AVE CAESAR!

THE AUSTRALIAN THEOSOPHIST

Volume 8 :: Number 3.

:: JULY 15th, 1930 ::

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EVOLUTION FOR THE PRACTICAL MAN

THE THREE DOORS

THE DAILY LIFE OF A MASTER

MAX WARDALL

SUN WORSHIP

THE LAND OF THE LARGER HOPE, II.

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

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BEQUESTS TO THE THEOSOPHICAL SOCIETY.

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

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

THE THREE OBJECTS OF THE THEOSOPHICAL SOCIETY:

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

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

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

The 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.

Cables: Theosoph, Sydney.

Vol. 8. No. 3. JULY 15, 1930 Price Sixpence

From the Heights

THE WAR THAT IS ON

"Who's for Australia" fortnightly, says there is a war on: "there's no end of a war on NOW. Just as bad a war, just as devastating a war, as the late, but not lamented, war. To win that war we had to be leagued together. To win this war we need no less to be leagued together . . . To win for Australia the war against misery, distress, poverty, unhappiness, ill-will, the League exists." Those who are in this League are tremendously fortunate, for the League is not only arousing patriotism but it is awakening Australia to a consciousness that Australia is one of the key positions in the world plan, just as India is a key position, and that Australia cannot play her part in the plan until she is nationally homogeneous and integral. It is only thirty years since the States federated, and the national consciousness is not yet articulate in all of them. The "Who's for Australia?" League has set out to create that national consciousness, even if it takes half a century to achieve it. The world is going through times of difficulty and doubt and disintegration, and the difficulties will dissolve only as every country attains national coherence and self-realisation. That is the goal for Australia as the League sees it—national self-realisation—and in so far as we stand in with the League we help to consummate the plan. The Badge of the League represents co-operation in that plan.

OUR MENACED EMPIRE

Lord Lloyd in the "Sunday Chronicle" assails the callous indifference and incurable apathy which make the British people disregard the "coming storm." Not only the mainsprings of our export trade, but the very continuance of our Imperial authority is being assailed, as he sees the situation, by the political turmoil in the Middle and Far East, and the signs that trouble is brewing are as clear and startling to him as they were in the years before 1914. And equally startling to him is the placid indifference displayed by the people of England. By stating the real facts he hopes to rouse the people of Britain to handle them with resolution. But his presentation of the "real facts" implies that many years must elapse before the friends of progress in India will have learned to use their political freedom, before the non-politically minded Indians—the vast majority—can rid

themselves of an age-long tradition of inferiority and fight their political battles. That misconception is perhaps derived from the visible results of the wrong system of government which the Simon Commission confesses we have inflicted on India, disregarding the habit of self-government which exists everywhere in India, and which in spite of its distortions by an un-understanding foreign Government still survives and makes possible the government of 300,000,000 people by 165,000, including the army. The probability is that if Britain would make the vitalisation of the foundations of self-government in India her immediate goal and apply her genius to active co-operation with the Indian people in the fulfilment of the King-Emperor's pledge of Swaraj, then all disorder would immediately cease and India would become a mighty pillar in the Temple of Empire. Britain broke the Empire when she lost the United States in the eighteenth century. What will she do today? Australia apparently knows as little about the facts of the position in India and India's menace to the Empire, and to the peace of the world, as does Britain. Why could not Australia send a broad-minded Australian to India to find out the facts from the people themselves? The suggestion emanates from Bishop Arundale who says it would be a wonderful gesture of friendliness to our Indian fellow-citizens and the results would repay the cost. Australia is largely given fiction about India. Let us have truth for a change.

THE CRISIS

Mr. Studd, writing from Melbourne, regrets that only portion of Dr. van der Leeuw's article on "The Crisis in the Theosophical Society and the Way Out" was reproduced in our May number and without any explanation for abbreviating it. The fact was that pressure on space left two pages at our disposal and rather than not reproduce Dr. van der Leeuw at all we preferred to print that portion of the article which related more to the wider issue of the Society's future than his domestic relation to the Dutch Section. By pure inadvertence that was not explained and we make the *amende honorable*, thanking Mr. Studd for his comment.

We all eagerly await the reports of the Geneva Congress discussion on "The Future of the Theosophical Society" last month, to which the President and Bishop Leadbeater were scheduled to state their views, as well as Dr. van der Leeuw. Meantime we have the ensuing comment by Mr. Rogers, the American National President, who fears that Dr. van der Leeuw is "attempting the impossible task of switching the mystical path into occultism." Mr. Rogers writes:

" 'Realization of the eternal' is good work for the mystic, but the occultist is dealing with practical problems. 'But,' says Dr. Van Der Leeuw, 'we must learn that Theosophy has *no* solution to the problems of life, but is a way of experiencing reality in the light of which those problems prove to be phantasms of thought.

"Isn't the fear of death a problem of life, and doesn't knowledge of the facts about death destroy that fear? Is not the gloomy philosophy of materialism a problem of life, and does not the Ancient Wisdom explode that philosophy? Is not the discouragement and despair arising from the *apparent* injustice of a hard fate, in a sickly or deformed body, a problem of life, and does not theosophical knowledge remove the bitterness? and so it is with a score of other life-problems. *No* solution? It interprets nature, it makes the mysterious understandable, it throws a flood of light upon the highway of evolution, and enables us to go forward both safely and comfortably, instead of blundering along in the darkness of ignorance, reaping as we go the painful harvest of misdirected energy."

Mr. Rogers contends that the disintegration which Dr. van der Leeuw fears is a passing phase. "The Theosophical Society is not 'doomed to perish.' The principles upon which it rests are co-eternal with the universe. It will live to flourish and guide groping humanity until the pilgrimage of the planets is finished."

WHITE AUSTRALIA

The White Australia Policy is undoubtedly, as Dr. Noble put it to an international mental hygiene conference in Washington, enabling Australia to avoid many problems which arise in countries where there is an intermixture of races. By strengthening the mental and physical purity of the race Dr. Emerson, of New York, Professor of Public Health, expects Australia to avoid specially the problems of suicide and divorce. For the present at all events the White Australia Policy is an economic as well as a moral necessity, and it remains because the Australian people are convinced that their first duty is to settle down and build upon existing foundations a strong and united nation. The White Australia Policy was earlier in its history based on prejudice as well as principle, but the prejudice is gradually dying down as the Australian people meet better types of coloured races and understand that the civilisations of the East are by no means unworthy of comparison with the greatest civilisations of the West. For the moment free immigration would be as bad for the non-whites as for the whites. A time may come when the immigration colour bar may be considerably modified, but it will come only as the sense of brotherhood grows, as life becomes simpler and more dignified, more honourable, more kindly; and as the Australian people become more patriotic. Patriotism would be, as in so many departments of national life, an effective substitute for the White Australia Policy. With patriotism dominant, the introduction of coloured labour, and even the presence of coloured citizens, might add to the security and prosperity of the State; for productivity would be increased and would not lower the general standards of living if properly regulated. As a matter of fact, our White Australia Policy has its loopholes, since there are large numbers of Chinese and not a few Japanese in constant occupation in Australia, and certain trades are worked almost exclusively by them. However that may be, we are not yet ready for any other policy, even if, as may be the case, another policy is desirable, and in the meantime we must keep this policy free from colour prejudice and raise the nation to a level of patriotism where its racial purity would not be affected.

RADIO AND CLAIRVOYANCE

Veil after veil is being lifted by science from the mysteries of nature. Mr. E. T. Fisk, managing director of Amalgamated Wireless Limited, believes that radio will solve the mysteries of the future world and of life after death, his anticipation being that the ether waves will provide a constant and reliable means of communication between the future inhabitants of the earth and those who have passed over into another world. That, however, is "a matter for the far distant future." Perhaps not so very far distant, seeing that broadcasting will shortly enable us to hear the world's best artists singing in London, Paris and New York, and later to see the artist himself. Television is still in its infancy, but it promises in conjunction with the "tele-audience" of the radio, to destroy physical plane distance by purely physical plane means. All this is but a foreshadowing of the faculty of clairvoyance and of clairaudience, by which we shall be able to see and hear for ourselves at a distance without the aid of physical apparatus. In the meantime we have rendered the "invisible" man visible by an intense bombardment of electrons, as Dr. Finch Strong made discarnate soldiers visible during the wartime at Los Angeles, and the question is up to what point can those "departed" people catch the thoughts which at present we radio in words.

Evolution for the Practical Man

By J. L. Davidge

Evolution is always intriguing because it lands us in all the intricate speculations of Darwinism and descent, because it raises the why and the wherefore of life, and because it opens up infinite vistas of development. Twenty-five per cent. of most people's difficulties with evolution are due to seeking down a blind alley to solve the riddle of descent from ourang-outangs and gorillas instead of realising that man has been always on the ascent and that the apes are a species of degenerate man. The other seventy-five per cent. of trouble comes from studying evolution from the physical point of view alone and disregarding the parallel development of intellectual and spiritual faculty. The whole conflict between religion and science has raged round this storm centre. The bogey of evolution is gone once we apply it to the development of conscious life as well as form. Then life becomes clear and intelligible in its unity and in its myriad forms of manifestation.

You ask what is evolution. Evolution is the process by which life progresses. Life comes forth from the Logos in wave after wave; it sweeps like a tide through the universe. I have heard an eminent occultist say that it roars through the universe with the noise of a Niagara; few of course have the ears to hear that. Coleridge got a glimpse of the truth when he said:

> But what if all of animated nature
> Be but organic harps diversely framed,
> As o'er them sweeps, plastic and vast,
> One universal breeze, at once the soul
> Of each and God of all?

Just as the ancient wisdom speaks of life-waves sent out by the Logos, so modern science, e.g., Eddington, recognises its wave-quality, the quality of rhythm which subtends all movement—whether in the outer universe, in the rise and fall of civilisations, in the body of man. Rhythm of life is apparent in periodic law, lesser waves within greater waves, but all within the sweep of the great life-tide surging through the cosmic system. It is this urge of life which develops the acorn into an oak, childhood into manhood, unconsciousness into self-consciousness, self-discovery into self-realisation.

Then what is life? Life is a progression involving change, change in the forms through which it manifests. The sciences testify to a ladder of life reaching far down into the lower kingdoms and far beyond our conception into higher kingdoms. The middle point seems to have been reached in man. He is ascending to the stature of the gods above him, for "Ye are gods."

The whole scheme seems intent on the development of individuality, whether the individuality of an atom, the individuality of a universe, or of the god midway between. Individuality is the product of the unfoldment of consciousness, which is the matter of life. Happily time is with us—it gives us innumerable lives for development. Justice is with us—it integrates the fruits of our effort. Death does not hinder us—without death there would be no growth. Death really does not matter; what matters is our fear of death. Our fear condemns our understanding. for if we understood we should not fear death. Only forms change, not the life. Life is eternal and eternal life is the gift of God.

So we have a basis for belief in eternal progress. Tennyson, with his inner vision saw the human spirit walking "from state to state." Browning glimpsed life pursuing an "eternal circle"—in reality an eternal spiral of ever widening amplitude of consciousness, until the human consciousness be-

comes co-extensive with the divine. The intuitions of Browning and Tennyson, of Drummond and Maurice, raised another storey to the edifice whose material foundations were being laid by Huxley and Spencer, and then came the superstructure, which made the synthesis complete, added by the Blavatsky school of occultists who proclaimed from definite knowledge that evolution governs the growth of man inner as well as outer. Here in Theosophy we have the true synthetic philosophy which Spencer sought to compass.

This development of the soul through many lives is implicit in the teaching of the Christ. He blamed neither the blind man for his blindness, nor his parents, the implication being that he accepted reincarnation as fact, as did the rabbis and the learned men of His time. It was implicit in the query of the Jews who thought they saw Elijah reincarnated in John the Baptist. Reincarnation, however, was not stressed in Christian teaching, hence it was forgotten. Nowadays we deduce it from Christ's own teaching—from His teaching of reverence (love for God) which means a sense of the quality of life, and His teaching of goodwill (love for one's fellows) which means a sense of the unity of life. We can deduce evolution from these. And beneath Him as the apex of the pyramid ranges a whole army of religionists and philosophers indicating evolution as the method of man's spiritual as well as material growth.

It was Steinmetz who said that the most important work for scientists during the next fifty years would be concerned with spiritual things. Biologically speaking, science says that life, whether in an apple seed or in the germ cell of a man, is essentially continuous and eternal, and the scientist's next step is to reveal how life unfolds from within the seed or the cell rather than to describe its manifestation from without.

