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THEOSOPHY IN AUSTRALIA

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OBJECTS OF THE THEOSOPHICAL SOCIETY

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

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

THIRD.—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society was formed at New York, November 17th, 1875; and incorporated at Mardas, April 3rd 1905. It is an unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. It is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good will, whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals and they regard Truth is a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy is the body of Truths which form the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist

THEOSOPHY IN AUSTRALIA

VOL. XXVII. No. 10

JANUARY 1, 1922



THE OUTLOOK



TOWARDS PEACE

This number, appearing with the New Year, gives us the pleasant opportunity of wishing all our readers a happy and blessed Xmas-tide and, throughout the New Year, peace with prosperity, in the fullest sense of those words.

Peace is in every one's hopes and yearnings just now. The current of world events seems set towards peace. How mightily the times move! The Four Power Treaty just concluded between Great Britain, America, Japan, and France, is a great sign post on the highway. Those four, if their inner spirit shall truly match the outer garment of peace which men call "Treaty," those four can spiritually enforce the peace of the world. "Spiritually enforce," that is the whole point! An outer enforcement is, alas, no true basis for peace. Hoover, the great American "Friend," the feeder and saver of millions in devastated Europe and Russia, Hoover has well said, "Peace is not made in treaties, it is made in the hearts of men." Let us further consider the signs of the times and how they make for peace. There is the treaty between Great Britain and Ireland which bids fair to settle a war of seven centuries. There is the great Disarmament Conference which shows fair promise of reaching a useful finality. There are the fine achievements of the League of Nations. We won't detail them, save to mention the practical recommen-

dations for limiting armaments, the permanent Armament Committee for this end, and the condemnation of poison gas in warfare. Other great signposts towards peace are the innumerable International Conferences of altruistic, political, and religious bodies which now meet year by year. At these, all nationalities and sects within Xtendom meet, ensouled by some one or other great reconstruction ideal. Consider the article on Mental Contagion on page — of this issue, and then further think of our theosophical teachings about group-thought, massive thought-forms, and the advantage taken of such gatherings by the Great Brothers, Who pour into them Their own inspiration and uniting harmony. We can realise that all these gatherings form astro-mental moulds into which the very highest forms of astral and mental elemental essence flood; thus ensouled, they become mighty forces, sweeping the world on towards peace. Let us name some of these gatherings to stress our point. We start, of course, with the League of Nations' Council and Assembly, and the Disarmament Conference. Add to these the League of Free Nations for International Goodwill, the various international famine-relief movements in which men and women of all races co-operate and co-ordinate for the saving of life irrespective of their political or religious creeds, the International Congress of Moral Education,

the International "Save the Children" Union, the International Congress against Alcoholism, International Y.M.C.A. and Y.W.C.A. Conferences, the International Congress for Child Welfare, the International Congress for Working Women, the International Council of Women, the Women's International League for Peace and Freedom, the Women's Peace Union for the Western Hemisphere, the International Congress of Women for Permanent Peace, the various Labour, Socialistic, Communistic, Scientific and Artistic International Conferences, and last, but not least, the various religious International Congresses. These latter have been chiefly within the pale of Xtendom, though not entirely so. There was the "World's Parliament of Religions" held at Chicago, now a good many years ago, and just lately "The League of Religions" which I fancy must have been still-born as one cannot trace it anywhere in current magazine literature. Of course, far the most important of organisations which are both international and inter-religious are the Theosophical Society and The Order of the Star in the East, which have both lately had World Congresses at Paris. Within Xtendom one might include the Lambeth Conference, perhaps, but the most promising and influential international organisation is probably "The World Alliance for promoting International Friendship through the Churches." This was formed, shortly before the war, by the coalition of church organisations in England, Switzerland, and America, for the promoting of International Peace. They held an international conference on August 1, 1914, at Constance, Switzerland, at which 12 countries were represented. The war minimised but did not kill their work, and in Aug-

ust, 1920, they held a second conference in Switzerland at which 23 countries were represented by 100 delegates. The Archbishop of Canterbury now heads this great organisation, which includes all the various Protestant Churches of Europe and the Greek Orthodox Church, but not Rome. It sent the following memorial to the League of Nations' first sitting: "That this conference repudiates the double standard of morality in which ethical demands are limited to private life. It holds that there is no standard for human life but Christ's law of righteousness and love. Accordingly it maintains that it is only by an increasing application of Xtian principles to international affairs that there is any hope of fellowship and peace between nations." The "Contemporary Review" from which the above is taken closes its article with these pregnant words: "Thus, experience is already showing the need that there is for some international body, which, by its own love of peace, may show to others the way to peace."

In the light of such words it is very interesting to read Mr. J. Krishnamurti's latest (November) editorial in the "Herald of the Star." It might be their very echo. He is grateful for what the League has done, (he writes from Geneva where he was able to attend some of the sittings and converse with the delegates), and appreciative, up to a point, but he feels strongly that instead of dealing only with the more horrible symptoms of war, if the spirit possessing the delegates were profoundly sincere and religious, in the deepest sense of that word, they would be content with nothing less than the utter abolition of war. He too has felt that religion, as though it were some dangerously unreal thing, is

rigidly excluded from political life. Until this completely changes we cannot hope for the change of heart in international relationship which shall add to that outer shell of peace, the treaty signed and ratified, its inner spirit, the love, honour, and obligation which shall make it no longer a "scrap of paper" but a divine bond of unity. Intensely did he feel the world opportunity and the world responsibility of the T.S. and of his Order of the Star, to fill the need just quoted. First, though, we have to settle down our own difficulties and differences in the T.S. before we can hope to show the way of peace

They realise how hard it is to compromise and co-operate where one's deepest feelings are engaged. If we showed that we could attain a sincere harmony, in spite of all obstacles, not only should we prepare ourselves, but we should prepare very many outside our ranks to accept Theosophy as both the light-bringer and peace-bringer for the world.

TOWARDS THEOSOPHY

The following in regard to the age of our earth and the ultimate constitution of matter are signifi-

'ECCE HOMO'

"Watchman! What of the Night?"
 The Night is near to the Dawning.
 "How know you the Sun is near?"
 The Morning Star, the Star in the East,
 Is shining above the horizon.
 "Brothers! Prepare! Lift up your heads
 Your Elder Brother draws near.

October 1, 1921.

ANNIE BESANT.

to others. Those very difficulties might be our opportunity, if only we would grasp it. How it would educate and develop us along the lines of tolerance and statesmanship if we would tackle our troubles by the same method, and with the same spirit of enduring patience with which Lloyd George guided the feet of Ireland into the way of peace. Many people outside of us know something of our earnestness and wholeheartedness and also of the diverging viewpoints and clash of temperaments which, just now, are making our trouble

cantly "towards Theosophy." Lord Rayleigh at a recent Science Congress stated that the earth must be at least 925 millions of years old. Professor Eddington gave the astronomers' conclusion that it must be 14,000 millions of years since the sun was a tenuous mass filling the whole field now occupied by our solar system. This was regarded as a general corroboration of Lord Rayleigh. Another great scientist more than hinted that the time might not be far distant when they would be able to demonstrate the ultimate unity of all matter.

Evidence of the Existence of the Masters

(By the Rt. Rev. C. W. Leadbeater)

The existence of perfected men is one of the most important facts which Theosophy puts before us. It is a distinctive doctrine, and a most encouraging doctrine; for if there be some men who thus stand high above others, then there is an opportunity of advancement for all. The existence of very great men naturally follows from the doctrine of evolution and of karma. Those two laws considered together show us that such men must logically exist; and in such matters it is best to begin with logical deduction.

There is a considerable amount of direct testimony as to the existence of individual Men Whom we call Masters, but I think the first step which each one of us should take is to make certain that there must be such Men; only as a later step will it follow that those with Whom we come into contact belong to that class. If we understand the idea of evolution, if we are in a position to observe—as we have done on countless occasions—that there are other and lower steps on the ladder, types of men more primitive than any of ourselves, and that below them come the animals, below that again the vegetables, and lower still the minerals, and (lying yet further back in the scheme of things) the great elemental kingdoms; if we realise that all this is so, that all these different kingdoms are links in the chain of evolution, and that the same Divine Life lies behind them all, very gradually unfolding itself, when we have once established that to our satisfaction, the question naturally follows: "Does this wonderful scheme of evolution end with us? Are we the final product of all the ages?"

It may easily be shown that there have been men here on earth, known to all, who stood in various ways higher than as yet any of us stand. There have been men of science whose intellects were certainly more developed than ours; there have been great artists, great poets, great musicians, who in such respects are far more advanced than we; there have also been great saints, men of very high development in the way of spirituality. There may well be others more exalted still than any of those — nobler because they are able to combine within themselves all those different aspects of nobility.

