

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.

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From the Crow's Nest

Brethren: The President !

Dr Annie Besant left England on the 13th September and reached Adyar in time to celebrate in the sanctum of her Indian home her 82nd birthday. Her tour of England in the interests of India and of Theosophy was a procession of triumphs. The English Press appears to have been astonished by her capacity for work, addressing meetings in different cities every day, writing articles for the papers and attending to a voluminous correspondence. A Manchester paper speaks of "that wonderful woman Dr. Annie Besant" as "still more vigorous in her age than most public workers in their youth." The *Yorkshire Observer* observes: "Although she is in her eighty-second year, she tours continents, addresses huge meetings, keeps abreast with every modern movement. . . . and is as sprightly as the majority of women half her age." None deny the still marvellous magic of her eloquence. "Whether they approved her philosophy or not few listened to that wonderful octogenarian, Annie Besant, during the past week," says the *Northern Whig*, "without being charmed by her eloquence and her wonderful voice—the latter one of three that above all others have thrilled

audiences at times during the last half century," the others being those of Ellen Terry and Sara Bernhardt. The same writer after an interval of forty years since he last heard her says that "while her magic voice has lost little of its charm, her method of presenting the theories of Theosophy is as fascinatingly specious as ever." Could anything be more eloquent than the praise of a Belfast writer who singles her out as "the most remarkable personality of her generation," except it be the opinion of Hannen Swaffer, one of the most sincere and able critics in London who, writing in the *Daily Express*, makes the following uncompromising statement:

"I regard Annie Besant as the greatest woman in the world. Nothing daunts her. She is 82, and yet she goes on preaching unpopular truths, fighting convention, blazing the trail. . . . She believes in a free India, and so do I. She believes in a lot of things. She braves ridicule and contumely and scorn. . . . nothing disheartens her."

Mr. Hannen Swaffer was evidently present at one of Dr. Besant's "Life After Death" lectures, for he continues: "When I heard her speak the other Sunday Queen's Hall was crowded.

She spoke for over an hour without a note in one long eloquence." He describes her appearance on the platform, the reverence shown her by "the whole crowd," and the effect upon himself of her address—"It sounded like a message from a prophetess."

Birthday Celebrations

Whilst her annual summer visit to London brings a repetition of expressions conveying wonder at the intellectual strength and clarity of Dr. Besant in her age, Lodges throughout the world use the 1st of October as an occasion for extolling her virtues as President of the Theosophical Society. It is too early, as we go to press, to receive reports of celebrations in the Australian Lodges, but we know that our members rejoice that she still leads us, and among the hundreds of congratulatory telegrams sent to her is one saying: *Uttermost love, loyalty and gratitude from the Australian Section.* The Advance Australia News Service issued a four page narrative about the public life of Dr. Besant under the heading "Statesman, Orator, and Empire-Builder." This was circulated to over 500 editors of Australan newspapers and another 4,500 were distributed through other channels. The General Secretary gave a lantern lecture to members of Blavatsky Lodge showing slides of the President taken on various occasions, lectured to the public the following Sunday night on "Annie Besant; A Life of Storms, Sacrifices and Successes," and addressed the Co-Masons on "Dr. Besant, the Perfect Mason."

Campaign for Citizenship

The parallel campaigns for the spread of Theosophical citizenship over Australia which started this month are calls to every member to shoulder arms. We want to take Theosophy into every home and shall utilize the radio, *The Australian Theosophist*, the News Service, *Advance Australia*, and the lectur-

ing platform for this purpose. The combination of these instruments, each pouring out an incessant fire of Theosophy, academic for the student and applied for the practical person should be a great force in Theosophizing Australia. Patriotism is the principle for which all Theosophists should stand strenuously during October, living as patriots and spreading the spirit of Australia First through every possible avenue—press, platform and radio. As an alternative to the political idea, many Theosophists will prefer a philosophical teaching, that chosen for October being the principle of Evolution. Synopses for lectures on Patriotism and on Evolution were given in our last issue. In this issue we append notes for lectures in November on Home Citizenship in the political department and on Karma in the Theosophical. Will members circulate these ideas as widely as possible, particularly in lectures to Lodges and in letters to the Press?

Every member should work to capacity and take every opportunity for making this campaign an absolute success. We ask you to read through the two lecture schemes hereunder, to assimilate them, to add largely to them by your study and experience. Then determine that you have a message for everyone you meet and leading the conversation on to some level where there is a doubt or a misunderstanding, drive home the conclusive Theosophical solution. Two points should be absolutely definite with the ideal publicity campaigner:

1. Theosophy has the required solution.
2. No one must leave you without some Theosophical message.

Think what it would mean if every one of our members carried a virile message of Theosophy into every home he enters and to everyone he meets during the next five months. Think what our band of Theosophists could do for Australia during election time

in insisting that Australia before parties is practical spirituality. Then **START NOW** and be a live campaigner. You wanted Theosophy and Theosophy did not fail you; Theosophy now wants you, do not fail Theosophy. It is exhilarating to be one of a company serving Theosophy in a thousand ways, eager to throw every ounce of energy into successive campaigns, offering innumerable sacrifices. Your Executive Committee appeals to you for this service in the name of Theosophy. Lectures for November:

HOME CITIZENSHIP

Practical Domestic Economy

Theosophy must enter the practical everyday life of the everyday individual. It is related to fundamental considerations in ordinary life. Theosophy must be in the kitchen, the dining room, the bedroom, no less than in the study and the drawing room. It must be applied to the minute detail of life—the microcosm. As above, so below; as below, so above. Karma and reincarnation become immeasurably clearer as we see Theosophy at work in everyday surroundings. Permeate our daily lives with the best Theosophy we know.

On making both ends meet

Theosophic living should help to balance the family budget. It should go further than the thrift bureau or domestic economy expert. Theosophy goes to the root of things. It brings us into line with law and order. It simplifies and regulates life and eliminates non-essentials. After making due provision for current living and for contingencies, there should be something over for promoting the plan.

Food—Work—Play

Is our food designed to build healthy, sensitive bodies? Is it free from pain, the pain of cruelty to animals? Food should be sacramental. Work should be regarded as God's work and done in His Name, as part of His plan. Play should be happy and recreative, part of His game. Food, Work, Play are vital factors in development to the end of service.

A Happy Home in the Light of Theosophy

Home the centre of family affections. A Group of egos brought together by karmic ties for mutual experience. Sharing common ideals and common service. The three H's—Healthy, Happy, Helpful. Home a training ground for citizenship. Self-government in the home is responsible government in the State. Family the foundation of the State:

happy homes build a happy nation. The State is a home and should have all the constituents of a happy home, a restful home.

What about our Neighbours?

The happiness of the home should be extended to neighbours, so that the whole community becomes a happy family. Spread brotherhood among neighbours extending to the whole town, the whole nation, the whole world.

The Right Use of Leisure

Leisure is the heart of citizenship. Government is as much in leisure as in work. Leisure should be constructive and recreative, as much in our amusements as in reading books and newspapers. We can do more for Australia in our leisure than in our professional occupations. As we are in our leisure, so is Australia as a nation.

KARMA

Karma and Law

Karma is universal and incessant *adjustment*. Its sole purpose is to restore the "balanced harmony of the universe." It is the law inherent in the nature of things, "changeless, invariable, inviolable," the "ultimate law of the universe, the source, origin and fount of all other laws which exist throughout nature." (H.P.B.). "It is natural law in all its aspects and subdivisions; it is not a special law but a universal condition, the one law whereon all other laws depend, of which all other laws are partial expressions." (A.B.). Every embodied being in the manifested universe comes within the sweep of its incidence, from a diatom to a divinity. Karma never ceases, it always is, eternal as the Self, hence its individuality. This gives us safety and security, also knowledge which enables us to attain freedom.

Karma and Punishment

Does the law punish or do we punish ourselves? Karma has "neither wrath nor mercy but only absolute equity." (H.P.B.). "It knows not wrath nor pardon." ("Light of Asia."). Universal harmony is disturbed by our selfishness; this causes suffering, "causes of suffering transparently obvious and readily avoidable." (C.W.L.). The sum total of suffering is not inevitably fixed; cruelty and misery are alleviated in well organized society. Our karma to create harmony by eliminating suffering and injustice. Absolute justice rarely attained under legislation, which may even thwart the way of karma, e.g., the death penalty. No real distinction between action and consequences, between cause and effect. Karma doctrine emphasises individual responsibility.

Karma and Freedom

Two aspects of the same reality. Nature has no omnipotence over the soul, but the

soul may attain liberation by extinguishing the flame of desire and performing action without desire for fruit. As our present is built by the past, so we mould the future. Freedom not an escape from inexorable law of retribution, but the full flowering of divinity in man, the summation of evolution. Way to freedom lies in work for others, in service. "Exertion is greater than destiny." Action performed in the spirit of Krishnaji's teaching finds its completion in wisdom, and wisdom frees the soul. In ever widening amplitude the soul loosens its fetters until the majesty of the monad shines forth unstained by the soiling hues of mortality. The Adept stands for dynamic, creative spiritual life and sees to it that social regulations tend to fuller unfolding of human life.

Collective Karma

Individual integral to group to which he belongs—family, nation, race. Family Karma provides opportunities for discipline and distinction. National karma powerful factor, offering peculiar facilities for exercise of faculties developed in former lives. Nation's karma collective. Nations reincarnate. Rise and fall directed by national righteousness or criminality, by noble or base thinking. Spain's descent, Belgium's sufferings, due to cruelties. French Revolution, Russian Revolution due to selfishness. India's subservience caused by her oppression of native tribes. Contrast Holland, Switzerland, devoted to peace. Mixed karma of England and America due to oppressions and idealisms. Noble ideals lift whole nation to higher levels and knowers of karma relying on the Good Law co-operate consciously with the divine will in evolution. Australia's destiny.

Is Karma Beneficent ?

Does it make for harmony and progress ? Does it "move to righteousness ?" Is an apparently mechanical principle operating impersonally and universally conducive to human welfare ? A mechanical misinterpretation conflicts with the claims of ethics and religion ; karma, so far from being mechanical, is organic and as fundamental as evolution to human progress. We discern its beneficence in the self-reform of the criminal, in community measures for alleviating suffering, in national movements for peace, even in the World War which paved the way for world peace.

Such is the Law which moves to righteousness,

Which none at last can turn aside or stay ;

The heart of it is Love, the end of it

Is consummation sweet. Obey !

For the remaining months of the Campaign the subjects will be:—

December: Empire and Internationalism. Reincarnation.

January: The Problem of Machinery of Government—Finance, Taxation, etc. Occultism.

February: The Problem of Culture. Brotherhood.

India and the World's Peace

"I am a very old friend of Ramsay Macdonald's, but I am very cross with him," said Dr. Besant to an interviewer in Leeds. "There was not a single mention of India in the King's Speech." Nevertheless she believes that India will win Dominion Status, mainly through the economic pressure of the boycott of British goods. In a brief but useful article in the *Clarion* in which she outlined a policy for the new Government she said: "Our readers . . . will realize that the report of the Parliamentary Commission, headed by Sir John Simon, M.P., cannot be ignored by the Parliament to which the report is to be presented, and that it may even be probable that a Labour Government may be willing to submit that Report, together with the Nehru Report and any other that may have been made, to a Joint Committee of Lords and Commons, associating with it a Committee of leading Indian representative politicians, for examination and report to Parliament." Speaking of the Prime Minister and his recently-expressed hope that the addition of a new Dominion within the Empire was a matter of months rather than of years, she concludes: "Such an action, reviving the great traditions of Britain as the Champion of Freedom, the friend of oppressed Nationalities, the liberator of the slaves, would make impossible a war between Asia and Europe, between white and coloured peoples. It would ensure the Peace of the World."

