rid himself of the idea of the necessity of any ceremonies. But they are useful sometimes for certain purposes. I could do with my will *some* (not all) of the things which a Church or Masonic ceremony does, but it would take me days of hard work to do them. Why should I waste that time and that power when I can produce the same result in half-an-hour by a ceremony ? The object of these ceremonies is to help others. While we are developing our will and attaining self-mastery, we may just as well be assisting weaker brethren at the same time. Motor-cars, aeroplanes and trains are not *necessary*, but they are convenient in that they help us to attain speed and save time, and so enable us to do more than we otherwise could.

So it happens that people say : "How can Krishnaji represent the World-Teacher when he makes these extravagant statements which we know by our own experience to be unfounded ? Why should he speak so fanatically, insisting that there is no other way but that which he preaches, when the Lord Himself said : 'By whatever Path a man approaches Me, along that Path will I meet him' ?"

Cannot you see that if a great reformer is to move a supine and inattentive world, he *must* speak strongly, he *must* insist upon the particular point which he is emphasizing, he *must* ignore all considerations which tell against it ? He must be entirely one-pointed, he must see no side but his own—in short, he must be fanatical ! Away from his physical vehicle he can afford to be tolerant and magnanimous; but the brain must see only his own side, or he will never strike hard enough to make the necessary impression upon a pachydermatous public. Krishnaji is not speaking primarily to you or to me—men who have accustomed ourselves for years to think of higher things, who realize something of the relative importance of the inner life; he is aiming at the average unawakened entity whose thoughts centre chiefly round horse-racing, prize-fighting, football, business or pleasure; he must find a phraseology which will penetrate a fairly solid shell !

Some of our members seem to have expected that, as the Liberal Catholic Church was the latest organization which the World-Teacher had formed, He would immediately seize upon it when He came on earth, and do most of His work through it. But in regard to that expectation, two considerations at once occur to the mind. First, He

has already been pouring forth His blessing through the Liberal Catholic Church in the fullest and most wonderful manner, as all who have worked in it know, and that marvellous radiation is still continuing with undiminished effulgence. Secondly, could He, paying such a visit, bearing a special Message to the whole world, work through any one of His religions more than another ? Surely to do so would at once detract from the universality of the message, and would make it merely sectarian. But in the meantime He has in no way withdrawn His blessing from any of the three lines of activity which He previously indicated to us; He still uses all of them to the full. Are we then to abandon a piece of work which He Himself had entrusted to us, which He has already so abundantly blessed, because He has opened up another line to help another class of people ?

There are, then, these two paths to the mountain-top, these two methods of the unfolding of the Divine Spirit in man; they always have existed, and I suppose they always will exist. It seems wise to accept that fact, and not to dispute about it or be troubled by it. It matters little which of these two paths—the Occult or the Mystic—a man follows; some will find themselves naturally attracted to the first, while others will feel that the second appeals to them more strongly. I should never think of trying to persuade anyone to abandon one of them, and adopt the other; let each take that which is easiest for him. Both will reach the summit—"the sunlit peak where shines that other world"; why quarrel about the paths when the end is the same ?

But what *does* matter very much is that the man who follows one path should not revile or despise a brother-man who happens to prefer the other. It is perfectly possible to preach one path enthusiastically without attacking the alternative way; each may pursue and advocate his own line without blaming those who prefer something different. Use your own reason and common-sense; but leave your fellow-man free to use his, even if it leads him to a different conclusion. And above all put aside all selfishness, and preserve within your heart that glowing love for humanity which will urge you never to relax your efforts to help it and to work actively for it.

Meantime, let us persevere steadily with any good work that we may have been doing, trying ever to extend it and make it more useful. When we compare those many presentations of the Truth, let us not carp or criticize, let us not commit the folly of trying to set one against another or to discover differences between them. Let us rather take the nobler attitude of endeavouring to synthesize, to find the agreement between them, to take them both and make the best of them. That, surely, is the path of wisdom.