It would seem natural that that must be so; for when we study the inner side of things, when we begin to deal with the higher planes, when we come to use the developed faculties of men, we soon realise that there are Beings far more illustrious than we ourselves. We meet with some whom we call Angels, whom the Hindus call Devas; and with others whom we see to be far beyond us in every respect. Since in the course of our development we are able to communicate with such Beings, we have naturally asked Them with all reverence how They have attained to that level. They tell us with one accord that no long time ago They stood where we stand now; that They have risen out of the ranks of ordinary humanity; that we in time to come shall be as They are now; and that the whole system is a graded evolution extending up and up, further than we can follow it, even unto the Godhead itself.

We find that as there are definite stages in that earlier evolution, the

different kingdoms mentioned above, each one of which is a distinct advance on those which went before it; so in the same way this human kingdom has a definite end, a boundary at which it passes into a kingdom much higher than itself—that beyond men there are Supermen. All religions have revered certain men as Saints, though their Saints have by no means always been equally developed in every way. They have been men of great spirituality, but in many cases not highly evolved as far as their intellect is concerned.

In this system of evolution, there are in every man three divisions—each capable of further subdivision—body, soul, and spirit. That is the definition which was given by St. Paul two thousand years ago. The spirit or Monad is the breath of God (for the word spirit means breath, from the Latin, *spiro*) the divine spark which is truly the Man, though it may more accurately be described as hovering over man as we know him. The scheme of its evolution is that it should descend into matter, and through its descent should obtain definiteness and accuracy in material detail.

So far as we are able to see, this spirit or Monad, which is a spark of the Divine Fire, cannot descend in its entirety to our present level, cannot directly reach this physical plane in which we are now thinking and working. It does not seem to be able to penetrate so low, probably because the rates of its vibration and those of the matter down here differ too widely, so that there must be intermediate states and conditions. On what plane originally that divine spark exists we do not know, for it is far above out of our reach. The lowest manifestation of it, which might be called a reflection of it, descends into our Cosmic Plane.

We speak commonly of seven planes of existence, which are subdivisions, sub-planes of the lowest Cosmic Plane, called in our books the Prakritic, meaning the physical plane of the Cosmos. The Monad can enter the second of these sub-planes, which we therefore call the monadic plane, but it does not seem as a whole to descend beyond it. In order to obtain the necessary contact with lower matter, it puts down a small part of itself through the spiritual and intuitional planes, and that fragment on the higher mental plane is what we call the ego or soul.

Briefly, then, the divine spirit far above us merely hovers over us; the soul, which is a small and partial representation of it (it is as though the Monad puts down a finger of fire, and the end of that finger is the soul) cannot descend below the higher part of the mental plane; and, in order that it may reach a still lower level, it must in turn put down a small portion of itself which becomes the personality in the worlds that we know. So this personality, which we commonly think to be ourselves, is in truth but the fragment of a fragment.

All the evolution through the lower kingdoms is preparatory to this development. Normally that which is a soul for the animal body returns, after the death of that body, to a general reservoir for that type of animal, termed a Group-Soul; but when that soul rises to the human level it no longer remains an ensouling entity, but is itself ensouled in turn. That which has until then been acting as the informing life becomes itself the vehicle for the ego of which I have spoken, that soul of man which is a very partial manifestation of the divine spirit. This descent is symbolised by the Greek myth of the Krater or Cup, and by other myths such as

that of the Holy Grail; for the Grail or the Cup is the perfected result of all that lower evolution, into which is poured the Wine of the divine life, so that the soul of man may be born. So this which has previously been the animal soul becomes in the case of man the causal body, the permanent vehicle which is occupied by the ego or the soul, and all that has been learnt in its evolution is transferred to this new centre of life.

The evolution of this soul consists in its gradual return to the higher level, carrying with it the result of its descent, in the shape of experiences gained and qualities acquired. The physical body in all of us is already developed, and because that is so, we are supposed to have conquered it; it should be fully under the sway of the soul. In the higher races at the present day it usually is almost so, even though it may break away and run wild for a little at times. The astral body is also fully developed; but it is not yet by any means under perfect control; even among the races to which we belong, there are many people who are the victims of their own emotions. Instead of being able to govern them perfectly, they too often allow themselves to be governed by them. They let their emotions run away with them, just as a wild horse may run away with its rider, and take him into many places where he would not wish to go.

The physical body then is fully developed and under reasonable control for the more advanced man; the astral body is also fully developed, but not by any means mastered yet; the mental body is in process of being developed, but the development is as yet very far from complete. When these three bodies, the physical, the astral and the mental are entirely subordinate to the

soul, the lower self has been absorbed into the higher self; and the ego, the soul, really dominates the man. When that stage is reached the man is ready for the First Initiation; but the work of training still goes on. Though the man is not yet perfect, the different vehicles are so far harmonised that they have but the one aim, which is dominant in his life.

After Initiation he enters upon the special training of the Steps on the Path, and he must repeat the whole process at that higher level. For just as up to this time the soul has been slowly dominating the vehicles until they become one with it, so now the Monad in its turn begins to dominate the soul; and there will presently come a time when, just as the personality and the soul have become one, the spirit and soul will become one in their turn. This is the unification of the ego with the Monad; and when that is achieved, the man has attained the object of his descent into matter. As Sir Edwin Arnold puts it: "He has wrought the purpose through of that which made him man," and now he is more than man—he is the Superman or Adept.

Now for the first time he enters upon his real life; for the whole of this stupendous process of evolution, through all the lower kingdoms and then through the human kingdom up to this attainment of Adeptship, is but a preparation for that true life of the spirit, which begins only when man becomes more than man. Humanity is the final class of the world-school; and when a man has been trained therein, he passes out into something which is actually worthy to be called life—the life of the glorified spirit, the life of the Christ. What that will be we know but little as yet, though we see some of those who are sharing it. It has a glory and a splen-

dour which is beyond all comparison, beyond our comprehension; and yet it is a vivid and living fact, and the attainment of it by everyone of us is an absolute certainty, a certainty from which we cannot escape even if we would. If we act selfishly, if we set ourselves against the current of evolution, we may delay our progress; but we cannot finally prevent it.

Having finished with human life, the perfected Man usually drops his various material bodies, but he retains the power to take any of them if ever he should need them in the course of his work. In the majority of cases, one who gains that level no longer needs a physical body. He no longer retains an astral, a mental or even a causal body, but lives permanently at his highest level. Whenever for any purpose he needs to deal with a lower plane, he must take for the occasion a vehicle belonging to that plane, because only through the medium of its matter can he come in contact with those who live therein. If he wishes to talk to men physically, he must assume a physical body; he must have at least a partial materialisation, or he cannot speak. In the same way if he wishes to impress our minds, he must draw round himself a mental body. Whenever he needs in his work to clothe himself in a lower vehicle, he has the power to do so, but he holds it only temporarily.

There are several lines along which the perfected man can go. He has the choice of seven great paths which open before him. One is to join the Angelic kingdom, to become one of the great Helpers of the Logos of the system. Only a few remain definitely in touch with this world; mostly they range the solar system; they are no longer confined to one world or set of worlds, but they become officers of the Logos of

the system, the Solar Deity, in various parts and in various ways. In the government of this world, however, there are a certain number of offices which must be filled, and some of these perfected Men remain to fill them. Those who so remain constitute what is commonly called the great White Brotherhood, the Brotherhood of the Adepts. Theosophical students make all sorts of mistakes about Them—often regarding Them as a great monastic community all living together in some secret place, or supposing Them to be Angels. Many of our students have thought that They are all Indians, or that They all reside in the Himalayas. None of these hypotheses are true. There is a great Brotherhood, and its members are in constant communication with one another; but Their communication is on higher planes, and They do not necessarily live together. As part of Their work, some of these great Brothers, Whom we call Masters of the Wisdom, are willing to take apprentices and teach them; but those form only a small section of the Brotherhood, and the Brotherhood is itself only a small section of the mighty Body of perfected Men.

Human progress is slow, but it is constant; therefore the number of perfected Men is increasing, and the possibility of attaining to that level is within the reach of all who are willing to make the stupendous effort required. In normal times we should need many births before we could gain Adeptship, but now it is possible for us to hasten our progress on that Path, to compress into a few lives the evolution which otherwise would take many thousands of years. That is the effort which is being made by some members of the Theosophical Society; for there is in that Society an Inner School which teaches men how

to prepare themselves more rapidly for this higher work. That preparation needs great self-control, determined effort carried on year after year, and often with but little to show in the way of definite progress; for it involves the training of the higher bodies far more than the physical body, and the training of the higher does not always manifest itself obviously on the physical plane.