"Preserve that Freedom"

The President, after urging upon the English Convention in June the fundamental duty of spreading Brotherhood,

dealt especially with the Lodges. "Do guard your Lodges," she implored, "against becoming orthodox in their beliefs. . . . There is a danger of becoming crystallized, and fossilized afterwards. It begins with crystallization, leads on to fossilization, and passes into death. If Theosophy ever becomes orthodox it will be a sign of its decay. It is essential to have freedom of thought in your Lodges. Do not allow anyone to lay down as authoritative any doctrine. We speak of Theosophical teachings, and what do we mean by that? They are doctrines which are in every great religion of the world. That is the widest foundation we could find—the Divine Wisdom which, remember, 'mightily and sweetly ordereth all things.' Do not let the name 'Theosophical' become sectarian. We say we are neutral as to opinions. That does not mean that we have no opinions, as some people seem to think, but that the individuals have independent opinions, while the Society must not commit itself to any particular form of thought that would hinder its spread and hinder its freedom. That is the most vital thing to guard, the freedom of expression in your Lodges. . . . To preserve that freedom, welcome anyone into your Lodge who disagrees with you. I have known Lodges which rather turn the cold shoulder on the member who does not believe, say, what Madame Blavatsky taught—she never wanted anyone to believe with her—or does not believe some of the lesser teachers in the Society. I am quite sure they do not want anyone to agree with the things they say. If the Lord Buddha claimed no authority, who else is great enough to put himself up as an authority?"

Krishnamurti Publicity

An unofficial but no less interesting piece of publicity work is being inaugurated to prepare the Australian public for the visit of Krishnaji next February. Some members have subscribed part of the sum necessary to

print 10,000 pamphlets concerning Krishnaji, incorporating passages from press interviews given by Krishnaji in America and Europe—a pamphlet which because of its easy flowing and striking journalistic style will be read eagerly from cover to cover. It is hoped that among the members who wish to spread Krishnaji's teaching there will be many desirous of aiding in the work of distribution. You are all bombarded with questions about Krishnaji—this pamphlet is the very thing you need to hand to inquirers.

President's Birthday Fund

Some members have sent donations to the General Secretary asking him to open a fund for offerings to Dr. Besant. The sums in hand will be held until October 31st before dispatch to India in the hope that others may join in assisting the President's work.

HEROIC BLOOD

Dr. Bean writes from Brisbane:—"All lands are his native land to a brave man." This inscription in Greek and English is made on a plaque cast erected by returned soldiers in conjunction with the Greek Club to Hector Vasyli, a young Greek, who was accidentally killed on June 9th, 1918, whilst welcoming returned soldiers. He was only eleven when he died and had spent much of his life as an enthusiastic war-worker for our boys. Every year, on Anzac Day, the returned soldiers place a wreath on his plaque. The inscription goes on to say: "In his veins flowed the heroic blood of Greece and in the breast of a boy he carried the heart of a man."

Flower in the crannied wall,

I pluck you out of the crannies.

I hold you in my hand,

Little flower, root and all.

Could I know what you are

Root and all and all in all

I should know what God and man is.

Tennyson: His own favorite.

The Yellowstone Park

By the Rt. Rev. C. W. Leadbeater

1. THE TERRACES

The Yellowstone Park is one of the wonders of the world, yet, except to scientific men, it seems very little known outside of America, and there are probably many among our readers who have never heard its name. Yet there is perhaps no other tract of country of the same size, which contains so many and such wonderful exhibitions of volcanic activity. The only other place which at all approaches it in this respect is the hot-lake region surrounding Rotorua, in New Zealand, where is found the Waimangu geyser, the largest in the world, which plays to the height of a thousand feet, and more, when it condescends to perform. Forty-four years ago Rotorua possessed some beautiful pink and white terraces, which were unique of their kind; but the great eruption of 1886 entirely destroyed them, and it is probable that now, with the exception of that one great geyser, the natural phenomena of this antipodean wonderland are scarcely equal in size and variety to those of the Yellowstone district.

Although the title "park" is given to this region, it does not in the slightest degree resemble any place to which that name is attached in Europe. When we speak of a park we mean a more or less artificial pleasure ground, where walks and paths have been made, and trees and flowers planted so as to produce an artistic effect. The Yellowstone Park is the very opposite of this. Indeed the special object of making it into a National Park, and thereby bringing it under the direct jurisdiction of the central government of the United States, is to prevent for evermore any interference with the wildness of its natural condition.

Primeval Forest

It is a huge oblong tract of country, entirely covered with pine-forests, sixty-five miles long from north to south, and fifty-five miles broad from east to west, carved principally out of the State of Wyoming, though a little of the northern part of it is within the confines of Montana. Its exact area is given as three thousand three hundred and forty-four square miles. It is a sort of undulating tableland in the heart of the Rocky Mountains, for no part of it is less than six thousand feet above the sea, and the central portion of it may be described as a broad volcanic plateau, with an average elevation of nearly eight thousand feet.

Surrounding this central plain rise on every side mountain ranges from two thousand to four thousand feet above its level. On the north and north-west it is shut in by a bold picturesque range of mountains called the Gallatins, the highest point of which is Electric Peak, which rises to an altitude of eleven thousand one hundred and fifty-five feet. This mountain has clearly been the centre of volcanic energies continued through a very long time. Along the entire eastern side of the Park stretches the Absaroka Range, so called from the Red Indian name of the Crow nation. On the south there looms up grandly the Teton Range, the highest point of which (the Grand Teton) almost reaches fourteen thousand feet. The eastern wall of this huge mountain mass rises with unrivalled boldness seven thousand feet sheer from Jackson Lake, which lies at its base in the valley of the Snake River. Across the elevated plateau thus enclosed lies the backbone of America, the line called the Continental Divide, from one side of which the water runs into the far-away Atlantic

Ocean and from the other into the Pacific.

The whole of this area is left exactly in its primeval condition, except that very fairly good roads have been made through it, so that most of the spots of chief interest can be visited by the tourist without difficulty in the course of a circular drive of about one hundred and sixty miles. Hotels have been erected at three or four of the most important points, and it is very singular to find these great isolated houses, with their electric lights and all the appliances of modern civilization, dropped down thus in the midst of the primeval forest. The natural scenery of the Park is just that of the surrounding country, which means that little bits in it here and there rise to the level of the beautiful, but as the vast majority of the trees are spruce and fir and pine, the general effect tends to be somewhat gloomy and monotonous.

Wild flowers, however, are plentiful, and wild animals also. The buffalo, which once ranged these mountains in countless numbers, have been exterminated, and only two or three herds of them are now preserved as curiosities, much in the same way as wild animals are kept in the Zoological Gardens. But the largest of these herds, containing the finest animals, is that in the Yellowstone Park, and it is a source of unflinching interest to the visitor to watch and photograph these massive, shaggy creatures.

The Bears' Banquet

There are also among the wild denizens of the Park panthers and wolves, moose and elk, and several other varieties of deer, and also all kinds of small creatures, such as beavers, otters, porcupines and squirrels, though most of them are seen but rarely; but the great feature of animal life in the Park is the bear. Bears there are of various kinds, brown and black and silver-tip; and since fishing is the only destruction of life allowed by the laws of the Park,

the bears become half-tame, and come down to feed upon the garbage-heaps at the back of the hotels. There seems to be a most reprehensible waste of food at these hotels, explained to some extent, I suppose, by the fact that since there are absolutely no other habitations there is no one to use rejected materials or half-eaten dishes.

But the fact remains that large quantities of good and excellently cooked food of all sorts are constantly thrown out and left to decay behind each of these great inns. Every evening at twilight the bears come prowling down to these heaps of refuse, and feast right royally on the fragments which man has rejected; and it is part of the regular routine of the tourists to steal out quietly and watch the bears at their repast. The animals, however, retain the inherent suspicion of man which is characteristic of the wild beast, and they never permit themselves to be actually touched, though it is possible to get near enough to secure a good photograph when the light is sufficient.

Internal Fires

Within this Park are gathered together, as in a museum, specimens of almost all varieties of volcanic activity short of the actual eruption of red-hot lava. There we have boiling springs, geysers, mud-volcances, paint-pots, blow-holes, sulphur mountains, terraces of strange shape and hue, pools more lovely than the world can show elsewhere, several magnificent waterfalls, and a gorge that has no equal. The crust of the earth must be unusually thin in this district, for the internal fires seem to be very near the surface—indeed, in some parts if one pushes the point of an umbrella into the ground, boiling water instantly gushes out of the hole! Within this area there are about a hundred geysers already known, and fully half of them throw up their columns of water to heights varying from fifty feet to two hundred feet.

The number of hot springs is not yet known; over five thousand have been catalogued, and the total is probably not far short of ten thousand. These may be divided into two great classes—those depositing lime, and those depositing silica. In both cases there is every variety of colour and the most elaborate ornamentation. The calcareous waters build up very wonderful and beautiful formations, mostly in the shape of tiers or terraces, as will be seen in the accompanying illustration. The siliceous waters are of two kinds—acid and alkaline; the former precipitate brilliantly coloured salts of iron, and the latter leave behind them silica or flint in the form called sinter, of which are composed the brilliant white deposits of the geyser basins.

The latter also are often vividly coloured by minute vegetable organisms, which seem to thrive astonishingly well in water quite hot enough to kill other forms of life, for the temperature of the calcareous springs is generally about a hundred and seventy degrees, while the siliceous are usually not less than two hundred degrees, and often actually boiling.

A full account of the marvels of the Park would fill a large book, and months might be enjoyably and profitably spent in examining its beauties. In the space at our disposal I can describe only a few of its more prominent features, and perhaps the simplest plan will be to mention the points of interest in the order which the tourist usually comes to them.

Beauties of the Park

The exigencies of a Theosophical tour left us but very little time to spare, and we were consequently obliged to rush through the Park as quickly as the drive can be made. When taken thus rapidly it occupies less than six days, but even that hurried journey is excellently well worth making, though the traveller is filled with regret that he cannot stay for a week at each of the beauty-spots and enjoy them thorough-

ly. The Park is usually approached from the north, and the visitor leaves the main transcontinental line of the Northern Pacific Railway at a station called Livingston, in the State of Montana. A branch railway carries us fifty-four miles to the south, to a settlement called Gardiner, close to the entrance gates of the Park, where in my time a number of six-horse coaches awaited the travellers; no doubt there are motors now. The coaches take us to the large hotel at the Mammoth Hot Springs, and in that distance of only four miles the road rises two thousand feet, so our progress is but slow.

We have here a sort of basin a hundred and seventy acres in extent, in which are to be found more than fifty active springs and thirteen distinct terraces, such as shown in our illustration. The steep sides of the hills are ornamented with a series of small circular basins, with margins varying in height from a few inches to six or eight feet, symmetrically scalloped just as though they were productions of art instead of Nature. All these are in reality built of the sediment deposited by the overflowing hot water, until rims have been raised round the pools or springs, and in some cases great mounds have risen.

