EDITED BY BISHOP LEADBEATER.

THE AUSTRALIAN THEOSOPHIST

AUGUST 15th, 1928

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SPECIAL FEATURES:

THE WORLD-MOTHER AS FACT AND SYMBOL

THE CHILDHOOD OF KRISHNAJI

HOW THEOSOPHY CAME TO THE EDITOR

MY FIRST FLIGHT

THEOSOPHY FOR CHILDREN

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

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"THE OTHER SIDE OF DEATH"

See Book Review, p. 32

The best minds in the world are discussing the eternal question, "What Comes after Death?" A symposium in the London "Daily News" lately attempted to solve the problem, but the result was inconclusive.

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EDITED BY THE RT. REV. C. W. LEADBEATER

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Introductory and Explanatory

By the Editor.

It is generally known among students of Theosophy that by the decree of the Lord Vaivasvata Manu the time has come for a new forward movement in the evolution of humanity, and that part of this movement consists in the establishment of the sixth sub-race of the great Aryan Root-Race. A new sub-race is not called into being by a word or by the stroke of a pen; it grows gradually and by slow development from that which has preceded it; and we may see this process taking place all round us at the present time, more especially in the newer countries of America, Australia and New Zealand. Scientific men entirely outside of Theosophical circles have noted and described the emergence of this new type.

As part of the manifold activities connected with the promotion of this forward movement, it was decided that a centre for the distribution of the forces of the inner world should be established in the southern hemisphere, and the spot chosen for this purpose was the city of Sydney. To help in this (though I did not know at the time all that was involved) I was myself sent here fourteen years ago; as a further step, Bishop Arundale came in 1926. The Australian Section had sufficient intuition to seize the opportunity then presented to it, and promptly elected him as its General Secretary. We all remember the wave of enthusiasm which he aroused, and the splendid group of new activities which he inaugurated. Among them was a certain rearrangement of our literary output; for the one Sectional Magazine which had been so faithfully issued for so many years, he substituted two—*Advance! Australia* and *The Australian Theosophist.*

The Section carried out this idea for two years—of course at the cost of a very heavy financial loss, as is always the case with the foundation of a new magazine or newspaper.

The last Convention of the Section, finding itself faced by the necessity for retrenchment, decided (though reluctantly and by a very narrow majority) to discontinue *The Australian Theosophist.* Some of us, knowing the part which this magazine was intended to play in the future work, deeply deplored this decision, although we had to admit its apparent necessity, and we had no wish to blame our

colleagues for the conclusion to which they came.

Realizing, however, the disappointment which our failure fully to carry out that part of the plan committed to us would inevitably cause to our great President, we resolved to revive the magazine, not as an official organ but as a private publication—as an offering to our Masters on behalf of Australia, the country which we love. For that purpose and under those conditions I was asked to undertake the editorship, and naturally I gladly accepted the position, thankful for the opportunity of doing a little piece of additional service to the Masters whom we all so deeply love and revere.

Those who have come forward to make this venture financially possible desire to make a free present of this magazine to every member of the Australian Section for the next nine months—from now until Easter of next year. If any non-members, or any brethren (or others) outside of Australia, should wish to receive it, or if anyone requires extra copies for distribution, a limited number will be available at 6d. each, postage extra. The annual subscription will be 7s. within the British Empire and 8s. in other countries—both post free.

As this first number of our new series is being published on what is called the Festival of the Assumption of Our Lady, we are devoting a large portion of our space to a matter of paramount importance just now—the Call and the work of the World-Mother. As this Call has been made and this work announced through our beloved President, I think it is vital that all our members should try to understand exactly what is the position of this great angelic Being, and what is asked of those who are willing to answer Her appeal, and devote at least some part of their time to Her service. I am therefore beginning in this number an article in which I hope to summarize what we at present know about this subject, and to point out certain misconceptions which are even already arising—which, if not checked, will presently crystallize into myths, and eventually be accepted as gospel. In the course of this article I shall explain the real meaning which underlies the strange story of this Festival of the Assumption.

What we may call "The Old Guard" of the Theosophical Society—composed of those who joined in its first decade, those who knew Madame Blavatsky in the flesh—is now a small and rapidly diminishing body. As one of its members I feel that it may be interesting and even to some small extent useful to my friends if I jot down some reminiscences of those early days, some anecdotes of the sayings and doings of those Theosophical giants who led us in that time of the beginnings. I therefore propose to write a short series of articles on that subject, the first appearing in this issue under the heading "How Theosophy came to me."

I am including in this number an article on "The Childhood of Krishnaji," by Captain Balfour Clarke, for whose invaluable assistance during those early days of the training of those wonderful vehicles I can never be sufficiently grateful. This, too, should be a series of some interest. Think what it would mean to Christians now if they could have equally accurate, equally detailed information about that Holy Childhood spent in Egypt and in Palestine two thousand years ago !

Well, my readers—I hope I may say also my friends—we are embarking together on a new venture—one which will assuredly mean much hard work for me, but may (if I do my share of that work as I should like to do) bring a little of pleasure and of interest to you, and perhaps even a little of spiritual knowledge and profit. May this new association of ours tend towards a closer bond and a better mutual understanding, towards a fuller

realization of the spirit of true Theosophical brotherhood !

It is our earnest hope to make *The Australian Theosophist* in a very special sense the magazine of our Masters for the Southern Hemisphere, to publish in it such information and such suggestions as may be valuable to those students who are aspiring to reach Their feet. We must try in all humility to make it not altogether unworthy of Them;and we know that it will serve Them best if we can succeed in our effort so to guide it that it shall be useful to our fellow-travellers on the Upward Path.

We shall welcome the aid of our members in this new emprise; some may help us by sending suitable articles or by bringing to our notice items of news or discoveries of interest which might otherwise be overlooked; some may work for us showing our magazine to their friends and obtaining additional subscribers. This which we have undertaken is a heavy task, my brethren; if you can give us your assistance in any part of it we shall be deeply grateful.

✠ C. W. Leadbeater.

OUR FRONTISPIECE.

This picture of the World-Mother, which we have chosen for the frontispiece of our new volume, is perhaps one of the most beautiful representations of her that has been given to the world by the love and devotion of our forefathers. It is by Raphael of Urbino, one of the greatest of those who are called "The Old Masters"; it was painted by him in the year 1515, and is now in the Pitti Palace in Florence. Of this great painter the art critic Louis Gillet has written:

> He appears more and more the perfect expression of an age and a society which will never return. If there have been rarer or more learned painters than he, he excels them all in his incomparable sense of beauty. No other has shown us so much nobility of nature; no one ever had or led us to form a better opinion of human nature. No other painter handled so completely all the resources of his art. No one has known so well how to invest the highest and most precious ideas with plastic forms. He has given form to our dreams.

The picture which is here reproduced is known as the Madonna della Sedia—Our Lady of the Chair. Of it M. Gillet says:

> No other painting links so happily the familiar charm of the Florentine period with the maturity of the Roman period. It may be said that in this work Our Lady is represented as only a peasant in the costume of a *contadina* with the national kerchief on her hair; but Raphael never found in such simple materials a more profound and natural combination of forms, such curving lines, such an expressive, enfolding arabesque. The whole of maternal love seems to be enclosed within the perfect circle of this picture. It is the perfection of *genre* pictures, wherein the most ordinary human life reaches its noblest expression in universal beauty. Art has lived for four centuries on this sublime idea. Though from Guilio Romano to Ingres it has been imitated a thousand times, no one has discovered the secret of its perfection.

C.W.L.

FROM BISHOP ARUNDALE

The following telegram has just been received from Bishop Arundale:

"I exceedingly rejoice at the rebirth of *The Australian Theosophist*, having regarded its recent demise as a great misfortune. Ever since visiting Australia I have been deeply impressed with the great future before that country, and with the splendid service open to the Australian Section. *Advance! Australia* is part of such service; but *The Australian Theosophist* is vital in order actively to inspire the brethren to help Australia to fulfil the mighty mission which our Masters offer to her, and as a precious medium for Their blessing and guidance to us all. I request the honour of becoming a regular contributor, in which hope I am sending by next mail the first of a series of monthly chats. Please send subscription rates, to enable me actively to canvas for subscribers.—Arundale."

The World-Mother as Symbol and Fact

By the Editor.