We are told that charity never faileth; let us then never fail in charity ! Two pieces of advice which St. Paul gave long ago to his converts seem to me to be especially appropriate at this time and in this connection : "Let every man be fully persuaded in his own mind," and "Let brotherly love continue."

—C.W.L.

THE NEWS SERVICE

The Advance Australia News Service grows in influence every month. The secret of its increasing output is that it is pioneering a new line of patriotism and citizenship, and not running in the ruts of conventional press services. The following figures tell their own story:

	Inches	Cols.
May	660	30
June	1450	65
July	1662	76
August	1791	82
September	1306	59
October	1321	60
November	1687	76
December	1812	82
January	2741	125
February	2817	128
March	4532	206
	21,779	989

Peaks of Transcendence

By George S. Arundale

In these days of the bandying about of personalities, practices and principles, when people are either torn between one course and another or move violently in one direction, when the people of one persuasion are continually misunderstanding, or unable to understand, or are in disharmony with, people of another persuasion, when it is declared that the following of one course involves the rejection of another course—at such a time I desire to make clear my own position, to indicate the nature of the life I choose to live.

1. I am learning to live in ever-increasing fulness of Life, partly with the help of authority and partly by experience—authority always leading to experience. I regard authority, that is to say the authority I recognize, as the Life-more-free summoning the Life-less-free to transcend its limitations.

Authority is that which so summons me—a person or persons, a book or books, a thought or thoughts, and so forth, maybe music, painting, this or that form.

As a landlord, while irrigating his land with wells sunk on his property, seeks the water he perceives beyond his ownership and digs channels for its entry, so do I, while irrigating my life with the wells of my truth, perceive wells of truth outside myself and open the heart of my life to the entry of the waters with which they are filled. And the soil of the landlord and the soil of my life grow fertile, and bear mighty crops of sustenance. True, there is but one river which supplies all wells, but one Truth. We need but to dig within ourselves to reach that river. Yet to find without is a road to the discovery that all exists within. So do I, by utilising the authority of the Wise, discover Their wisdom in myself.

What is authority? A loan with which to increase prosperity. False authority demands the return of the loan with interest. True authority is only happy when the loan, having done its work, enables the borrower to lend in his turn. False authority dictates the manner in which the loan shall be utilized. True authority enjoins no safeguards save those which ensure that it shall give full value. This Life-more-free without has, under the unity of all Life, its counterpart within. But the Life-more-free within has limitation and thus is Life-less-free until limitation is transcended. Even then it is only relatively Life-more-free, for I know of no transcendence of all limitations, not even as to the Life of our Lord the Sun. Limitations are the rungs of the great ladder of transcendence, and I know not where that ladder began nor where it ends. I perceive neither beginning nor ending.

Experience is the mounting from one rung on this ladder on to another.

Authority is Life without the limitation, that is, beyond *the* limitation, or *a* limitation, on the other side of a limitation. The heart of living is That-which-moves-to-transcendence, or the urge-to-transcendence. In terms of the eternal it is the all-now, the inclusive-now. In terms of time it has a past and a present, which I call experience, and a future, which I call authority.

2. As to my authority, there is for me a universe of authority, finite no doubt and yet unbounded. Part of that universe lies within my waking consciousness. Part lies without my waking consciousness. Among the great mountain ranges are my Elder Brethren, the Great White Lodge of Kings of Life, certain mighty Thoughts, conceptions, certain splendid relationships, and many other towering heights—rungs on the ladder of transcendence. As to some of these, they soar far beyond the clouds of my being. As to

some, I may but vaguely sense their existence, entirely cloud-covered as they are. Yet are they within my universe, because they influence me. As to some others, they are well within my gaze, below the clouds of my limitations.