A Curious Monument

One of them forms an isolated cone, fifty-two feet in height and twenty feet in diameter at its base, constructed simply of overlapping layers precipitated in the course of many years by the waters welling out through the orifice at the top. Ages ago a spring must have burst out of the surface of the ground, depositing a ring of matter round itself as the waters slowly spread. Ever as the water flowed out over its ring, it left behind it more and more of this sediment, and that ring gradually rose and broadened through the years into the cone of fifty feet in height which we see at the present day. This curious monument is known by the name of

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The Road, the Truth and the Devil

An Address by the Rt. Rev. G. S. Arundale

(Concluded from September number, page 170)

What Devils are Like

Those who serve these things, they may be called if you like devils, though the word is not a pleasing one, nor is it accurate. There are such things as devils, some of them splendid persons, far more majestic, far finer looking than any of you here. I have seen some of them, and I remember a friend of mine who saw some of these people saying to me: "I wish I could be like one of those". Relentless, cold, with a splendid development of the lower mind, though with nothing beyond that. A keen sense of what he wanted to do and majestically ruthless in the doing of it. Impersonal, utterly strong within his limits, utterly cold and looking upon you as if his power over you were illimitable. I have one of these people in mind at the present moment. I said to him: "Why all this splendour so uselessly?" And his reply to me was: "Why your civilization so uselessly?"

Now in that answer you have their spirit. They say, slow down, stop, go back. Civilization as it unfolds itself is not worth it. And they have keener lower minds than you and I. They foresaw the Great War; they knew the cataclysm was coming, and they knew the time it would take to rise out of the debris of the old world so as to begin laying the foundations of the new, and from the standpoint of the lower mind they thought they saw how useless it all is. And they sometimes say: "Look at my development and see what I am, and see what I am doing to make people revolve in circles more slowly and more slowly until they cease to revolve at all; then they die. After all is dying so much worse than living? Is living worth

the strain? Is living worth the desire? Is living worth the effort? Is living worth the self-denial?" And they shrug their shoulders!

"We are the Road"

They cannot go where we can go. I can talk to one of them on the plane of the lower mind and then I can say to him: "My friend, I am now going where you cannot follow me." And I may say: "Are there not Those before Whom even you must bow?" That they cannot deny. And I say: "Do you not see that if there can be Those before Whom you must bend, then civilization is not a matter of failure, civilization is not a matter of hopelessness, because the Masters are there. They are the living witnesses of the higher life in the future which awaits each one of us." And their reply would be: "They are there, but how many of Them are there?" So you see the conversation can be tossed to and fro. But when you transcend the lower mind and you enter into the higher mind, and when you transcend the higher mind and enter into the higher regions of the buddhic consciousness, let us say, or even perhaps some consciousness beyond, then you know. You know because you are, and it is only when you are that you do know. If a person says: "I do not know this or that or the other", I say: "No, because you don't live that, you **are not** that. It is only what you are that you know. You may know some things with the lower mind; you may know some things in terms of the emotions, but only that which is part of you, which has become the very essence of you, only that which you are, do you truly and completely know." And so that which I am, and that which these people see

that I am, I cannot give to them, and I cannot make them know, because they are not that. Hence we are the road, we make the road. The road unfolds itself in us and we travel, as it were, on the roadway of ourselves to the goal which is ourselves.

What Truth Is

Now, what is the truth on this roadway? Truth is never anything particular. It is always something general, if it is truly true. You may know this, you may know that, you may know the other; it is a truth for you today, but it may be far from a truth for you tomorrow. The things I knew five years ago I have profoundly modified since. The things I knew six months ago are not the things I know today, and I can perceive that as I grow I am groping after truth which shall be different from the truth which today satisfies and inspires me.

Now, what is real truth? I have often wondered at that because I have used that same yoga process to say to myself: "Truth is not this or that; Truth is not in anything that we know down here, because anything we know down here is a tremendous limitation upon the reality." What is the essence of truth? I find it very difficult to express that because to me the essence of truth is so intangible. I should venture to say that that is truth which stirs an individual to fiery expectancy, to eager determination, to relentless and splendid delighted living. That is what truth is. You and I may know the existence of the Masters. It is not really a truth to us unless it fires us. You and I know of karma and reincarnation. They are not true to us unless they fire us. Take karma. I say to myself: "Karma—the Law of Justice; my law, that is mine, my power wherewith I can draw matter for the building of myself into myself." That is what karma is, the law of justice, the law of material for the building of the higher self, for the unfolding of the higher self.

The Gift of Time

What is reincarnation? The Master-gift of God, Time. Without time no detail, without time no achievement, without time consciousness, yes, but not in this order of things, self-consciousness. But with time all things are possible. And so to me the law of karma is a splendid incentive. The thought of the Masters is a splendid incentive. The law of Time is a splendid incentive. They knock at the door of the God within me and help that God to arouse Himself and to move in the direction of His goal. And you, if you would know the truth, know that nothing which stirs, which inspires, which takes you out of yourselves into the larger self in which perhaps you hardly recognise yourselves, is far from Truth. Truth is that which stirs, that which inspires, that which stimulates, that which makes you feel that life is splendid and that no difficulties, however enormous those difficulties may be, no obstacles however tremendous those obstacles may be, can for a moment deflect you from your course, can for a moment do aught but send you with increasing speed upon your way. Everything that comes to you is to your advantage, everything which happens to you is to your advantage, everything helps and nothing hinders. That is the supreme truth. Truth does not lie in this teaching or in that doctrine, in this thought or in the other dogma. Truth lies in fire, truth lies in light. And if you have fire and if you have light, whether that light be dim or brilliant, if you have fire, whether that fire be small or splendid, whether it be the fire of the candle or the fire of the Sun Himself, if you have fire and if you have light, then you have truth, and everything which adds fuel to the fire, everything which adds illumination to the light, that is truth. And so you begin to perceive that there is nothing which is not truth. Some things will not remain the dross, but

everywhere there is gold, and the dross is but time helping you by the very contrast to appreciate a delight in the gold.

Refuge in the Real

If you look at your daily lives, at your daily circumstances, at all that happens to you, at all that is going on, if you can draw from it all that is needful for your experience, then you will grow with tremendous speed. You can be happy, nothing afflicts you, nothing will be able to disturb you because you take refuge in the impersonal, in the real, and are not dependent upon, though you may splendidly admire, the form.

The Masters cease perhaps to exist. It is unthinkable, but supposing the Masters go out of your lives, supposing something happens in the nature of the closing of the door—you remember in the existence of the Theosophical Society that the doors were closed and the Theosophical Society was left to itself. Well, if you are shut off you just go on. I have, I may say, occasional intercourse with one or another of the Elder Brethren, an intercourse which I remember in my physical brain. But supposing They said: "We are going to shut you off; you must stand on your own feet." Well, there is plenty to stand on; there is plenty to do, and supposing karma were blotted out and reincarnation were blotted out, and all these truths which rightly mean so much to us, well let them be blotted out. There is plenty to do. There is plenty of life which cannot be blotted out. It is only the form of life which is blotted out, never life itself. If you cannot do this, you can do something else. If you have not this particular opportunity, you can have another. You can always live, and you begin to realize that it is not your business to depend even upon a Master, not your business to depend upon the Inner Government of the world, but to be self-governing yourself, so that you may have an inner govern-

ment of yourself, and may have an outer kingdom of your many selves which you govern.

And then you do not need more than your individuality, because you make that individuality all that you can possibly make it. You make it as strong as you can, as beautiful as you can, as purposeful as you can. You cannot do everything with it. You may only be able to do quite a little with it, but you can do something with it. You can do infinitely more than many other people, and the things which other people think matter so much cease to matter at all. The things that afflict other people so much do not afflict you because you know and you live, and the truth is in the undying fire which you have kindled from the fire of the Eternal.

Messengers of the Sun

I, as an apprentice in that school of workers destined to serve our Lord the Sun as His messengers from one part of the system to another, often meditate on Him Who to me is more than aught else, more even than the Inner Government of the world, more than any individual Master, He Who is Light and Life and Glory to our system, He Whom I can see even with my physical eyes. I do not need the development of psychic faculties. I see Him, and that is enough; for I know that when I look at Him I am looking at myself as some day I shall be. And I know, too, that I am a sun, that I am shining. It may be a feeble light, it may be an intermittent light, but I am shining in my small system as He is shining splendidly, supremely, over the whole universe, and since He shines continuously and ever I, too, shine continuously. I only need for my happiness, for my strength, for my growth and unfoldment, now and then to look at His eternal message shining from the sky, a message that gives me supreme content. But not a content that revolves in a circle, rather content which goes

out and up and up and up until at last, at infinitely long last, it finds itself at rest in Him.

So you see how to me the road is so clear, so definite. It does not matter to me what X or Y or Z says. It does not matter to me whether this phase or that phase or the other phase is dominant. It does not matter to me what policy happens to be supreme, what heaven may be opening out before us or what hell may be yawning in front of us. I have been down into hell, I am quite prepared to go again. I do not want to live continuously in heaven. I want to live in that which gives them both birth, so that heaven may be my servant and hell no less. And just this word with regard to hell, and those whom we might call devils in the hell, though they are and have been for many years good friends of mine: if hell is your servant, then you can make a heaven out of any hell, just as you and I know full well how often a hell is made out of that which in essence is heaven. All that is the road and all that is the truth.

The New Citizenship

This road, which is so impersonal and yet so delightful and joyful, which means so much to every part of me, the physical part of me, the emotional part of me, the mental part of me, this splendid road which seems to me so real, to many so far away, to me is so imminent, so tremendously true, so tremendously part of the greatest in myself. That road has to be trodden not merely by myself as an individual, but in terms of the larger life; and at the present moment I am trying to see if perchance I can work out the spirit of that road in terms of Australia. I have been brooding over that. There is no land more promising than this land. I have travelled probably more widely than most of you, I probably know many countries better than you, but so far as I have visited any country there is no country save India

which can give more to the world, not only to the Empire, than Australia. You are in the vanguard of that giving. This demands individuality — big, splendid, understanding, free from all pettiness, full of majestic pulsating rhythm, an individuality lived in the largest possible terms. It also means a citizenship which the world does not yet know, a citizenship based upon individual living, a citizenship which begins with the individual and dwells in him, but does not remain confined within his personal limitations. If each one of you could look at yourselves and become your true essential selves, if you could grasp that which to-day is so elusive, which you only now and then contact in infrequent ecstasies, if you could make those fleeting ecstasies more permanent, if you could make heaven kiss earth more frequently than heaven does, then you could lead Australia into the way of a splendid citizenship, you could make Australia show to the world what the new citizenship, what the new world is. This is a marvellous and wonderful thing. I shall endeavour to discuss this subject in the broadcasting talks which I am to give, and in the columns of *Advance! Australia*. It is so simple, it is so easy for everyone to produce, to live, this new citizenship, but it is a citizenship which will transform life.

Kings of Australia

It is not a matter of getting people together, it is not a matter of meetings, it is not a matter of aggregations or of congregations, it is not a matter of preaching and of talking, it is a matter of living in a new world unfettered by forms. It is life which we have to harness to citizenship. And I hope you will think over these things, think over yourselves, learn to rejoice in yourselves, to be happy in yourselves, to be confident in yourselves, to be delighted with yourselves and with everybody else, for only as you are delighted with yourselves can you be delighted with

other people. If you are delighted with other people, then you have probably found yourselves. If there is no one in whom you can find delight then you are living from the fleeting and not from the Eternal. When you live from the Eternal then will you find delight in all people no matter how ugly the outer form may be, you will see what is potential in them, you will perceive that they are suns in the becoming, you will perceive the brightness to be, and then you can help them, know no despair, know no failure.