Recent thought finds it increasingly difficult to defend the old-fashioned evolutionary attitude that in a world of chance and amid innumerable variations some more fit than others survive. The physicist can hardly conceive that a "fortuitous concourse" of atoms having random properties would develop into a world with the infinite variety that we find about us. This very strongly suggests that the process is directed to a definite end, the end of producing intelligent minds, conscious individualities. And if in the world scheme conscious life in individuality is of primary importance what is happening on our earth is of great cosmic significance. Even the thoughts of men are of tremendous import.

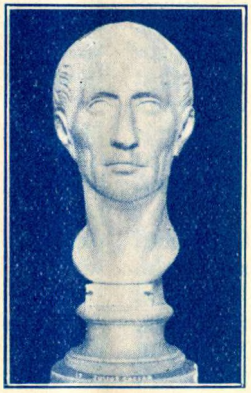
On this view we should expect nature not only to preserve at all costs the living souls which it has evolved with such infinite labour, but to carry them on through a continuous process of growth to relative perfection. And that is exactly what nature is doing according to Theosophy. Ahead of us lie in realisation all the splendours of the man of genius, of the Saviour, of the God. We are the fruitage of the past and the builders of our own futures. "Height over height ever surmounting," we attain, as Browning says, ever unfolding the divinity within until we become gods and the earth shall be veritably a Garden of Eden.

The whole sweep of Theosophical teaching could be included under the heading of evolution—the existence of a Plan and some insight into the manner in which it is worked out. Taking as a background the idea of the unfoldment of the One Life, we get glimpses here and there of the process, and synthesising these we gain some conception of the stupendous range and magnificence of the Plan. It is worth while to study evolution in its details and as a whole. Once we have a vision of the Plan nothing else matters. Whether we call it evolution or the One Life, it is the true basis of brotherhood not only of man but of all that exists.

Ave Caesar!

By the Rt. Rev. G. S. Arundale

The spirit of Caesar seems once more to be abroad in the world. The great soldier and empire-builder of days gone by seems to be present in our midst as Italy recalls her ancient splendour and would once again dominate the nations of today as a couple of decades of centuries ago she had a smaller world at her feet. Caesar lives in modern Italy as perhaps he lived of old in Rome and in the world of Rome stretching far beyond her walls. Reincarnated in Italy is the spirit of the ancient *imperium*, not among all Italians but surely among many and not least among the young; and it is of deepest interest to contrast this *imperium* of the west of Europe with that other *imperium* of not dissimilar nature in the far east, in Russia. Each has its dangers and its evils, though each might be almost infinitely potential for good in the hands of the righteous. As for the Russian *imperium*, the signs are all too evident that the unrighteous are seated in the places of power. But in Italy, though there are many to denounce the policy of Signor Mussolini, there are many too to hail him as the saviour of his country and the regenerator of her majestic past.



"THE GREATEST ROMAN OF THEM ALL"
(From a Bust in the British Museum.)

And yet, while the Caesar touch has changed the face of Italy, is it the real Caesar whom we see at work, or rather a lesser Caesar, a shadow—though substantial—of that mighty figure whose greatness has only partially been unveiled by history? Often is it that the lesser part of man lives after him and that the greater is interréd with his bones. That which lesser men around the greatness are able to grasp and understand is placed on record. The obvious, the outstanding, the arresting, the intriguing, the sensational, strikes the eye of the witness, and he garners for the future that which happens to appeal to his particular temperament, maybe distorting it as he passes it on. There are not very many historians who have the genius to record with impartiality, or, for the matter of that, are in a position to record faithfully at all, even with the best will in the world.

It is a conventional Caesar, a Caesar of might and dominion, of hard cold ruthlessness, that we see before us in Italy, a Caesar imperial in pride, even though the pride be pride in country and not in self? Was Julius Caesar such a Caesar, even though there may have been many such in the long line of Caesars who ruled imperial Rome, or was he, while also a man of might and dominion, as Caesars must be, a Caesar imperial in his humanity and in his purpose to serve the world, rather than imperial, or shall we not say imperious, in pride? Was his ruthlessness an inexorableness of noble purpose, and not an insatiable desire for power at all costs? Was not his pride, and all Caesars must have pride as part of the appanage of their race and duty, a pride in country for the sake of greatness of example and of nobility in service, not pride for the sake of prestige alone?

The Real Caesar

The real Caesar, not always the Caesar historians have portrayed, but the Julius Caesar who lives in the memory of the world as among the greatest of builders of civilisation, was indeed noble in courage and gracious in strength, was, like the Emperor Napoleon, a glorious inspiration to those who really knew him, and builded for a great brotherhood of peoples even when, for the sake of a larger freedom, he was constrained to destroy a smaller. That the structure he raised crumbled to pieces was not his fault. The world was not yet ready to realise his purposes and plans, though the attempt had to be made for the sake of once again setting in motion the forces which often before had come to naught in previous empires, but which once more must be at work that out of the effort and its failure the world might draw yet one more step nearer to the time when a veritable brotherhood of peoples shall at last, by very reason of previous efforts and defeats, become an ineffaceable fact.

Caesar, and some like him who went before him and who came after him, by his own splendid purposes—successes in fact, though sometimes failures in historical appearance—has made a brotherhood of peoples less of a dream and more of a practical possibility for the world today. If there is to be a brotherhood of peoples and of nations in the near future, if such a brotherhood exists even now in some degree, it is partly because of Caesar and of those who like him were master-builders in their time.

Imperium of Goodwill

And as we look round upon the world of the twentieth century, upon this new world fashioned in the burning of the old, is it not clear that it is a Caesar's world in the midst of which we live, a world inclined to brotherhood, a world inclined to the empire spirit, that is to say to the spirit of a family not less for nations than for individuals, a world all the more inclined to comradeship by very fact of passage not so long ago through the terrible disruption of war? Is not the world once again inclined to an imperium, perhaps to more than one imperium, not to an imperium of force, but to an imperium of goodwill? Witnesses to such inclination are the British Empire itself, the United States of America, the tendency to congregation in Southern America, and more strikingly still the comparatively recent adumbration of a United States of Europe. And the League of Nations carries the as yet unready world at least a stage further—to a brotherhood of peoples coextensive with the very world itself.

Is not the stage today set for such as Caesar, for those of the Caesar breed, for those who built the brotherhoods of days gone by of which the commonwealths of today are the lineal descendants. Does not the world cry out for a Caesar? Does not the British Empire cry out for a Caesar? Does not the United States cry out for a Caesar? Not for a Caesar of Might, but for a Caesar of Right; not for a Caesar of aggression and exploitation, but for a Caesar of consolidation and peace. A Caesar has come to Italy. Which type of Caesar is he? Perhaps time alone will show. Perhaps we already know. Is such a one as he the Caesar the British Empire needs? Is such a one as he the Caesar needed by the United States?

As for the British Empire, and as for the embryonic United States of Europe, a Julius Caesar would surely be an asset of priceless value, a man of power, a man of vision, a man of immense magnetic vitality, a man mysterious yet dramatic in his ways, a man so far away from the crowd as to be utterly unanalysable and yet so near to the crowd as to be utterly lovable, a man not to be measured by common measures, a man ruthless in his impersonality and intentness on the public weal, a man unmoved both by defeat

and by triumph, a man of steel in determination towards a goal, an emotion - arousing man and a will-arousing man, a man to whom none can be indifferent—many perhaps hating, but more of a surety adoring, a man from the future relentless with the future's message.

Such a man the British Empire needs. It has many good men, many sincere men, many able men, many men of great patriotism, of great heroism, of great genius, of great saintliness. It has many men, and women, who have served the Empire nobly, disinterestedly, and with skill. But who among them is or was a Caesar?

Where is the Man?

Yet when the time calls does not the man come? As the times have called in the past have not men come to them and for them? For every time is there not a time-spirit, and is there not a form, or perhaps more than one form, in which such spirit incarnates? Does not history record, in however blurred a fashion, a procession of times, each with its own time-spirit, and each with expressions of such time-spirit either in the shape of an individual or in some other form suited to its quality? What is the time-spirit of today? Can the present analyse itself, or must the analysis come from without, from the future? Boldly venturing, let it be suggested that the time-spirit of the twentieth century is twofold —the discovery of individuality and the search for co-operation in action. For the expression of this twofold spirit we need a Man of Individuality and we need a Man of Action—the two are unlikely to be found in a single individual, for the one is qualitatively different from the other. The Man of Individuality must be above all time-spirits. He must even be above the spirit of the time in which he appears, for he must in himself present the end of the discovery, the flower of which the seed alone lives in other men, or at most the early bud. He must be clothed with Himself, not with the garments of tradition nor of belief nor of convention, nor of orthodoxy, nor of authority, nor of the written word. And this very nakedness shall cause many to revile him, but not a few to look upon their own raggedness with disgust, so that they cast away the garments of others and grow content to be themselves.

Have we such a Man in our midst today? That we do not see him does not mean that he is not there. Does the time cry out for him? If so, it is not unlikely that the call has been heard. The greater the Man the less is he likely to be recognised, for that which is afar off our dim eyes shall with difficulty perceive. How shall that which is small have the wherewithal to measure that which is great? Can the part know much of that which is more than itself? And does not that which is less tend to seek to reduce to its own stature that which is more? Smaller natures tend to outcast the unlike. But if we seek it may be we shall find.

The Man of Action

The Man of Action works complementarily to the Man of Individuality, for as the latter individualises individuals, so does the former individualise nations and peoples, causing them to sound their individual and distinctive notes, but causing these to become blended into ever-growing and ever-widening harmonies. Thus, as the hearts of individuals become changed through the magic of the Man of Individuality, so do the hearts of nations and of commonwealths of nations become changed through the magic of the Man of Action, who alchemises solidarity out of diversity and co-operation out of selfishness. The Man of Action builds States and Super-States, forms through which the life-blood of individuality flows. The Man of Action will make the British Empire real and the League of Nations a power, and the United States of Europe and of America will become the foundations

on which an enduring structure of world peace shall be built.

But while the field of the Man of Individuality is the whole world and nothing less than the world, the field of the Man of Action is for the moment far more restricted. The danger everywhere to the individual is the almost universal sense of being a chronic invalid, dependent upon external support and ministering for his wellbeing. The Man of Individuality will seek to conjure up within each a sense of his own inherent health, and of each individual as sole effective physician to himself. But in considering aggregations of individuals the Man of Action will perceive special and menacing dangers in the condition of Russia, of China, of India, and in the circumstances of widespread distrust and suspicion as between nation and nation. He will perceive that the supreme danger lies in unrest in India, for India in revolution and anarchy must inevitably disintegrate a great empire and thus throw the world back into a chaos from which it may take her centuries to emerge.

The British Empire

Hence it would seem that the first preoccupation of the Man of Action must be a solidarity of the British Empire based on a freedom for each constituent nation subordinate only to the needs of that larger freedom of the Empire as a whole upon the existence of which the smaller freedoms themselves depend for their own inviolability. Britain must be free, Canada must be free, Australia must be free, New Zealand must be free, South Africa must be free, Ireland must be free, India must be free, Newfoundland must be free—to name the constituent dominions of the commonwealth of nations known as the British Empire, but the British Empire must be free too, free in an unbreakable corporate life, free to speak with one voice, free to act as one entity, free to be one and indivisible. The smaller freedoms must be subject to this larger freedom, it being realised that in truth individuals, whether nations or persons, can be freer together than they can be free alone and apart, and that those who are free together are freer even in their individual selves than those who are free alone.

The work, then, of the Man of Action will be to stir the constituent nations of the Empire to know themselves and to become themselves, but no less to know each other and to achieve a still larger freedom within the empire than each could achieve outside and alone. The true principle of democracy is freedom in numbers, though this principle has found temporary perversion in the tyranny of of numbers, a tyranny no less hateful than the tyranny of the one or of the few. Democracy has yet to demonstrate that the members of an empire can be freer than nations by themselves, that members of a League of Nations can be individually freer than nations outside such membership, and that the members of a world-state can be freer than members of a League of Nations or of an empire. The work of the true democracy has hardly begun. It will be the task of the Man of Action to make democracy real and splendid, for only from out such true democracy can issue that spiritual and individual anarchy which is the dream of those who have vision, but which the unwise have distorted into an orgy of of unrestrained tyranny, hatred and violence. True anarchy will be the splendour of the distant future, when each—man, nation, commonwealth—will be a law unto himself. The distortion of today which goes by the same name is the nightmare of the present, showing the way to desolation and to darkness.

Where is Julius Caesar?

Have we such a Man in our midst today? That we do not see him does not mean that he is not there. Does the time cry out for him? If so, it is not unlikely that the call has been

heard. Probably, were he here, there would be some at least to know him. But the time-spirit indeed cries aloud for him, nations need him, commonwealths need him, the world needs him.