Peaks among these mountain ranges are the Liberal Catholic Church, Masonry, the Theosophical Society, and other mighty forms bearing witness to majestic Life. Other lofty splendours are Dr. Besant, Bishop Leadbeater, Krishnaji, Bishop Wedgwood, Jinarajadasa, Rukmini and many other splendours in many departments of Life, great thinkers, great musicians, great philosophers, great statesmen, great artists, great scientists. Some of these have flooded my life with light. Some have illumined dark places. Some have brought dark places to my notice. Some have borne witness to me of life beyond my clouds.

Supremely, all have told me of myself, since all that they are I am. All have bid me gaze into a magic mirror —the Self-less-free gazing upon the Self-more-free, and, moving forward, becoming by that very movement, by that sharp change of being, the Self-more-free. And so from mirror to mirror, from illusion to illusion of separateness. The illusion transcended is experience. The mirror is authority.

My universe of authority is a resistless ocean of life without, beating ceaselessly upon the shores of my island-universe of life within, of experience. Both universes pulsate with That-which-moves-to-transcendence. One is Life more. The other Life less. Does one universe encroach upon the other ? The island-universe of experience grows as the ocean discloses its own bed of experience. Experience is one. Authority is but the herald of experience, of experience less bounded to experience more bounded. Authority rests on a bed of experience.

3. I conceive of a ladder of transcendence and of That-which-moves-to-transcendence. These for me are all-embracing. There is mywise and there is otherwise. Both I conceive to be within the ALLwise. Otherwise is not less wise than mywise. It is but differentwise. That which is unwise is individual. What is unwise for one may be wise for another. Unwisdom consists in not abiding in That-which-moves-to-transcendence. Identification with That-which-moves-to-transcendence is wisdom, non-identification is unwisdom.

Each individual must keenly seek within himself as to whether he is in unwisdom or in wisdom.

True authority does not judge. It offers. True authority declares. It does not ask acceptance. True authority proposes, but each individual must dispose for himself.

FAIRYDOM

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

The setting sun behind the hill,
The hush ere dawn, when all is still,
The lark that sings, the evening star—
These set the magic gates ajar.

And in the crowded city street
Where naught is fair, and nothing sweet,
If love, if children there abide,
The Fairies 'neath the drabness hide.

F. H. ALDHOUSE.

MAORI ORIGINS

The Polynesian-Maori is traced by Oswald Preble (in *Advance Zealandia*) to Aryan fathers and Atlantean mothers, with a tinge of the aboriginal Lemurian blood. "Sanskrit records tell us of the Sangata Mauri who once ruled India. An ancient Maori land name is Irihia, and Viriha was an old Sanskrit name for India ! Many Indian and Polynesian-Maori tribe and place names are startingly similar, for instance Khati Awa and Ngati Awa. The Vedic hymns were written about 2000-2500 B.C. and the Polynesian-Maori chanted some of these very hymns. Polynesian-Maori craftsmanship bears a close affiinity to that of the Indo-Chinese countries and Tibet, and those with a discerning eye can detect in Maori carving Hindu, Tibetan and occult symbols. Lastly, let us remember that the Hindu and the Polynesian-Maori alike have their three baskets of sacred knowledge for the guidance, protection and unfoldment of the race."

The Green Boy

By F. H. Aldhouse

"Really, Henry," said my cousin, Lady Nanno O'Brien, "you are a perfect infidel, there is no doubt that people have seen ghosts. There are prayers for 'laying' them in the Brevurary. I hope you're not turning into an agnostic or something weird of that sort. That you have never seen one, does not prove others have not done so. I never saw a moose myself, but I have the evidence of crowds of people that did, and I am sure there are such animals. And, how about the witch of Endor and Samuel's spirit ? That is the Bible."

"Dear Nanno," I replied, "all I say is I never came across a genuine case of a spook. I have heard lots of lies, have met folk who are more or less crazy, and know that in country places, people who are heavy drinkers profess to 'see things.' Lies, lunacy, and liquor account for anything I have personally come across, and I believe they are the basis of all such visions.

"I am not discussing what may have occurred in primitive times; I wasn't there. What I say is, trot out your spooks and let me see them. Seeing is believing. I'll believe my sight."