Australia is young, she has far to go yet, but she will go far if you will lead her. If you will not lead her, if the Theosophical Society in Australia from the standpoint of the individual does not set out to lead, then Australia will have to wait until the Inner Government of the world can bring down into this promised land another group

of leaders willing and able to do that which you and I will then have failed to do. But we have not failed. There is hope; there is life here in the Theosophical Society, which you do not find in many Theosophical Societies in many parts of the world.

There is life, there is promise, you have it in you, you can. Those who can are kings. And you and I if we will be kings of Australia, then Australia will grow into the sovereignty that awaits her. We need no longer consider whether other people follow. If we become, if we do, if we follow ourselves, we have done our duty, and as for the result we can leave that to Those Who are wiser than ourselves. We have the duty here of leading, we have the duty of being kings. We have the duty of reflecting in the present the sovereignty of Australia in the future. That is our road, let there be no devils on our pathway.

The Average Irresponsible Vacuity

By the Rt. Rev. C. W. Leadbeater

The ordinary man of the world is frankly, cynically selfish. I do not mean that he is intentionally cruel, that he is devoid of good feelings; on the contrary, he may often have good and generous impulses. But his life on the whole is certainly a self-centred life; his own personality is the pivot round which the majority of his thought revolves; he judges everything instantly and instinctively by the way in which it happens to affect him personally. Either he is absorbed in the pursuit of wealth, and blind to the higher side of things and to the spiritual life, or else his chief object in existence appears to be the physical enjoyment of the moment.

To see that this is so, we have only to look round us at the men whom we

meet every day, or to listen to the conversations which are going on in the streets or the railway carriages. In nine cases out of ten we shall notice that the people are talking either about money, or amusements, or gossip. Their one idea in life seems to be what they call "having a good time," or, as they frequently put it in still coarser and more objectionable language, "having lots of fun"—as though *this* were the end and object of the existence of a reasonable being, a living spark made in the Divine Image!

I have been much struck with this—that the only idea which many people seem to connect with life is that of the sensuous pleasure of the moment—just amusement and nothing else. That seems to be all that they

are able to comprehend, and it appears to be a sufficient reason for not having visited a certain place to say that there is no "fun" to be had there. I have often heard a similar remark made in France; there also *s'amuser bien* seems to be the great duty which is recognized by the majority, and it has passed into a figure of ordinary speech, so that a man will often write to another, "I hope you are amusing yourself well"—as though the pleasure of the moment were the only important business.

To listen to the conversation of these men and women of the present age one would suppose them to be mere insects of a day, with no sense of duty, of responsibility, or of seriousness; they have not in the least realized themselves as immortal souls who are here for a purpose, and have a definite evolution before them; and so their life is one of shallow ignorance and giggling vacuity. The only life they seem to know is the life of the moment, and in this way they lower themselves to the level of the least intelligent of the animals about them. Man has been defined as a thinking animal, but it seems evident that as yet that definition applies only to part of the race. I think we must admit that to one or other of these two classes—the money-hunters, or the pleasure-hunters—belong the majority of the people of our occidental races, and that those whose principal thoughts in life are duty and the pursuit of spiritual development are only a small minority.

Many of them have a recognition of duty in connection with their business, and they consider that everything else must yield to that—even their personal pleasure. You will hear a man say: "I should like to do this, but I have my business which requires attention; I cannot afford to lose time from my business." So that even the idea of personal pleasure becomes subsidiary to that of business. This is at least somewhat of an improvement,

though it is often sadly overdone, and we find many people to whom this idea of business has in its turn become a kind of God which they worship. They are in a condition of abject slavery to it, and they never can let themselves escape from its influence even for a moment. They bring it home with them, they are wholly involved in it, and they even dream of it at night; so that they sacrifice everything to this Moloch of business, and they cannot be said to have time for any true life at all.

It will be seen that, though there is here a dawning conception of duty, it is still only upon the physical plane, and their thought is still limited to the affairs of the day. Only in case of a small number will it be found that this idea is dominated by a light from higher planes; rarely indeed has the man a glimpse of a wider horizon. This concentration of attention upon the physical life of the passing day seems to be a characteristic of our present race, of the great so-called civilization which at present exists both in Europe and in America. Obviously the man who wishes to do anything definite in the way of character-building must first of all change this standpoint, for otherwise he has no adequate motive for undertaking so severe a task.

If the scales could drop from his eyes, if he could catch a glimpse of the reality behind, if he could for one moment realize himself as a soul, surely all this would instantly change. It is such a change as this which is called conversion—a word of Latin origin which means "turning round and going together with"—in this case moving with the current of evolution instead of holding back against it. For a man of that type this is the only salvation—to realize himself, to turn round, to be converted and *live*—live with a purpose instead of merely existing.

C.W.L.

Universal Motherhood

By Rukmini

To describe the World Mother or to paint a picture of Her in words is a task that is almost impossible to achieve. How can one describe the beginning of the universe or the end of it? Can one describe how the wind feels as it moves in space? Can one measure the immeasurable? Scientists and astronomers have discovered but the fringe of undiscoverable Life. So this life, that Universal Motherhood which I am trying to discover, is as elusive, as great and impenetrable as the stars, the ocean and the very earth on which we live. Yet even a flashing glimpse of it that one may have caught is as beautiful as anything imaginable. The beauty of this Life is limitless and yet part of the very life that we are living. The mother spirit lives in all things—from the mineral to the human kingdoms, man or woman, plant or animal, earth or lightning—for without duality there is no unity just as without unity there is no duality. It may be difficult to sense the difference in quality between the feminine and masculine principles in Nature. Yet those who love Nature can contact these influences. And yet when we come to the animal kingdom, the difference is so obvious that it can be the greatest inspiration in anyone's life. Motherhood expressed as Nature expresses itself, simple and true as it always is among animal mothers, should be an example to the whole world of the Divine Love of Motherhood. If we see things from the universal point of view and feel the throbbing Life of the Divine Mother, pervading all things, expressed in all things, Life itself changes into a Paradise, a Paradise that is the herald of an even mightier Paradise to come.

Coming down to more concrete expressions; is it not true that without

a mother there can be no world, no civilization? The world needs a mother, for a mother is the giver of Life, the protector of her children and their nourisher. In India the conception of womanhood and motherhood is one of exquisite beauty. The Divine Woman is described as one of great beauty, of compassion that finds its expression in the power of protection and as a shining jewel that adorns all homes and all hearts. In the stories of Indian women, the purity of their lives and the sweetness of their character make them one with all flowers and animals, as in the Story of Shakuntala, who was a daughter of the forest and whose companions were the gazelles. Then there is the story of Parvati—the daughter of the Himalayan Mountains, as she was sometimes called—sitting with Her feet in the Manasa Lake where the swans came to Her and told their story. There is always the Ideal Woman whose compassion and love brought all those who were younger, who were suffering and unhappy, to Her heart to find the rest and protection that they needed.

To a mother all her children are beautiful and whether the child is a cripple or a genius her love is always great. No sacrifice is a sacrifice when it is made for the happiness of her child. In these modern times many women have forgotten this and often seek outside and in vain for a happiness that in reality dwells within them. They seek for freedom when true freedom is the freedom of their own real selves. They seek for a lower equality with men when they possess a higher equality. Women can give that which they alone can give, but how often do they give it? I believe in freedom, but not in a freedom that binds indissolubly to the frivolous un-

happiness of an aimless life. I believe in freedom because only through real freedom can anything great be achieved. I believe in equality, but not in identity. Why seek identity in dress, amusements and occupation? Why should not women create something beautiful and perfect in their world, that they alone can create, that represents Womanhood, that can express the life, the genius, of their aspect of the one life?

The world needs motherhood in every department of life. Motherhood in its physical aspect is just as important as the spiritual. But Spiritual Motherhood must live in the heart of every woman whether she is physically a mother or not. There can be no doubt in the mind of anyone as to the fact that a mother's influence is the greatest influence in the lives of children. If this is true, what greatness is impossible to achieve if mothers, physical or not, were as true and beautiful as they might be. The education of women must always be to this end, of making women realize that the whole world is their child, and any work that they might do in the world, whether it be in the educational, religious, social or any other field of activity, should be done as joyful sacrifice to the World Child. The whole world can be changed through this change of attitude. If women will enter politics and fight for the welfare of their nation and exercise their influence as mothers of the nation, if they will take up educational work that the children may grow up into noble manhood and pure womanhood, and if women will take a keener interest in all the problems of today, the nation is bound to be ruled more justly, it will become more peaceful and gain material no less than spiritual prosperity.

Besides these points stated above, what a Renaissance women can bring about especially in matters of World

Peace, Art, Music, Law, Labour, Education, Religion, Sex—one could almost write a book on the influence of women in each of these departments. Above all, women should realize within them the beauty of motherhood and all that a mother feels for her child, she must feel for her home, for her city or village, for her nation and for the world. No great work can be done in the world except through compassion. As the Lord Buddha, seeing the unhappiness and misery of the world, suffered with the unhappy, and rejoiced with the happy, and as He went out into the world renouncing all, His home, kingdom, riches, to bring to the world some of the Divine Joy of Love, so every woman must experience even to a small extent a little of that compassion before she can be a true mother. She must feel in her heart some of the suffering others feel. She must feel one with the poor; she must be ready to offer her help without a moment's hesitation when she sees someone hungry or cold or unhappy in the streets; her heart must go out to the dirty children of the street watching the shop windows with longing eyes. She must feel for the lame dog that drags itself along just as much as she will love a majestic Alsatian. The flowers of the forest, the trees, the insects and all things are loved by her, and she is thrilled by the beauty in Nature, in healthy open-air free life, and by all that produces beauty. To express it all in the Indian spirit, her voice must be as the melody of the Flute of the Shri Krishna, her walk as the divine rhythm of Nataraja, her heart as the pure-white lotus set amid the healing water of a lake, full of the soft fragrance of a mother's love. And as the lotus opens its heart to the world in the soft radiance of early morn, so does the Mother's heart open to the call of Her children to protect them within the measure of Her all-pervading love.

Rukmini.

National Angels

By Geoffrey Hodson

(Special to *The Australian Theosophist*)

The Angel Ruler of a nation dwells upon a level of consciousness which is normally beyond the reach of the author. He had the privilege, however, of receiving the help of an older student in his attempted researches, and was thereby enabled to approach and faintly to observe the phenomena of the higher formless worlds. The author takes this opportunity of acknowledging the help so received, and of thanking his older Brother and co-worker for the assistance so graciously extended to him.

The following articles are compiled from records made at the time of the attempted investigations. The subject is a very large one and the author recognizes the incompleteness and inadequacy of these preliminary studies, which he hopes to continue on some future occasion.

I.

INTRODUCTION

Every nation has its own Guardian Angel, who may be studied from two distinct points of view. From one, which we will consider first, He may be regarded as a member of the higher ranks of the Angel hierarchy who has been appointed to the office of National Angel. In that capacity He works largely from the arupa levels, from which He obtains a knowledge of the karma and the dharma of His nation, and of the ideal development towards which it is part of His duty to guide and inspire His people.