Where is Julius Caesar that he may build the modern world as he built the old world? The world he builded perished as to most of its forms—inevitably so, since forms must die. But much of its life survives, and even not a few of its forms. The spirit of Julius Caesar still lives. Is he so dead that he cannot return to the world which knows him still? When a man dies does he leave this world for ever? Can he no longer serve it, that world to which perchance he gave himself and all he had, for which perchance he suffered and died? Has his once supreme interest in it entirely ceased? Or does he perhaps still live and move and have his being within this world, though not in the outer forms in which we for the moment dwell? When we pass away with our life's work incomplete, with our utopian dreams still unfulfilled, with our ardour still unquenched but seemingly frustrated by the change of death, does the ardour die, do we cease to care, do we become intent upon ourselves from having been absorbed in others, does the world and its denizens cease to exist for us, is the world we have loved so dearly and have served so devotedly become indifferent to us simply because the outworn garment of flesh is cast aside? Do we, at so small a price, considering the prize, purchase an infinitude of heaven, leaving the world, in which we once rejoiced and for which we once strove with all the strength of our souls, to toil along without our hands outstretched to help?

Let Greatness Come!

Are the great of the world, those who in loneliness and persecution have sown the seeds of civilisation and happiness, are they dead, or do they live? And if they live, can they live otherwise than as they lived on earth, pouring their lives out in words and deeds to hearten their younger brethren to the conquest of ignorance and the many thorns whereby it makes its presence felt? The great are a living company of elders of the world, and, who knows, may it not be that from time to time they return to this school-world, wherein the lessons of life are learned, as teachers and, in the case of some, as older pupils—with lessons still to learn but with the lessons learned to teach.

Who dare say that the so-called dead do not return to earth? Who dare say that those who have loved and served the world do not come back to give yet more? Who dare say that those whose lives have been a benediction to the world do not return and return again until the world has learned to pass from ridicule and rejection through indifference at last to glad acceptance?

Who dare say that the so-called second-coming of the Christ may not be but another of many comings? May it be that the cry of the time-spirit for a Man of Individuality, for a Man who has transcended the prison-houses in which mankind for the most part dwells, may not be answered in His own good time and in His own wise way by the Christ Himself? Or, if not by Him, by one of the great who has served the world before and in the wisdom thus gained is ready, is eager, to serve it again? Are these but idle dreams, or are there dreams so good and so beautiful, as surely are these, that their very splendour compels their truth?

May it then be that the cry of the time-spirit for a Man of Action shall draw down among us a Caesar, one who has builded greatly in the past, one who is a master-craftsman in the art of nation-building, one, perhaps, who has built empires before, and whose heart is eager and whose will and wisdom are cunning to build them again? Hearing the call for a man of his craft shall not a Caesar answer?

And who, for the western world at least, can answer better than he whose genius lives in that world, whose empire lives these many centuries after him in law, in custom, in organisation, whose actual home seems even now to be thrilling, albeit in inevitable unconsciousness, to the return of him whose life nearly twenty centuries ago is the inspiration of its newborn hope?

Amy Johnson—The Winged Messenger

By Phyllis Campbell

In her great achievement, Amy Johnson stands out as a winged messenger to every woman in the world.

She has surmounted difficulties that might well have daunted the strongest of men. Wherein lay her power? Not primarily in intellect, nor in physical strength. The power of Amy Johnson lay in her inherent faculty of Intuition, peculiar to every woman. Intuition guided her through those long adventurous hours of darkness, horror and uncertainty.

Intuition is woman's greatest asset. It transcends intellect. Woman is intuitive. Man is intellectual. Where his brain strains to its utmost boundaries and sinks exhausted, woman's intuition flashes forth light in the darkness, indicating, illuminating, directing.

The power of intuition is alive in Amy Johnson, the Winged Messenger. Womanly and gracious, she has demonstrated to the world that a woman need not merely copy man in order to achieve greatness. Her successful venture has surely thrilled every woman in an intimate personal way. She has awakened in many the longing to re-discover the winged power of intuition. For long ago woman lost her wings. They have been clipped and shorn until the world has forgotten their existence. Man has worshipped instead the short-sighted god of Intellect. He has established for himself superior mental and physical claims, ignoring woman's god-given power, daring even to regard her as his inferior. Little did he know of those silent, dreaming wings, growing — waiting—

The great flight of Amy Johnson heralds the rediscovery of Woman's winged power—the power which shall free her, extend her horizons, which shall raise her to that queenly status envisaged by Ruskin. "What the heart knows today, the head will understand tomorrow," says an Irish poet. It is this prompting of the heart bringing revelation swift and sudden as a lightning flash that is woman's birthright. According to her capacity to receive and transmit this rare spiritual power is she a great or a mediocre woman.

While man thinks, woman knows. While man walks, woman flies. Together, they can create a new, a wiser world above the still smouldering ashes of past ignorance. Homage to Amy Johnson, who has opened a door into that new world to every woman.

The Three Doors

By the Rt. Rev. C. W. Leadbeater

I think we may take it for granted that we all believe in evolution and the possibility of progress, that we all wish earnestly to grow greater and better, to become nobler and more spiritual. But there are many lines along which that progress may be made, and various methods of attainment are suggested to us.

When I was about to deliver a lecture in India upon the two Paths about which I wrote recently in this magazine a gentleman said to me: "Surely there are three great Paths, not two; are you then going to omit one of them from your lecture?" I know quite well what he means, for our revered President some years ago wrote a book called *The Three Paths*, and I suppose my friend was referring to the well-known division into Gnani, Bhakti and Karma Yoga, which explains to us that there are three lines of advancement towards union with the Divine—by Wisdom, Devotion and Action. A Christian hymn-writer has well expressed the same idea:

Three doors there are to the Temple—
To know, to work, to pray;
And they who wait at the outer gate
May enter by either way.

A Trinity of Qualities

You may say that something of each of these ways is necessary for every student; they are not antagonistic but complementary; so it is not a question of following one or the other exclusively, but rather of inquiring which side of one's nature most needs unfolding at this stage of development; and that is largely a matter of temperament. All the three great qualities which we have just mentioned are required by the perfect man; but which do we need most just now? From one point of view they may be considered as manifestations of the characteristics of the Three Aspects of the Logos—Power, Wisdom and Love; and so they are connected with the three vehicles of man on these lower planes, for the acquirement of knowledge strengthens the mental body, devotion has a tremendous effect on the astral or emotional body, while the planning and execution of definite pieces of work fortifies and invigorates the physical brain. All these qualities have to be brought to maturity, and if possible a reasonable balance should be preserved between them; for if one is greatly in excess, its expression is often mischievous.

Power without wisdom might be wasted, or exercised in all kinds of foolish and erratic ways; while power without love at the back of it might easily degenerate into selfishness of the most serious kind. Wisdom without power would be fruitless; without love it often makes a man cold and hard, so that he does not use it for the benefit of his fellow-creatures. Love without wisdom leads men into many mistakes, and may easily do more harm than good, as in the case of a mother who loved her baby intensely and, observing that it was cold, administered whisky to it, because she had found it warming herself. On the other hand, love without power is liable to become mere helpless sentimentality—utterly ineffective. So all these qualities are necessary, and must be developed in turn, but at any given moment (or, let us say, in any given life) we shall probably find a man emphasizing only one of them—that upon which he is then specially engaged. For the average man can do *effectively* only one thing at a time.

How Evolution Works

We can make little sense of the scheme of evolution unless we keep the

great idea of reincarnation constantly at the back of our minds. A man may be entirely on the path of Bhakti in this life; but we must not suppose that he will always be exclusively on that line. As I said a few days ago when speaking on patriotism, successive lives are like classes in a school, and that in two ways. First, there are infant classes, junior classes, senior classes; and the young soul passes from one to another as he grows—from the savage to the half-civilized, and from that to the fully-civilized. But also there are classes for different subjects; just as a boy takes a class at one hour for mathematics, and then at the next hour passes into another to learn geography or drawing, so is a soul born into one race to acquire valour and decision, and into another in the next life to develop artistic faculty, and so on.

If we trace back the line of incarnations of any person, we shall usually find that he has been born in various countries, obviously to give him the opportunity of unfolding the qualities which he needs. In Europe, at any rate, that seems clear, for there are certain countries which make a speciality of intellectual development, and others which specialize just as definitely along artistic lines; and the same soul passes from one to the other according to his requirements. That is one way in which the law of evolution works; but there are other factors which come into play, and one of them is the strong desire of the ego. So we might find two men born into similar surroundings for exactly opposite reasons—one in consequence of his intense longing for them, and the other not because he had yearned for them, but because he knew nothing about them, though they were required for his evolution.

I think that the same rule which we see thus manifesting itself in the case of the three Paths of which our President wrote also holds good with regard to the two Paths which are sometimes called respectively the Occult and the Mystic. This is not a really satisfactory terminology, as we shall see as soon as we attempt to define the words. *Occultus* is a Latin word meaning "hidden," so Occultism is the study of things not generally known or taken into account. In that sense and to that extent surely all we Theosophists are Occultists, for it is of the very essence of the teaching usually called Theosophy that we learn more about the unseen side of life and nature, about God and man and the relation between them, than is known by men who have never felt any interest in such subjects; and having acquired that additional knowledge, we proceed (or we *ought* to proceed) to modify our lives accordingly.

The Higher Worlds

The vast majority of humanity are just living for the physical plane. We cannot blame them for thinking chiefly of it, for—not having studied—they really know nothing of any other, and they have not realized that it is very closely intertwined with an astral plane of emotions and a mental plane of thoughts, and even with still higher possibilities. The ego, living as it does on the higher part of the mental plane, is in close touch with the plane above, from which the deeper knowledge which we call intuition sometimes shines down. It would, therefore, be foolish for the man, although he is down here in this world to gain experience in a physical body, to ignore the higher planes and their vehicles and their possibilities, if he has ever heard anything about them or had any opportunity of knowing of them.

Very many people do not know anything certainly about the higher worlds, and generally they lay them aside as mere fields for conjecture, which is a very unfortunate attitude. We who are Theosophists should know much better than that. We may or may not have had personal experiences; that is a matter of much less importance than most

people seem to think, for we have (or should have) read and studied sufficiently to know that there is a vast amount of incontrovertible evidence for the existence of the higher planes and vehicles. Many phenomena have been observed which cannot possibly be explained on any other hypothesis than that of the subtler vehicles and the higher worlds, so the evidence is very strong. It is for each man to say whether he accepts the Theosophical ideas. We do not expect people to believe them blindly; but we do put them forward as hypotheses by which we can account for a great deal in life which cannot otherwise be reasonably explained at all. It is, after all, the same kind of evidence as that which is commonly admitted in various other sciences; and in that sense it might be said that we are all occultists.

We all know that real progress is an affair of the heart, that the whole disposition of the man must be changed and sweetened, and that mere compliance with rules imposed from without is by no means sufficient for attainment; so from that point of view we all have within us something of the mystic also. No one man, no one religion, no one Society, can give us the whole of the truth. Let us each pick up such fragments of it as appeal to us, whenever and wherever we can, and build them together into a system as well as we can. There need be no fanaticism, no quarrelling. We should never follow servilely or without due reason, but on the other hand we should never reject without due reason either. *In medio tutissimus ibis*, now as in the days of old.

C.W.L.

EVERY OTHER MONTH

Commencing with our May number *The Australian Theosophist* is a bi-monthly. If our readers will kindly note that there will be six issues during the year there will be no cause for inquiry for it in the intervening months.

AMPUTATED LIMBS

A correspondent puts the following question:

A man loses his leg by amputation, yet we frequently hear of him saying he feels his toes, or the rheumatism in his leg. Why then does one never hear of a person complaining of toothache after the offending molar has been extracted?

Answer:

Because no limb has been removed, as in the case of an amputated leg, and the etheric organisation is not so intimately affected. In the case of an amputated leg the etheric matter is not cut off with the limb of dense matter; it remains as a projection and retains the same shape for some time. But there is a current constantly running through the whole of the etheric body, just as the blood circulates through the physical body, and this current flowing through it where there is no dense matter to hold it together very soon modifies its shape and tends to sweep it particle by particle back into the body. "It is not a question of the etheric body only." Bishop Leadbeater recently said. "If I touch this table, the nerve ends telegraph that sensation to the brain, and it is the brain which feels, and so when a leg is cut off the nerves leading down to that leg still exist, and any feeling coming up them might well be supposed by the brain to come from the leg. I have met with a number of people who still feel twinges of pain in an amputated limb. Of course the pain is not felt in the limb, but the message comes along the same nerve which used to bring news from that limb. It is a purely physical phenomenon."