These Adepts are a small body of men, belonging not to any one race alone, but drawn from the most developed of all nations. We have had direct dealings with eighteen of Them, and They are well known to quite a number of us. I suppose that the total number of the White Brotherhood here on earth who sometimes use a physical body, may be perhaps some fifty or sixty Adepts; beyond these, too, are four who belong to altogether another evolution than ours, and hold a very high place in the world-government. Of those eighteen, who are known to some of us, four wear Indian bodies, two are English, one is Irish, two are Greek, one is Italian, one is Transylvanian (or rather Roumanian now according to the re-arrangement of territories in that part of the world) one is Cypriote, one is Chinese, one is Syrian, and one is Thibetan; and there are three others of high Aryan race whose birthplace I do not know. It will thus be seen that these Great Ones belong to all nations, and not to any one.

The powers of the Adepts are indeed many and wonderful, but they all follow in natural sequence from faculties which we ourselves possess. It is only that They possess these faculties in a very much greater degree. I think the most prominent characteristic of the Adept perhaps, as compared with ourselves, is that He looks upon everything

from an absolutely different point of view, for there is in him nothing whatever of the thought of self, which is so prominent with the majority of men. Some of us, under the training of the Inner School, are trying to eliminate the lower self; we are trying to live not for self but for all. The Adept has already done that; He has reached that stage in which there is no flaw in Him, nothing of a thought or feeling for self, and His only motive is the motive of helping forward evolution, of working in harmony with the Logos Who directs that evolution.

Perhaps the next most prominent characteristic is the all-round development that He possesses. We are all of us imperfect; none has attained perfection in any line, and even the great scientist or the great saint has usually gained high development in one department only, and there remain other sides of his nature not yet unfolded. Among ourselves we shall find many who are scientific and intellectual, but very coldly scientific, with almost no devotional characteristics, and therefore perhaps lacking somewhat in sympathy and in compassion; such a defect often accompanies strong intellectual development, which tends to overmaster the astral or the buddhic side of life. There are others who are full of the most whole-souled devotion, but lack the intellectual evolution. We all of us possess some germ, at any rate, of all the different characteristics: but always they are imperfectly unfolded, one much more prominent than another.

An Adept is an all-round Man, a Man Whose devotion and love and sympathy and compassion are perfect but at the same time His intellect is something far grander than we can as yet realise. His spirituality is wonderful and divine. He stands out above and beyond all men

whom we know, because of the fact that He is fully developed.

People often ask us: "Supposing that we should meet an Adept in ordinary life, should we know Him?" I think most of us probably would not. We should see an impressive, a striking man, noble, dignified, holy, serene, and yet there would be no definite external peculiarity; there would be wonderful calmness, serenity and benevolence; but there are many who have those qualities to some extent. Certainly He would be more silent than most men, because no Great One ever speaks unless for a definite reason,

unless He has something of importance to say; He does not talk for the sake of talking, as we do, though He would always be ready to speak in encouragement or in helpfulness. That is one mark of the Adept; He would be the strong but the silent man, always wonderfully kindly, and yet with a keen sense of humor. The Master M. once said that it is impossible to make progress on the Path without a sense of humor. I can readily see how that must be so; certainly all the Masters Whom I have seen have possessed that qualification.

(To be continued.)

REINCARNATION

By H. H. HUNGERFORD

(Concluded)

Having thus far considered Reincarnation from the point of view of reason, I would like to say something about the occult point of view. What has been already mentioned also comes within that point of view, but I am thinking now more of the psychological standpoint. First let us understand what is meant by occult. The word means, of course, unseen or hidden. It is what is unseen or hidden that the student of the occult studies. There is nothing miraculous about it. If we are considering any subject, or object, we see certain facts concerning it. They are obvious, discernible by the physical eye. Other facts are as yet hidden, and we set out to search for and examine these facts. They may seem quite obvious to us when we have discovered them, yet, being still hidden from others who have not concentrated their attention upon the search, they

still remain in the realm of the occult to those persons. But, for the student who has successfully searched, they are no longer hidden, and he may be said to be a student of the occult. As you are aware, we have several grades of physical matter, that are quite easily seen by all, but there are finer grades of physical matter unseen by most, and the existence of which is even unknown to many. Yet many scientists have searched out these hidden grades of matter, and as the result of their search we are quite cheerfully making use of them every time we use our telephone, our wireless telegraphy, and other recent wonders of modern civilization. Just as there are these finer grades of physical matter, so there are yet further grades of matter finer still; amongst them is a substance, which, for those who have searched it out, bears the name of Akasha. You all know something

about photography. In the photographic camera there is a sensitised plate, on which, by exposing it in front of an object, an impression is made; similarly upon the Akasha an impression is made, which lasts for all time, of everything which ever occurs on this earth of ours, but with this difference, that it has the effect more of the moving picture which we see so often at our picture shows. Some of the students of the occult have, as it were, succeeded in searching out this substance, and run the pictures backwards, to the particular epoch they wish to examine. This may seem incredible, but I will give you one illustration of such an investigation that is interesting in connection with our subject. Some students, following out their investigations, worked back through several lives until they had before them the picture of the happenings of their lives in a city of Peru, in South America, about 14,000 years ago. I shall not give the details of what they found, except such as will have a bearing upon our subject. They found that there was a sort of community, a fine city, as cities went in those days, and several pyramids exactly similar to those of Egypt. Their investigation also showed them that the ruins of this city were still in existence, but in an out of the way place and with all approaches completely grown over by jungle, and hidden so that its existence was no longer suspected. These students wishing to give an object lesson to fellow members who had not themselves developed the faculties required for such research, told them of the result of the investigation, and then allowed hints as to the existence of the ruins and their locality to leak out. These hints reaching the Royal Geographical Society in London, though not the

source from which they came, induced that society to send out explorers who cut their way through the jungle and came upon the ruins of the city and pyramids just as described by the investigators. That is fact, whether you can accept it or not, and it shows, if believed, that there are faculties which may be developed by those who have lived a sufficient number of lives and acquired sufficient experience. It is so often objected that we cannot have lived before, or we would have some recollection of our former lives. It would take too long, now, to explain the various stages we all go through between one life and another, but the reason why we do not remember is because each life we have a new brain, a new astral body, and a new mental body, even though our other still higher bodies are immortal. Why, we cannot even remember all the incidents that take place during our present lives! If we receive a blow on the head, rendering us unconscious, upsetting the balance of the brain, it may be days before our brain returns to its normal condition and we regain remembrance of what took place before the injury. There are some instances in which young children have died and returned to a body quickly, retaining the same astral and mental bodies; then, recollections of their previous lives have been impressed on the brain by the vibrations of their mental and astral bodies. This was the case with a little girl who was drowned at the age of seven, in India; when reborn shortly after, and old enough to explain herself, she pestered her people until she was taken to her former village and recovered her toys from her former home. Numbers of similar instances have been cropping up recently, which have been well authenticated. But these are a departure from

what is normal. I have endeavoured to show the conception of the gradual unfolding of the faculties latent in everyone of us, so that we may fulfil the injunction of the Founder of Christianity by ourselves, by our own individual effort, gradually attaining that perfection which is our goal. This is not only more logical than the somewhat modern conception of blundering along for a single life, relying on some one else to do our work for us, but also much more satisfactory; surely it is happier for one who has made a failure of his life, to know he has another chance, and that only so long as he fails to make the necessary effort is he sure to continue in this vale of tears! Once a man is convinced of the truth of reincarnation, he surely will turn to make the necessary effort to reach perfection, so as to render his stay in the painful struggles of this world shorter. Later on he will learn that this can only be done by living for others, but he must first of all learn that there is a chance, many chances, for him, coupled with plenty of suffering until he determines to make good use of his chances. Later he learns that others have travelled the same road and are standing ready to help him, and all who are struggling through this painful part of evolution.

Another remark which is often made is "What is it all for? Why all this evolution? Is it not happier to think that through the mediation of One who died for us, we shall eternally enjoy a blissful heaven." Well perhaps to the young soul, who is still steeped in the selfish desire for individual eternal bliss for himself, such an ideal will no doubt appeal. But as the soul grows older in evolution, and becomes more sensitive to the sorrow and suffering of the struggling souls around him, a feeling

arises that he cannot endure the thought of such selfish abandonment of his fellows to their misery, while he passes on to unending bliss; thus he then aims at reaching that perfection which will fit him to be a channel of love and helpfulness for lifting the sufferers out of their misery, to the same level as he will reach. When that end is attained there will be an unending sphere of happy usefulness for the then perfected humanity. Usefulness similar to that of the great Being. Who, having already evolved through a previous humanity, is doing for us what the perfected humanity of our system will do for a future humanity of some other system of worlds. Surely that will be a greater aim than the eternal twanging of harps, and wearing of golden crowns, which has been such a familiar conception of the recent past.