The issue of The Call of the World-Mother through the instrumentality of our great President has probably attracted but little attention outside of Theosophical circles; but it is an event of supreme importance to the world. Not only does it open before us a new and most useful line of work; it also brings to our notice a department of the Inner Government of the world of which we have previously known but little. Just because fresh information is being given and a novel activity indicated, it seems to me to be of paramount importance that we should have the facts clearly in our minds, and know exactly what it is that we are called upon to do. Even already misunderstandings are arising, rash statements are being made, and myths are in process of formation of which we shall presently find it difficult to disabuse ourselves. We shall save ourselves much trouble in the future if we can clarify our conceptions now. Let me quote here with the heartiest endorsement and approval a passage from a most excellent article written elsewhere and on quite another subject by my dear friend and colleague (well-known to many of you in this country) the Rev. Byron W. Casselberry:

> It is of outstanding importance that, as aspiring disciples of our Lord the World-Teacher, we should begin to understand for ourselves something of the perfect harmony and unity which lie behind the apparent conflict between the several departments of His work in the outer world. It is to be expected that misunderstandings in this connection will arise in the minds of the many; but we. who in this case are the comparatively few, have it as a duty to misunderstand as little as possible. I do not say that we may fully comprehend all that we see and hear; what I say is that we have it as our duty to misconceive as little as possible. That much at least we may all do; and by striving to avoid misapprehension we shall quickly find a deep and an abiding understanding dawning upon us from within.
>
> The importance of our performance of this task can hardly be over-estimated, for to a great measure the success of Our Lord's Advent to the outer world depends upon the fitness of the instruments He deigns to use. We are called upon to be His interpreters to many who will never have the privilege of hearing His Voice. If our realization of His purpose is discoloured by petty errors or personal opinions, we shall be falling tragically short of the opportunity He is giving us; if we throw open our inmost being to Him and utterly uproot all partisan bias from our natures, we may be sure that the white light of His Understanding will flood ourselves and those to whom it is our privilege to pass on His Message.
>
> How may we set about this special task of striving not to mistake His purpose ? In this matter, as in most others, an application of sane commonsense will take us far. But there comes a point at which we must lay aside the commonsense reason, and apply the *un*common sense of intuition. Reason and intuition are conjointly the instruments of true comprehension, but there must be a realization of where the one ends and the other begins. Without that realization we can make but small progress in true understanding.

Although this was written with regard to the message and purpose of the World-Teacher, every word is equally applicable to this other question of the nature and work of the World-Mother. In this case also it is emphatically our duty to understand, and unless we do so we shall fail to take full advantage of the wonderful opportunity now offered to us. I think, therefore, that it may be helpful to make a clear statement of what is known so far on this subject, to separate myth from fact, and to try to show how wonderfully beautiful are both. In doing this I shall necessarily have to gather together and to repeat much that I have written elsewhere, yet I think it will be worth while to do this in the light of the fuller knowledge now available.

Perhaps it will be best for me to begin with a definite statement as to what

I personally know with regard to the World-Mother, dealing with the facts as they are, and with the way in which they concern us and the work which we have to do—leaving aside for the time all the myths which have gathered around Her. The World-Mother, then, is a mighty Being who is at the head of a great department of the organization and government of the world. She is in truth a mighty Angel, having under Her a vast host of subordinate Angels, whom She keeps perpetually employed in the work which is especially committed to Her. That work has so many and such wonderful ramifications that it is not easy to give even the most general idea of it in a few sentences. Let it suffice for the moment to say that in a very real sense all the women of the world are under Her charge, and most especially so at the time of their greatest trial, when they are exercising the supreme function given to them by God, and thus becoming mothers in very deed.

Many stories are told, more especially among the peasantry, of women who have seen the World-Mother standing beside them in those terrible hours, and many who have not been privileged to see have yet felt the help and the strength which She outpours. Why should it be the peasants who see, and not the more intellectual people? Just because those who have intellectual development have so often thrown themselves into that part of their consciousness that they have largely lost the impressionability of the others, who live closer to Nature. Nevertheless, sometimes those more developed people see also. I was myself told by a member of the English nobility that under similar circumstances she saw standing beside her bed a great Angel, who marvellously poured a kind of unconsciousness into her, a dulling of the pain at certain times.

This is perhaps Her greatest and most impressive function; but She has yet another which brings Her into the very closest connection with humanity, for She has made it a part of Her work to try to mitigate the suffering of the world, to act as the Consoler, the Comforter, the Helper of all who are in trouble, sorrow, need, sickness or any other adversity. To those to whom this train of ideas is unfamiliar I would recommend the perusal of a touching story entitled "Consolatrix Afflictorum" in Monsignor R. H. Benson's book *The Light Invisible*, and also a little volume, *The Call of the Mother*, by the Lady Emily Lutyens.

All students of Theosophy are aware of the existence of the mighty and glorious Hierarchy which is the inner and spiritual Government of the world. One who wishes to understand something of the organization of this Government would do well to consult a very clear and useful diagram which appears in Mr. C. Jinarajadasa's *First Principles of Theosophy* (Fig. 98). From that diagram we see that while the Spiritual King, the Lord of the World, stands supreme above all, and the Lord Buddha stands next to Him as the spiritual head of the Second Ray, the other five Rays (though each is directed by its own special Ruler or Chohan) are all under the management of a high Official called the Mahachohan. We see then that the Lord Vaivasvata Manu, the Lord Maitreya Bodhisattva and our Lord the Mahachohan stand at a certain definite level as the representatives, as far as work on these lower planes is concerned, of the Three Aspects of the Solar Logos; and we know of no other Great Ones Who stand at this level except some who, having held high office in the past, are now working elsewhere.

The grades of the Hierarchy being thus clearly laid down, and the arrangement of the different rays and their Leaders or Chohans tabulated, it will at once be seen that the work of the World-Mother could not be entered upon such a list, for that work does not belong to any one Ray, but deals in a protective way with women-folk on all Rays. Furthermore, the list

there given to us indicates the lines of activity of what we may call the human part of the Hierarchy only. But it will be remembered that the Lord Maitreya is the Teacher of Angels as well as of men, and just in the same way the great Lord of the World is the Spiritual King not only of the human evolution, but also of the Angelic kingdom on this planet as well. We know that there is an Angelic side of the Hierarchy, but we have not as yet any information which would enable us to compile a similar table for that.

We know that just as Adepts have divided the world into parishes, so that all nations have some sort of Adept guidance, so also has each nation its presiding Deva or Angel. We know furthermore that the Angels take a very great part in the direction of evolution—that they also preside over certain districts, and that there is an elaborate scheme of lesser and greater Devas, coming down even to the local spirit who acts as guardian to a wood, a valley, a lake. But our knowledge along all these lines is limited and fragmentary, and the political geography of the world from the point of view of the Angelic Hosts has yet to be written. It is probably rash therefore to attempt any comparison between highly-advanced people of two evolutions; but I think we shall not be far wrong if we regard the World-Mother, Our Lady of Light, as being of equal dignity with the Chohans Who are Heads of the Rays.

I am afraid that in most English-speaking countries the principal difficulty that we shall find in our way in endeavouring to explain the office and work of the World-Mother will be the extraordinarily bitter and unreasoning prejudice of the average protestant against the Catholic doctrine of the Blessed Virgin Mary. We shall inevitably be accused of trying to introduce Mariolatry, of secretly attempting to influence our readers in the direction of the teaching of the Roman Church; for there is a vast amount of misconception connected with this subject. The Roman and Greek Churches hold the name of the Blessed Virgin in deep reverence, although many of their members know little of the real meaning of the beautiful and poetic symbolism connected with that name. The Church of England has curtailed somewhat the reverence paid to her, while those Christians who do not belong to her communion usually remark that it is idolatrous to worship a woman — an attitude of mind which is merely the result of narrowness and ignorance.