As the water in a tank runs into an empty one which it is connected with; and as the common level will be sooner or later reached according to the capacity of the feed-pipe, so does the knowledge of the adept flow to the chela; and the chela attains the adept-level according to his receptive capacities.—The Master K.H.

Captain Max Wardall

On May 24th, Captain Max Wardall, American writer, politician and psychologist, and International lecturer for the Theosophical Society, arrived in Sydney. He was accompanied by an American party comprising Miss Lilian Lewis, Mrs. Chester Green and Mrs. Catherine Gardner. A week later, Capt. Wardall and Miss Lewis were married at the Manor Chapel by Bishop Arundale.

Capt. Wardall was soon on the platform addressing members' meetings at Blavatsky Lodge, and broadcasting over 2GB. Though he is not a member of the Liberal Catholic Church he also delivered addresses at St. Alban's, Sydney, which were broadcast.

As International Director of the Theosophical Order of Service, Capt. Wardall gave hints for work to the groups in Blavatsky Lodge as he does in all Lodges he visits. In reply to a questioner at one of these meetings, Capt. Wardall said that political groups might be formed under the World Peace Department to study international and national problems and to try to understand what underlies the class antagonisms of the day and to try to alleviate them. He said: "We already have groups in many places studying economic and political problems."

Question: "Is it advisable for groups of the Order of Service to affiliate with political organizations?"

Answer: "I think it would be better for them to join as individuals. One intelligent Theosophist is generally enough leaven for a group, as his influence is enormous. He brings to bear an entirely different point of view, and soon there is a sort of vortex formed around him that stimulates and inspires the others."

A Live Personality

Capt. Wardall is an engaging personality. He lives naturally, thinks strenuously, and his lectures tingle with life. His resources are derived from nature lore rather than book lore. Hence he is always fresh and rejuvenating. His individuality is stamped on *Service*, the journal of the Order of Service, which he edits—broadly humanitarian and redolent of kindly and compassionate living in a civilization that is smudged with innumerable antagonisms and cruelties. Max Wardall is a mountaineer. He lives on windy, sunlit heights, and everything he does and says is deliberated from that mountain elevation. Thoreau is reflected in him, and Emerson and Franklin and Hoover, and beyond all these the Adept. He is a typical American of the new type, an archetypal American of the New Race.

Capt. Wardall loves the world for the help he can give it, like every good occultist. He is an all-round man of affairs and is equally at home addressing educationists and graduates (being himself B.A., LL.B. of Washington University), politicians and philanthropists (having cleaned up the city of Seattle during a term as Acting Mayor), temperance reformers, anti-vivisectionists, churchmen or agnostics. In the last eighteen months he has addressed over 100,000 High School students in America.

He has frequent invitations to repeat his lectures, as happened in Brisbane where the Queensland Teachers' Association requested him to repeat his lecture on "Idealism in Education" before a general assembly of all the teachers in Brisbane. Pressure of engagements, however, would not permit this. Whether applying himself to public questions, international relations, Theosophy or psychology, at public meetings or over the radio, Capt. Wardall's addresses in Brisbane were appreciated by public men and women in all departments of the national life.

The Brisbane programme follows:

MAX WARDALL BRISBANE PROGRAMME

Sun., June 22, 8 p.m.: Vasanta Hall (Public). Subject: "Reincarnation—It Explains."

Mon. 23, 3 p.m.: Radio 4QG: "Gandhi."

Tues. 24, 11 a.m.: Executive National Council of Women. "Municipal Reform at Seattle." 3 p.m.: Radio. "Peace." 8 p.m.: Vasanta Hall (Members). Reception.

Wed. 25, 1 p.m.: Teachers Training College. "Idealism in Education." 3 p.m.: Radio. "Mind Radio." 8 p.m.: Vasanta Hall (Public). "Conquering Fear."

Thurs. 26, 1 p.m.: Constitutional Club. "Ideals in Business." 3 p.m.: Radio. "America—Her Vices and Virtues."

Fri. 27, 1 p.m.: Wider Educational Society (University). "Gandhi." 4 p.m.: Queensland Press Institute. "Anglo-American Relations." 6.45 p.m.: Vasanta Hall (Members Round Table). "Value of an Ideal."

Sat. 28, 10.15 a.m.: Teachers' Association. "Idealism in Education."

Sun. 29. 7.30 p.m.: Vasanta Hall (Public) "Sleep and Its Mysteries."

Mon. 30, 2.30 p.m.: Vasanta Hall (Members T.O.S.). "Ways of Work." 8 p.m.: National Council of Women. "Peace or Perish." 8 p.m.: Co-Masonic Social, Vasanta Hall.

Tues., July 1, 7.45 p.m. Canberra Hotel, Queensland Prohibition League. "Drink and Happiness."

Wed. 2, 7.30 p.m.: Vasanta Hall (Public). "Health Triumphant."

Fri. 4, 1 p.m.: Brisbane Lodge Luncheon. "America—Her Vices and Virtues."

Sun. 6, 11 a.m.: Liberal Catholic Church. "What Ceremonial Means to Me." 3 p.m.: Methodist Church. "Internationalism." 7.30 p.m.: Vasanta Hall (Public). "Truth About Theosophy."

Mrs. Wardall accompanied Capt. Wardall on his Brisbane tour, and gave several talks to Women's Clubs and to Lodges. Her work was highly appreciated.

The visitors stopped overnight at Toowoomba on their return journey from Brisbane. Capt. Wardall spoke at Olcott Hall and also before the Toowoomba Chamber of Commerce at their annual meeting. Mrs. Wardall lectured in the afternoon at Olcott Hall.

Capt. Wardall's programme is to leave Sydney for Melbourne on July 14, spend three weeks in Melbourne, leaving for Adelaide on August 8. Leave Adelaide on August 23 for Perth, leave Perth for Sydney September 8. Leave Sydney per Niagara for San Francisco September 18th.

BISHOP ARUNDALE

Bishop Arundale proposes to spend October and November in New Zealand. He leaves for Auckland on September 19 by the Marama and will return to Sydney in December. Shrimati Rukmini Arundale goes too.

In January Bishop Arundale will visit Perth.

THE GENERAL SECRETARY ON TOUR

The General Secretary (Rev. Harold Morton) set out early in July on a tour of country towns, west of Sydney. He travels by motor car, and his plan is to lecture in five different towns each week, repeating the process for a month. He began lecturing in Lithgow on Friday, July 11, and will visit Lithgow on three succeeding Fridays. He will spend four Mondays in Bathurst commencing on the 16th, four Thursdays at Orange commencing on the 15th, three Wednesdays at Forbes Commencing on the 16th, four Thursdays at Blayney commencing on the 17th. His subjects are *The Life of a Dead Man, Men who Remember Past Lives, What Thoughts Look Like,* and *The Latest About Man.* The lectures are richly illustrated with epidiascope pictures which may be thrown on the screen direct from originals, even in books, and reproducing the original colouring.

DEATH OF MR. BEATTIE

Mr. J. W. Beattie, the last surviving charter member of the Hobart Lodge, has passed over. He was a member of the T.S. before the Lodge was formed 45 years ago. The secretary of the Lodge (Mrs. Worth) reminds us that Mr. Beattie was chosen by H.P.B. to act as Warden for the E.S. in those early days. He donated many valuable books to the Lodge library.

The Aeroplane as a Simile

By Harold Waldby

Major Brearly, of West Australian Airways fame, in the *Rural Magazine*, (a journal issued to country teachers who are adding to their knowledge by a course of study by correspondence), drew attention to the simile between the aeroplane and education, pointing out that as the 'plane gathered speed it was able to rise from the ground and so reach great heights; as speed was gathered the 'plane was easier to manage and also the field of observation was extended in proportion to the height gained.

As a new "recruit" to the Theosophical Society it seemed to me that the simile could be profitably amplified in reference to Theosophical studies and progress.

The 'plane is certainly a "vehicle" for the aviator and the essential driving force is supplied by "spirit,"—in this case, petrol—and this must be converted from the tangible liquid to the intangible vapour in order to ensure combustion to drive the engine; the agent causing combustion being a "vital spark," vital without doubt, as no spark means no combustion, and no combustion means no power.

The analogy is that the "soul" of man must be raised to a higher level than the ordinary condition before union can be effected with the "vital spark" and unless this union is complete the lack of power will be obvious and the man's utility in serving his fellow men impaired.

This driving force is necessary to lift the "vehicle" from its contact with the physical earth and as the force is applied the vehicle gradually gathers "way" until it is able to leave the earth. The 'plane is difficult to handle ere it gathers sufficient power to rise above its surroundings.

So with the new Theosophical student. He finds his progress retarded by his contact with his old surroundings and his outlook on life's varied problems, but as he gathers power and knowledge from his studies he is able to rise above his immediate environment and see things from a point of view never before realized. In our endeavours to rise to a consciousness of the higher planes, what better place to "take off" from than the Theosophical Society, in fact one's admission may be likened to the prepared and cleared "take off" ground.

Within certain limits, the higher the 'plane ascends the larger the horizon and the broader the view. Our aviator sees the world unfold beneath him and is conscious of a "fitting in" of places and things of which he was formerly entirely unconscious, and he is able, in some measure, to realise what is meant by the "Eternal Now."

As our knowledge grows we rise, and as we rise our powers of observation are extended and a re-arrangement of many of our ideas takes place—we see things in a new light and from a fresh and different angle.

In our pre-Theosophical days many of us were quite oblivious of an astral body as well as a physical. We held some sort of vague idea about the "duality of man"—body and spirit—but with the light shed by Theosophy we realise not only that this is quite a hazy notion, but also that man is a spirit and that his various bodies are only vehicles at his command when he is sufficiently trained to use them, just as our aviator is able to use the forces of Nature to enable him to rise from "mother earth" into the realm of lighter or more tenuous matter.

Just as the air pilot rises above the storm, so should we not allow ourselves to be troubled by the "storms" that

beset our lower vehicles but rise by the aid of our wings, plus a little more power supplied by the driving force of the spirit.

Our pilot finds pockets where the air pressure differs from the normal, and the 'plane, if it gets into one of these, will fall unless skilfully handled. How like the storms that beat around us on our upward path, yet by skilful handling we are able to regain our former position without disaster. Then again, our pilot is always able to swoop down to lower levels and rise again without suffering and distress, provided he adjusts the flying angle aright.

Where the way is known and the landmarks are familiar it is comparatively easy to steer a good straight course, but over unknown country the pilot must rely on his maps and the accuracy of his own observations, in just the same way as we rely on the maps of the "country" explored by eminent occultists.

The primary problem of aviation is that of overcoming the law of gravitation or earth attraction, and our progress along Theosophical lines is precisely commensurate with the power exerted to break the links (or fetters) which hold us to physical matter. Therefore the greater the force exerted along right lines against these lower body fetters, the more rapidly and definitely shall be transcend them. Just as the airman must be one-pointed in his attention to the proper use and care of his vehicle, so is it for us young Theosophical students to look after our vehicles with care, for we cannot expect to rise successfully unless our vehicles are kept tuned to the pitch that renders them really efficient instruments for our own and the Master's use.

"He in whom the sense of Brotherhood is uppermost may be a sufferer and a victim, but he will help to preserve society from destruction."—F. D. Maurice.

PSYCHOANALYSE YOURSELF

There is much ado these days about psychoanalysis which is all very well, but have you ever thought that you do not need an analyst to "psyche" you? Why not psychoanalyse yourself? Try this, and save your money for a radio: Go out into a green field under a tree, or if you cannot leave the city wait till you are alone in the house and sit down in a comfortable chair. Shut your eyes and look into yourself. Start with yesterday and work back to your earliest childhood recollections, or vice versa, whichever is easiest for you. Look critcially and impersonally at yourself and enumerate out aloud in a dispassionate voice all the things that ever hurt you or of which you are ashamed. In a calm tone relate all the incidents in which you were pained or humiliated, or failed to act in the most admirable way. Discuss all your failings and weaknesses, troubles and injustices, shirking nothing. When you get through, try to see the reason why you acted thus; try to discover the hidden springs from the past which impelled you If you have been brutally honest with yourself, you will experience after this session an enormous release of power and energy. All the little whirlpools in your nature will straighten out and flow smoothly with the great current of Life. Do this not once but several times until you feel all the subconscious shame, resentment, inhibition, and limitation melt into the clear light of understanding. The result will surprise you.

Lilian Lewis Wardall.

OUR LORD THE SUN

Our Lord the Sun!
Hail to thee!
Hail to the life which nourishes us!
Hail to thy light which illumines us!
Hail to thy radiant beauty which inspires us!
Hail to thy love which makes us one with all that lives!
The spirit soars to thee
With intense longing and aspiration.
Thy life, thy warmth, envelops my being;
Thy divine love thrills through the universe.
I flow and merge into thee,
Becoming one with thy glowing life,
At—oned.