His work is to quicken and guide the evolution of His nation, and to inspire its leaders towards decisions which shall forward the fulfilment of the national dharma; He seeks to minimize the effects of errors, and to exercise a restraining influence upon the nation, so that it may not depart unduly from the road of its destiny, or fail to take its appointed place in the family of nations.

Behind the national Angels of the world there is a still greater Being, Who serves the whole human race on this planet, in a manner similar to that in which the national Angel serves His particular nation. Behind Him, there will probably be an interplanetary human-race Angel, Who serves the whole of humanity in our chain. No

doubt this hierarchical system is extended to include solar systems, and even universes, all of which are linked together by angelic Beings of increasing spiritual stature.

A somewhat similar hierarchical method would seem to be employed by the advanced members of the human race, forming the Great White Brotherhood of Adepts, Who guide and guard humanity throughout the ages. We are informed that there are Adepts responsible for the evolution of individual nations, still higher officials who have charge of continents, and above them the planetary Ruler, Who is the Representative of the Planetary Logos. Complete and perfect co-operation is maintained between the human and the angelic branches of this Inner Government of the world. Doubtless in the future the human ministers responsible in the outer world for the Church, the State, the cultural development of a nation, will also collaborate consciously with their spiritual and occult superiors in both the angelic and human hierarchies; then at last we shall enter upon the longed-for Golden Age.

To return to the conditions of the present time, we may perhaps think of the international race-Angel as a wondrous weaver who uses the national characteristics, the dharma and the karma of the nations of the world, as His threads, and weaves them, as

the centuries pass, into the splendid pattern which it is the will of God that the nations should produce. By His weaving He is slowly drawing the nations together, and helping to establish on earth the brotherhood of man. In spite of His mighty power and His perfect understanding of the plan, He seeks neither to impose His will upon men, nor to oppose the collective will of a nation, however wrongly that will may be directed at any particular period.

From this point of view He and His national Angels are far more passive than active agents; They labour to obtain the best possible results from the material which Their nations provide for Them.

The other aspect from which the National Angel may be studied is more difficult to understand and to explain. In addition to His life and work as an individual Angel, He is also the summation of the whole national consciousness. The millions of egos incarnated in a nation are united in Him to form the national over-soul. Three great aspects of national life meet in Him; for the national karma, the national dharma, and the national consciousness find a single expression in and through Him. He also serves as an intelligent link between the karma and the dharma of the nation on the one hand, and the consciousness and the life of the nation on the other.

Under the Lords of Karma He is allowed a certain amount of latitude and control in the working-out of the nation's karma. He can quicken it, concentrate it, pay off sections of it quickly, or He can extend it over long periods. Important questions of national karma would probably be left to His discretion as the official on the spot. He has a complete knowledge of His nation's capacity, and of the quantity of adverse karma it is capable of bearing under certain circumstances without suffering serious evolutionary delay. He is able to balance the fav-

ourable and the adverse karma of the nation, and also to modify present conditions by drawing on the karma from the past.

In all this work He looks always to the future and to the fulfilment of the national dharma. He exerts not only His own influence and power, but exerts also the influence of the nation's karma and of its national characteristics to guide it towards the fulfilment of its highest destiny. In the realm of consciousness, He is able to accentuate certain national traits at a given period, so that the nation would find a tendency to act along certain lines. If we think of the forces and qualities of a nation as being visible to Him in terms of colour, we may then think of Him as causing a single colour, or group of colours, to shine forth in the consciousness of the nation with greater luminosity.

Our understanding of the national Angel's work will perhaps be helped by an attempt to observe the Angel-Ruler of England, whilst engaged in the work of His office, and by an endeavour to sense His attitude towards His people.

II.

THE ANGEL RULER OF ENGLAND

Although the chief work of the Angel Ruler of England is concerned with the nation as a whole, it appears that He also establishes a special contact with the Prime Minister and the Cabinet. The King, on the other hand, would seem to be more especially a channel for the power of the Lord of the World, the Great White Brotherhood, and of the Patron Saint. This statement is made in a general sense only, a much more detailed study being necessary for a full understanding of these relationships. All earthly Kings are but the symbols of the true Spiritual King, Who is the immortal and ageless Ruler of our earth. At the ceremony of coronation, the symbol and the reality are linked to-

gether, so that the earthly potentate becomes a representative of the Inner Ruler, and is henceforth a channel for His power. The Great White Brotherhood lives but to serve the Spiritual King, and so the power of its members is also behind all temporal monarchs. The Patron Saint of England, St. George, still takes interest in his nation and lends his power to its King, and through him to his subjects of every degree.*

The National Angel becomes aware of every important change in the consciousness of the nation long before it finds expression as action in the lower worlds. He estimates the ultimate effect of these changes upon the karma of the nation, and where necessary and possible He brings modifying influences to bear, thus shaping and directing the nation's destiny as far as the law permits.

Although He appears to hold the Prime Minister of the nation continually in His consciousness, His interest is not so much in the personality of the national leader for the time, but rather in the official, whom He regards as the hand which is writing the story and shaping the destiny of the nation at a particular period in its history. As long as the Minister is true to his ideals and is leading his nation according to the plan, the National Angel inspires him, and on particular occasions lends him an almost magical power of oratory, persuasion and of statesmanship. He does not necessarily put ideas into his mind, but when the existing ideas are acceptable to His wider vision of the nation's destiny, He inspires the statesman, who then becomes possessed of added powers of leadership and magnetic attraction, which win for him at least a temporary public esteem.

This influence exalts the consciousness of the Minister, and therefore constitutes a grave danger to his per-

sonality; very few men are big enough to bear that exaltation and the sense of power, ability to rule, to guide and wield the national forces, which contact with the National Angel gives them; they find it difficult to maintain the humility and selfless devotion to the service of the nation which their office demands. Many national leaders have reached great heights, but many also, through egotism, pride and self-seeking, have failed to sustain the eminence to which they have risen. The Angel then withdraws His influence, and the power and ability of the statesman begin to wane.

If the author interprets Him correctly, the Angel of England believes that His people must either grasp the opportunity of world leadership which has been within their reach for a century or more and will yet remain a possibility for some time to come, or gradually lose their pre-eminence amongst the nations of the world. He is working with all His power to stimulate and arouse His nation to a realization of its great destiny before the present favourable period passes.

The Angel seeks to direct the consciousness of the nation away from commerce towards national and international idealism. Her world-wide commercial intercourse with other nations has given Britain the training and the prestige which now enable her to assume the leadership of the world in moral initiative. She is in a position to stand out as a pattern of spiritualized national and international life.

The Angel sees that ultimately one of the nations of the world must have the courage to be the first to act—must boldly affirm its recognition of spiritual ideals, and its renunciation of the purely materialistic and selfish national and international politics of today. In His view England is the nation to do this. He looks to her to declare herself boldly on the side of internationalism, free commerce and interchange between the nations, dis-

**The Hidden Side of Christian Festivals*, by C. W. Leadbeater, p. 311, et seq.

armament, the federation of the nations of Europe and, later, of the world.

He also sees within the nation many capacities which are not as yet clearly apparent on the physical plane. He looks for the development of a higher order of culture; for example, He foresees the establishment of a new tradition of art, and a definite growth in the direction of beautifying and simplifying the daily life of the people. He envisages decentralization of the population, and a far more general sharing in the beauties of nature by all the people. He seems to expect a man or group to arise within the nation who will initiate national movements in these directions, which the State will support.

A new and unexpected quality of character would be revealed and developed if an impulse towards beauty could arise from within the nation. The Angel cannot initiate such a movement; He is powerless until it arises; but, immediately it appears He can inspire its leaders, stimulate its growth, and guide people into it. He knows that until this development occurs one of the highest aspects of the national consciousness—the power to express and appreciate beauty—lies practically dormant. The accentuation of the commercial side of life has developed other faculties and qualities to the detriment of this; He therefore expects a British school of art to appear which shall attain to an international position, so that through it many latent forces will be liberated for the expansion and enrichment of the national consciousness.

Another part of the consciousness of the National Angel is concerned with humanitarianism, and with the general development and welfare of the animals in His country. All humanitarian and spiritualizing movements have His support and inspiration. The nation has already reached

and passed the deepest point of its material development, and should now be directing its attention to the spiritual verities and to world welfare. Apparently the Angel is not satisfied with progress in this direction and seeks to stimulate it.

G.H.

(To be concluded)

THE GOLDEN BOOK OF THE THEOSOPHICAL SOCIETY.

Among the many fascinating contents of this splendid and revealing volume are accounts of the wonderful early days of the Theosophical Society and the occult phenomena of those times; intimate pictures are given of Madame Blavatsky and Colonel Olcott and their colossal patience and courage amid many trials and attacks. The illustrations include many personalities who contributed to the early history of the Society, and other noted members.

The Presidentship of Dr. Annie Besant, the growth of the Theosophical Society and its world-wide expansion, the work of Bishop Leadbeater and the occult investigations carried out by these two leaders are described. An account is given of the formation of the Order of the Star and other allied activities, and numerous pictures show the many buildings throughout the world, owned by the various National Societies, for the carrying on of the work.

We would impress on Lodges the desirability of adding this valuable publication to their libraries, thereby giving members all over the world an opportunity of gaining reliable information on the history and growth of the Theosophical Society and of our Adyar Headquarters.

The Golden Book may be ordered from Lodge Bookshops or through the General Secretary, price 17/6.

The Wonderfulness of Krishnaji

By the Rt. Rev. G. S. Arundale

(Concluded from September number, page 182)

I am a great believer in intentions, because intentions mean intentness. I can see in the thoughts of some of you that well-known phrase, hell is paved with good intentions. Yes, but then hell is the groundwork of heaven, and heaven is built of good intentions, too. The whole structure of the heaven world is good intentions and if you have good intentions the rest will come of itself, and even heaven must have its groundwork—that hell which is paved with good intentions.

Now, supposing you desire to be wonderful and you desire that your tyrant, the intuition, shall have full play, and surely that is what Krishnaji asks from us, you will avoid certain things to which you might normally be prone. You will avoid imitation; you will avoid blind acceptance; you will avoid echoing; you will avoid repeating what other people say. You will try to be self-contained with your own life. You will try to be virile, full of your own life as you discover that life to be, leaving others to live as they may desire without the slightest antagonism towards them because they are not living as you are living. You are not concerned with the "ought" so far as other people are concerned. You are concerned with the "ought" for yourselves and for yourselves alone. It is difficult enough for the tyrant to drive its own team, it is a dreadful business to try to drive other people's teams at the same time. So that you will not try to imitate, you will not try to echo, you will be chary about saying how wonderful so-and-so is, and how wonderful his teachings. You will say to yourself if they are so wonderful, if they are so supreme, then the highest testimony

to those teachings is the effect which they have upon oneself.