If we want really to understand the truth in these matters, we must begin by freeing our minds altogether from prejudice; and the first point to realize is that no one ever *has* worshipped a woman (or a man either) in the sense in which the rabid protestant means the word. He is incapable of comprehending—he does not want to comprehend—the Catholic attitude towards Our Lady or the saints. We who are Theosophical students, however, must adopt a fairer position than that, and try to discover what the Catholic position really is before we condemn it. Let us quote from *The Catholic Encyclopedia* (article "Worship") what may be taken as an approved and authoritative statement of the Roman view on the subject:

> There are several degrees of worship; if it is addressed directly to God, it is superior, absolute, supreme worship, or worship of adoration, or, according to the consecrated theological term, a worship of *latria*[1]. This sovereign worship is due to God alone; addressed to a creature, it would become idolatry.
>
> When worship is addressed only indirectly to God—that is, when its object is the veneration of martyrs, of angels, or of saints, it is a subordinate worship dependent on the first and relative, in so far as it honours the creatures of God for their peculiar relations with Him; It is designated by theologians as the worship of *dulia*[2], a term denoting

[1] This word is an amphibrach. Accentuate the second syllable, pronouncing it exactly like the English word "try."

[2] Again an amphibrach. Accentuate the second syllable, pronouncing it like the English "lie." The first syllable is pronounced like the English word "do."

servitude, and implying, when used to signify our worship of distinguished servants of God, that their service to Him is their title to our veneration.

As the Blessed Virgin has a separate and absolutely supereminent rank among the saints, the worship paid to her is called *hyperdulia.*

That seems to me to make the whole matter admirably clear, and to present a correct and defensible attitude. Much confusion has arisen from the translation of those three Greek words, with their delicate shades of meaning, by the one English word "worship." I think that this mistake, coupled with the blank ignorance of most people of the niceties of theological distinctions, and their fatal readiness to believe ill of those from whom they differ, has been responsible for much of the misunderstanding and the consequent hatred. I suggest that among ourselves and in our literature we make the distinction clearly by translating only *latreia*[1] as worship; *douleia*[1] might be rendered as reverence or veneration, and *hyperdouleia*[1] as deep reverence. But the point for us to bear in mind is that no instructed person has ever, anywhere or at any time, confused such reverence as may duly and properly be offered to all great and holy beings with that higher worship which may be given to God alone. Let there be no mistake about that fact.

Much nonsense has been talked about idolatry, chiefly by people who are too anxious to force their own beliefs upon others to have either time or inclination to try to understand the point of view of wiser and more tolerant thinkers. If they knew enough of etymology to be aware that the word idol means an image or representation, they might perhaps ask themselves of *what* this thing is an image, and whether it is not that reality behind which these much-maligned savages are worshipping, instead of the wood and stone about which they prate so glibly.

The image, the picture, the cross, the *lingam* of the Saivite, the sacred book of the Sikh—all these things are symbols; not in themselves objects of worship, but reverenced by those who understand, precisely because they are intended to remind us of some aspect of God, and to turn our thoughts to Him. In India these aspects are called by many different names, and the missionary makes haste to revile the Hindu as a polytheist; yet the coolie who works in his garden could tell him that there is but one God, and that all these are but aspects of Him, lines of approach to Him, divided and materialized in order to bring infinity a little nearer to the grasp of our very finite minds.

There is great need for charity and understanding, for a kindly and sympathetic attitude towards those who are travelling along another road to the feet of the God in Whom all alike believe—the loving Father of Whom the Christ tells us, the one true God Who said through another of His manifestations: "All true worship comes to Me, through whatsoever name it may be offered"; and again: "By whatsoever path men approach Me, along that path do I meet them; for the paths by which men come from every side are Mine."

There is nothing but God; and for whomsoever we feel reverence, adoration, love, it is to the God manifesting through him (however partially) that that reverence, adoration or love is offered. "Many sheep I have which, are not of this fold; them also will I bring, and they shall hear My voice, and there shall be one fold, and one shepherd."

Having thus endeavoured to rise above the miasma of ignorance and bigotry into the purer air of justice and comprehension, let us in that spirit approach the consideration of the beautiful and wonderful manifestation of the divine power and love which is en-

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[1] Here the true Greek spelling is given; the Encyclopedia uses the mediaeval Latin.

shrined within the name of the World-Mother.

I do not think that anyone with our Western education finds it easy to understand the wealth of symbolism which is used in oriental religions; and people forget that Christianity is an oriental religion, just as much as Buddhism, Hinduism or Zoroastrianism. The Christ took a Jewish body—an oriental body; and those to whom He spoke had the oriental methods of thought, and not ours at all. They have a wonderful and most elaborate method of symbolism in all these religions, and they take great delight in their symbols; they weave them in and out and combine them, and treat them lovingly in poetry and in art. But our tendency is towards what we call practicality, and we are apt to materialize all these ideas, and often greatly degrade them in consequence.

Let us never forget that our religion comes from the East, and that if we want to understand it, we must look at it first of all as an oriental would look at it, and not apply our modern scientific theories until we are able to see how they fit in. They can be made to fit in, but unless we know how, we are likely to make shipwreck of the whole thing, and we run a serious risk of assuming that the people who hold the allegory know nothing whatever, and are hopelessly wrong. They are not wrong at all. Those beautiful old myths convey the meaning, without necessarily putting the cold scientific facts before those who have not developed their minds sufficiently to grasp them in that form. That was well understood in the early Church.

There is always much more behind these quaint and poetical thoughts of the men of old than most people believe. It is foolish to be filled with ignorant prejudice; it is better by far to try to understand. Whatever in religion anywhere has been artistic and helpful to man has always behind it a real truth. It is for us to disinter that truth; it is for us to clear away the crust of the ages and to let the truth shine forth.

That is true with regard to the beautiful Christian glyph of the Blessed Virgin Mary. There are three distinct ideas involved in the ordinary thought of her:

1. The story of the Mother of the disciple Jesus; what she was and what she afterwards became.

2. The sea of virgin matter, the Great Deep, the water over the face of which the Spirit of God moved.

3. The feminine Aspect of the Deity.

These ideas have in the course of centuries been confused, degraded, materialized, until in the form in which the story is now presented, it has become impossible for any thinking man. But that is not so if we analyze it and understand its real meaning, if we separate the myth and the symbol from the chronicle of the living person.

The Roman Church teaches her children of the Virgin Birth of Jesus and of the Immaculate Conception of the Virgin herself from her mother St. Anne—both of them events which are contrary to the laws of Nature (which are the laws of God, the expression of His will) and therefore cannot possibly have happened. To present these ideas as actual occurrences in the life of a Jewish lady is an error; they could not have been so, therefore they were not so. But if we understand them as symbols of a certain stage in the process of creation, of the evolution of a solar system, they fall quite naturally into place, and are seen to be beautiful and significant. Divested of them, the life-story is coherent and credible.

The same Church represents this very Festival of the Assumption to us as the carrying up of a physical body into the heaven-world—once more a manifest impossibility; but when we realize that this is but a poetic description of the entry of a triumphant Adept into the Angelic kingdom, we see at once the appropriateness of much that

has been written about it, and of the wonderful paintings which it has inspired.

In our next issue we must deal shortly with each of the three ideas above-mentioned; but it is naturally with the first of them—the actual person and work of the present holder of the great office of the World-Mother—that we are principally concerned; so to that we will next turn our attention.

C.W.L.

(To be continued.)

The Childhood of Krishnaji

By Captain R. Balfour Clarke.

The exact date of the birth of Krishnaji seems to be uncertain, but the most probable one is 25th May, 1896. He was born into a Smartha Brahman family at Madanapalle in the Madras Presidency, and was named Krishnamurti, according to the ancient Hindu custom that the eighth child, if a male, should be so named. I remember his father telling me that it was on the roof of the house wherein Krishnaji was born that the idea of starting the Madanapalle school, which has since expanded into so magnificent an institution, was formulated. It was my good karma to visit Madanapalle just after Krishnaji and his younger brother Nityananda had left India for Europe. I stayed at the school as the guest of its Head Master, Mr. Giri Rao, who well remembered Krishnaji and his family. He took me down to the house, and I saw and touched the cradle wherein that Holy Child was oft-times rocked to sleep by his well-beloved mother, who died while he was still quite young.

At the time of this my visit Krishnaji was about fourteen or fifteen years old, and had not made his mark in the world, as he has since done so magnificently and with such benign and princely dignity. And yet as I stood there, in the place of his birth, I realized that there was something about this Indian boy which had touched me as with a finger of fire, and for me that cradle and the place wherein it hung were holy and sanctified. I felt the grace which flowed there and drew strength from it to follow the Light which he followed, of which he is now so radiant and glorious a manifestation.