Recharged, revivified and renewed,
The spirit slips down the shining sea
Back into the world of forms—
A miniature, growing sun,
To radiate, to shine;
His light in the eyes,
His sympathy on the lips,
His energy in the hands,
His love and understanding in the heart for all.

ALICE GREEN

The Daily Life of a Master

*By the Rt. Rev. C. W. Leadbeater**

Questions are often asked as to the daily life of One of the Masters of the Wisdom—how He spends His time on the physical plane; and perhaps that is a good sign, if it means that members are at least thinking of our Masters and trying to realize Their work. I often feel that we do not think half enough of these Great Ones, that They do not fill so prominent a place in the lives of members in these days as They used to do in ours forty years ago. If we have attained any measure of success in our studies, if we have had the ineffable privilege of drawing somewhat nearer to the Feet of these great Adept Teachers, it is just because They have always been to us living realities, and our relation to Them has been the principal factor in our lives. So was it with us in the older time; so is it with us still today; why is it not so with all, in these feebler and less virile days?

Our brethren must try to realize that among Those whom we loosely call the Masters, there are Great Ones not only at various levels of development, but also of very varied lines of occupation. It is not possible for us to understand many of these lines of work on which They are engaged, for some of Them are far beyond our present powers of comprehension; but we can at least grasp the general idea that as They are the servants and officers of the mighty Hierarchy which carries on the spiritual Government of the world, there are many departments in the work which They have to do, and employment can be found in that greatest of all Government Services for all kinds of men and women at all stages of growth, from those who are fit to be heads of departments down through managing clerks to junior clerks and even office-boys; and it may be that at these lowest levels some of us who are Their pupils may have the opportunity of entering this grandest of Civil Services.

Supermen in the Making

When we think of that Governing Body, it is natural that the great leading figures should arise before our minds; but we must not forget that underlings are also necessary for the efficiency of the work. In the early days of our Society we heard more of these junior officers than we do now. In the beginning, Madame Blavatsky spoke not so much of the Masters as of "The Brothers," and by that term she meant not only the great Heads of the Hierarchy but Their servitors, the clerks, so to speak, of the various departments, whom she regarded more nearly as equals, treating them rather as helpers and friends than as objects of almost awe-stricken reverence. For her Masters she had always the utmost devotion and instant obedience, but there were comrades at lower levels, who sometimes assisted her in the production of the phenomena which played so large a part in the early life of the Society. There was a grave Egyptian named Tuitit Bey; there was a young pupil whom she called Benjamin, "the disinherited"—a joyous and sometimes sportive entity.

I think Madame Blavatsky used her terms with less precision than we have now learnt to do; we now restrict the word "Adept" to Those who have passed the fifth great Initiation—that of Asekha, which marks the end of the purely human evolution; in fact, it may be said to lift the Arhat out of humanity, and to make him definitely a Superman. But I have heard Madame Blavatsky speak of "adepts who had been initiated, and adepts who had not been initiated"—evidently using the word merely in the sense of one well acquainted with occult science—just as one might speak of a man as an "adept" at hair-dressing!

* Reprinted from *The Adyar Theosophist.*

How the Pupil Grows

Our Masters, when we first had the honour of coming into contact with Them, were already Adepts in the higher sense of the word—Asekha Adepts, and therefore at the level where They were allowed to take pupils, if They so wished. It is only to the small proportion of Adepts who *did* so wish that the name of "Masters" can truly be applied; but naturally it is with Those that we have had the closest contact. Somewhat later—in the year 1907, to be exact—nearly all the Masters whom we knew intimately attained the rank of Chohan, and assumed the responsibility of the governing of Their respective Rays. One who reaches that level does not usually continue to work with physical-plane pupils, because He simply has not the time to attend to them; but these our Masters, in Their great love and compassion, consented to carry on Their relationship with those whom They had trained, and They have done so up to the present date.

We must not, however, suppose that even those Adepts who take pupils spend much of Their time upon them. The growth of the pupil depends far more upon the steady, ceaseless play of his Master's vibrations upon his vehicles, than upon any fragments of direct instruction that that Master may occasionally bestow upon him. It must, however, be remembered that the Adepts who are so gracious as to take us as Their apprentices do so, not instead of, but *in addition to*, Their ordinary everyday work. They deal with mankind in masses rather than with individuals, and with egos rather than with personalities.

We may think of Them as trying to sway public opinion, to arouse noble feelings of sympathy, pity or patriotism. They are always on the watch, each along His own line, to take advantage of any favourable opportunity to strengthen the good or minimize the evil. The Adept shines upon a certain set of people—a Nation, perhaps, or maybe only part of a Nation, just as the sun shines upon a garden—and the hearts of any sensitive men in that Nation turn upwards like flowers to the sun, and open themselves out to that influence, knowing not whence it comes, but feeling it to be good and ennobling.

The Master at Home

Often when we go upon our regular nightly visit to our Master, we find him engaged in this work, sitting apparently in meditation, sometimes in that great chair in His room which all His pupils know so well, sometimes on the verandah of His house, sometimes in His garden near the rustic bridge and the tiny waterfall. Sometimes, though rarely, we find Him surrounded by a few physical-plane pupils, mostly young monks from the neighbouring monastery of Tashi-Lunpo. It may be that He has appointed days upon which He receives these young pupils; but on that point I have no certain information. There are also occasions upon which He Himself visits that university, sometimes to confer with the Teshu Lāma, and sometimes, apparently, to deliver some kind of lecture or instruction. If we see that He is obviously engaged, we discreetly withdraw for a time and take up our usual work—for every pupil has a regular round, a set of patients whom he visits frequently, much as a doctor does.

I have found Him playing on His wonderful organ—not playing for the sake of His own pleasure in the music, as we might, but utilising this also as a means of pouring out influence. We may say that the whole life of a Master is devoted to this outpouring of Divine influence upon the world; there may be a hundred ways in which He does it, a hundred channels through which it may be applied, but the ultimate object is the same all the time; He lives for the service of humanity; and we who are His pupils should fit ourselves to be in truth ready instruments in His

Hands, to be employed for that one great purpose—in one sense labour-saving machines by means of which that mighty work can be more easily done, by which more of it can be done in a given time and by a given expenditure of force, than could otherwise be achieved. Yet every pupil should remember that though his Master may use him thus as a channel for Divine force, often without his own detailed knowledge down here on the physical plane of what is being done through him, what is expected of him is not mere passivity, but intelligent active co-operation in this world-work. He is *not* merely a pupil to whom certain facts are being taught; he is, as I have said, an *apprentice* who is learning how to co-operate with the Master now, so that in the future he may be able to carry on, on his own account, the work which that Master is now doing.

Message from an Elder Brother

Long ago we were told that "to live to benefit mankind is the first step"; and that one primary object of the Master ought never to be forgotten at any stage of the road; for the greatest of our Masters is still living for that object just as definitely as, and far more effectively than, the youngest of His pupils. The physical life of a Master is one of the uttermost purity, and those who would serve Him must strictly follow his example in this respect. Only recently our Lord the Mahāchohan has said:

> **We wish to warn Our older pupils against the tendency at present unfortunately prevailing in the world to lower all standards and to relax all requirements; and we ask them to impress anew upon candidates the absolute necessity of the "clean life" which was the first of the steps of the golden stairway explained to you by Upasika[1] half a century ago. They should understand that this applies to the physical plane as well as to the higher levels, and demands at least the observance of the Five Precepts laid down by the Lord Buddha, including the avoidance of flesh, alcohol and tobacco.**
>
> **This which all pupils should understand is no easy task; mere sentimentality will not carry them through this *kali-yuga* of doubt, slackness and failure; they must develop robust commonsense, steadfastness and self-sacrifice also. Reverence to those worthy of reverence, gratitude to those who have helped them, unswerving loyalty to their highest ideals, utter avoidance of uncharitable thought and speech, unfaltering love to the brethren and to all—these are among the qualities which Our true pupils must possess if real progress is to be made.**

Regulations such as these are not imposed arbitrarily; they are the expression and necessary consequence of certain laws of nature, and the laws of nature cannot be changed to suit our convenience or to pander to our weaknesses. If a man chooses to follow this Path, he must adapt himself to its conditions, just as one who chooses to train himself for the race must be willing to submit to such restrictions as are necessary for the full development of wind and muscle. As S. Paul remarks: "They do it to obtain a corruptible crown, but we an incorruptible"—or rather, we do it not for the sake of any personal gain at all, but to obtain the most glorious of all privileges—that of becoming fellow-workers together with God, the highest honour that can ever fall to the lot of man.

C.W.L.

[1]Upasika means a disciple using a feminine body—a title often applied by the Masters to H.P.B.

Dr. Besant appends the following note to Bishop Leadbeater's article:

Words of our Lord the Chohan are not often published, but He has graciously allowed these to be passed on. Our age seems to be peculiarly lacking in reverence for things worthy of reverence. When we, who are now elders were first permitted, in this incarnation, to come once more into conscious touch with our Master, we felt a joy and a reverence too deep for words. The youth of our present period seem often to expect to receive everything as their right, rather than as the result of a gracious and generous condescension by our Superiors. The poet's wish that "more of reverence" might "in us dwell" as "knowledge grows from more to more," is rarely realized.

A.B.

Sun Worship

By Geoffrey Hodson

The Angel Teacher who inspired *The Brotherhood of Angels and of Men* series of books, whilst giving *The Angelic Hosts*, made the following statement concerning Sun Worship:

Stately Rituals

"For the worship of the Sun no other temples are needed than the free and open places of the world, the wind-swept, sunlit mountain sides and plains, the fair valleys and the open fields, the woods, the meadows and the hills. Withdraw yourselves from every artificial form and draw near to Nature's heart. Assemble, as the Angels do, in companies inspired with but a single aim—the worship of the Sun. Form in processions, practise stately rituals, engage in joyful dances, chant splendid litanies expressive of the glories of our Lord the Sun. Then form yourselves into a circle in imitation of His glorious form and raise your open hands up to the sky. Pour forth your love, your worship and your praise and acknowledge Him as the Lord of all your lives.

"Invoke His presence, His power and His life into your midst. Form, by your united thought and aspiration, a chalice to receive the wine of His downpoured blessing and His life. That precious wine shall fill the cup, shall flow into your hearts and lives and fill you with the power and splendour of the Sun. Your souls shall be irradiated by His light, your wills become resistless with His power and your hearts be filled to overflowing with His love.

"Thus illumined and refreshed, turn your faces outwards, stretch forth your hands and with concentrated will pour out His power and His blessing on the world. The circle shall become a Sun; glowing splendour shall descend upon you and its effulgent beams shall shine through you to bless, to quicken and bring peace to all your world.

"Thus remain, and with united wills and overflowing hearts flood all your world with the power of the Sun. Turn your thoughts upwards once more in gratitude and reverence and then walk with grace and dignity straight forwards, outwards from the symbol of the sun which you have formed. As each worshipper steps forward, he shall represent a beam, a shaft of sunlight, sun-power, sun-love. As all move together, the symbol of his outpoured life shall be produced."

The Angel then proceeded to describe a number of sun rituals, suitable for performance by large numbers in the open air. The Angel also gave three invocations, one of which is quoted here:

"O Glorious Lord the Sun! We greet Thee at Thy rising; we salute Thee at mid-day; we reverence Thee in setting. We bow before Thy majesty; we thank Thee for Thy splendour; we worship Thy beauty.

"Light to light, we offer up our souls to Thee, that one with Thee we may shine with all the glory of Thy noonday hour.

"Pour down Thy strength; fill us to overflowing with Thy wondrous power; illumine our souls with Thy glorious light.

"We dedicate our bodies and souls to Thee; we crave the consecration of Thine inward fire that by its transforming energy we may heal the sufferings of the world."

The Theosophical Order of Service would seem to be the organisation through which these ideas could be both propagated and practically applied. An appeal is made therefore to those interested to help in this work.

During the Summer School at Wheaton, the beautiful headquarters of the American Section, experiments in sun worship were made on certain afternoons, the method outlined in chapter nine of *The Angelic Hosts* being used as a basis.

Descent of Power

The purpose of these group meditations was to lift the worshippers into direct relationship with Our Lord the Sun, to call down a descent of His power and to project that power out over the world. The experiments were carried on out of doors and some thirty or forty students were formed into the shape of a seven-pointed star. The first endeavour was to obtain a sense of group unity for the purpose of sun worship. Then the whole group was directed to raise its consciousness to Our Lord the Sun and to offer Him adoration and worship.