Lady O'Brien bit her lip, she is somewhat domineering, and very dogmatic.

"Right ho," was all she said then, but two days afterwards I found my luggage had been moved from the bedroom I always occupy at Cloneelish House. Somewhat disturbed I asked Lush the Butler what had become of it.

"Then it's all right, sir," he replied, "'tis her ladyship's orders to put it in the 'green lad's room,' up the stair on your left. You'll find it grand and aired. Her ladyship had fires put there the last two days. 'Tis in the ould part of the house, a fine apartment, and a good view."

On going to it I found a room I had not seen before, quite cheery and comfortable with a good fire burning. My things were there, and I was quite pleased with the change. I noticed a picture which appeared to be firmly nailed to the panelling, of a boy in green, which I suppose gave the room its name. It was one of the rather pompous pictures of children, painted in the 18th century, in which they are often represented as little men and women cut short. But though the figure corresponded to that school, the face was that of a boy of seven or eight, peculiarly well done, I thought, in spite of a sad and pensive look, a real boy. The great, dark, solemn eyes seemed to follow me about, questioning and wistful, as often happens with pictures.

"Well, Nanno," I said at lunch, "whatever your reason was for shifting me, I'm pleased with the change. What a quaint old-fashioned room with its Queen Anne furnishing, and who is the green-dressed young gentleman ?"

Lady Nanno quite beamed at me. "I'm so glad you like the change, Henry. I am having the grate in your former room mended, the bottom falls out. We don't generally give the 'green lad's room' to visitors, on account of the extra climb you know. The green lad was an ancestor (collateral) of both of us. He was Desmond O'Brien. He'd have been the Baronet, if he'd grown up. I'll tell you his story another time, for I must fly now; I'm due at the Nuns' prizegiving. That's our car, Lush, isn't it ?"

"Yes, me lady," replied Lush, and Lady Nanno was off. She is painfully energetic and managing. At dinner she was full of the function she had attended, discussed the girls, some of

whom had bobbed hair, which she hates, and told at great length what she had said to the Reverend Mother about it, and what the Reverend Mother had said in reply.

We had a small party that evening, and I did not get a chance of discussing the green lad. When I went to bed at ten thirty, I found everything O.K. A glowing fire, wax candles nicely shaded in a harmonious colour with the apartment, and a comfortable bed, with the most up-to-date wire mattress; though the frame was a four-poster. I was speedily asleep and did not wake till my bath was announced. I had some kind of dream I cannot now recall, which had the green lad in it, but I sat down with an appetite to breakfast.

"I hope you slept well, Henry," Lady Nanno said.

"Oh, splendidly," I told her. "I was dreaming about that green child, what is his story please?"

Lady Nanno jumped up. "Some other time, Henry," she cried. "Lush, tell the driver to hurry up the motor. I'm late as it is, and quantities of shopping to be done."

Several people came to stop, and for a week we talked only of the shooting. I kept dreaming of "grasshopper" as I christened the picture, but I never could remember on waking what it was all about, except a general impression that he eagerly desired my help in some matter. And then one evening I went to bed earlier than usual, after a potent glass of steaming grog, for I felt the beginning of what might be a bad cold. I must have gone to sleep almost at once. It was some hours in an uneasy dream of the usual type with "grasshopper" as the hero, when I was suddenly roused by movement and light in the room. I did not sit up, but looked with intense curiosity at a small figure sitting in the light of the fire which had fallen in and blazed up. It was an exact reproduction of "grasshopper," and at once I suspected Lady Nanno of attempting a game of leg-pulling. She had deliberately put me in a room with a striking picture and dressed up a child of the same age to play the part. Probably there was a sliding panel he could escape by, and then I should be the laughing stock of the family, I, the sceptic; it was a disgraceful trick, I would expose it, and after telling her plainly what I thought of her, leave the House at once. I was determined, though, not to vent my wrath on the poor child, probably most unwillingly sitting up at such an hour. It was then the lad turned his great black eyes on me. Lady Nanno must have taken considerable trouble to get such a perpect image of the picture. He was a strikingly handsome child, with an indescribable air of breeding about him.