The family moved from Madanapalle and came to live at the International Headquarters of the Theosophical Society at Adyar. At first they occupied a house just outside the Theosophical compound, not far from the Vasanta Press; but it was totally inadequate for the accommodation of so large a family, and was in many ways entirely unsuitable. After the President's return she permitted them to move into a far better house (though still much too small) situated quite near to the main buildings of the Society, where the famous Oriental Library and the Southern Indian home of Dr. Besant are located. Bishop Leadbeater (then of course Mr. Leadbeater) had taken up his old quarters in the historic octagonal bungalow, also close to the headquarters on the bank of the river Adyar. Now Mr. Naraniah, who was Krishnaji's father, was an old member of the Theosophical Society; he had retired from Government Service as a tahsildar and had taken up some official work in the Society; I think it was partly for this reason that he came to live at Adyar. From all that has happened subsequently it would seem that the causes which moved this family to Adyar served a mightier purpose than that which was known at the time to

any of its members; though who may say what were the silent intuitions of this boy who so soon after his arrival at Adyar became the chosen of Our Lord the Bodhisattva ?

Previous to the momentous meeting between these two brothers and their future benefactor Bishop Leadbeater, they made the acquaintance of Mr. Ernest Wood and a Brahman friend, Mr. S. V. Subrahmanyam. Mr. Wood and Mr. Subrahmanyam were living in some quarters called the Quadrangle, owing to the way the living rooms were arranged round each side of an oblong court-yard. Krishnaji and his brother used to bring their homework from school down to the quadrangle, seeking the assistance of Mr. Subrahmanyam and sometimes of Mr. Wood to aid them in their studies. Later on Mr. Subrahmanyam became their instructor in Sanskrit, Mr. Wood ultimately taking up this work when Mr. Subrahmanyam left Adyar.

It was not long before Bishop Leadbeater noticed these two youths as standing out prominently from most of the other people there by reason of their interior development; I remember his telling me that the somewhat unusual size of the aura, specially that of the elder of these two brothers, forced itself upon his attention. It soon became apparent to him that these two brothers were, occultly speaking, children of one of the Masters of Wisdom, and that they had come to Adyar for special training in the ways of the occult life—a training in which this older disciple of the Great Lodge was so eminently fitted to guide their first steps. They rapidly became friends, and so it was that in the cool twilight of the early Indian morning, just before sunrise, these two neophytes commenced to offer their daily salutations to that venerable and wise Arhat who lived in the octagonal bungalow by the river near to where it flowed into the sea. Each day after these two boys returned home from a local village school they were to be seen wending their way with their tall white-haired and bearded English friend through the palm-grove and onwards to the golden sands of the seashore of the Bay of Bengal. There these young people, sometimes with other young schoolmates, sported themselves in the scented breeze by that Indian sea, plunging into its cool depths where they learned to swim; albeit there were sharks just beyond a barrier-reef of sand, so it was necessary to keep careful watch.

On August 1st, 1909, the two boys took their first definite step in the occult life—that of probation. Krishnaji reached acceptance as a disciple of his Master on the 1st January, 1910, accomplishing the amazing feat of "entering upon the Stream" eleven days afterwards. It was towards the end of August in 1909 that I arrived in Adyar. I remember well that I was unable to meet the Bishop during the first few hours after my arrival, because I was told that he was attending what is called the Thread Ceremony of some Indian boy (it was Nityananda) but I soon had the joy of meeting him, for the first time in this life. We met in the octagonal room where he sat dictating letters to Mr. Ernest Wood, who had arrived in Adyar at a somewhat earlier date.

It was not long before I had the honour and pleasure of being introduced to the Master's two Indian children. It is curious to look back and to see how what might have been the typical and narrow-minded prejudice of an Englishman paying his first visit to the East, towards a race which, perhaps, he had been taught at home to regard as inferior, did not raise its head as regards this association; on the contrary, I recognized almost immediately that I was in the presence of those who were my spiritual superiors, and this seemed to count more than anything else in our relationship.

I was very happy and interested to be admitted to the wonderful friend-

ship of these, to me, remarkable people, and I eagerly hastened to consolidate that friendship by co-operating as far as I could with the work for these two brothers which I perceived that our older teacher and friend was trying to do for them. It was at about this time that quite unusually detailed instructions were given by the Master with regard to the daily life of his two young pupils. There was much to be done; to make the situation clear I should explain that the two boys were living with their family, which consisted of the father and an aunt as housekeeper, one younger brother, one older, an adopted boy and two other boys who were either distant relatives or friends of the family, residing with them as guests in order that they might attend the local school at Mylapore, about two and a half miles away, to which they all used to walk.

Now, considering the size of the house in which they lived, this might have been said to be a large family; and generally speaking the circumstances were such that our two friends at this period of their lives were not having quite the best time possible, specially from the point of view of their health and well-being. It seems to be a common custom in India for the meal-time to be somewhat indefinite, and this, where growing schoolboys are concerned, was not conducive to their being well fed. Their way of living was along the lines of the average orthodox Brahman of Southern India, and though many of its ideals were splendid, the method and practice from the modern scientific and hygienic point of view must be considered as somewhat inefficient. The food eaten was often highly spiced and over flavoured with red and green chillies, the diet was decidedly unbalanced, the ablutions were more ceremonially correct than chemically cleansing. The sleeping conditions were hardly conducive either to peace of mind or of body, where so many slept in so small a space, on the floor and without mosquito curtains.

The result of all this was that there were many changes to be made, if the health of our two friends was to be raised to a level consistent with occult development and higher spiritual unfoldments. Krishnaji was gaunt and thin, and shyly confessed that he was not really happy at school, where it was discovered that he had to bear up bravely under the taunts, threats and intense brutality of a man unfit to be a schoolmaster, who was incapable of understanding the sensitiveness and delicacy of most of the boys committed to his charge; this especially applied in the case of these our two brothers.

The instructions were that, as soon as possible, and with as little disturbance of local orthodox feelings as might be, all of these undesirable conditions were to be changed. It was decided that the school should be abandoned, and that their studies should continue under the tutelage of Bishop Leadbeater. It was my privilege and duty at this juncture to hold the necessary interview with Mr. Naraniah to promote this decision, to which, after some hesitancy at first, he gladly and willingly assented. A programme of carefully planned daily exercise, followed by much hot water and soap, was instigated, and we arranged for more regular feeding, and greater variety of food. This resulted in a remarkable increase in the physical health and happiness of the two boys.

The daily routine at this time was somewhat as follows: They arose at five o'clock in the morning, performed the orthodox Brahmanical ablutions with cold water at the side of the well, practised their morning meditation and then came over to the octagon room, where we greeted them with hot milk, served to them by a caste servant to comply with orthodox feeling in the matter. We then gathered round for

a short talk about higher things, oftimes trying to remember and to sort out our astral experiences which had occurred during the night. I remember how such converse, in the presence of those who could really remember in their waking physical consciousness their own and other people's superphysical experiences, gave to me a peculiar sense of the reality of things about which I had been reading and thinking for some years, but without realizing that I was dealing with facts which were as real as the Central Railway Station in Sydney.

At seven o'clock we sallied forth on bicycles, our revered older friend usually accompanying us. We generally sped along the marine parade towards Fort St. George, and then we returned home distinctly warmed up, even to the point of a healthy perspiration. Warm baths awaited us and the delightfully simple clean Southern Indian dress, which consisted of an upper and a lower cloth, the lower being wrapped cylindrically round the lower limbs in skirt-like fashion, to permit free movement of the legs, and the upper one thrown after the manner of a shawl around the shoulders. In this part of India the lower cloth is sometimes tied in the form of what is called a *dhoti;* it distinguishes the married man, who is in the stage of life called that of "the householder" from that of the "student" period when the youth is designated a *brahmachari.*

Scholastic studies were then pursued. They consisted of interestingly devised practice in the three Rs, great stress being laid upon the necessity for really good handwriting combined with correct spelling and accurate punctuation. The afternoons were devoted to tennis, or to some expedition which culminated in swimming, followed by a thorough and efficient evening bath. Then we parted for the evening meal. At this time Krishnaji and Nitya still complied with their caste rules about not eating cooked food in the presence of non-Brahmans, and so these two young Brahmans departed to their own house to partake of the two main meals of the day, while their two non-Brahman English friends performed a similar duty in the President's little dining room close by.