The thought form of the seven-pointed star was used to help in this effort and at an agreed signal the points of the mental star were drawn together to form a chalice, which was offered to Our Lord the Sun to be filled with the wine of His life. At the same time each member of the group slowly raised his arms in a gesture of invocation and drew them together to form a cup over the head.

Standing in this position the power and blessing of the sun was mentally invoked and visualized as filling the proferred chalice and descending in a stream of living light into the midst of the group. The members, who had hitherto been facing inwards to the centre of the star, turned outwards and slowly drew the hands down until the arms were fully outstretched before them with the palms facing outwards.

Blessing the World

Using the full strength of their will, each member then directed the stream of solar power and blessing out upon the world, at the same time calling upon the angelic hosts for their co-operation. After a moment's pause, all moved slowly forwards and outwards, still holding the hands outstretched and still directing the out-poured blessing. At an agreed signal all paused and turned inwards, the arms being lowered to the sides. Thoughts were directed in gratitude to Our Lord the Sun and the hands brought up to the forehead in the eastern manner of salutation as all made obeisance to Him.

Modifications of this method were tested, the life of Our Lord the Sun being invoked in varying aspects, such as purifying power, fiery energy and healing force. All who participated testified to a great sense of reality, to having really felt a contact with the life of the Sun and to feeling vitally re-charged.

Studied clairvoyantly, the effect even of these preliminary experiments was interesting to observe. A very definite descent of power was visible as a kind of pillar of light descending vertically from the heavens, filling the auras of the group and being sent out over the world combined with the various qualities of each worshipper. In some cases this was of a devotional character, in others intellectual, while some actually seemed to draw upon a measure of their own Atma and to add its white fire to the outflowing stream.

Certain solar angels manifested themselves and considerable interest was shown by surrounding angels, particularly those of the air. Imperfect though these attempts were, they showed a promise of what could be done by large numbers of trained people meeting regularly for the purpose. Bishop Arundale showed a kind and gracious interest in them and agreed that if the need arose, some kind of organization might be formed in an endeavour to re-establish on earth the worship of Our Lord the Sun.

As an arrow shot from a strong arm, so let thy heart strike deep into the everlasting.

The Land of the Larger Hope

By the Rt. Rev. G. S. Arundale

(An Address delivered on Easter Day during Convention in the Adyar Hall, Sydney.)*

I have not found in this country so very many Australians who are afire with Australia, who love Australia with all their hearts, for whom the greatest joy and happiness is to place the whole of their powers at the disposal of Australia, caring little for themselves and infinitely for the land to which they belong. The average individual has not much use for patriotism. He feels he has enough to do to think for himself. If someone attacks Australia, and if that attack happens to come very near home, then for the moment he may feel indignant, but in the normal course of things he takes a country for granted which is far greater, far more beautiful, far more noble, far more potent with dawning splendour than he realises. Australia has the great advantage in this world today of being young. Crude? Yes. Turbulent? Yes. Rough and ready, yes. A rough diamond surely, not the polished stone, but where, in any part of the world, is there a polished stone with the polish extending from the surface to the heart? There is plenty of veneer and superficiality, but where is the real? So, if Australia be a rough diamond, if she be to no small extent rough and ready, yet I say so much the better. Thank God she is a diamond—the polish is but a matter of patriotism. Not only is she young, but she is surely a land of promise, even though no promise is yet fulfilled. If you look at Australia today you will perceive that she is trying to grope her way through all manner of complexities and darkness, and there seems to be no one in Australia today who has the vision or power to guide her out of her difficulties, who is able to command public attention so that he is able to point to a way out, and by his fiery inspiration and patriotic magnetism to influence the people of Australia as a whole to follow him.

* Concluded from page 43.

A Free Country

Australia, as a land, with its flora and fauna, is obviously a splendid land, and strong, as to these, in dignity. If you have studied the flora and fauna of other countries, and if you then come face to face with Australian trees and flowers and shrubs, with Australian nature, you will realise that there is a dignity, a splendour, there is a potent majesty about Australian nature that you do not find in most other parts of the world. And, as to her people, Australia is surely a land of fair youth. However turbulent they may be, however much they may be intent on their own particular interests, still among the youth of Australia the spirit of freedom is seeking, even though clumsily, to burst its bonds. And if only Australia had a truly national education, an education directed to great and noble and impersonal ends, then you would have a splendid youth in Australia, fit to carry her forward to the great destiny that awaits her. The traditions and fetters of the past have little sway in Australia. Australia is on the whole a free country. Not perhaps as free as she might be, as she should be, but she wants to be free, she desires to be free. I hope she intends to be free. I believe that she is in the throes, in the tension-thrills, of becoming the great progenitor of a mighty nation, of which the very distress in which she finds herself at the present time is an expression.

How many Australians are there in Australia to carry out this work? You may call yourselves Australians—you may be Australian-born, you may have Australian parentage—but are you full of the spirit of Australia, do you realise that Australia has her own genius, her own power, her own purpose? Do you realise that Australia has her own individuality, and that that individuality should be part of you? Of what nature is this Australian individuality? Freedom is one characteristic, naturalness is another, comradeship another, and yet another characteristic, only dawning at present, but to be found particularly in the surfing clubs, is poise, dignity, carriage, a realisation of inherent divinity, and all the greatness, all the calm, all the certainty, all the strong peace that such realisation gives. If you are Australians you have a sense of freedom in you. If you are Australians you love nature and are natural, you refuse to allow yourselves to be bound by that which is unnatural. The spirit of comradeship is deep in you, and that spirit transcends all difficulties, whether they be sect differences, or political differences, or social differences, or class differences of any kind. You have a freedom which inherently realises these things. You have the comradeship which makes inherently for solidarity amidst all difficulties. If only Australia will accept these characteristics, if only Australian education will promote those qualities in Australian youth, then shall we begin to see Australia dawning into the land of the larger hope, a great beacon light for every land of lesser hope throughout the world.

Fair Youth and Fair Women

And for whom is that hope? First of course for the youth, for upon the youth of Australia at any time the future of Australia at all times depends. Hope for youth, hope away from fear, hope away from lethargy into enthusiasm, hope away from selfishness into comradeship. Then hope for the worker—honourable work, honourable leisure, and honourable growth. If only there were more constructive and refined leisure available to the Australian worker, there would be far greater happiness and contentment in the land. Then a Christlike Christianity, since Christianity is the dominant faith in this particular country, and a righteous and just State, free from party and class tyranny. If only these characteristics gradually became dominant in Australia today there would be little of that unrest which at present disfigures her.

For the women of Australia there can be no greater hope than that there should be for every single Australian woman the joyous priesthood of motherhood, whether that motherhood be physical or whether that motherhood be spiritual. Every Australian woman, indeed every woman throughout the world, ought to be a mother, not merely to her own family and her own immediate relatives, but to the whole nation, so that the nation rejoices in motherhood and gains all the wonderful benefits that accrue from that splendid motherhood. Women do not need to go far to look for their priesthood. What is the priesthood of us men as compared with the priesthood of motherhood? If only every girl and every maiden were inspired to realise that they have a wonderful and most happy priesthood to fulfil, that they are altars, priest and sacrifices all in one; if only they could realise that and go out into the world in a spirit of splendid dedication, they would soon change the face of Australia. As the women are and as the women do, so is the country.

Free and Happy

There must be life that is free and happy. That must be the special heritage for all. To this end Australia must do her duty to you. To

this end you must do your duty to Australia. If your life is free, if you feel no restrictions as to your growth, if you feel that day by day, week by week, month by month, you are growing in virtue, in strength, in wisdom, in power, if you feel that, well then there is a right relationship between you and Australia. If you realise in yourself the unity of life, if you have no prejudices, if you respect others, whoever they may be, whatever opinions they may hold, no matter how different those opinions, those beliefs, those hopes may be from yours, if you respect others as you would that others shall respect you, then there is a right relationship between yourself and Australia. And if you are happy, if you realise that life is worth while living, your own individual life is worth living, if you realise that there is joy surrounding you and that even out of difficulties, out of stress, out of trouble, even out of lesser hope, even out of despair, you can conjure up joy, if you realise that every cloud has a silver lining, then there is a right relationship between you and Australia. And I venture to think that Australia can give all these things to you, and you can give these things to Australia, even though these things are not so much of the present as of the future; for is not Australia one of the great cradles of the future hope of the world? Far from the old, in the Pacific Ocean, Australia is set as a jewel, at the present moment dull, perhaps rough, perhaps unshaped, but only for the moment. She has just come out of the earth. She has within her a hidden fire, a hidden glory, and you who are drawing Australia out of this dull earth, bringing this great jewel into the free air, you have the joy and the happiness and the splendid and noble task of shaping and polishing her, of releasing from this jewel her hidden glory and her imprisoned fire.

The Splendour To Be

Imprisoned within this jewel is the larger hope. Determine to free that hope so that it may go out into the world and become the very hope of the world, of its governments, its parties, its policies, its sects, its movements, which are but the tools of hope. The hands, the genius, the enthusiasm, the determination are yours and mine. We are the glory of Australia, we are the fire of Australia, we are the hope of Australia, whoever we may be and whatever our circumstances may be. We may be dull, we may be poor, we may be ignorant, and yet are we the glory, the fire, the hope, the splendour of Australia, the splendour of ourselves, of our own divinity, of our own godliness. That godliness is within us. We must make that splendour manifest. We must gradually increase that splendour so that we glow with happiness ourselves and spread happiness around us. Let us have a growing consciousness of ourselves as Gods in the becoming, as splendours in the becoming. Do you suppose that we are on this earth simply to play our humble, insignificant, comparatively useless part, and then, having done it, are we to cease to be? Is that the whole purpose of evolution? Is that all we have to look forward to? That is a blasphemous suggestion. Are we not rising from unconsciousness, from the unconscious life of God which is asleep in the mineral kingdom, stirs in the vegetable, is awake in the animal and becomes self-conscious in the human kingdom? Are we not passing through stage after stage of unfoldment until we achieve a consciousness the splendour of which we cannot as yet perceive? I do not regard myself as a polished stone, but as something rough, ill-shaped, *yet splendid to be.* I have my dreams and hopes and desires and determinations. I say genius shall be mine someday; heroism shall be mine someday. I say

that greatness shall be mine someday. It may take innumerable years and centuries, but I have the determination to achieve such perfection as is possible to me. I am not going to be contented with myself as I am. It is easy enough to be discontented with other people. We are always discontented with people who think differently from ourselves. That is not what is wanted, but rather the determination to be first of all discontented with ourselves, and then we will find that we have not much time to be discontented with other people. If we are self-revolutionary, if we are dissatisfied with our own smallnesses, then shall we grow out of them and someday become great. The sooner we realise this the sooner will the distress be over, the sooner shall we become Australians in fact and not merely in name, the sooner shall the clouds hovering over Australia be dispersed. If only we will realise that Australia is different, that Australia is young, and has yet to live her life, if only we will realise that we are the builders of Australia and have to set an example to all within this land, if only the spirit of dedication and consecration can descend upon us, if only we could realise in our hearts that we belong to Australia and that our own individual happiness, our own individual peace and prosperity depends upon the fruition of that dedication, if only we will all determine to think for Australia, feel for Australia, love Australia, work for Australia, speak for Australia, subordinate our own personal desires and requirements to the greater needs of Australia, then you and I, a fragment of the total population, we can change the whole of this great country Australia. She is not set, she is not hard and fast, or hidebound by the traditions of the old world, whether of the west or of the east. No, Australia is at your feet. You are young Australia. Be Australian. Serve her, give yourselves to her, and you will not merely find your own happiness, which is well worth seeking, but you will give unto Australia a happiness that shall, in the not far distant future, make her one of the greatest nations in the world.

THE PRESIDENT IN EUROPE

The President, Bishop Leadbeater and Mr. Jinarajadasa arrived in London on June 1. On June 27, the President opened the Congress of European National Societies at Geneva, which lasted till July 1, three days being given to lectures by Dr. Besant, Dr. van der Leeuw and Bishop Leadbeater on "The Future of the Theosophical Society," with discussion. Reports on this important question are eagerly awaited.

The President will remain in Europe till November, and possibly longer, the length of her stay depending largely on certain political conferences in London concerning India. Her address, and that of Bishop Leadbeater, is C/o Theosophical Society, 45 Lancaster Gate, London W2.

The Convention of the English Section lasted from July 4 to 6, all the four prominent people above-mentioned taking part.

The "Blavatsky Lecture," by Mr. Jinarajadasa, was on "The Personality of H.P.B."