IDEAL EDUCATION

If humanity is to find a way of Life that will bring all-round peace, happiness and contentment, it must begin with right education of the young.

This can only come where teachers follow a system which realises that the human being is a complex of spirit mind and body, here on earth to obtain certain experiences—which must exercise all the existent aspects, being necessary for soul-expansion; the very *raison d'être* of its presence on earth. Seeing the spirit is the divine, the everlasting partner in the combination, and that the other partners exist to enable it to contact physical matter, it should surely occupy first place in any scheme for preparing us to take our proper place and carry out our proper work in the great plan called Evolution; in which we are all filling our own special niche.

Theosophy in Browning

(Continued)

By Mary E. Wilkinson

Theosophy was condemned at the recent Lambeth Conference, mainly, I understand, because of its attitude towards the atonement and the "Divinity" of Christ. I have not heard the specific opinion of this conference regarding Browning, but, I fancy it would have dealt more leniently with him than with us! Yet I have shown that Browning's belief regarding his Maker is truly theosophical in spirit, and I am about to show you that his attitude towards Christ is practically identical with ours. He expresses it at some length in "Christmas Eve." What of Christ can we accept? he asks. His intellect? Did His power lie there? If intellect were the basis of the Christ story, he queries.

"How comes it that for one found able
To sift the truth of it from fable,
Millions believe it to the letter?"

Was it, then, His goodness?

"They, you and I,
Are sheep of a good man! And
why?

The goodness, how did he acquire
it?

Was it self-gained, did God in-
spire it?

Choose which; then tell me on what
ground

Should its possessor dare pro-
pound

His claim to rise o'er us an inch?

I would praise such a Christ with
pride

And joy, that He, as none beside,
Had taught us how to keep the
mind

God gave Him, as God gave his
kind,
Freer than they from fleshly taint:
I would call such a Christ our
Saint,

As I declare our Poet, him
Whose insight makes all others
dim:

A thousand poets pried at life,
And only one amid the strife
Rose to be Shakespeare: each shall
take

His crown, I'd say, for the world's
sake."

Multiply gifts upon man's head,
And what, when all's done, shall
be said

But—the more gifted he, I ween!
That one's made Christ, this
other, Pilate,

And this might be all that has
been,

So what is there to frown or
smile at?

What is left for us, save in growth
Of soul, to rise up, far past both,
From the gift looking to the giver,
And from the cistern to the
river,

And from the finite to infinity,
And from man's dust to God's
divinity?"

Browning, then, is with us on the main point upon which the church is against us. Christ attained His own divinity. He is more than man in that He is divine, while man has still to become so; is divine merely in latency. But he is also Man. This is made clear in "Saul." David, who has sung in vain to the despondent King of all the joy life holds for him, lifts up his voice in a final, fervent appeal

to the Master for guidance and for inspiration. The King, tied to the tent-pole, has given no sign of interest. David sings:

“What stops my despair?

“This; ’tis not what Man Does
which exalts him, but what
man Would do!

See the King—I would help him
but cannot, the wishes fall
through.

Could I wrestle to raise him from
sorrow, grow poor to enrich,
To fill up his life, starve my own
out, I would—knowing which,
I know that my service is perfect.

Oh, speak through me now!

Would I suffer for him that I love?

So wouldst thou—so wilt thou!

So shall crown thee the topmost
ineffablest, uttermost crown—

And thy love fill infinitude wholly,
nor leave up nor down

One spot for the creature to stand
in! It is by no breath,

Turn of eye, wave of hand, that
salvation joins issue with death!

As thy Love is discovered almighty,
almighty be proved

Thy power that exists with and for
it, of being Beloved!

He who did most, shall bear most;
the strongest shall stand the
most weak.

’Tis the weakness in strength that
I cry for! my flesh that I seek
In the Godhead! I seek and I find
it. O Saul, it shall be

A face like my face that receives
thee; a Man like to me,

Thou shalt love and be loved by,
for ever: a Hand like this hand

Shall throw open the gates of new
life to thee! See the Christ
stand!”

So he leaves the king, and gropes
his way home in the night, with
“witnesses, cohorts, about him, to
left and to right—Angels, powers,
the unuttered, unseen, the alive,
the aware”—and everything about

him seems conscious of a new law:

“And the little brooks witnessing
murmured, persistent and low
With their obstinate, all hushed
voices—’E’en so, it is so!”

We are told nothing of the effect on the King. What need is there? In “Cleon” Browning uses the same artistic restraint in much the same connection. Protus, the king, writes to Cleon, the poet, upon the subject of the quest for happiness. Cleon has much to leave behind him, for he is sculptor as well as poet: philosopher as well as artist. The king has not been fortunate in his quest for joy, but it seems to him that to Cleon, at least, if to any man, it may be possible. Cleon, who has the intellect to sense.

“Some future state, revealed to us
by Zeus,
Unlimited in capability

For joy, as this is in desire for
joy”

has been no more fortunate than the king. His learning, his achievements, have availed him little. The last paragraph of his letter to the king runs:—

“For the rest,

I cannot tell thy messenger aright
Where to deliver what he bears of
thine

To one called Paulus; we have
heard his fame—

Indeed, if Christus be not one with
him—

I know not, nor am troubled
much to know.

Thou canst not think a mere barbarian Jew,

As Paulus proves to be, one circumcised,

Hath access to a secret shut from
us?

Thou wrongest our philosophy, O
King,

In stooping to enquire of such an one,

As if his answer could impose at all!

He writeth, doth he? Well, and he may write.

Oh, the Jew findeth scholars! Certain slaves

Who touched on this same isle, preached him and Christ

And (as I gathered from a by-stander)

Their doctrine could be held by no sane man."

So the Pagan philosopher, seeking for joy and finding none, rejects the possibility of it when it is placed before him. Only in the message of Christ, could king and poet have found the peace they sought. Here, as in "Paracelsus," Browning shows us the barrenness of mere intellectuality—of knowledge divorced from love. This brief post-script to the poet's letter is one of the most eloquent things Browning ever wrote. And, paradoxically, its eloquence lies largely in what it refrains from saying.

There is a wonderful passage in "A death in the desert," where, after ineffectual attempts to revive the dying disciple, the Boy springs up and, "stung by the splendour of a sudden thought," runs to the secret chamber of the cave, and fetches "the seventh plate of graven lead," from which he reads, "I am the Resurrection and the Life." Christ's words are life-giving. St. Paul opens his eyes, and sits up "of himself," and talks to them. There is no doubt about Browning's acceptance of the divinity of Christ. There are many passages full of the deepest love and reverence for the Master; many passages which bespeak belief in His divine powers; but those powers were not ready-made—an unearned gift from the Father. They were the fruits of

the spirit, acquired by Himself, through His own goodness—His own wisdom, on the long, long journey "From Man's dust to God's divinity."

(To be continued).

GOD SO LOVED THE WORLD

"God so loved the world that He gave His only-begotten Son that whosoever believeth on Him should not perish but have everlasting life." But not only did He give His only Son, but His very Self, thereby making manifest His glory through the worlds, shining through them and crucifying Himself in matter. All who believe on Him shall not perish but have everlasting life, that is to say, all who believe in the Self can never be lost upon the shifting sands of time or in the darkness of Avidya. All who recognise the Self cannot be lost, but seeing It and knowing It on the Cross of matter, have everlasting life. And again, "Whoso knoweth the Father," etc., who sees the One ever in the many, who knows the purpose of the Crucifixion, he lives for ever and ever.

The disciple has to renounce Egypt and its joys, Egypt, the body, and its desires, for "out of Egypt have I called my Son." He who becomes a Son must be free of the flesh-pots of Egypt, no longer held in bondage by the flesh, merely using the body as a habitation or a shade with which to modify the Great Light of the Father, which now is about to shine through him in all its fulness. He uses the body as a shade and appears as "a man of the world" lest the Light prove too strong for Earth's children and blind them. He is now a Ruler over Egypt and gives the Corn of Sustenance and the Cosmic Wine of Buddhi to his brethren in time of need.

Mental Contagion

(By the celebrated author, Gustave Le Bon).

Extracted from "The Millgate Monthly," September, 1921

Mental contagion is, after affirmation, one of the most active agents of persuasion.

It constitutes a physiological phenomenon resulting not only in the imitation of certain actions but the unconscious acceptance of emotions and beliefs.

Mental contagion is observed in all creatures, from the animals to man, above all when they are members of a crowd. Acting upon the deeper strata of the subconscious, it is almost entirely immune to the action of will or reason.

Most emotional states—courage and fear, for example—may become contagious. Charity, solidarity, and devotion are likewise contagious. The war has furnished many examples of this. The instinct to do evil is also, unhappily, extremely contagious.