I spoke. "It's not a particle of good, boy," I said, "I'm not scared a little bit. You can toddle off to bed now, you've done your little stunt very well, and I hope Lady O'Brien will give you something nice. Tell her with my compliments I'm leaving by the first train."

I'm sure the lad did not listen to a word I said, but I have never seen a face lighten up with greater joy than his did when I addressed him. With a child's lisp he cried joyously—"The kind gentleman's talking to Dessy. Hurrah."

I was irritated. "Hop off at once, boy," I said, "or the kind gentleman will get up. If he does Dessy will take the consequences. This is a pretty time of night to be play acting, isn't it?"

But Dessy never heeded, he appeared to run right up to the bed, with absolutely silent feet, and looked at me so wistfully and hopefully, that a slap I had intended to greet him with was not administered.

"Oh, thir, thir," he said, "pleth, thir, I am tho' glad, tho' very glad, pleth come, come and get me out of where I'm lying, it's so cold and clammy there, thir." His sincerity was obvious.

"Well, I call it a thundering shame of Lady O'Brien," I said, "and I hope she hears me, to put a child of your age in a damp place to try to frighten a guest. Don't go back to it, lad. You can sleep on that sofa if you like. I suppose you came from a distance. Nice ladylike conduct I must say, to treat us both in such a way."

But again Dessy did not notice my words. He stretched out a little beruffed hand and I tried to take it. I was sorry for the child and that's the truth. Then for the first time the eerieness of the situation dawned on me, all my efforts failed, the hand was elusive as mist, as ungraspable as air, I could not touch it.

"Give me your hand," I said, weakly enough. "Why are you snatching it away ?"

He looked at me in surprise, "I aren't," he said emphatically, "but ye are a living man, and I'm a dead 'un. We can't clasp."

The perspiration ran down my face. "Who do you want then ?" I got out.

"I'm cold and clammy where I be," Dessy answered. "Pleath get me out, prometh. I'll take your word, kind gentleman, you spoke to me, all the rest just hollered like town-bulls, and made off, you're a kind man. I'm in the well just under this window."

"But there's no well there," I began. At that moment the figure of the green boy became transparent, it wavered, and before he vanished I saw his lips frame the word "dig."

Next day I found out I had been put in the room because, as Lady Nanno said, "I thought you might solve the question if it is, as we always were told, haunted. You said you would face a spook, you know. Young Desmond vanished from that room, and his step-brother got the title. His stepmother was suspected, but there was no proof. I believe there was an old well once near the window on the east side covered in. We'll dig."

We dug. The bones of a boy were found deep in the slush. Poor dear long-dead kinsman, you sleep, warm, and dry now, beside the Chapel. Dear child, sleep sound. God grant you light, refreshment and Peace.

Yearly Lodge Reports in Brief

KURING-GAI LODGE (ROSEVILLE)

Mr. Robert Davidson has succeeded Mrs. Maddocks as president. Classes are held regularly, but we could hope for larger attendances at the public meetings, one Sunday a month. The membership is 55, a decrease of six for the year.

* * *

MARRICKVILLE LODGE

The membership remains about the same as last year and we are in a better financial position. The attendance at public lectures has been small but appreciative. The special activities of the Theosophical Order of Service have been the World Mother Movement group conducted by Mrs. Moss, and the Animal Welfare and Anti-Vivisection Centre, distributed 1000 copies of a local leaflet. The Healing Group and the Round Table are also active, the latter in charge of Miss Olive Wood and Mr. Charles Hanks. We aspire to greater effort in united service.