After the evening meal we attended those twilight meetings on the roof at Headquarters at which was given so much of the knowledge which has since been published to the world in *The Inner Life* and *The Hidden Side of Things.* After this we joined some of the other residents in the Shrine Room for the usual chanting of a sacred mantram by Mr. Sitaram Shastri, a great friend of the two boys, and for the evening meditation; and thence, ostensibly, to bed. The two brothers did actually go to bed, but their older friend, more often than not, sat up late into the night doing literary work and answering letters, which he invariably had to put aside during the day because of the careful and strenuous attention which he felt called upon to devote to his Master's work with these two young disciples.

It was at about this time that Krishnaji began to write down each morning, mostly in pencil, his Master's wonderful epitome of His teaching given to Krishnaji at His house in the Himalayas, where the boy attended in his astral body. Unsympathetic sceptics have often suggested and tried to prove that this boy of thirteen years of age did not write the book *At the Feet of the Master* himself, and consequently I am very glad to be able to record my living and personal testimony to the effect that I *know* that he did write it, because I saw him doing so day by day with my own eyes; it had been my privilege to help to teach him the English which enabled him to write down what his Master had said to him. I hope it may be helpful and interesting to many students of that wonderful book to read this my humble testimony, as an eye-witness so to speak, in absolute

confirmation of the following account quoted from *The Masters and the Path*:

The story of how this little book came to be written is comparatively simple. Every night I had to take this boy in his astral body to the house of the Master, that instruction might be given to him. The Master devoted perhaps fifteen minutes each night to talking to him, but at the end of each talk He always gathered up the main points of what He had said into a single sentence or a few sentences, thus making an easy little summary which was repeated to the boy, so that he learnt it by heart. He remembered that summary in the morning and wrote it down. The book consists of these sentences, of the epitome of the Master's teaching, made by Himself, and in His words. The boy wrote them down somewhat laboriously, because his English was not then very good. He knew all these things by heart and did not trouble particularly about the notes that he had made.

A little later he went up to Benares with our President. While there he wrote to me, I being down at Adyar, and asked me to collect and send to him all the notes that he had made of what the Master had said. I arranged his notes as well as I could, and typed them all out. Then it seemed to me that as these were mainly the Master's words, I had better make sure that there was no mistake in recording them. Therefore I took the type-written copy which I had made to the Master Kuthumi and asked Him to be so kind as to read it over. He read it, altered a word or two here and there, and added some connecting and explanatory notes, and a few other sentences which I remembered having heard Him speak. Then He said: "Yes, that seems correct; that will do;" but He added, "Let us show it to the Lord Maitreya." And so we went together, He taking the book, and it was shown to the World-Teacher Himself who read it and approved. It was He who said: "You should make a nice little book of this to introduce Alcyone to the world." We had not meant to introduce him to the world; we had not considered it desirable that a mass of thought should be concentrated on a boy of thirteen, who still had his education before him. But in the occult world we do what we are told, and so this book was put into the printer's hands.

All the inconveniences which we expected from premature publicity came about; but still, the Lord Maitreya was right and we were wrong; for the good that has been done by that book far outweighs the trouble it brought to us. Numbers of people, literally thousands, have written to say how their whole lives have been changed by it, how everything has become different to them because they have read it. It has been translated into twenty-seven languages. There have been some forty editions of it, or more, and over a hundred thousand copies[1] have been printed. A wonderful work has been done by it. Above all, it bears that special imprimatur of the coming World-Teacher, and that is the thing that makes it most valuable—the fact that it shows us, to a certain extent, what His teaching is to be.

The next event in his life was one well worth remembering. It was his meeting with Dr. Annie Besant. Quite a crowd had assembled on the railway platform in Madras to welcome the veteran President of the Theosophical Society upon her return from Europe. As she descended from the train, a little old lady with her wonderful head crowned with its crisp electric white hair, she was garlanded by a slim and gracious Indian boy clad in spotless silken Indian clothes, and she gazed for the first time into his wondrous eyes with their preternaturally long silken lashes gently veiling them. He stood before her, a very embodiment of youthful Southern Indian aristocracy, greeting her with the reverent Hindu salutation of joined palms; after which he shook hands after the European fashion.

So a wonderfully striking picture was impressed on the imperishable records of Nature's memory, this Child out of the East exchanging heartfelt and deeply stirring greetings with this white-haired seeress who, though Western-born, stood there as a veritable prophet stimulating the poetic imagination of an onlooker to think of an ancient story in which appeared Wise Men, also from the East. Her unerring intuition enabled her to grasp the situation at once, and henceforward she drew these two into a sweet and motherly intimacy which has continued ever since. As far as her very busy life permitted she also took vigorous part in the instruction of these her two spiritual wards. She conceived the idea of taking over officially, as far as it could be done, the entire responsibility for their upbringing and education; so an agree-

[1] Now, of course, the number is well over a million.

ment was drawn up and signed by Mr. Naraniah, signifying that it was his wish that his two sons should become her wards.

Very soon after Dr. Besant's arrival in Adyar a bed-sitting room and bath-room, almost adjoining her own quarters, were assigned to the brothers. This may not seem a very unusual happening from the European standpoint, but it was a great and unexpected change in the domestic life of the two boys and of the rest of their family. The President had to leave us again soon, to attend the Convention at Benares. But it was somewhere about this time that the rigid caste rules as regards the eating of food were finally broken through, and both Hindu and English friends ate their food together in the President's dining room, the food of course being cooked and served by a Brahman.

All these changes took place amidst an increasing atmosphere of gossip and criticism on the part of many of whom perhaps it might have been said that they should have known better. Well, after all, the appearance of Krishnaji was in a peculiar and definite sense the outward and visible sign of an inward and spiritual event in this our world, the full significance of which remains as yet unknown. I recollect that about this time, which was at the end of December, I personally was thrilled quite unusually, and my interest in occult matters greatly stimulated by the fact that I was calmly invited by Krishnaji to attend at the Master's house on the occasion of his Acceptance. I found it difficult to put my body to sleep that night, but somehow I managed it and, more than this, I had the immense joy of a personal fragmentary remembrance of that very inspiring yet solemn event when I awoke the next morning.

Not long before this an extremely interesting and important letter came from the President in Benares. In it she reported to her great colleague in all occult matters, that she remembered a certain meeting in the inner worlds at which the Lord Maitreya had definitely announced His intention of visiting once again the outer world through a specially trained body; and He had intimated that if Krishnaji's training proved successful, He had chosen him as His vehicle for this work. Nothing, however, was said publicly about this for a considerable time, and I pondered it in my heart, knowing that it was a matter about which nothing should be said to any one until the time when the President might see fit to announce it.

From this time onwards Krishnaji began to change in his appearance to a remarkable degree. His hair, which used to hang below his knees, while remaining close shaven over the front part of his head, had been encouraged to grow in front, and its length at the back had been reduced so that it hung just short of his shoulders; it was parted in the middle and brushed back from the face, as shown in the full-faced portrait of him which was inserted in the first edition of *At the Feet of the Master*. His hands and feet could now be seen to be unusually beautiful, though much of this had been hidden by the result of an almost pitiful neglect which had been habitual under the old regime, which happily for him had by this time almost entirely passed away. R.B.C.

(To be continued).

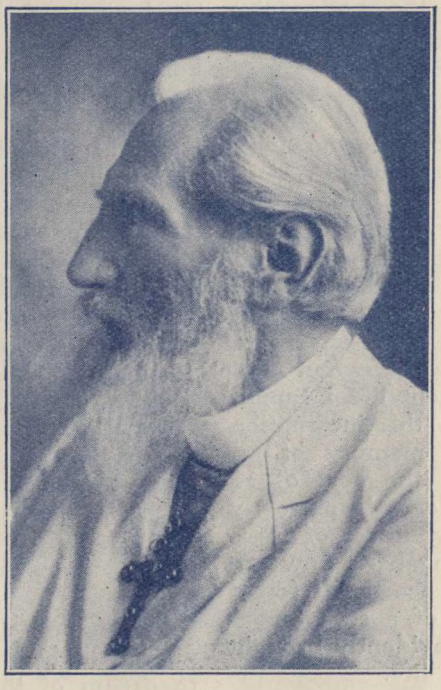
Dr. Besant on Australia.