So I evoke Krishnaji, and I put each one of you face to face with him, and then I ask you to look at yourselves to see how he inspires you to change to your own great happiness, to your own greater life, to your own greater self-fulfilment, so that you become outstanding, so that the whole of you becomes lifted on to a higher plane unmistakable to those round you if they themselves have their tyrant working, too. And there is one thing to be done in that connection. If you want to be wonderful, splendid along your own lines, there is one thing to be remembered. You may go contrary to whomsoever you will, to whatsoever you will, but you must go truthfully to yourselves whoever you are. If you can stand up and say: "I am truthful to myself even though I do not see clearly. I am growing, I am changing," then are you profiting from Krishnaji's teachings. Otherwise you have still to begin to learn them. That is the challenge which Krishnaji is so constantly insisting upon. That is the object of his constant exhortation to dissatisfaction. That is the object of the adventure of which he so often talks, that we shall go truthfully to ourselves, beautifully not vulgarly, not awkwardly, not antagonistically, not crudely but beautifully, yet of course supremely truthfully. No one goes contrary to the spirit of J.K. who goes truthfully to himself, but obey him literally and you may deny him spiritually, and that is the dilemma with which you are faced. That is why he, like other teachers, brings a sword, and does not bring peace. If you obey him literally you may deny him spiritually, but if he makes you truthful to

yourself, then have you followed him indeed. What does he say in his books? I have taken three little extracts which I will read to you.

"You must live your own life, obey your own voice, find your own Master, your own breath of life. This is the only ambition worth having."

Again—" . . . each should live as dangerously as he can, as adventurously as he can, as forcefully as he can."

Now there you have the sword motif in Krishnaji's teaching. Have you listened to it? Do you appreciate it, are you able to sound that motif in the harmony of your own individual belief? You must live this, and living it preach it; then you are on the high-road to wonderfulness, for we are all wonderful in the becoming, we are all splendid creatures in the becoming. We have not to go outside ourselves for wonderfulness. As Krishnaji says:

"Where is the truth? Within you. Where is your splendour, your splendour, your wonderfulness? Within you."

H.P.B., A.B., C.W.L., J.K., any other initials you happen to think of typifying splendour, they are living witnesses without to the splendour within you. That is all they want to be. No great person wants any other person to become like him. He is natural and his desire would be for every other person to become greatly natural also. From his own point of view J.K. has hammered at this most important point.

"I was not satisfied by the authority of another."

Now the God within has knocked at the door of each one of us. We have heard the knocking, otherwise we should not be members of the Order of the Star. We are hearing that knocking while we are members of the Order of the Star. So far so good. But is the God within awakening? Each person must decide that entirely for himself. He must be able to say "Yes" or "No," he must be able to decide to what extent the God within

him is awake in some measure and is joyously, gloriously happy in a new-found freedom. What the nature of the freedom may be is nobody's business, nor is it the business of anyone else what the nature of the God may be who is thus being awakened. But if you are stronger than you have ever been before, if the things which used to worry you and trouble you cease to worry and trouble you as they used to do, if you take life infinitely more easily than ever you took it before, if there is much more hopeful assurance, much more peace, about life than ever there has been, if you know what friendship with all around you is as you never knew what friendship was, if all these things are true, then indeed is the God within awakening to the knocking of the God without. And I should expect to see on the faces of members of the Order of the Star a happiness, a certainty, a goodwill, a courage which will only be seen among those who have had the privilege of listening and responding to the knocking of some God without, in whatever form that God might come. We ought to be a happy, a strenuous, a courageous band of people supremely individual, each living his own life, but not trespassing on the lives of other people.

So you see there is a great deal of what is wonderful to be achieved by us, there is a great vista of activity and of growth before us. It is of no importance that Krishnaji is called the World Teacher. I somewhat dislike the appellation, for it seems to me possibly to obscure him from millions to whom he might be as wonderful as perhaps he has been to you and to me. It does not matter whether he is the World Teacher or whether he is not. That is a purely immaterial detail, save in so far as all truth is not a matter of detail. But it does not matter whether he is the World Teacher, it does not matter what he says. He may say what he likes. He may use what forms

he likes. Those do not matter to me. I am not concerned with his being the World Teacher or not. I am not concerned with what he says. I do not care what he says. I do not care who he is, but I do care that I should profit from the life he brings. That is all; and if a person says to me: "I don't think that man is the World Teacher," I will reply: "All right, my dear friend. I do not wish to argue about the matter." It is very difficult to have actual knowledge on such a subject and a great many people who say he is the World Teacher are simply relying upon the authority of somebody else. So-and-so has said he is the World Teacher and so they accept it, but on the other hand a great many do not. But if reading what he says or listening to what he says you constantly remember yourself, his work with you is done. He may thunder, let us say, against ceremonies, or he may thunder for them, he may say this, that or the other. It does not matter to me. But his gift to me personally, as have been the gifts of others whom I have mentioned, is to remind me of myself, to remind me of my eternity in the midst of my time, and no greater gift could anyone bring. If I participate in ceremonies, I can bring to them a greater life. And yet there are people who say: "Krishnaji says this and therefore I must not do that." Such people have not learnt from him, they have not profited from him. They have not found their own individual feet. But what is he for save to help each one of us to find his own feet, to find his own life, to express his own individuality and to live greatly?

That is what I try to do. You have no business any more to go to Church, you have no business to do this, that or the other, people say to me. And my answer is: "I have listened to him and in all that I am doing I am trying to remember myself. So if I go to Church, it is in a spirit of remembrance. If I do this, that or the other,

it is in a spirit of remembrance; and although some will say I am unorthodox, some will say that I am not following Krishnaji, I should say to Krishnaji: "My dear, you know me very well; you know my love for you, and if because of you I have learnt to follow myself a little more closely, I think you would say that I have given you happiness and that your life has been understood."

That is how I feel with regard to these things. And that is why I feel that Krishnaji in particular can be so wonderful for all of us. He does not demand a form from anybody. He has kept himself sedulously and splendidly outside forms so that the stream of life may flow through him pure and uncoloured by any form however beautiful, however wonderful it may be. But the best thing, it seems to me, that all of you can do is to think of him, to listen to what he has to say, to read what he has given, to avoid interpretations of him by other people whatever those other people may be, to be face to face with him and then to become yourselves. First knowing yourselves, and then seeing how wonderful those undiscovered selves are, be eager, and travel on your upward path in utmost toleration of all other paths. If Church is truly wonderful to one it is wonderful because he has found himself. If Masonry is truly wonderful to another it is because in Masonry he has remembered himself. If some other truth is truly wonderful to a third it is because he has found himself, which is what remembrance really is, it is wonderful because he has reached himself. If we would be truly and usefully wonderful, let us not reach X, or Y or Z but ourselves. And to that end he comes into our midst next February and may we all, may the whole of Australia, draw a little closer to our own selves, the One Great Self, because Krishnaji has reached himself.

G.S.A.

Questions and Answers

THE EGO'S CHOICE

QUESTION: As the soul advances in evolution, has it any choice in regard to the country and people it incarnates in ?

BISHOP LEADBEATER: Yes, the developed soul is distinctly a factor in the working out of its own karma. It cannot avoid that karma in the least, but it can quite a good deal vary the method of its working out. I have seen it in many a great family; more than anything else in the world they are interested in its progress and its glorification, and they come back into it a few generations later because of that strong feeling. Some egos have had that strong attachment to country, especially the rulers of certain countries. Twice that I know of, and I do not by any means know all the cases, it has happened in English history. There was the great King Alfred in the early days who fought against the Danes and the Saxons and the various people who attacked it. He welded the kingdom together and he became beloved by his people. Indeed we all heard when we were at school the story of his burning the cakes when he was meditating upon his kingdom. Well, 1200 years later or thereabouts, he came back again to rule over the England that he loved, and though he came in a very different body he held the throne longer than any other sovereign has held it, and most assuredly did a very great deal for his country as the great Queen Victoria. So again you had a king who fought for England and legislated for it, Edward I., Edward Longshanks; he also came back to rule his country again and was perhaps the greatest statesman king we have ever had—he came back as Edward VII. So you see strong love of country, strong attachment to a family, does tell undoubtedly.

THE FIRST INITIATION

QUESTION: When one passes through the First Great Initiation is one necessarily conscious of it in the physical brain ? And is it necessary for the physical body to be asleep during the ceremony of Initiation ?

BISHOP LEADBEATER: I have never heard of any case in which it was not necessary for the physical body to be asleep. Also I have never heard of any case where the thing really happened, in which the information was not conveyed in one way or other to the person concerned. I think it not at all impossible that people might not actually remember the details of the ceremony, but even so there would always be a feeling, an inner knowledge. It is not wise nor safe to go purely by psychic impressions in matters of that sort, because often people will have some experience during sleep—perhaps a useful and a wonderful one—and they will fly to the idea that that is a great Initiation. Many experiences may come to us which are beautiful and uplifting, but fall far short of that. Even the first of the great Initiations must be preceded by many years of work and by full and careful self-development, and so if you awake one morning with the conviction that you have passed all the Initiations, I should suggest caution in registering that brain impression. It is a commonplace of spiritualistic seances for some dead person to tell the living that a great and glorious work lies before them, and that they are selected from the rest of the world because of their transcendent merit. It is very flattering to be told such things, but I should regard such communications with a healthy scepticism. To answer the question shortly, so far as I am aware, anyone who has really passed through that ceremony is always told on the physical plane.

The Yellowstone Park

(Continued from page 8)

"Liberty Cap"; there are smaller specimens of it found in various parts of the Park, and indeed all the geysers are steadily erecting pedestals for themselves in the same way, though their eruptions are generally far too violent to construct a regular cone.

An interesting fact is that the form of calcium carbonate, of which these wondrous terraces at the Mammoth Hot Springs are constructed, is almost entirely that known as travertine, so called from Tibur or Tivoli, where the ancient Romans used to find it; so that here we watch the formation of material identical with that which was used by the builders of the outer walls of the Coliseum, or of St Peter's at Rome.

The original colour of the various deposits is white as untrodden snow, but on this background we have every variety of shade of scarlet, green and yellow, vivid as our brightest aniline dyes. As will be seen from our illustration, each of these basins is filled with water of marvellous transparency, so that one can look down into the clear depths and see with perfect distinctness the minutest ornaments on their inner sides; and the exquisite beauty of the dyes, the infinite variety of the graceful forms, surpass all art and baffle any attempt to portray them. The tinting of the inside of these basins makes it appear as though the water itself was coloured, and Nature has used no such pigments elsewhere on the physical plane, so far as I have seen.

Minerva Park

Minerva Terrace, which is shown in our illustration, is by no means the largest or the most striking in hue, but it lends itself better than most of the others to photographic reproduction. It is about forty feet in height and covers an area of three-fourths of an acre, and the hot spring at the top, which is responsible for the building of the whole terrace, is about twenty

feet in diameter. The largest of the thirteen terraces is appropriately called by the name of the greatest of the planets, Jupiter, and covers an area of five acres rising to the height of two hundred feet, with a spring at its summit a hundred feet in diameter, forming there two pools of an indescribable ultramarine hue. It takes at least two hours to visit all these terraces, and it is by no means easy to climb about them and examine them in detail, for the constant flow of water over a surface polished like glass makes everything extremely slippery.

By a natural arrangement which is most fortunate for the tourist the principal features of the Park are disposed in easily accessible groups. Within an area of perhaps two square miles round the hotel at the Mammoth Hot Springs lie all the principal terraces and the most remarkable examples of calcareous formation. In the same way the principal geysers accommodately divide themselves into three different clusters, while the Yellowstone Lake and its attendant wonders form a fifth point, and the Grand Canyon with its Falls constitute a sixth—these comparatively small museums of natural curiosities being separated one from the other by many miles of forest. Many objects of interest abound in these forest drives, but they are chiefly such as can be inspected without leaving the coach for more than five minutes.