MELBOURNE LODGE

Membership at the end of 1929 totalled 286, a decline of 23, due to arrears of dues, contributing causes being the general readjustment in the Society throughout the world and the unemployment and depression in Australia. Over £60 has been contributed to the Unemployment Relief Fund. A big sum went to the aid of the League of Nations, nearly £90 to the Active Service Fund, and £60 to the Tasmanian Relief Fund. Mr. Studd raised £6 for the Adyar Day Fund by a lantern lecture on Adyar. The sum of £4 was collected for the Lord Mayor's Hospital Sunday Fund.

The Lodge benefited by £100 raised at the All Nations Fair organised by Mr. S. White.

The Lodge activities include Dr. Bona's inquirers' class, Mr. J. J. Simpson's lectures at Pentridge, the Thursday social gatherings arranged by Mrs. Capon, Mrs. Arey-Smith and Mrs. Bona through which many of the public have been introduced to Theosophy,

the daily luncheon where visitors meet Lodge members, socials arranged by Mrs. Wilton, Mrs. Bona's lectures on the art of music, the lectures of Dr. Demarquette and the singing by his wife, Madame Joy McArden, music lectures by Mr. Norman Ingamells and Mr. Fritz Hart (Director of the Albert Street Conservatorium), and lectures by Mrs. Ernest Wood, Miss Lilian Edger, Dr. Cecile Greil, Senator Reid, Mr. Mackay, Mrs. Wright and Mrs. Russ-Barker.

Several clever budding lecturers have appeared in the Lodge, and have captured the Tuesday evening platform. The introduction of group evenings into the Lodge night finds great favour.

The Lodge recognises the valuable work of Mrs. Rylands as publicity officer, Miss B. L. Richardson as open-air lecturer, and Miss Hilda Dinneny in charge of the Queen's Hall.

* * *

PERTH LODGE

Nineteen twenty-nine has been the most momentous year in the history of the Lodge. It has meant the physical plane realisation of many years of planning and dreaming fulfilled in Arundale Hall, a fine building which evokes the admiration of visitors and the pride of Lodge members. The financial side of the venture was watched by Mr. Wicks as business manager, until August and since that date by Mr. Wilkinson. The membership stands at 130, showing a net gain of two. We have welcomed numerous visitors, including the General Secretary (who performed the opening ceremony in Arundale Hall), Professor and Mrs. Wood, Senator Reid, Mrs. Kollerstrom, Mr. L. W. Burt. To Mr. Burt we are grateful for many lectures and assistance in many ways. Sunday night meetings have been fairly well attended; we owe a deep debt to Miss Weickhardt for musical evenings, to Mr. Hooker, junr., for a series of lectures on Theosophy. We are arranging to place a number of Theosophical books in the Public Library and Literary Institute. Miss Howard is lending her baby grand piano for use in the Lodge. As lecturers Mr. Curtin, Dr. Jull, Messrs. Laubmann and Pank have helped us. A bazaar towards the end of the year raised nearly £70, which freed us from debt and repaid a loan which had been incurred in connection with the building.

The publicity officer, Mr. Ulsteen, reports a successful year, several people having been attracted to the Society by propaganda. Mrs. Wheatley and Mr. Marwood have been of great assistance in the library; the number of books taken out was 780 and there were more enquirers than in the old building. The same applies to callers, Mrs. Wheatley in charge of the rooms returning thanks for assistance to Mesdames Hill, Illidge, Glover, Brown, Smith, Walker, Din and Hooker, and Misses Stewart, Hooker, Nicholai, Bullock, Creeth and Baird.

The report commends the work of Miss King, convener of the Sick Visiting Committee; Miss Mudgedeen, leader of the Lotus Circle; Mr. Wilkinson, manager of the Book Depot; Misses Stewart, Campbell and Kenworthy for flowers for beautifying the Lodge; Miss McKernan for assisting with the minutes, and Miss Charlotte Priest for her Friday evening inquirers' class. Mr. Wilkinson reports total sales of books, £124/7/-.

The retiring president, (Mr. Wilfred Bow) and the Secretary (Miss Tracey) extend to the Lodge good wishes for a year of strenuous work for Australian Theosophy.