"This virile Section sets a pace all its own. The broadcasting station 2GB has a splendid record of work, and its field of usefulness is growing. It keeps its programmes up to a high standard and caters specially for children. Through this wise general appeal the prejudice against Theosophy has largely broken down. Bishop Leadbeater has twice spoken over the radio with great effect. Australia has given an example to the whole Society in the raising of funds for work. It shows confidence in age by giving Bishop Leadbeater youth to train and a place to train them in.

How Theosophy Came to Me

By The Editor.

My first touch with anything that could definitely be called Theosophy was in the year 504 B.C., when I had the wonderful honour and pleasure of visiting the great philosopher Pythagoras. I had taken birth in one of the families of the Eupatridae at Athens—a family in fairly good circumstances and offering favourable opportunities for progress. This visit was the most important event in my youth, and it came about in this manner. A relation of mine offered to take me, along with a brother a year or two younger, for a voyage in a ship of which he was part owner. It was a trading voyage among the Greek islands and over to the Asiatic shore, and with the leisurely methods of those days it occupied nearly a year, during which we visited many places, and saw not only much beautiful scenery but many marvellous temples adorned with exquisite sculpture.



Among other islands we called at Samos, and it was there that we found the great Pythagoras, who was then a man of advanced age and very near his death. Some historians have thought that this sage perished when his school at Krotona was wrecked by popular prejudice; others, recognizing that he survived that catastrophe, believe that he died much later at Metapontum. Neither of these ideas seems to be correct; when very old, he left his schools in Magna Graecia, and returned to his patrimony in Samos to end his days where he had begun them, and so it happened that we had this very great privilege of seeing him in the course of our voyage.

His principal disciple at that time was Kleineas (now the Master Djwal Kul); and Kleineas was exceedingly kind to us, and patiently answered all our eager questions, explaining to us the system of the Pythagorean philosophy. We were at once most strongly attracted towards the teaching expounded to us, and were anxious to join the school. Kleineas told us that a branch of it would presently be opened in Athens; and meantime he gave us much instruction in ethics, in the doctrine of reincarnation and the mystery of numbers. All too soon our vessel was ready for sea (it had fortunately required refitting) and we had regretfully to take leave of Pythagoras and Kleineas. To our great and awed delight, when we called to bid him adieu, the aged philosopher blessed us and said with marked emphasis: *"Palin sunestathesometha*—we shall meet again." Within a year or

two we heard of his death, and so we often wondered in what sense he could have meant those words; but when in this present incarnation I had for the first time the privilege of meeting the Master Kuthumi, He recalled to my memory that scene of long ago, and said: "Did I not tell you that we should meet again ?"

Soon after the death of Pythagoras, Kleineas fulfilled his promise to come and establish a school of the philosophy in Athens, and naturally my brother and I were among his first pupils. Large numbers were attracted by his teaching, and the philosophy took a very high place in the thought of the time. Except for what was actually necessary for the management of the family estate, I devoted practically the whole of my time to the study and teaching of this philosophy, and indeed succeeded to the position of Kleineas when he passed away.

It may have been owing to this exclusive devotion to this higher thought that I had a very unusually long period in the heaven-world—just over 2,300 years. To what extent that fact affected my present life I cannot say; but I arrived in this incarnation without any definite memory of all that I had learnt at the cost of so much time and trouble. In my early life I knew nothing whatever of these matters, but in looking back now upon that period, I can see that I found myself in possession of a set of convictions which I had evidently brought over from that other life.

The middle of last century was a time of wide-spread materialism, of disbelief or at least uncertainty as to religious matters, and scornful denial of the possibility of any kind of non-physical manifestation. Even as a child I was aware that men were arguing hotly as to the existence of God and the possibility that there might be something in man which survives death; but when I heard such discussions I wondered silently how people could be so foolish, for I myself had an unshakable interior certainty on these points, though I could not argue in defence of my belief, or indeed bring forth any reason to support it.

But I *knew* that there was a God, that He was good, and that death was not the end of life. Even at that age I was able to deduce from these certainties that all must somehow be well, although so often things appeared to be going ill. I remember well how horrified I was (and I am afraid very angry as well) when a small playfellow introduced to my notice the theory of hell. I promptly contradicted him, but he insisted that it must be true because his father had said so. I went home in great indignation to consult my own father on this incredible abomination; but he only smiled tolerantly and said: "Well, my boy, I don't for a moment believe it myself, but a great many people think so, and it is no use trying to convince them; you will just have to put up with it." So by degrees I learnt that one's own interior conviction, however strong, was ineffective as an argument against orthodox opinion.

One other curious little fragment of half-recollection I seem to have brought over from that Greek incarnation. As a child I used frequently to dream of a certain house, quite unlike any with which I was at that time familiar on the physical plane, for it was built round a central courtyard (with fountains and statues and shrubs) into which all the rooms looked. I used to dream of this perhaps three times a week, and I knew every room of it and all the people who lived in it; I used constantly to describe it to my mother, and to make ground-plans of it. We called it my dream-house. As I grew older I dreamt of it less and less frequently, until at last it faded from my memory altogether. But one day, much later in life, to illustrate some point my Master showed me a picture of the house in which I had lived in my last incarnation, and I recognized it immediately.

Although, as I have already said, I had the most absolute interior conviction with regard to the life after death, I soon came to recognize that in discussing the matter with others it would be an immense advantage to have something of the nature of physical-plane evidence to produce. It occurred to me that such evidence ought to be discoverable if one were disposed to give a certain amount of time and trouble to searching for it. I remember when I was quite a boy coming across a copy of Mrs. Crowe's *Night Side of Nature*, which I read with the greatest interest; and it seemed to me that if I could have the opportunity of investigating at first hand cases similar to those which she described I should surely in process of time be able to arrive at something definite which I could quote in answer to enquiries.

Occasionally there would appear in some newspaper an account of the appearance of a ghost, or of curious happenings in a haunted house; and whenever anything of that sort came to my notice, I promptly travelled down to the scene of action, interrogated any witnesses that I could find, and spent a good deal of time and trouble in endeavouring personally to encounter the spectral visitant. Of course in a large number of instances I drew a blank; either there was no evidence worth mentioning, or the ghost declined to appear when he was wanted. Even when there was a witness to be found who had a reasonably credible story to tell, it seemed that the ghost did not stay long enough to say or do anything of special interest; or, perhaps, it was the witness who did not stay long enough !

Still, among the wearisome monotony of many failures there came sometimes a bright oasis of definite success, and I presently collected an amount of direct evidence which would have absolutely convinced me, if I had needed convincing. At the same time I also investigated a number of cases of what is called "second sight," chiefly in the Highlands; and there again I found that it was easy for any unprejudiced person who was willing to take a little trouble to satisfy himself as to the genuineness of the phenomena.

Unfortunately I was at that time quite ignorant that there was another line of possible enquiry—that of spiritualism. The first time that, so far as I can recollect, I ever heard of such a thing was in connection with the seances held by Mr. D. D. Home with the Emperor Napoleon III. A series of articles describing them was written by the Rev. Maurice Davies in *The Daily Telegraph;* but the statements which he made seemed to me at that time quite incredible, and when reading one of the articles aloud to my mother one evening I expressed strong doubts as to whether the description could possibly be accurate.

The article ended, however, with the remark that anyone who felt unable to credit the story might readily convince himself of its possibility by bringing together a few of his friends, and inducing them to sit quietly round a small table, either in darkness or in dim light, with the palms of their hands resting lightly upon the surface of the table. It was stated that a still easier plan was to place an ordinary silk hat upon the table, brim upwards, and let two or three people rest their hands lightly upon the brim. It was asserted that the hat or table would presently begin to turn, and in this way the existence of a force not under the control of anyone present would be demonstrated.

This sounded fairly simple, and my mother suggested that, as it was just growing dusk and the time seemed appropriate, we should make the experiment forthwith. Accordingly I took a small round table with a central leg, the normal vocation of which was to support a flower-pot containing a great arum lily. I brought in my own silk hat from the stand in the hall, and placed it on the table, and we put our hands upon its brim as prescribed. The

only person present besides my mother and myself was a small boy of twelve, who, as we afterwards discovered, was a powerful physical medium; but I knew nothing about mediums then. I do not think that any of us expected any result whatever, and I know that I was immensely surprised when the hat gave a gentle but decided half-turn on the polished surface of the table.