The Golden Gate

The usual course, in a rapid trip such as we took, is to leave Livingston in the morning and arrive at the Mammoth Hot Springs for lunch, to devote the afternoon and evening to examining the terraces and caves, to spend the night at the hotel, and to start upon the further ascent towards the centre of the Park on the following morning. Four miles south of the Hot Springs

the road winds through a rugged pass with rocky walls rising some three hundred feet above the roadway. Since these walls are covered with a yellow moss, the poetic name of the Golden Gate is given to the pass, in memory of the celebrated entrance to the harbour at San Francisco. In the four miles from the Hot Springs to the Golden Gate the road rises a thousand feet, and after passing through that deep ravine we come out into a wide plateau surrounded by snow-capped mountains.

A very remarkable feature several miles further on is the Obsidian Cliff—a bold escarpment of volcanic glass, out of the base of which the roadway has been excavated for a thousand feet. This is said to be the only piece of glass road in the world, and it was made in an appropriately unusual manner. It was impossible to employ dynamite or blasting powder, as the workers might easily have brought the entire mountain down upon their heads and utterly spoiled its appearance; so they adopted the plan of building huge fires all along the base of the cliff, and when the natural glass had thus been brought to a very high temperature cold water was dashed upon it, thus causing it to split into innumerable fragments.

The vertical columns, of pentagonal blocks of obsidian, rise as a precipice two hundred and fifty feet high from the side of the road, and glisten when the sun's rays fall upon them. In imagining to yourself this remarkable bluff you must not think of transparent glass such as that which we use for table-ware, but rather of black opaque glass such as that of which wine bottles are made, though here and there it is slightly variegated by streaks of red or yellow. In the old days before the white man occupied this range this was considered a sacred spot by the Indian tribes, who congregated here in great numbers to obtain this obsidian for the manufacture of arrowheads and knives.

By noon the Norris Geyser Basin is reached; but we must leave the description of that for our next instalment.

(To be continued)

THE MASTER MORYA

By Harry van Gelder

He is tall, about six feet four inches in height (more I think—C.W.L.), and moves with a very stately dignity. He carries Himself with a martial air, as one who is accustomed to be obeyed implicitly. His face is so majestic that it forces every beholder to a great reverence and admiration.

He is a splendid and very fearless horseman. His hands with their long, slim, tapering fingers are very capable indeed. His glorious form is clad sometimes in white flowing robes, and a white turban is wreathed around His head. His hair is raven-black and falls in shining waves below His shoulders. His complexion is a smooth tan, due to a healthy, open-air life. The noble, high brow indicates a fearless and commanding disposition of great intellectual power. The dark eyebrows are bushy, but yet delicately arched. The great flashing dark-brown eyes hold such a commanding, overwhelming power that one's obedience and reverence are aroused instinctively. The great hawk-like nose has sensitive nostrils, beautifully carved.

The stern lips betray an invincible will. The chin is concealed by a thick, black, cleft beard which reaches to His mighty chest. A black moustache adds to the impressiveness of that grand face, upon every feature of which there is stamped irresistible power. In those deep, dark eyes, however, there lurks a spark which eloquently indicates a sense of humour. Besides all this great power the impression of dynamic gentleness and compassion is obtained.

Everything is virile about Him; there is no negative quality, all about Him seems to be positive and radiant.

Stained Glass Decoration

Herbert Cole's Work

By Camden Morrisby

Some subjects, such as etching and wood-engraving, are prone to collect round them legendary matter of a nature puzzling to the layman; so that in his eyes the practitioner of these arts is a being apart, whose knowledge is not generally to be shared or lightly spoken of. The tribal medicine man and the savages' awe of his jargon may not be an inappropriate illustration of this circumstance. But, in so far as the two artistic processes referred to are concerned, the veil of mystery has been lifted with the growth of a cultivated public and the publication of numerous text books. It is likely that the art of stained glass decoration, secular as well as ecclesiastical, will be in good time as readily understood and appreciated. By its very nature, it will never, of course, be so popular. An English artist of high distinction as a stained glass designer and book illustrator is Mr. Herbert Cole, art instructor at the East Sydney Technical College, who has now made his home in Sydney. A cartoon of a stained glass window by this artist was one of the features of the recent art exhibition of decorative work, based

mainly on the figure, which was inspired by Mr. George Lambert's suggestion that this branch had not received enough attention in Australia. Mr. Cole has been good enough to give the writer an outline of his chosen subject which has dispelled all doubts as to the craft being mysteriously intricate, and which may be not uninteresting to those who have at heart a regard for the dignified decoration of their churches and civic buildings.

Outside the cathedral and an occasional church there are probably no stained glass windows in this country which can take their place in the great succession and beautiful windows designed for Old World cathedrals, guild halls and castles. There is, indeed, a set of three in the gemlike Pattenon Memorial Chapel on Norfolk Island, which were designed by Burne-Jones and made by that great craftsman-decorator, William Morris. Travellers to Norfolk Island will never forget their feelings in this sacred place as the morning sun filtered through those enchanting windows, filling the interior with a mystic and beautiful radiance. There are



CARTOON FOR
STAINED GLASS WINDOW IN
ST. JOHN'S CATHEDRAL, BRISBANE
DESIGNED BY HERBERT COLE

two windows by Herbert Cole—the cartoon for one of them being reproduced herewith—in the Brisbane Anglican Cathedral, as well as others by him in that city and in Toowoomba and Bundaberg.

Mr. Cole's earliest work in this medium was to design a "cricketing window" (as one might decorate a "Peacock Room" or a "Cubist Hallway") for the hall-door of a home at Blackpool, Lancashire, occupied by Barlow, the cricketer. Barlow is well known to Australian cricketing "fans" of the eighties; he, Hornby and Pilling being a notable triumvirate. Windows designed by Mr. Cole are also to be seen in the U.S.A. and Canada.

It is plain that the technique of stained glass decoration is not hedged round with any sort of artistic legerdemain. It is simple and outright, from the drawing of the cartoon—always full-size and in colour, so that the saying is, "the cartoon is the window"—right through the successive processes of cutting the glass pieces, tracing on them the design, fastening them together, firing the window in the furnace and finally fitting it into place in the stonework of the building. Tricks in this trade there are, as in any other; but they are only for the accessory sections of the work and are the province of experts. All glass used is coloured, it must be remembered, not painted with colours. The glazier who cuts it is guided by the black bars and lead-lines indicated on the cartoon. Many people, beholding a window, ask: Why are all these cross pieces and irregular sections separated with lead? Why not a scene uninterrupted by all this? Simply because stained glass decoration is not pictorial representation, as a painting of a similar subject by Raphael or Titian is. It is architectural decoration, plus religious or historic symbolism. Study any window in a Sydney cathedral and it will be apparent how every leadline contributes its part to the whole pattern, the black interlacing

contrasting harmoniously with the other colours.

The pieces of glass all cut, they are then stuck together, by means of hot wax, to a glass easel, a thin film of a monochrome paint spread all over, and the design from the cartoon traced out. For detailed work, such as high lights, shades of modelling, drapery, leaves, grass, various quills and brushes are used; while in the treatment of stars, jewels, resource is had to acids.

But, it is a fact that the workers in glass who have left us such divine things in the cathedrals of Chartres and Amiens would find, could they return today, little difference in the methods of their craft from those they followed in the mediaeval days. With a full knowledge of European glass decoration, Mr. Cole considers there is being done today work which is the equal of anything dating back to those leisured times.

All copying from the cartoon finished, the glass is baked in a kiln. Out of that—more than one baking may be necessary—the lead, in sections H-shaped, and hollowed on two sides—is then bent round the various shapes, till the window is one piece, ready for soldering. It is then fitted together, complete for its final resting place. Out of the stonework of the window space, a groove is cut on each side and the glass inserted. This done, the iron cross-bars, usually placed a foot apart, are fastened to the inside of the window, to prevent the wind's force bending it, and the job is finished.

A singularly fascinating craft, this, and not at all definitely religious or mediaeval or completely removed from modern secular decoration. Since the war, indeed, there has been a revival, and it has been applied historically in the great schools of England and America, as well as in libraries, hotels and town halls. The sun's light, however strong, never harms the glass. The glory of the 15th century Gothic windows in Europe is as great today as when they were raised into position.

Their beauty, then, is one which can never fade, and the fate of an oil painting can never be theirs. Such a consideration carried to the present period when building, sacred and secular, is on such a prolific scale, might be thought premature if not fanciful,

particularly since we are in our architectural infancy. But, obviously if we wish to leave to posterity beautiful and lasting things, we cannot start too soon to manufacture them and enjoy them in our own generation.

Youth Looks at the World

THE MODERNISTS

"Modernists," writes Dr. Crotty, Bishop of Bathurst, in the *Sunday Sun*, sweep away our moral standards, but offer nothing new." Later on he makes the statement—"This twentieth century is desperately in need of stabilising forces."

In common with most opponents of Modernism, Dr. Crotty evidently believes that all Modernists are iconoclasts, and hedonistic; he also echoes the age-old cry of institutionalism, for stabilisation.

The popular conception of Modernism, so far as art is concerned, is bound by a few spectacular window trims, some extraordinarily ugly and weird pictures, and syncopated music. In the domain of morality it is confused with abbreviated garments, women that smoke, and a certain lack of restraint.

These are forms like other forms, and the only thing they have in common with Modernism is that they have borrowed the expressions of its life. Wherever life manifests it makes a stir and attracts attention. Modernism offers life and the virility of its expressions have such power of attracting attention, that in this age, when "it pays to advertise," it is no wonder that a multitude of forms have been created in its image, but which are not true to its life.

The Modernist is one, who, ignoring all forms, rituals and conventions, strives to contact life itself. Because of the struggle he has had to pierce the

ornate complexities of conventional existence his impressions find a medium in stark simplicity. Howbeit, he is a priest, whether an artist or a daring one who would rather trust to the fire of an affection that burns than to a marriage bond so conventional as to be a threat of limitation on life itself. He is at the centre of things together with those other priests of the old faiths, who continue to feed them with the Life; and their works are equidistant from the centre.

For the truth is, only those things are old and ugly which have lost proportion. The beautiful and the true, whether of the age of the stones or born of yesterday, is ever new; part and herald of the New Age which dawns as night is followed by day, as quiet follows storm, as form succeeds form.

All those things which only imitate the expressions of life must sooner or later be out of adjustment, whether they be faiths or moralities, futuristic art or pseudo ideas that cover lack of restraint; they are forms, and the priests of the forms, calling for stabilisation, will ever oppose newer forms; but the priests of the Life will be attending its flame. Not the least of these are the Modernists.

—STANLEY DOBBYNS

Christ given for us is neither more nor less than Christ given into us.—William Law.

The Bishops Abroad

BISHOP LEADBEATER IN JAVA

A correspondent with Bishop Leadbeater's party writes:—

Weltevreden, August 19th, 1929.

Nothing of special interest has occurred since my last report. Our voyage from Soerabaja to Tandjong Priok in the s.s. *Melchior Treub* was pleasantly uneventful, and I think we were all thankful for a few days of comparative rest at Weltevreden. We had fine Services in the handsome little Church there on the Festival of the Assumption of the World-Mother, and the Bishop is now paying a short visit to the pretty little town of Buitenzorg. When that is over he will proceed to Bandoeng, and from that centre will pay a flying visit to the Garoet Lodge, after which he will probably return to Batavia.