MR. W. G. BOW

Mr. Wilfred G. Bow, who has just retired as President of Perth Lodge after holding office for three successive years. Mr. Bow not only guided the destiny of Perth Lodge as its President, but brought his business ability to bear with good effect in the launching of Arundale Hall. At the Annual Meeting recently many members voiced their appreciation of his loyal service.

* * *

TWEED RIVER LODGE

We feel the loss of Mr. M. O. Hungerford, who passed over last May. Kindly and genial, he was a good Theosophist, always helping the work. The "Tweed Daily" gave wide circulation to lectures by Mrs. A. L. Green, of Sydney. Miss Winifred Price was also a visitor. Weekly meetings have been held regularly, also the healing group formed by Mrs. Harper Moll.

* * *

WESTERN SUBURBS LODGE

Progress has been steady during 1929. One new member has been enrolled. The average attendance at the weekly study class is nine, which is good considering the distance at which many of the members live from the Lodge. The Lodge has helped the British Union for Abolition of Vivisection, The Problem Child's Advancement League, the Order of the Star, the Adyar Day Fund, the Advance Australia News Service, and the 2GB Unemployment Fund. Some of the members have done valuable work by lecturing, mainly for Spiritualistic Churches. Additions have been made to the Lodge Library, which is now fairly extensive. We wish to express our thanks to Mr. and Mrs. Calnan for the generous hospitality they have shown to the Lodge.

Books at Concession Prices

The following books are being offered at low prices for the purposes of propaganda.

ON OCCULTISM

	Rs.	A.
1. **The Golden Book of the T.S.** Edited by C. Jinarajadasa, M.A. (Cantab.). A brief history of the origin, growth and work of the Society from 1875-1925. Full of interest, and with 334 illustrations of old documents and portraits of valiant workers, dead and living, who have worked for Theosophy throughout the world	12	8
2. **The Lives of Alcyone.** Based on Clairvoyant Investigation. By Dr. Annie Besant and Bishop C. W. Leadbeater. A thrilling tale of Reincarnation. With 12 coloured plates. In 2 Vols.	12	0
3. **The Science of the Sacred Word,** or **Pranava Vada,** 3 Vols. The first appearance in English of an ancient classic unknown to the Oriental Scholar. Contents—Vol. I.: Story of the Book; The Ultimates in their Primal Nature and Coalescence; Relation of Action to Knowledge; Genesis and Components of the Vedas; Sama Veda; Atharva Veda; The Brahmanas	4	8
Vol. II.: Action: The Upanishads; The Upa Vedas; The Shakas of the Vedas; The Vedangas; Rules of Study; The Six Darshanas; Studies and Sciences; The Sutratma; The Penultimates; The Jivatma; Principal Forms of Action and its Metaphysics; Light and Shade, etc.	4	8
Vol. III.: Spirit and Matter: Love and Hate; Their Endless Moods; Triplets; Evolution of Dravyas; Vibration; Continuum of World Systems; The Achievement of Freedom	4	8
A magnificent work based on vast occult knowledge. All 3 Volumes	10	0
4. **Talks on the Path of Occultism.** By Dr. Annie Besant and Bishop C. W. Leadbeater. A Companion volume to "The Masters and the Path," and is intended for the daily use of aspirants. It consists of a commentary by Dr. Besant and Bishop Leadbeater jointly on **At the Feet of the Master, The Voice of the Silence** and **Light on the Path,** and is full of detailed explanation, advice and instruction. Pages 969, with full index. Cloth and Gold	12	0
Boards	10	0
5. **The Masters and the Path.** By the Rt. Rev. C. W. Leadbeater. With a Foreword by Mrs. Annie Besant, D.L., and a comprehensive and useful Index, together with a new coloured picture of the Vaisakh Valley in the Himalayas. Second Edition. Revised and Enlarged. Pp. 484 and Index. Contains wonderful information regarding the Masters, Their existence and work, Their physical bodies and Their residence, the way to Them, on Probation, Acceptance, the Great Initiations, the Ego and the Trinity. Cloth	8	4
Boards	7	0

N.B.: T.S. Libraries and other Public Libraries will get one copy free for every two copies of any of the above 5 books ordered through or by them.