Each of us thought the other must have moved it unconsciously, but it soon settled that question for us, for it twirled and gyrated so vigorously that it was difficult for us to keep our hands upon it. At my suggestion we raised our hands; the hat came up under them, as though attached to them, and remained suspended a couple of inches from the table for a few moments before falling back upon it. This new development astonished me still more, and I endeavoured to obtain the same result again. For a few minutes the hat declined to respond, but when at last it *did* come up as before, it brought the table with it ! Here was my own familiar silk hat, which I had never before suspected of any occult qualities, suspending itself mysteriously in the air from the tips of our fingers, and, not content with that defiance of the laws of gravity on its own account, attaching a table to its crown and lifting that also ! I looked down to the feet of the table; they were about six inches from the carpet, and no human foot was touching them or near them ! I passed my own foot underneath, but there was certainly nothing there — nothing physically perceptible, at any rate.

Of course when the hat first moved it had crossed my mind that the small boy must somehow be playing a trick upon us; but in the first place he obviously was *not* doing so, and in the second he could not possibly have produced this result unobserved. After about two minutes the table dropped away from the hat, and almost immediately the latter fell back to its companion, but the experiment was repeated several times at intervals of a few minutes. Then the table began to rock violently, and threw the hat off—a plain hint to us, if any of us had known enough to take it. But none of us had any idea of what to do next, though we were keenly interested in these extraordinary movements. I was not myself thinking of the phenomenon in the least as a manifestation from the dead, but only as the discovery of some strange new force.

This rather frivolous beginning led me to make further enquiries, and I soon found that there was a considerable literature devoted to this subject, and that I might carry my investigations much further by seances with regular mediums. Of course I encountered a certain amount of fraud, and still more stupidity, but I was presently able to satisfy myself beyond all doubt that some at least of the manifestations were due to the action of those whom we call the dead.

There is practically no phenomenon of which I read in spiritualistic books, or hear of in spiritualistic circles, which I have not myself witnessed under definite test conditions. Any reader who wishes for a fuller account of my investigations and their result will find it in my book *The Other Side of Death*, or in that small part of the same book which is published under the title of *Spiritualism and Theosophy*.

I have related in considerable detail some of these events of my early life in order to make clear to my readers the attitude of mind in which I was when Theosophy eventually came before me, which I think explains the way in which I instantaneously reacted to it. I ought perhaps just to mention one other incident of my pre-Theosophic life which, insignificant though it was in itself, predisposed me to the acceptance of much that I might otherwise have doubted.

The very first news that I ever heard of our great Founder, Madame Blavatsky, was curious and characteristic,

and the hearing of it was a most important event in my life, though I did not know it then. A staunch friend of my school-days took up the sea-life as his profession, and about the year 1879 he was second officer on board one of the coasting vessels of the British India Steam Navigation Co. On her voyage from Bombay to Colombo Madame Blavatsky happened to travel by that steamer, and thus my friend was brought into contact with that marvellous personality.

He told me two very curious stories about her. It seems that one evening he was on the bridge trying vainly to light a pipe in a high wind. Being on duty he could not leave the bridge, so he struck match after match only to see the flame instantly extinguished by the gale. Finally, with an expression of impatience, he abandoned the attempt. As he straightened himself he saw just below him a dark form closely wrapped in a cloak, and Madame Blavatsky's clear voice called to him:

"Cannot you light it, then?"

"No," he replied, "I do not believe that anyone could keep a match alight in such a wind as this."

"Try once more," said Madame Blavatsky.

He laughed, but he struck another match, and he assures me that, in the midst of that gale and quite unprotected from it, that match burnt with a steady flame clear down to the fingers that held it. He was so astounded that he quite forgot to light his pipe after all, but H.P.B. only laughed and turned away.

On another occasion during the voyage the first officer made, in Madame Blavatsky's presence, some casual reference to what he would do on the return voyage from Calcutta. (The steamers used to go round the coast from Bombay to Calcutta and back again). She interrupted him, saying:

"No, you will not do that, for you will not make the return voyage at all. When you reach Calcutta you will be appointed captain of another steamer, and you will go in quite a different direction."

"Madame," said the first officer, "I wish with all my heart you might be right, but it is impossible. It is true I hold a master's certificate, but there are many before me on the list for promotion. Besides, I have signed an agreement to serve on the coasting run for five years."

"All that does not matter," replied Madame Blavatsky; "you will find it will happen as I tell you."

And *it did*; for when that steamer reached Calcutta it was found that an unexpected vacancy had occurred (I think through the sudden death of a captain), and there was no one at hand who could fill it but that same first officer. So the prophecy which had seemed so impossible was literally fulfilled.

Years afterwards, when I was on my way from Java to India with Mr. van Manen, I travelled on a steamer the captain of which was that very same man who had been the first officer of my friend's story, and he told us the tale from his point of view, exactly corroborating the original version.

These were points of no great importance in themselves, but they implied a great deal, and their influence on me was in an indirect manner very great. For in less than a year after that conversation Mr. A. P. Sinnett's book, *The Occult World*, fell into my hands, and as soon as I saw Madame Blavatsky's name mentioned in it I at once recalled the stories related to me by my earliest friend. Naturally the strong first-hand evidence which I had already had of her phenomenal powers predisposed me to admit the possibility of these other strange new things of which Mr. Sinnett wrote, and thus those two little stories played no unimportant part in my life, since they prepared me for the instant and eager acceptance of Theosophical truth.

C.W.L.

(To be continued.)

Work for the World-Mother

By the Rt. Rev. J. I. Wedgwood.

You have probably seen in some of the newspapers that our President has recently been making certain announcements, and in one announcement it was put that there was to be a coming of the World-Mother, and not only of the World-Teacher. The accounts which have come through the press have, of course, been very much distorted. I happen to have had some letters on the subject from Bishop Arundale, and I thought it might be useful to you if I were briefly to tell you what has been said.

You know that in the Roman Catholic and Eastern branches of Christendom a great deal of reverence and respect has been paid to the Virgin Mary, as she has usually been called. That aspect of religion has not appealed to Theosophists so much as it might have done because they have seized rather upon the results of critical research, and not been inclined to believe in the doctrine of the Virgin-Birth; in fact, you find in Theosophical literature some confusion made between the two Christian dogmas—the dogma of the Virgin-Birth and that of the Immaculate Conception. Some of our writers and lecturers confuse these two doctrines and speak as if they meant the same thing. The Virgin-Birth has to do with the birth of Christ from Mary. The Immaculate Conception has to do with the birth of Mary from her mother, St. Anne. It was thought necessary in the Roman Church to formulate this dogma of Immaculate Conception in the year 1850; with the idea of maintaining the sinless birth of our Lord, it was thought necessary that his mother also should have been born without original sin, freed and purified from original sin, and so the complementary dogma of the Immaculate Conception was evolved.

In recent years the idea of Our Lady as the typical representative of womanhood has come more and more to the front in our thinking. What has been told us now is something quite new in the way of information, and it has to do not so much with the Christian doctrine of Our Lady or with the position that she occupies in the Christian religion, as with the fact that there exists in the World Hierarchy an office which is called that of the World-Mother—the typical representative and personification of the whole feminine side of evolution. That office is filled by one individual after another, as is also the office of World-Teacher. The former occupant of that office is She who is spoken of in the Egyptian religion as Isis, and it is Mary of the Christian religion who has succeeded to that office, though She belongs to the Catholic hierarchy, and from our particular Theosophical point of view is to be regarded not so much from the Roman Catholic or Christian attitude as occupying the office in the Occult Hierarchy of World-Mother.

It appears that on the Festival of the Annunciation which took place recently, the World-Mother spoke to our President and indicated to her some of Her wishes, and it was said that Mrs. Rukmini Arundale had been specially chosen and marked out to be Her representative on the physical plane. I do not think there is any question of the coming of the World-Mother quite in the same sense as the coming of the World-Teacher, but that Mrs. Arundale was marked out as the special representative, and would be the special channel of influence of the World-Mother's message of power and blessing. It is not so much along the lines of religious devotion that this work is to proceed (I am giving you my own ideas upon the subject and not repeating what was said to me in

the letters of which I spoke). I think that work is carried on sufficiently in the more traditional churches of Christendom, although I think it is possible that in the Liberal Catholic Church some departure may be made to vivify this conception and to give scope and opportunity for those who want to do so to express themselves along the line of religious activity and adoration. But what is wanted much more, is a great movement to influence human thought, that the ideals of that movement should be carried out into practical application by the womanhood of the world, so far as they are able to respond to this appeal. Something much more of the nature of concerted action along social and political lines, the making vocal of the ideals and aspirations of womanhood is needed, so that women shall be a strong and definite influence for the uplifting and general welfare of the world.