The power of mental contagion is immense, and few men are capable of escaping it. Under its influence the character may, for the time being, undergo profound transformations. The hardened pacifist may become an heroic warrior and the peaceful bourgeoisie a savage secretary.

It is by mental contagion that opinions and beliefs are propagated and societies are established. It consequently represents one of the greatest forces known to history.

The influence of mental contagion becomes preponderant in those critical periods of national evolution in which unforeseen events disturb the habitual equilibrium of mental life. The individual is at such times very subject to influence, and will un-

hesitatingly sacrifice himself under the influence of contagion due to example.

* * * *

It was by mental contagion, that in our days the vast Russian army was dissolved in a few months. Socialism was herein triumphant far more by contagion than by virtue of its chimerical promises.

The power of mental contagion cannot be exaggerated. It is capable—above all in collectivities—of dominating weak characters to the point of inspiring them with actions absolutely contrary to their convictions.

* * * *

Beliefs spread by mental contagion cannot be opposed by arguments, but only by contrary beliefs, propagated with the help of leaders who possess the peculiar art of exciting crowds.

NOTES FROM PARIS

We should give more attention to Theosophical Communities. Our personal duty is to be living examples of our teaching; we must have complete understanding of our brother. There are ten million ways to misunderstand and only one way to understand, and often we must work hard and patiently to do so.

* * * *

Our co-operation usually means that others must co-operate with us; we hardly realise it means compromise.

Personal Prevention of V.D.

A warning of danger ahead.

(By J. W. Bean, M.D., Cantab).

There is a strong and righteous desire amongst doctors to-day, especially amongst the health authorities, to embark on a campaign of far-reaching prevention of venereal diseases. The subject was thrashed out at a largely attended meeting of the British Medical Association, held in Sydney a few weeks ago. The general feeling was that prevention (irrigation) depots for both sexes should be widely established throughout the community. A special committee of medical men with Dr. Purdy as its chairman was appointed to sit to consider the whole matter. Now, I have the greatest liking and respect for my medical brethren, and I know that they are prompted by the highest motives of public welfare, but one cannot forget that their whole training and professional outlook causes them to concentrate very much on the purely material and scientific aspect of venereal disease prevention, and that the psychological and idealistic standpoints, though acknowledged and revered by them, are yet very much in the background of their minds. I strongly suspect that, if one asked them which "anti" campaign they had more faith in and considered chiefly essential, the majority would reply "the physical" rather than the "spiritual and educational." Medical men are not often metaphysicians nor psychologists and hence the subtle deep-seated moral dangers of embarking on a "personal prevention" campaign are not realised by them, whilst they can readily see the immediate advantages of

well conducted material prevention. Some amongst their leaders go so far as to say that the medical profession should concern itself simply with the scientific and therapeutic aspects of V.D. prevention and leave the ideal aspects to the churches and other moral forces.

Surely, in the light of Theosophy, of Occultism, or of any sound psychological system, the grave dangers of a "personal prevention" campaign planned and carried out from such a mental standpoint are only too apparent. Suggestion and Mental Contagion are acknowledged Master Forces in the world to-day. Let me urge those who have followed this so far, to read thoughtfully the article before this one, "Mental Contagion," from the book of a great French scientist and psychologist, Gustave Le Bon. Let me quote here two short passages: "The power of mental contagion cannot be exaggerated. It is capable—above all in collectivities—of dominating weak characters to the point of inspiring them with actions absolutely contrary to their convictions." The second passage suggests a remedy whereby the undesirable suggestiveness of a material prevention campaign with public "wash-out" depots for both sexes may be avoided, or at least minimised. It reads: "Beliefs spread by mental contagion cannot be opposed by arguments, but only by contrary beliefs propagated with the help of leaders who possess the peculiar art of exciting crowds." What we need, to stop material V.D. prevention from lower

ing public opinion and suggesting an official condonation of promiscuity, what we need to prevent an easy adoption of a sex "line of least resistance" when the personal prevention campaign shall suggest to all that looseness has become safe and easy, what we need is an educational idealistic campaign by just such magnetic leaders, to spread by mental contagion antidotal ideas. What attitude should any one who measures life by spiritual standards of value and realises how much more far-reaching and powerful are inner causes than outer, super-physical than physical, what attitude should he adopt towards this proposed campaign?

At one time I should have said "Oppose it vehemently!" Now, however, I feel that that is not a wise nor true attitude, and it is certain to get the medical profession and "the man in the street" (as well as a good many women) ranged against one; division and faction must be avoided if possible. They scatter the forces that should wage united sex campaign. Certain facts have led me to change my earlier uncompromising attitude. The best available statistics, and the most recent, issued by 14 of the leaders of the medical profession in Melbourne are as follows:—

Ten per cent. of the population of Melbourne and all great cities are syphilitic, and a larger proportion suffer from Gonorrhoea.

Ten per cent. of the mothers in the Women's Hospital, Melbourne, are syphilitic.

Fifty per cent. of the husbands and children of these same mothers are syphilitic.

Six hundred and twenty-five million pounds per annum (later considered a conservative estimate) is the United States venereal disease bill (i.e., the total of economic loss

due to V.D., so far as it can be estimated).

Fifty million pounds per annum is reckoned by Professor Meredith Atkinson as Australia's V.D. bill.

Sixty thousand persons died in Great Britain from Syphilis in 1915. (Sir W. Osler, who regarded it as the first of the killing diseases).

One million innocent sufferers, at least, in Great Britain. (Sir A. Reid in the "Nineteenth Century.")

In the face of these figures, especially considering the women and children who suffer innocently, it seems cruel and narrow to oppose physical measures which undoubtedly, if carried out ideally, can very greatly restrict V.D. — it seems wrong to do so until every effort has been made and failed to plan and administer a personal prevention campaign so wisely and wholesomely that the maximum of physical prevention is combined with the minimum of lax suggestion and lowering of sex idealism, noblesse oblige, eugenic responsibility, and public opinion in regard to sex matters generally.

To any thoughtful analyst of Inner Causation, the far-reaching and deadly spiritual dangers of an ill-considered, materialistically planned prevention system are obvious. The dangers may originate on super-physical planes, but quite inevitably they will work downwards and outwards, and end in physical disaster as well as spiritual. Sex energy is a fundamental of life, and can't be repressed without grave damage to most people's mental, moral, and emotional natures.

It can, however, be sublimated and wholesomely expressed. MIND is the central factor in the sex problem. It stands at "the parting of the ways" and can either be linked to the lower desire nature or to the higher idealistic principles of man's constitution. In the form-

er case sensual thought causes the sex force to find its outlet through the generative organs and lower centres; in the latter, through noble creative thoughts and altruistic activities. Part of the lower sex energy will discharge itself in sexual orgasms, but a great deal of it will ensoul dangerously powerful and sensual thought-forms and artificial elementals. These are an incalculable danger to the spiritual health (directly and primarily) and physical health (indirectly and ultimately) of humanity. They attack any folk prone to sexuality besmirching them and forming part of a vicious circle which perpetuates sex abuse indefinitely.

It is not only a question of venereal disease, nor even of promiscuity. To relax public opinion and sex idealism will still further accentuate the widely prevalent habit of self-abuse. Self-abuse has most terrible effects on health, character and social effectiveness. Carried to extremes it causes insanity and is an effective recruiter of our asylums. Short of that it weakens will power, destroys self-confidence, ruins sex idealism, blurs clear thinking and concentration and energy. The same, too, to some extent, with promiscuous intercourse, quite apart from V.D. If persisted in long enough, promiscuity will very probably (putting the danger at its least) result in V.D. But apart from that, it must have some of the same degenerative effect on character that self-abuse has.

Habitual indulgence in either must surely tend to make morbid husbands and wives, with low mutual and home standards, likely to be unfaithful, of poor eugenic value as parents, irritable and pervertedly sex-active.

Lastly, there is an immense mass of unsatisfied, unfulfilled sex desire in the world. This effects every one prone to it, disturbing their poise. If, by a crude system of personal prevention, moral standards and public opinion are relaxed, this, too, will be increased, to accentuate the problem.

The danger, then, is clear. How to avoid it. *Pari passu* with the prevention campaign an intensive educational and idealistic campaign must be carried on by the moral and spiritual organisations and forces of the community. It must be so wide-spread and well done as to over-counteract any lax suggestion in the physical campaign. It must be not only a frontal, but also a flank attack. Alcohol, and every evil element in city glamour, bad housing, impure literature, and other indirect enemies to social purity must be attacked, as well as the direct educational and purity campaign. Public opinion must be organised and pressure brought to bear on those who are responsible for the planning and administration of the preventive measures, so that they fully realise the possible dangers of their system, and do everything in their power to eliminate them. Thoroughly seized of the situation, it should be well within the wit of man to devise an "innocent" prevention (physical) scheme and to couple it with so powerful an idealistic campaign as to completely neutralise suggestiveness. Only by a well-balanced and properly directed union of spiritual and material forces, the spiritual having the last word if ever there be an irreconcilable clash between them—only thus can result the maximum of good and the minimum of harm.