At Geneva from July 3 to 11, was held a holiday course organised by the Theosophical World University Association, the subject being "The Cultural Traditions of the World: Racial, National and Religious." Directors were appointed to lead symposiums in the following comparative studies: Religions, Mme. Dr. A. Kamensky; Arts, Dr. Cousins; Philosophy and Psychology. Prof. E. Marcault. The culmination of the school was of course Asala Day.

BOOKS WANTED

An appeal comes from members of the Russian Federation in Finland for books which their material circumstances do not permit them to buy. If any member can supply anv of these, they may be sent direct to Mr. Nickolas Efimof, Kellsonaki, Finland, who will share them with his fellow students.

The Lives of Alcyone; The Hidden Side of Things; The Science of the Sacraments (2nd. edition); Avataras; The Golden Book of the Theosophical Society; Old Diary Leaves.

FREE LITERATURE

Any Jewish man or woman interested in Hebrew Theosophy may obtain literature on this subject free of charge from Mr. Israel Stern, Post Office, Kempsey, N.S.W.

Round the Section

CHANGES IN ADELAIDE

Since the financial meeting held last month the conditions in the Adelaide Lodge have taken a decided turn for the better. The new Executive Committee has divided the work in two sections, one dealing with the outside public and the other the activities of the Lodge. After the Sunday night lecture, lasting about ten minutes, on a problem of the day, a forum is held, with questions and discussion. The public greatly appreciate the change. The members' meeting on the fourth Wednesday is given up to Geoffrey Hodson's appeal for the classification and correlation of data appertaining to the angelic hosts.

Miss N. G. Sharpe has resigned office as secretary of the Lodge and Miss E. C. Rischbieth has undertaken the duties. While congratulating ourselves on obtaining the services of such a capable and popular woman as Miss Rischbieth we cannot but regret the loss of Miss Sharpe who has worked cheerfully and efficiently as secretary for six years.

INTER-SOCIETY DEBATES

Melbourne Lodge has entered the tourney for the "Age" and "Leader" Challenge Shield and trophies presented by the Inter-Society Debate Association. The Lodge team comprises Mr. Loudon, Mr. Orlo-Smith and Mrs. Orlo-Smith. The debates are arranged at intervals of three weeks, the subjects being:

MAY 19.—Subject: "That the policy of prohibiting, rationing, and surcharging imports adopted by the Commonwealth Government is justified as a temporary measure."

JUNE 16.—Subject: "That Federation in Australia has failed."

JULY 7.—Subject: "That the adoption of an immigration quota system for white people would be for the ultimate benefit of Australia."

JULY 28.—Subject: "That a system of unemployment Insurance based upon equal contributions from Employers, Employees and the Government should be enacted."

AUGUST 18.—Subject: "That substantial unemployment cannot be avoided under the existing economic system."

Other teams competing are the Constitutional Club, the Stoics Club, the National Federation, the Commonwealth Bank Staff Club, the P.Y.M.A., the I.O.R., the C.Y.M.S., the V.R.I., the A.N.A.

The semi-finals are on September 8 and the final on October 6. We congratulate our Melbourne brethren and hope they will win the tourney.

A Debaters' House of Representatives has also been formed in Melbourne consisting of representatives of about 30 societies, and the Melbourne Lodge has been allotted 3 seats.

POLITICS AND THEOSOPHY

The Political Reform League of South Australia was invited by the Theosophical Model Parliament to amalgamate with them and consequently the name of the Parliament was changed to The South Australian Model Parliament.

The first session held in the Olcott Hall was opened in the presence of about 60 people by Mr. Copley who acted as Governor-General. Judging from the remarks of the present Premier of the St. Peters Model Parliament which has been active for 35 years this new Parliament promises to be the largest in South Australia. It includes people of every shade of political opinion and thus promises to be a truly Theosophical one.

BRISBANE LODGE

Our "Order of Service" has met regularly. It is responsible for the social side of all Lodge Meetings, and works specially for the relief of all kinds of distress in the city. It earns, each year, warm commendation in the report of the National Council of Women, to which body it is affiliated. Mrs. Edwin Bean, the doctor's mother, was recently taken out to the "Hospice for Aged Gentlewomen" which our branch of the Order conducts. She was enthusiastic and again and again during her stay here referred to its wonderful comfort, refinement, smooth efficiency and kindly forethought, and to the obvious happiness of its inmates. In a long life, and with considerable experience of "Institutions," she had never, she said, come across any place like it "with such an utter 'home' atmosphere."

Members' Meetings. May 2nd., Mrs. Bean and Senator Reid gave members clear and interesting summaries of Convention proceedings. This meeting was well attended. On May 8, White Lotus Day was celebrated, Mr. Tweedie being the Speaker. His address was a particularly interesting and, indeed, original appreciation of H.P.B.

The Friday Luncheons have been regularly held but no 'outside" addresses have so far been delivered.

Groups. Mrs. Monteith has been holding a Healing group every Thursday afternoon. Mrs. Mason Beattie holds, weekly, groups in Astrology and Elementary Theosophy. Mrs. Bean holds two Enquirers' classes each week.

—J. W. Bean

Divinity and Power of Beauty

By Gilbert J. White

From the shrine of God's heart beauty ever radiates throughout His worlds.

The Supreme Self is beauty; the pressure of His presence from the heart of the inner worlds rends the veil of maya everywhere, manifesting His beauty in an infinity of ways.

It is natural for us to associate the beautiful with divinity and ugliness with sin. We say a thing is beautiful when we see the law of proportion perfectly expressed.

"Beauty is truth; truth beauty." The call of truth is the call of beauty. We feel the truth of beauty in all expressions of perfection. Truth leads us to the one underlying unity; takes us beyond the realms of thought into the immediate presence of the Infinite.

Truth reveals itself in beauty; the revelation of truth leads us to the real. Of this Shelley says:

"Thy light alone—like mist o'er mountain driven
Or music by the night wind sent,
Thro' strings of some still instrument,
Or moonlight on a midnight stream,
Gives grace and truth to life's unquiet dream."

Truth discovers for us that the Great plan of the Supreme Self is the unfoldment of Himself in ever increasing beauty; at the removal of each veil more beauty is released. The law of unfoldment will enable the rosebud, in due time, to express its inherent beauty in fulness. Our world is but an "Earthbud" undergoing God's plan of evolution. It is man's inherent divinity that realises and enters into the spirit of Beauty, giving him a vision of the Infinite; utter surrender to the allurement of beauty leads him through pathways of immense happiness.

The world is advancing not with the solemn notes of some funeral dirge; the mighty anthem of creation is the "infinite reality of perfection." Gradually man is to attain what at present appears to be the impossible; slowly inhibiting factors are being removed, emancipating him from his limitations, enabling him to reveal the Infinite in himself. Each morning he listens to the song of eternal youth, and the evening stars chant to the weary the song of the ultimate triumph of life. Form after form will fade, but man himself never grows old and decrepit; his inherent divinity unfolds eternal beauty more and more.

There is profound joy in the language of beauty; its sweet music has the power to allure the spirit into a realm of pure delight. Rising into the vastness of the sphere of abstract beauty one loses utterly all sense of the world of human emotions. We would perhaps compare the purity of that region to the atmospheric purity in which towers the loftiest summit of the sacred Himalayas.

The purity of beauty vibrates with joyous music polarising one's whole being to the Supreme Self. Exultant in magnanimity, the littlenesses of unbrotherly acts and unkind thought-forms appear to us like abandoned shells upon the seashore. In the sublime purity of beauty the soul grows richer, grander, nobler; its vision expands; its melody sweetens. Under the healing power of soul-song sorrow is vanquished as mountain mist is dissolved at sunrise. In the invigorating purity of beauty life is free, abundant and ever new.

Yielding oneself up unreservedly to the spirit of beauty does not result in loss of identification, it is but the placing of the little consciousness into the greater and so sharing its grandeur.

Listen to beauty's own anthem of eternal joy! Unexcelled in wondrous

sweetness. Every wayside flower faintly echoes the refrain. Each rosebud is learning to take its part in the grand chorus; the ocean's wash among the pebbles murmurs joy.

In the world of beauty life rests in harmonious bliss; in beauty is the strength of unity; there, oneness is a reality.

The beauty of the Supreme Self shines through the whole universe; in the flashing gem and in the glittering gold, in the whirling atom and in the galaxy of blazing suns.

In the night of time His beauty fashioned the wonders of river and cavern. He gilds the purple-headed mountain with majestic splendour and displays His beauty in the opalescence of the rainbow.

In flowerland man and angel meet. At the shrine of a perfect rose the angel offers his sweet and fragrant gift of love in the name of Beauty and the child of earth receives it in loving adoration. As we listen to the flowers' fragrant music, earth scenes seem to fade, and through the open heart of the flower we find a gateway into the angel realm and in spirit we catch, as from afar, soft symphonies of the inner worlds.

With the gathering twilight nature is sinking into slumber. The full moon, like a great globe of gold, is rising behind the hills. In the beautiful valley below are two long rows of tall and stately trees, their outstretching branches meeting midway across. The rays of the risen moon are shimmering through the leaves a myriad fragments of silver light. Yonder, like golden lamps suspended from the dome of heaven, Venus and Jupiter shine in exquisite splendour. From somewhere, like a sweet disembodied spirit, a lone nightingale is pouring out her soul in ecstasy, flooding the valley with rich melody. In the sublimity of this cathedral of nature's beauty one enters into the harmony of divine rest and the omnipresence of the Supreme Self.

"From the unreal lead us to the real." Each scene of beauty forms a vestibule to inner shrines of eternal verities.

"A thing of beauty is a joy forever." Listen with your inner faculties and you will unite with its beneficent melody. A thing of beauty has no questionnaire to answer, it simply is; it breathes out its divine mission in silent eloquence. Not so with a thing in which there is no beauty. The lower half of a rusty old kerosene tin, filled with dirt, out of which has struggled the gaunt peduncle of a geranium plant surmounted with one or two tiny leaves, showing every evidence of the stress of a bare living, has the greatest difficulty in finding the merest apology to offer for its existence.

As the pressure of the archetypal rose bears upon the rosebud, assisting it to unfold its inherent loveliness, so the Divine Artist is ever at work through the power of beauty helping man to unfold his inherent divinity.

To create a thing of beauty is to cooperate with the Divine Plan. Beauty expressed has the power to call out the soul in adoration. The geometrical symmetry of noble architecture ever sends forth its silent music. The poetic power of a beautiful building lifts the heart into rhythmic rest. A Gothic Cathedral vibrates with imprisoned energy. Its graceful columns and elegantly fronded arches are at "bowstring tension," awaiting the touch of an unseen master to release divine -symphonies.

A NEW KIND OF DIVIDED SKIRT

The Melbourne "Herald" illustrates a trouser skirt for sports wear invented by Miss C. B. Roberts, 16 Joyce Street, Elwood, a member of Melbourne Lodge. The skirt, to all appearances, is an ordinary type of sport skirt. Walking or standing, the trouser effect, which gives as much freedom as plus fours, is concealed by the way the skirt is cut. The garment is ideal for golfing.

Worn with a coat of similar material, the outfit could be used as an ordinary coat and skirt.

Literary Lore

HOW THEOSOPHY CAME TO ME

With the addition of portraits of the founders of the T.S. and the author, this book is a reprint of a series of articles which originally appeared in *The Australian Theosophist*—a handy volume of 162 pages. It is but a "fragment of autobiography," carrying us only to the time when Bishop Leadbeater began his psychic training under his Master. Yet so fascinating is the story, so full of the moving procession of vivid and picturesque people, so intimately woven historically and personally into the fabric of the Theosophical Society, that we are incited to hope that the illustrious author will pursue the narrative through the intervening years. No great man can write his biography as accurately as himself, or conjure up with the same vivid colour and charm his encounters with other great men and great situations. (T.P.H., Adyar. Price 2/-).

THEOSOPHY PAST AND FUTURE

Four lectures delivered at the Adyar Convention last Christmas, by Dr. Besant, Bishop Leadbeater, Bishop Wedgwood, Mr. Jinarajadasa. Having discussed the Present of the Theosophical Society in her Presidential Address, Dr. Besant here turns to its Past, reviewing its triumph in destroying materialistic philosophy, and then to the Future, exhorting members to spread the knowledge of Theosophy as the greatest service they can render to another. "The future of the Theosophical Society depends on those who live the Theosophical life in the Present—the whole Theosophical Society will become a benediction if its members will work by living the life." Bishop Leadbeater discourses on "The Two Paths"—Occultism and Mysticism—which we have already had the good fortune to reproduce in this journal. In "The Gaining of Spiritual Experience" Bishop Wedgwood after discussing the means of development by meditation and concentration stresses the value of ceremonial in the attainment of a larger individual consciousness and a realisation of unity with our fellows. His final sentence is: "The keynote of success is unselfishness. I know of no more effective way of coming into intimacy with the great Masters who guide us to the realisation of our ideals than this attitude of self-disinterestedness and the becoming more interested in the welfare of others." Mr. Jinarajadasa surveys "A Year's Travel in Latin America," concluding that Western Civilisation needs to be supplemented by two forces, the Indian "subjective" view of life and the recognition slowly becoming pronounced in the young civilisation that is being born in Latin America—that the individual must be a *creator*. When these ideals are blended into one whole, then he thinks we shall build a magnificent character. "It is for this reason that the Seventh Sub-race now being born in South and Central America, Mexico and the Antilles, is worthy of our enthusiasm and our benediction." The book is printed in a beautiful and most readable new type, 116 pages in light blue cloth. (T.P.H., Adyar. Rs. 1.8).