Weltevreden, 3rd September, 1929.

The visit to the Garoet Lodge was really interesting; the Bishop was accompanied by Mr. van der Ley, Miss Joke Bitter, Mr. Frei and Captain Clarke. We first went to the Ngamplang Hotel and had lunch there—a very good vegetarian lunch too; then we walked about and sat in the grounds until 4.30, when we went down to the Lodge-room at Garoet. We had something over sixty members at the meeting there, half of whom had come over in an omnibus from the Tasikmalaja Centre. Everything had to be interpreted twice—first into Dutch by Mr. van der Ley and then into Sudanese by the President of the Branch. Fortunately the latter gentleman was a humorist, and contrived to give a very spirited translation, into which he introduced illustrative similes and little anecdotes, which kept the audience awake and in high good humour. The Bishop was also asked to bless the Lodge-room, and altogether they kept us there for over two hours, after which we had to drive home through Stygian darkness.

A number of meetings of the various activities were held at Bandoeng, and on the 28th we returned by aeroplane to Batavia. The 31st being the birthday of Her Majesty the Queen of Holland, we devoted a special celebration to her on the next day, being Sunday, and the Bishop preached a Sermon before Benediction in the evening, emphasizing especially the necessity of giving loyalty and affection to the Sovereign.

THEOSOPHY IN HAWAII

Bishop Arundale writes from the *Ventura* voyaging to America:—

Reaching Honolulu on August 9th, we were welcomed by a number of kind Theosophical friends, and were motored off to the

Young Hotel where a room had been taken for us and where we were to have the very great pleasure of meeting once more two dear friends of the 1926 Sydney days—Mr. and Mrs. Branscombe. They were in Honolulu with their Westminster Glee Singers on a triumphant tour through Canada, the United States, the Hawaiian Islands, New Zealand and finally Australia. Perhaps I am a little previous as regards the last two countries, but I do not think so, for Mr. Branscombe told me that he had not so far visited a land more appreciative of good music than Australia, or, I expect he would have said, New Zealand. The United States is terribly jazz-ridden, to the detriment of true musical appreciation, and the average American audience is probably less musically educated than the average Australian audience.

In any case it was a great delight to meet these two old friends, and what was no less delightful was the fact that at the luncheon given us by the two Theosophical Lodges in Honolulu the Westminster Glee Singers gave us a great treat in the shape of three splendid part songs, one dating back to the 16th century. What a relief to the eternal jazz we had been experiencing on board ship! Good music for a change from that second-hand sobstuff ground out daily by the ship's orchestra. I expect that the Westminster Glee Singers will be in Sydney about November or December, with of course the Branscombes. They will have a very hearty welcome from the music-loving public of Sydney. I like Honolulu even though it has been so tremendously "boosted." The Aquarium, though containing some wonderful fish, was rather a disappointment to us. But the Waikiki beach, with its wonderful surf-riding, was really beautiful, and the colours of the sea were gorgeous. We were told that the true Hawaiian native is gradually dying out, but that he is a very charming person, easygoing and of the happiest disposition. Hawaiians, thanks to the wisdom of the United States Government, hold many important posts in the Administration, and are quite efficient.

The luncheon was a very pleasant function with Mr. Mackintosh, the President of one of the local Lodges, in the chair. And there was quite a contingent from the Army Lodge of the Society, headed by no less a personage than the General commanding Hawaii who has recently joined our ranks as a recruit. With him was his chief of staff, our old friend Colonel Merrill, his A.D.C., and the principal Army chaplain, our old friend Mr. Sutherland. Captain Partlow, of the Artillery, who had sent us

a most kindly telegram of greeting to the *Ventura* and had been driving us about during the morning, was also present. So we were a very military party, delightfully relieved by the Glee Singers.

Mr. Mackintosh spoke, Rukmini spoke and I spoke. And then three cars containing a proportion of the family party motored across the island to Mr. Mackintosh's delightful home "Haleakala," stopping en route to look at the precipice of a thousand feet or so over which in days gone by one king had driven 12,000 opponents, the army of a rival king. I think it is called the Palle.

Then came the time for leave-taking, and beloved India rose in our memories as our hosts placed round our necks the famous and beautiful Hawaiian "leis" or garlands, so many that we were quite bowed down with kindness. And we were told to throw them into the sea a little later on if we desired to return to Hawaii. A little later on we threw them into the sea.

Theosophy in Hawaii is becoming very vigorous, thanks to Mr. Mackintosh and to the Army Lodge which happily carries on the traditional association of the United States Army with the Theosophical Society.

Work in the Lodges

AN ARTS FELLOWSHIP IN PERTH

We have started a splendid young people's movement here—"The Arts Fellowship Club." It is dissociated from Theosophy but inspired by Theosophists. Mrs. Dain, one of our members, very cultured and well trained in these matters, is the President. It is not only bringing outside young people of a nice type within the Theosophic doors, but giving our own young people every opportunity to develop the artistic side of their natures. We meet monthly. For instance last month we had a Shakespearean evening, when extracts from the plays were given, papers read on the drama of the Elizabethan age, and Shakespearean music played. This month we have a folklore night—Arthurian legends, folk songs and dances. It is fascinating. We already have two study circles going, one for drama and public speaking, literature, etc., under Mrs. Dain, and one for the study of music under direction of Miss Weickhardt. In addition to forming a centre for artists, the Club will encourage talent by holding exhibitions.—Clare Tracey.

THE NEW ORDER AT WOODVILLE

When our Lodge held its annual meeting lately the old routine was scrapped. Away went the officers and the guinea subscription fee. Mr. J. Hermann was re-elected President, Miss Mamie Morriss became vice-president, and Mrs. Beatrice Satterley secretary. These three are the Executive. The annual subscription was fixed at 11/-, including 10/- Section dues, all members the same. The Executive will send to members a letter every three months, and replies containing constructive criticism will be appreciated. It is proposed to hold social meetings in the homes of members every few months. The new address of the Lodge is Edward Street, Woodville South, S.A.

MELBOURNE LODGE NOTES

The Lodge has recently had several interesting lectures, both to the public and mem-

bers. Dr. Cecile Greil, of New York, gave a most interesting Thursday afternoon address on "Medical Science and Theosophy." Dr. Demarquette spoke to members on "The Spiritual Influence of Wagner," and his wife, Madame Joy McArden, delighted us with her singing.

The Order of Service is active in many directions. Bridge instruction classes every Friday and card socials have resulted in £20 being raised for the Tasmanian Flood Relief Fund, £12 for Unemployment Relief, and enabled the Order to supply rent, food and fuel for a necessitous family. Contact with other organizations is well maintained. The Order is represented on the Prohibition Campaign Movement by the Head Brother, Mrs. E. G. Bona, on the Council of the League of Nations Union by Mrs. S. Orlo-Smith and Mr. Gwynn Bona, and is affiliated with the World Peace Movement, Mrs. L. H. Arey-Smith being its representative. There are several other lines of activity.

The Unemployment Relief Fund was most successful, over £60 being raised.—R. R. Pennefather.

"THE LEAST OF THESE, MY BRETHREN"

During September of each year, the month of the Royal Show in Adelaide, the Society for Prevention of Cruelty to Animals makes a special appeal to the community on behalf of our younger brothers. For a long time it has been the custom of the Adelaide Lodge to observe Animal Sunday by the delivery of a suitable address and handing the collection to the local society. This year, our secretary, Miss N. G. Sharpe, was the speaker. She stressed the directions in which animals needed protection—coursing, crowded stock trains, meat consumption. Replying to the contention that food given to animals should be handed to needy men, she held that knowledge of evolution justified sharing, quoting in conclusion: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

—Muriel Craigie.

Hungary Shall Rise Again

"Recrudescunt—we shall rise again—was the title (writes a Budapest correspondent) of the famous proclamation which Prince Francis Rakoczi gave his nation, when two hundred years ago he attempted to free Hungary from Austria's deadening grip. And *Recrudescunt* we cry again today, when Hungary's living body has been torn into several parts. The millennial Hungary has been divided between the soldiers, who had no more right to her territory than had the dicers over Christ's garments. Hungary was crucified in Trianon, closed into the narrow grave called: Dismembered Hungary. The neighbours rolled the stone of the Small Entente before it. On three sides armed sentinels were placed to guard it, and even on the fourth side the old pharisee, the enemy of many centuries, was placed so that buried Hungary should never rise again! And behold, all this was in vain. The Truth of Hungary arose from the grave, soared over the heads of the armed guards, and secured friends all over the world. Today every Hungarian believes in the resurrection of

Hungary. We must go on courageously until we reach our goal. Many friends and compatriots wrenched from us by Trianon, all Hungarians scattered over the world, are watching us! We have but one choice—to go forward bravely; to stop would mean death, while before us there is life, there is resurrection—the restoration of Great Hungary!"

To preserve peace in Hungary is the responsibility of the Theosophical Society—the spiritual bulwark of the country—and to do this work efficiently the Hungarian Section is planning a new headquarters in Budapest, costing £1,000, and appealing to all sections, Lodges and individual members to donate to the fund. Mrs. Elizabeth de Rathonyi, the General Secretary at Budapest, reminds us of the President's words at a Queen's Hall lecture in 1927, when she said: "Hungary is the powder magazine, which may at any moment be set on fire, if a match were thrown into it." Mrs. de Rathonyi's address is Delibab-utca 20., Budapest VI., Hungary.

How to Reach The Public

The following way of reaching the public is open to every member who can write a readable letter to the local Editor. Mrs. N. C. Moore, in her letter to us, shows a distinct flair for paragraph writing. She says:—

In every suburb and most country towns there are what are known as "neighbourhood newspapers"—your town may have several, depending on its size—little sheets supported by advertizing from local merchants, the cinema shows, exchange and sales, and the doings of the council, etc., and delivered free of charge to the residents of the neighbourhood. Do not despise this particular medium!

A neighbour's bereavement will call for a paragraph to those who mourn, sometimes several paragraphs dealing with Karma skilfully camouflaged so as not to offend the reader. The Boy Scout movement will tax your power of thought to express loyalty in such a manner that will appeal to the critical minds of the boys—big and little.

If, on the other hand, you are fortunate enough to win the affection and esteem of the juveniles in the neighbourhood, your opportunities are endless. What boy is not a hero-worshipper?

A few excerpts from the lives of great men may be used advantageously when deal-

ing with the influence of home, environment and the choice of friends.

Tommy's favourite dog is accidentally killed, his pet guinea-pig and tortoise come to grief. The animal kingdom and man's responsibility towards it can be sympathetically worded so as to embody the idea of a Group Soul without the use of Theosophical terms.

If you can clothe the Ancient Wisdom in rainbow-tinted imagination and take your young friends a-sailing down the stream of evolution in an Ark of your own construction, or, with a magic wand, strike a rock which uncovers hidden treasure and submerged islands, you will never be wanting for subject material or an audience astride your garden fence. Your patience and courage will be taxed to the limit. How to start? Divest your mind of its longing and commence to act! It's lonesome and cold at first, but warms up a bit after the plunge. You really want that chance! Step in, Brother, the water's fine!

APPEAL FOR BROTHERHOOD

"Latrobe Lodge" advertizing to the diverse opinions concerning the freedom of officers of the Society urges all members to stand by the principle of brotherhood not only in Lodge matters but in the larger sphere of the Section.