Capital Punishment

“At the approach of Christmastide, associated in all minds with humanitarian ideals, my society deems it appropriate to urge upon your attention the abolition of capital punishment on the following grounds:—

Its Inutility.—Since the restriction of this barbarous punishment to cases of murder and rape there has been no increase, but the reverse, in the many offences to which it was formerly thought to be a deterrent. The growth of national culture demanded this restriction and was in turn helped by it. Moral insight, indeed, must ever dispute the value of brutality as a deterrent against wrong doing. “Overcome evil with good.” Events have vindicated that instinct. In a number of countries capital punishment has been entirely abolished, while the communities thus deprived of this assumed public safeguard have in no way suffered, but rather gained in refinement and in respect for individual rights.

Its Injustice.—A growing reluctance of executives to carry out this law has somewhat minimised the perpetration of injustices. But injustice is really inseparable from the punishment—as such. Among even cultivated persons does not controversy sometimes lead to perversions of truth and rectitude, hardly demonstrable, not within the law, but with issues far-reaching and grave? Why, then, should certain particular offenders be selected as scapegoats? Whether there be a “criminal class” or not, there are faults of temperament. Ought we to hang for these? Environment and special circumstances also, for which no individual is responsible,

largely shape conduct. To truly assess personal culpability lies beyond human faculty, but to surround the culprit with a wise and genial culture to which his better nature may respond is not beyond our faculty—whatever may be said of our practice. The community’s utmost help to every member to become all that he might be is the greatest of human rights. That should society lovingly provide before presuming to hurl out of this life a single human soul.

Its Degrading and Reactionary Influence.—Authority tactily recognises something of this by the secrecy with which executions are conducted. Yet prisoners and jail officials know—and shudder silently! The public knows, and is hardened by its connivance. For an increasing moral sensitiveness makes us feel capital punishment to be a sacrilege against that intrinsic dignity of human nature which is the true basis of society. “We touch Heaven when we lay hands on a human body,” said Novalis. The individuals composing society are of infinitely greater worth than its convenience or material possessions. The machinery we call “law and order” justifies itself in seeking first the welfare of society’s lowliest and most wayward members. The majesty of the law yields to the greater majesty of personality. The State cannot excuse its lack of insight or its ineptitude if, like a petulant and wilful child, it dashes down the priceless thing that has puzzled or displeased it. If we wish to inculcate in others a reverence for human life, we must not judicially violate the principle. Nor will the cloak of hoary precedent

avail. "It hath been said—but I say" comes with fresh truth in every age. When the developing mind of the race comes to feel moral repugnance towards a practice, attempts to solemnise it with the black cap of a judge's awful sentence can only shock our finer moral sense, or else sophisticate and dull it."

The above appeal, by the Prison Reform Society, is re-inforced by the teaching of Theosophy and Spiritualism. The murderer is either an infant soul, a deformed soul, a "masked epileptic," a good but passionate man who has acted under very great provocation, or occasionally (who knows how often), a vicarious victim. Sometimes (the late Librarian of the Hobart Public Library, Mr. Alfred Taylor, demonstrated it, post-mortem, in one very striking case—he showed me the eaten-away skull-bone in his museum), the murderer has suffered from unrecognised cerebral syphilis. In any case God sent the soul into incarnation to live out its full term and garner its full life experience, and man has no right to cut that life short. The soul, filled with rage at its treatment, becomes an earth-bound spirit eager to wreak vengeance on the social system which has wronged it. Unhampered by a physical body, unfettered by an earthly police force, it is far more dangerous to society than during earth life. In the December "Harbinger of Light" an example is given, which occurred at the Melbourne Circle of the late Mr. W. T. Stanford. To quote briefly, "Among the sitters—was a Judge of the Supreme Court—the usual controls were thrust aside—and the medium began to rage and fume and was thrown ruthlessly about the cage in which he had been securely fastened. Mr. Stanford tried—to induce the usurping spirit to leave

the medium, but the vindictive exclamations and wild gesticulations continued, and it was some little time before the rightful controls could get the upper hand and order was restored. It was then explained:—

"This was the first occasion upon which the learned Judge had been present, and a number of those whom he had sentenced to death desired to take the opportunity of "getting even" with him. Hence the frantic efforts of the revengeful entities to get the medium out of the cage. They were bent on doing personal injury to the object of their wrath. The two instances related, one in Italy and one in Melbourne—and they could doubtless be multiplied by the experiences of other investigators—serve to emphasize the point raised, that capital punishment is the greatest folly, and that it often results in the victims of this revengeful law—pursuing a vindictive course to the injury of others on the earth plane."

The World Congress in Paris

In "Theosophy in England and Wales," September, 1921,

The President was in splendid form and full of vigour. It has been a great source of inspiration.

Mr. Wadia spoke strongly of the spiritual mission of Theosophy as applied to the problems of the western world.

The greatest toleration is a fundamental necessity if we would live the life of brotherhood.

Self-realisation is a realisation of unity, and in the realisation of unity is true brotherhood.

The Christian Scriptures point out the principles of unity, brotherhood and service.

Universal Brotherhood

By T. H. Martyn

“Men made perfect labor for the good of Humanity, and it was They Who bade Their initiated disciple plant a slip of the spreading Banyan-tree that shades the human race with its wide-flung branches.”—A. Besant.

Universal Brotherhood — What a dream. Indeed what an impossible dream!

Pick up the daily newspaper; read the cablegram column; ponder over the perplexities of Europe, just Europe alone.

Italy angry with France, a national emotion expressed in riots. Ireland suspicious of England, a possible assassin's knife around every street corner. Greece at war with Turkey. Hungary plotting against Austria. Revolution in Portugal: fighting in Spain. Look farther afield: Japan navy building with an eye on America and perhaps on China. Revolution smouldering or active in Siberia. Trouble in Afghanistan, unrest in Egypt and Mesopotamia, confusion in India. Look at the countries where 'peace' reigns and note the rancour of politics, the conflict of religions, the strife of races, the hatreds of classes.

And so it has been for thousands of years. Universal Brotherhood! Has it ever been anything but a dream?

World conquering soldiers have dreamt it and fought for it. A brotherhood of subdued subjects; held by force.

Religious founders have dreamt it, and preached it in bloody crusades or peaceful missions.

Politicians and statesmen have dreamt it and combined nations into empires, dying with task unfinished.

Half a century ago a woman dreamt it; a woman of little consequence in her day, but with a heart as big as her vision, and a vision that was so wide that it caught a ray from far away spheres and produced an idea which was as a seed ready to be planted.

That seed came from other worlds. Nothing like it had ever been grown on this troubled planet. It was the seed of perfect neutrality.

The woman planted the seed, she knew it would take a long time to root, and then a long, long time to grow. Already she was old and death himself was waiting at the gate of the garden where she went to plant her seed.

The woman made a bargain with death. “I do not fear you,” she said, as she returned from the planting. “I come to you living—take me now. I will enter your kingdom, but I shall not die until I have seen my seedling send down its roots, and shoot up its branches; none else but I know how to tend it.”

And death took the woman to his kingdom, but she did not die.

The seed rooted and slowly it grew. Many people who had known the woman and knew about the planting, watched it grow. As the years passed the sapling developed a rare beauty which no other tree shared. Clearly it was wonderful and rare. “I will have that tree in my own garden,” said one. “That tree shall grace my park,” thought

another. When the memory of the woman grew faint they came to her garden to dig up the tree. One at a time they came. Each in turn saw the woman standing over the growing tree with eyes ablaze and shrank back awed and disturbed. One was an artist who wanted the young plant because it was beautiful; another a professor who sought it because it was rare; another a priest who coveted it because it was novel.

And one year the blossoms came, fragrant and graceful and sweet-tasting seed fell from them. Then a wonderful thing happened. Rich plumaged birds never before seen in that country came and fed on the seeds, or carried them away to far distant places so that many trees sprang up.

But the fowlers came attracted by the plumage of the strange birds and set their snares with which to catch them. Then again came the woman, releasing the birds and the would-be snarers saw her and feared and fled. Thereafter all kinds of birds nested in the tree and it grew larger and larger; and the number of similar trees was ever increasing in many lands, and wherever these trees grew, there, could all descriptions of birds find homes, and all sorts of beasts shade and protection, for no matter what kind of creature came to these trees when once encompassed by their shade, it lost its sense of antagonism to other creatures. In very fact the lion and the lamb lay down together, and the hawk and the eagle nested beside the sparrow and the dove.