YOGA SUTRAS OF PATANJALI

Professor Dvivedi presents a new edition of his book, "The Yoga Sutras of Patanjali," suited to the requirements of the general reader. This work is intended to supersede Govindadeva Sastri's translation of the Yoga Sutras which is too literal to be of much use to the general student. By his introduction, his translation and his excellent commentaries Professor Dvivedi has made the royal science, and the Sutras particularly, more accessible and comprehensible. The end of all yogas is Raja Yoga, and Patanjali has defined a special method of attaining it. (T.P.H., Adyar. Cloth. Rs. 1.8).

LECTURE NOTES.

Apart from the schemes for lectures which Mr. Jinarajadasa gives us in this immensely useful book of just over 100 pages, his introduction will be found by the lecturer to have a deep and subtle value. He shows different methods of constructing a lecture, the impacts on their audiences which different lecturers make who use extensive or few notes, the use of form as well as life in building lectures, and the reaction of the individual member of the audience to the sincerity and the trueness of the thoughts which the lecturer utters. That sounds all very formal and it hardly does justice to Mr. Jinarajadasa's ten page introduction because he gives in that small compass the distilled essence of many years' experience in the world's higher culture. Every reader will discover its depth of value for himself. The lecture notes are a perfect mine of information on vital subjects—brotherhood, death, education, mysticism, art, intuition, spirituality, occultism, world-brotherhood, spiritual factors in nation building, and so on, and includes a digest of lectures by A.B. and C.W.L. Every student should own this book; it will clarify his own conceptions. (T.P.H., Adyar, Boards. Rs. 2.0).

AN OCCULT VIEW OF HEALTH AND DISEASE

Mr. Geoffrey Hodson associates ill-health with an interference with the flow of life through the subtle bodies as well as the physical. For perfect health the energising force of the ego must flow freely and continuously right down to the physical body, and that means that the lower vehicles must be one, co-ordinated and aligned, else the rhythm is broken and disharmony and pain follow. Once we increase the measure of co-operation between the ego and the personality, we begin to live as an ego and not as a personality. "This will increase our efficiency enormously and give to all our activities the mark of greatness and permanency, while our physical health will certainly be maintained at the highest possible perfection, as the egoic life pours more and more freely through us." Mr. Hodson belongs to a school of therapy which finds the roots of disease deep in the mental and emotional nature, and which gets away from drugs and serums and surgery and all forms of treatment which merely suppress the symptoms of disease. A rare book this, with a sympathetic introduction by the Rev. Oscar Kollerstrom, who hails Mr. Hodson as a forerunner of the "New Age." (Theosophical Press, Wheaton).

ADYAR PAMPHLETS

We heartily welcome a new series of Adyar Pamphlets. Publication of this popular and useful series which was suspended in 1921 was revived in January this year. The object of the series is, of course, to bring valued Theosophical knowledge within the means of all striving for spiritual progress. The new series includes:

133. Karma—Once More. Annie Besant.
134. Krishnamurti's Message. C. Jinarajadasa.
135. The Work of the Ruler and the Teacher. Annie Besant.
136. The Philosophy of the Vedanta. Paul Deussen.
137. Indian Ideals of Women's Education. Bhagavan Das.
138. The Influence of Alcohol. Annie Besant.

The annual subscription is 3/-. (T.P.H., Adyar).

Experiments in Thought Power

Exceedingly interesting reports regarding thought transference experiments come from Vienna.

It is claimed, so Lady Drummond Hay informs us, that the sending of the one hundredth telepathic message between Vienna and Athens, "was a noteworthy event in psychic research circles."

"Telepathograms" or "Thoughtgrams" have been exchanged between the two cities. The telepathist, Capt. Gross, was the "station" in Vienna, his brain being both transmitter and receiver. He is controlled by Professor G. Schneider, noted biologist of Vienna University. A Greek "medium," Miss Elpinki, is the Athens "station," she is controlled by Professor Tanagra.

Every week at a given time, Capt. Gross, with Prof. Schneider present, concentrates his mind on a given figure, geometric sign, number or something similar, which he draws on a piece of paper. Miss Elpinki at a similar moment in Athens, Prof. Tanagra in attendance, concentrates her mind to "receive," then reverses the operation. Having drawn on a piece of paper what comes to her mind, the sealed paper is then dispatched to Prof. Schneider, who has already mailed to Athens the message of Capt. Gross, also mentally transmitted and drawn with a pencil.

These experiments have been wonderfully successful, while the occasional failures have been just as interesting.

For instance, Miss Elpinki recently transmitted a six pointed star, and Capt. Gross received a Swastika Cross. At another time Gross believed the message transmitted to him to be a coffin with the figure of a woman standing beside it, and this he drew. Yet when the letter arrived from Athens, it appeared that Miss Elpinki had sent no message that week, her father having died suddenly two days before, and the funeral taking place two hours before the time arranged for their experiments.

This experiment itself is self-evident proof of the "attuning" of those two minds, and the sympathy existing between them.

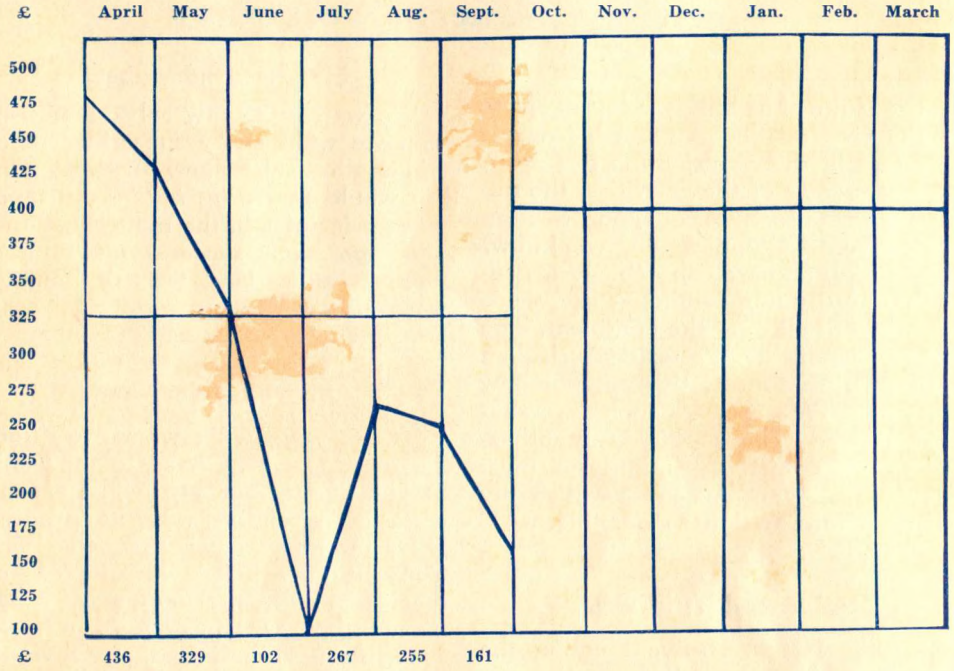
On a lecturing tour of the United States Helen Keller gave her audiences an opportunity to ask questions and her ready repartee was shown in the following:

Gentlemen: "Can you feel colours?"

Helen Keller: "Yes—I can feel blue."

The Original Objective.

The straight line drawn from April to September represents the average collection required every month for a year to reach the grand total of £3,900, the equivalent of 1000 one and sixpences per week for a year. As we did not maintain that average we must obviously do more in the months to



come. The aim must now be no less than £400 each month. (Is this not very typical of Australians ? We are inclined to leave matters until an emergency arises and then do something heroic. The Australian wins through and he feels the thrill of achieving the impossible; but he succeeds, which is the great essential.)

Why a Decline ?

The rapid descent in the early part of the year was due to the change from half a crown to one and sixpence. The explanation is interesting, yet we ask ourselves still "Why a decline ?" For we as a Section can admit no less enthusiasm, and we are determined to meet at Convention congratulating each other again on our success. So the answer will certainly come from us all "We admit no failure; it shall succeed."

Work for October's £400 !

We have still much personality in our constitution—I hope we always keep it. We cannot fail therefore to take this Active Service appeal to heart very personally, and to feel that it must have a personal immediate response. Let that response be generous for we must strain together to raise £400 each month.

The One Thing Needful.

The one and only necessity for triumphant victory is will. Have we *willed* that our aim shall be materialized or only hoped or longed for it ? The weak man hopes, the strong man wills what is our attitude ? Again it is that we have willed success; and can one and sixpence per week daunt the hearts of 1600 Theosophists whose wills are strong ?

Harold Morton.

A Factual Conception

By Dr. J. Walter Bell

If we cannot become liberated while using Theosophy and occult knowledge for the benefit and helping of mankind and the world, then we cannot become liberated at all. We are bound to the wheel of sorrow by our own limited conception of truth and authority.

If Theosophical knowledge and even ecclesiastical occult knowledge be used as an instrument of world service, the same as any other instrument of service, such as a radio station or a hospital or other organized instrument, this will not interfere with anyone's liberation if his attitude is correct and his knowledge sufficient. (Of course the priest will, naturally, use his knowledge with more love and reverence than one would use a radio station, etc.) This is a thought that comes to me in reference to the teachings of Mr. Krishnamurti. It seems to me that one should not try to *reconcile* the teachings of Krishnaji and other teachings.

Krishnaji's teaching is for the individual, for our individual advancement and enlightenment, to be used by us in "living the life" and in our meditations and *inward* searchings. The moment we try to *reconcile* or *correlate* this truth which he has given us, we are lost in a maze of complexity and contradiction.

It does not necessarily follow that because of this we shall immediately assert that everybody must now stop studying chemistry, engineering or architecture, because these things have no bearing on liberation or assert form in contradistinction to the new teachings; that because these sciences are connected with form, therefore we shall all fail to achieve if we study or work with these things. Many will say of the above: "O that's different, you don't understand." Possibly we *do* understand and *you* do not. Let us see.

What is the difference in studying chemistry and Theosophy? Are not both the study of the laws of Nature?

What is the difference (so far as "liberation" is concerned) in being an engineer or an architect and one who works with Nature through ceremonies and occult ritual? Are not both working to build a structure through which service may be given to the world? The one builds of physical matter, while the other builds of finer grades of matter, that a form may be properly constructed—to be used for our physical welfare in the one case and for our emotional, mental and egoic welfare in the other, and for the world as a whole, physical and spiritual.

There is no real difference except that most people's minds do not see clearly and therefore their attitude in the matter starts from a wrong premise. Change your attitude of approach and all objection will disappear. If we will *use* all things for his service, the same as he uses all things for his own personal life, and use them as a means, an instrument, and not as an end; then we will have no trouble in gaining liberation, at least we shall not remain entangled in occult thought.

SIT DOWN!

If you're feeling rather bored,
And your life's a botheration,
Through the constant repetition
Of your usual occupation,
Just sit you down and meditate,
And you'll find consolation,
In the chances that await you,
In your future incarnation.

J.S.

The Theosophical Society

AUSTRALIAN SECTION

HEADQUARTERS: Iluka Road, MOSMAN, N.S.W.

General Secretary: The Rev. Harold Morton.

LODGES.

NEW SOUTH WALES.

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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.
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Dawson Valley Lodge, Wowan, N.Q.
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Rockhampton Lodge, New Hall, Denham Street, Rockhampton.
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Townsville Lodge, over Rees & Tice, Ltd., Sturt Street, Townsville.

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Woodville Lodge, Edward Street, Woodville South.

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Gosnells Lodge, Wheatley Street, Gosnells.
Perth Lodge, Arundale Hall, James Street, Perth.

TASMANIA.

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Printed by Publicity Press Limited, 71-75 Regent Street, Sydney, and published by Harold Morton for the Australian Section, Theosophical Society, Iluka Road, Mosman. New South Wales.