INDIA: Theosophical Publishing House, Adyar.

LONDON: Theosophical Publishing House, 68 Great Russell Street, London, W.C.1.

AMERICA: Theosophical Press, Wheaton, Ill., U.S.A.

PERSONAL

Mr. and Mrs. Walter Hassall left Sydney for America by the Niagara on April 4th. Mr. Hassall lately graduated B.A. at Sydney University, and has been a master at the Co-educational School, Mosman. He will study education in California and later in Europe.

* * *

H.P.B. once said that Annie Besant would live to be about 115.

"We have not to make Brotherhood; it exists. We have to attune our lives into harmony with it if we desire that we and our works shall not perish."—Annie Besant.

* * *

"No life
Can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby."

—Owen Meredith.

CONVENTION PROGRAMME, EASTER, 1930.

THURSDAY, APRIL 17th

1.00. Lunch for Section Council.
1.45. Meeting of Theosophical Trust Limited.
2.00. Meeting of Section Council.
5.00. Tea for Section Council.
6.45. Reception of Delegates, Lower Adyar Hall.
Greetings from Oversea Visitors.
7.15. Short Entertainment by Young People, Upper Adyar Hall.

GOOD FRIDAY, APRIL 18th

10.30. Opening of Convention.
Official Address by the Rt. Rev. C. W. Leadbeater.
Roll Call of Delegates.
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 General Secretaries for the ensuing year.
To elect officers, including Joint General Secretaries (if approved), Assistant General Secretary, Members of the General Council and Executive Committee, and Auditor.
To consider and adopt the Budget for 1930.
Proposal to continue *The Australian Theosophist.*
Proposal to continue the Advance Australia News Service.
Proposal to provide for travelling expenses of National Lecturer.
1.00. Luncheon 1/6. Delegates will be the guests of the Section.
2.00. Business resumed.
3.30. The Olcott Lecture. The Rt. Rev. G. S. Arundale: Address on the Theosophical Order of Service. Discussion.

SATURDAY, APRIL 19th

10.00. Annie Besant Forum: "The Service of Theosophy to the Australian Nation."
12.00. Section Executive Meeting, at Section Office, Mosman.
3.00. At The Manor, Mosman, the Rt. Rev. C. W. Leadbeater will be At Home to members.

EASTER DAY, APRIL 20th

2.30. Council Meeting, Round Table, Lower Adyar Hall.
3.00. Round Table, Lower Adyar Hall.
7.00. The Blavatsky Lecture. The Rt. Rev. G. S. Arundale: "THE LAND OF THE LARGER HOPE."

EASTER MONDAY, APRIL 21st

11.00. The Subba Rao Lecture (Blavatsky Lodge). The Rt. Rev. C. W. Leadbeater: "Theosophy and Patriotism."
11.30. Questions and Answers.
1.00. Luncheon 1/6.
2.00. The Judge Lecture (Brisbane Lodge). Shrimati Rukmini Arundale: "The Work of the World Mother." Discussion.
3.30. The Sinnett Lecture (Adelaide Lodge). Mr. L. W. Burt: "The Fundamentals of Theosophy." Discussion.
7.00. Talk on India, illustrated with Mantras and Songs. Shrimati Rukmini Arundale.

TUESDAY, APRIL 22nd

10.00. The Subramania Iyer Lecture (Perth Lodge). Mrs. Chase: "The New Attitude to the Child." Discussion.
12.00. Closing of Convention.
Subsidiary activities are the subject of separate notices.

The Theosophical Society

AUSTRALIAN SECTION

HEADQUARTERS: Iluka Road, MOSMAN, 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, 25 Fisher Street, Norwood.
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.

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.