The writer seems to have drowsed into metaphor, but the tree of perfect neutrality was actually planted by the woman though in idea rather than in practice. She saw that if perfect neutrality—not make believe neutrality, not partial neutrality, not expedient neutrality but perfect

neutrality—could be made to take root and spread over all countries of the world it would have just this effect, the effect of the dream tree. All types of people—that is people with all sorts of exclusive ideas, the result of various environments—would be attracted by the idea of perfect neutrality so that their differences—if they did not actually dissolve in its atmosphere—would become latent in it.

H.P.B started the idea of perfect neutrality. It is useless to deny it—there it is fully expounded in her own writing. The idea may have come from rishis, or devas, or elementals or from a Buddhist Lama but there it is, and it can be safely asserted that it is the most promising and the most practical idea that has ever been put forward in connection with the universal brotherhood ideal. If we can give effect to it there is hope for Universal Brotherhood, if we cannot we are still talking where we might be doing. Still only talking in fact. Scores of other organisations talk brotherhood and try to live it, none however attempt neutrality. Hitherto the Theosophical Society has but toyed with neutrality. Has not the time come to make a study of it, to practice it? Perfect neutrality, that is the stepping stone to Universal Brotherhood.

Mrs. Besant's lectures are to be published in the near future in their entirety.

* * *

Theosophists as individuals must theosophise every activity—political, intellectual and spiritual—in which they take part.

* * *

As to that which is spiritual and that which is not, where are you going to draw the line? Everything is spiritual.

Questions and Answers

(Q.) What is intuition, and how are we to distinguish it from the working of the mind or emotions?

This question is in fact suggested by a statement in print that people are sometimes led to join the T.S. by the ego, but they do not know anything of the real reason—there seems to be no “intuition” about it.

(A.) I am afraid that in the early stages you cannot distinguish; you will be able to do so quite clearly and infallibly as you go on, but you must, I am afraid, to reach that, pass through a stage when it is not easy to distinguish. Our President in one of her lectures has suggested certain differences between intuition and impulse but the trouble is that they both come into the brain from above. You know if you have two stations connected by telegraph and a message comes to the lower, people would naturally suppose it came from the other, the higher, whereas somebody might have tapped the wire halfway and sent his message in that way. The impulse may arise in the astral or mental body, but in any case it has to come down into the brain through the astral, and the brain has no means of distinguishing where it came from. The President says that.

(1) The impulse is usually something definitely personal; something affecting one's lower personality; whereas

(2) The intuition is generally with regard to something impersonal, something more abstract—more unselfish—then again, an impulse soon dies away if no attention is paid to it, but an intuition would grow stronger and stronger.

Both these are valuable hints; later on you will get to distinguish them with a certainty which can hardly even be described to you now. Each will come to you with a different flavor—as it were—which tells you at once what its genesis really was.

The intuition is a flash from the Ego or from something even higher—but usually from the Ego. The Monad—which is a spark of the Divine Fire—puts part of itself down, only a very small part, in order that it may receive vibrations to which it is able to respond, its own vibrations being far too fine to manifest in this way and so make any impressions on the lower world, just as a tremendous voltage will produce no effect on a human body, whereas a much smaller voltage will destroy it. The Ego, in order to gain experience, puts a little part of himself down—the personality. Usually the Ego is not very strongly developed in the ordinary man; sometimes the personality feels itself cut off from the Ego, and sets up on its own account in opposition. You know, you must always identify yourself with the higher, not the lower. You must always be quite sure that that which comes from above is the better. Whatever the Ego can get through into your physical brain is intuition. He sometimes interferes, he tries generally to guide his lower self, but it very often refuses to be guided. There are many cases in which the Ego retires into the background and waits until he has a more suitable lower self which can be influenced. I imagine in your own cases the influence of your Ego is shown by the

interest you take in occultism—then the Ego does begin to take an interest in the personality. He sends down ideas which very often do not penetrate, especially if one is concentrated on a line of thought.

The relation of the Ego to the personality means very much more than that of a parent and child. The Ego knows very much more than the personality, his experience is so vast in comparison.

Sometimes the intuition comes through the Buddhic vehicle and in very rare cases it may come from the Monad.

When you have accomplished the unification of the higher and the lower self, the Monad works through the Ego simply as an instrument, and then at his far higher level he repeats what the Ego has already done. So sometimes a flash may come through from the Monad himself—the real divinity. That may happen, but only under circumstances of great spiritual exaltation—hardly I think under any other. Just as the Ego takes but little interest in the personality until it has practically mastered the senses, so on a higher level the Monad does not take much interest in the Ego until it has mastered the personality. I have known cases when such flashes came through, when a person was lifted almost out of himself by sublime music or something of that kind. But the Ego has keen intellectual development as well, and he can reach you along that line as well as from the Buddhic. Do not forget that the Ego is himself triple: he has within himself spirit, intuition, and intelligence, and you may receive hints, indications, messages, from him through any of these aspects. He will reach you through his intelligence, which will mirror itself in your mind; he may reach you

through his second, the intuitional aspect, and he may even act directly as spirit from his own aspect, that is very near to the Monad. The Monad stands above his triple reflection so that when you take that spiritual aspect you are taking also the first manifestation of the Monad, only there we speak of something which is a little beyond our experience.

The absolute unification with the Monad is the sign of the Adept—the Asekha level, to use the old Buddhist term, and this lies beyond our investigations at present, but they rise close up to where you can see this triple manifestation, even if they cannot see that of which it is the manifestation.

Whatever comes then from any of these aspects of the Ego or from the Monad behind it—that is true intuition; that suggested in the astral body by the desire elemental or by someone else would be an impulse.

As to people joining the T.S. in the way referred to, the Ego might give the man the requisite push to make him join: the Ego sees by a flash, and dashes his conclusions down before one, but not the way he arrived at them, and so it might happen that a person did not know why he was so strongly pressed to do it.

For instance, I read the "Occult World" by Mr. Sinnett, and knew it was true, could not doubt it, although in the first place I was only attracted to it by its title, being engaged in a study of spiritualism at the time. The Ego had retained the results of previous training sufficiently to make me grasp the truths without difficulty. He had been impressed with the certainty of those great facts and the moment the detailed teaching came before him again he knew it was

true—it joined the other great beliefs that lay in the background. It seemed the unfolding of things I had always known, which of course is exactly what it was. Now that is a case of intuition of this kind. There was the certainty of some facts, although there was no physical proof and the moment other facts were put before me they were grasped.

I do not know that you can hope to carry over the details of your

Theosophical Teaching (unless you take a very rapid reincarnation), but you will bring back an entire certainty which will leap out into this plane the moment you contact occultism in your next life; that I think you may take as absolutely certain. Occult truth comes at least once to everyone during his life. You may furthermore depend on having an intuition within you which will prevent you from running counter to it in any important matter.



At Home and Abroad

AUSTRALIA

'The Wanderings of a Spiritualist'

Our readers may be interested in the subjoined extracts from Sir A. Conan Doyle's latest book of his Australian travels, of the above title. He deals with all sorts and conditions of men and things, but here we quote his remarks on Theosophy and Theosophists.

* * *

CONAN DOYLE AND ATLANTIS

It is interesting and valuable to get our teachings re-inforced from outside the T.S. Here is a short quotation from Sir Arthur on Atlantis.

"I was so busy listening to Mr. Wragge's Atlantean theories that I had no chance of laying before him my own contribution to the subject, which is, I think, both original and valid. If the huge bulk of Atlantis sank beneath the ocean, then, assuredly, it raised such a tidal wave as has never been known in the world's history. The tidal wave, since all sea water connects, would be felt equally all over the world.

as the wave of Krakatoa was in 1883 felt in Europe. The wave must have rushed over all flat coasts and drowned every living thing, as narrated in the biblical narrative. Therefore, since this catastrophe was, according to Plato's account, not very much more than 10,000 years ago, there should exist ample evidence of a wholesale destruction of life, especially in the flatter lands of the globe. Is there such evidence? Think of Darwin's account of how the pampas of South America are in places one huge graveyard. Think, also, of the mammoth remains which strew the Tundra of Siberia, and which are so numerous that some of the Arctic islands are really covered with bones. There is ample evidence of some great flood which would exactly correspond with the effect produced by the sinking of Atlantis."

* * *

Mr. Victor Cromer, is a local student of the occult, who seems to have built up considerable psychic power. He has a small circle for

psychic development—wherein the neophytes who are learning clairvoyance sit round in a circle in silence, while Mr. Cromer endeavours by mental effort to build up the thought form of some object, say a tree, in the centre of the room. After a time he asks each of the circle what he or she can see, and has many correct answers. With colours in the same way he can convey impressions to his pupils. It is clear that telepathy is not excluded as an explanation but the actual effect upon the participant is according to their own account, visual rather than mental." Mr. Cromer is a well-known member of our Adelaide Lodge, and a contributor to T. in A.

* * *

Writing of his trip to Auckland he says: "Dr. Bean, my Theosophical friend, who had been somewhat perturbed by my view that his people were really the officers of our movement who had deserted their army, formed an officers' corps, and so taken the money and brains and leadership away from the struggling masses, was waiting on the Sydney Quay, and gave me twelve books to mend my wicked ways, so that I was equipped for a voyage round the world. I needed something since I had left my wife and family behind me."

* * *

ARMISTICE SUNDAY

November 13 was kept as "Armistice Sunday" by the churches. The following quotation from a brief address read just before our Sunday night's lecture at the King's Hall, Sydney, gives a theosophical commemoration of that world event.

"On this day let us remember with gratitude all soldiers who fought, all war workers who toiled unselfishly, bravely, enduringly,

chivalrously, for ideals which to them seemed right, necessary, and best for the world. Let us do this without any distinction as to whether they sacrificed themselves for our cause, or for those whom, for a time, we had to count as "enemies." Let us think with gratitude and a loving desire to help them, of all who, sacrificing themselves, have been left by the war maimed in mind, body, or estate, or, worse far, in spirit. Let us dedicate ourselves to take up the burden of the world, a legacy left by all those who gave their lives in trying to lift it. Let us stand by and work with all (without any distinction of race, creed, class, sex or colour), who, in a true spirit of peace, are working for a world peace. Let us, at this opening of the season of Advent, vow ourselves to the service of the Prince of Peace, Who is now and always working unseen through all whose hearts are open to Him, to bring about a world peace. Let us toil and sacrifice for peace, always and everywhere, firm as to main principles, but yielding readily in petty details. Theosophy is the world's peace-bringer, on us is laid the great duty of being its exemplars. If we accept this "noblesse oblige" we shall come to know what many now feel and believe intellectually, that a few short years will see Him among us in the flesh, our Eldest Brother, returned once more to save His world."

* * *

A Protest from Out-back

Our correspondent while appreciating the visits of Theosophical "Big Guns" yet deprecates the fact that they are sometimes disintegrating rather than harmonizing forces. In small far-away centres the real workers are busy people—doing their best under difficult karmic circumstances, and are as fully

conscious as the distinguished visitors of shortcomings in regard to Theosophical premises, etc. But the difficulty of a situation is unfortunately not surmounted by merely "saying things." Also, continues the correspondent, our visitors fail to realize that we too have a point of view which is entitled to some consideration. However, while not exactly happy, we bear such visits fairly well, and try to be as thankful as we can for help given us.

* * *

Lord Northcliffe and Theosophy

Bishop Wedgwood, during his return journey to Sydney by the "Maheno" had some conversation with Lord Northcliffe about the Liberal Catholic Church, and also about Theosophy. Lord Northcliffe seemed kindly disposed towards our ideas, and said that though he personally could not profess to have much knowledge about these topics, his newspapers had instructions to preserve a broad minded attitude towards them.

* * *

T.S. Famine Work

Our Lodges throughout the Section have been active for the starving children of Europe. Altogether about £100 has come in to Mrs. John to forward on to London to help our Action Lodge in their famine work. The latest news from them tells of 14,000 children from the war-ruined areas brought over to England by them through the "Famine Area Children's Hospitality Committee." That, however, only represents a fraction of their total work. In the same way our Section have done much more than the sum sent through Mrs. John. They have sent money, or members have, individually, and have worked for and with other organisations such as the "Friends," and the National

Council of Women. Just now, from Adelaide comes a letter telling of £22 handed to the Society of Friends for the starving children. The T.S. in Queensland and Tasmania, too, has sent generously apart from us, as well as through us. Miss Margaret Thorpe, an Australian girl who has been through Russia for the "Friends" to report first-hand, spoke to me the other night most warmly of the co-operation of our Section with them. Adelaide further writes to say that Mr. Alexander Walker, secretary of the League of Nations' Union, lectured there one Sunday evening, on the aims and objects of the Union, and as a result some 30 of the Lodge joined it.

* * *

ENGLAND

In a recent number of Theosophy in England and Wales, S. E. Crook discourses on "The Lodge."—

(1) What it may be to members, and, (2), what members may be to the Lodge.

This is a subject that all members might well study, and it would not be at all a bad idea for each Lodge in the section to devote an evening to its consideration. Members might be asked to prepare for, and join in a discussion, perhaps best based on some thought-out scheme.

* * *

A conference of modern religious thinkers was to be held in November at the Caxton Hall, London. Various organisations, including the T.S., were to be represented, and its sole aim was "to bring together students and workers connected with various phases of progressive religious thought for the purpose of trying to make available for all the experiences of all and for strengthening the sense of unity in essential things."

SOUTH AFRICA

One of the oldest T.S. members in South Africa has defined the purpose of theosophical propaganda as the permeating or spiritualising with theosophic thought every department of life, and not the converting of individuals to Theosophy nor drawing them into the Society.

* * *

Our South African brethren have been eagerly looking forward to a visit from Bishop Wedgwood. There seems to be a dearth of over-seas lecturers of repute in that sub-continent, and while nobly struggling for the theosophical cause—the odds have been heavy—our brothers realise that the Bishop is one who speaks from first-hand knowledge, and are preparing to give him a warm welcome.

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- Wednesday, 1 p.m.: Astrological Study Group
- .. 2 p.m.: Advanced Study
- Friday, 7.30 p.m.: Beginners' Class
- Saturday, (first) 3.30 p.m.: Ladies' Meeting
- Sunday, (first): Round Table

OLCOTT LODGE

Riverscourt, Devonport

Secretary: Mrs. Cory, St. Margaret's
Devonport

- Public Meeting Sunday 7.30 p.m.
- Study Class Tuesday, 7.45 p.m.
- Eurhythmic Class .. Thursday, 7 p.m.
- Latrobe Public Meeting .. Sat. 7.45 p.m.

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THE THEOSOPHICAL SOCIETY

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Secretary: J. R. Aria, Esq. Treasurer: A. Schwarz, Esq.

Monthly Organ of the President: "The Theosophist."

Journal of the Non-Organised Countries: "The Adyar Bulletin."

The Society is divided into the following Sections: America, England, and Wales, India, Australia, Sweden, New Zealand, Netherlands, France, Italy, Cuba, Finland, Russia, Czechoslovakia, South Africa, Scotland, Switzerland, Belgium, Dutch East Indies, Burma, Norway, Egypt, Denmark; Ireland, Mexico, Canada, Chile, Argentine, Brazil, Austria, Germany, Bulgaria, Iceland, Spain, and Portugal.

The name and address of the General Secretary of each Section can be had on application to Lodge Secretaries.

LODGES OF THE AUSTRALIAN SECTION

NEW SOUTH WALES

Sydney Lodge, 69 Hunter Street, Sydney.

H.P.B. Lodge, St. George's Hall, Newtown

Lismore Lodge, Box 33 G.P.O.

Tweed River Lodge, Box 26 G.P.O., Murwillumbah.

Armidale Lodge, "Tregera," Armidale.

Chatswood Lodge, School of Arts, Victoria Avenue.

Western Suburbs Lodge, Dispensary Hall
27 Holden St., Ashfield.

VICTORIA

Ballarat Lodge, 216 Drummond Street,
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Bendigo Lodge, 176 Williamson Street.

Prahran Lodge, Conway's Buildings, 245
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Melbourne Lodge, 181 Collins Street.

QUEENSLAND

Brisbane Lodge, 169 Elizabeth Street
opp. Public Curator's Office.

Cairns Lodge, School of Arts Building
Charters Towers Lodge, Hewitt Street.

Rockhampton Lodge, New Hall, Denham
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Toowoomba Lodge, Bothwell Chambers
Margaret Street.

Townsville Lodge, Flinders Street.

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Adelaide Lodge, 334a King William St.

Glenelg Lodge, "Tremere," Liverpool
Terrace, Glenelg.

Woodville Lodge, Largs Bay.

WEST AUSTRALIA

Perth Lodge, 192 St. George's Terrace.

Fremantle Lodge, 9 Central Chambers,
High Street.

TASMANIA

Hobart Lodge, 123 Collins Street.

Launceston Lodge, 54 Elizabeth Street.

Olcott Lodge, River's Court, Devonport.

Lodge Secretaries will provide all necessary details of meetings, etc., on application.

Anyone wishing books sent by post can be supplied by forwarding postage stamps or money order for amount, together with the postage.

Price Lists and Catalogues will be forwarded by Book Depot managers on application.

BEQUESTS TO THE SOCIETY

Persons desirous of devising or bequeathing money or other property to the Society in Australia may make the bequest to the Treasurer for the time being of the Australian Section of the Theosophical Society to be used for the purposes of the Society.

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