One goes back in thought to those times when the Suffrage Movement was active in our midst, and one recalls the splendid spirit of enthusiasm, devotion and great self-sacrifice which was displayed by so many splendid women at that time. One can imagine what might be the influence upon the world if the same kind of spirit were now again to be aroused, and were to be applied to the great problems of a social and political nature that confront us with so much urgency in these days. I think perhaps it is along those lines that it is hoped the movement will proceed.

J.I.W.

My First Flight

By the Editor.

As our General Secretary, the Rev. Harold Morton, found it impossible to complete the northern part of his tour, and therefore postponed his visit to Queensland for a month or two, I went up to Brisbane a few weeks ago to do some of the Church and Masonic work which he would have done, and so to minimize the disappointment of our members in this district. While staying at Mr. Tweedie's ever hospitable home, I received an invitation to go over to Toowoomba and hold a couple of meetings there; and as I found that there was a daily service by aeroplane between the two towns, it occurred to me that the quickest and easiest method of transit would be to avail myself of that route.

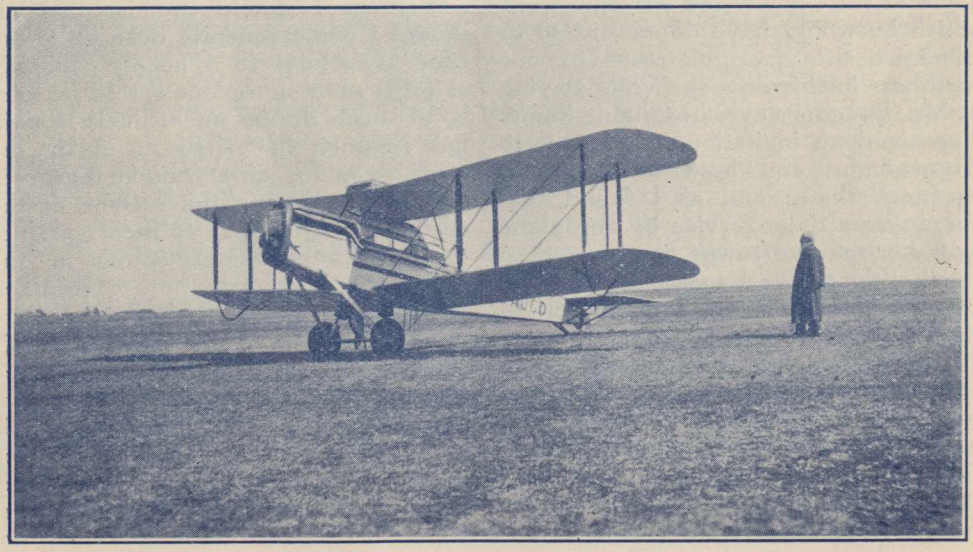
This was all the more interesting to me because I had never been up in an aeroplane before, though in my younger days I made many balloon ascents. But of course the whole movement and method of progression of an aeroplane is utterly different from that of a balloon, so I felt that it would be an entirely new experience for me. I also felt that it would be of interest to observe the sylphs or spirits of the upper air, so it seemed desirable to take the opportunity which offered itself.

Perhaps I should premise that although I had frequently been up in the Blue Mountains to a height probably as great as an aeroplane would be likely to touch during an ordinary trip in fine weather, that is by no means the same thing for observational purposes as actually leaving the surface of the earth. One is likely to meet varieties of fairies and nature-spirits in the Mountains which are not so common on lower ground; but they are still of the kind which dwells on the earth's surface and works with the trees and the flowers; whereas when one rises clear away from the touch of the soil, one finds oneself floating among spirits of the air which very rarely descend to the earth at all. In my earlier experiences of ballooning I had not



yet acquired clairvoyance, and so though I had risen on some of those occasions to much greater heights (though not more than about 2½ miles) I had no physical contact with the air creatures in their own realm. Of course in astral work one constantly ascends among them, but to go there in the physical vehicle is quite a different matter.

The aeroplane proved much more comfortable than I had thought to be possible. I had expected to have to don some horrible leather headpiece, more or less of the nature of a diver's helmet, and I also thought it probable that I should be very unpleasantly affected by the appalling noise of the engine. To my satisfaction I found that the machine awaiting us possessed a saloon, very much like the interior of a four-seated motor-car, except that the cushions were far softer than those of an automobile and that we had



much more leg-room than a car usually provides. One had to climb into this saloon through a section of its roof, which opened something as does the bonnet of a motor-car, and that was a mild acrobatic feat; but the pilot told me that very shortly they would have new planes on that run with doors opening at the side just like those of an ordinary carriage. Anyhow, when once one was inside, it was exceedingly comfortable. Our machine, I may mention, was a bi-plane with a 240 horse-power engine.

After the preliminary run on the ground which is necessary to get up speed the plane soared into the air just as a bird might have done, and I was delighted to find that in its cabin, even with the windows open, the roar of the engine was not sufficiently audible to be unpleasant, and we could converse with only a slight raising of the voice. I was much impressed by the steadiness with which it flew; it is the only kind of vehicle I have yet encountered (except a great mail-steamer) in which it is easy and comfortable to write with a pen. It sped through the air like an arrow, and for the greater part of the journey the sensation, so far as the physical nerves are concerned, was just as though it was resting on the earth. Two or three times in our seventy miles it seemed suddenly to drop about a foot with an odd little jerk, but we met with nothing in the nature of an air-pocket. Just after starting and just before alighting the plane swept round in a semicircle with a splendid swoop like an albatross, heeling over at a slight angle like a yacht in a breeze; otherwise it was as one-idea'd as an express train, holding its nose as straight as if it were pointed at a star.

The air spirits seemed to hail us with riotous joy; they clustered around us and circled at our prow just as I have often seen dolphins behave round the bows of a steamer. We were flying at a very fair speed, but these creatures circled round us with the utmost ease, as though they did not feel the air pressure at all. They gave me the impression of being extremely friendly and well-disposed, and did not in the slightest degree resent our intrusion upon their domain. Curiously enough, however, I caught sight of some other creatures higher up—much higher up—who seemed by no means so friendly. They were of immense size and looked somehow far more material than the sylphs. They were curiously sullen in appearance, and I rather wondered what sort of reception they would have given us if we had risen into their immediate neighbourhood. I did not much like the look of them; they reminded me uncomfortably of Sir Arthur Conan Doyle's powerful story "The Horror of the Heights." But after all they may have been quite harmless, though sulky.

The alighting of the aeroplane at the end of the journey was a masterly achievement; we did not know when it touched the ground until we felt the comparative bumpiness of running over a field of grass. We had an equally pleasant experience when we flew back the next day, doing our seventy miles in just three-quarters of an hour. The whole thing is absolutely different from the aeronautics of my youth. The aeroplane seems to be absolutely under control, whereas in the balloon we were entirely at the mercy of the wind, our only power of voluntary motion being either to rise by throwing ballast overboard, or to sink by letting out some gas.

The balloon was wonderfully quiet and steady even in a fairly strong wind, because it moved absolutely with it, without the slightest resistance; but the descent was always something of an adventure. We endeavoured to find a reasonably smooth place for landing and then threw out a grappling hook at the end of a rope, which sometimes caught in a fence, a tree or a furrow, and sometimes declined to do so. When it did catch, the balloon swept

down rather swiftly, but was always liable to rebound on touching the earth. In calm weather one could wind in the rope and throw other thinner lines to attendant yokels; but in gusty weather matters were much less certain, and the proceedings were liable to be protracted and sometimes painful. The machine heavier than air is in many ways a distinct improvement, and I shall watch its future development with great interest.

C.W.L.

Thoughts on the World-Mother and Her Work

I.

In every spot of beauty there are Angels and nature-spirits busy with their great game of happiness and service. There are small creatures tending every beautiful flower and protecting every young plant, and they have their being in perfect bliss. Every tree has its joys and sorrows, and every flower lifts up its exquisite face to the Great Life-giver, the Sun, that it may be strong to give birth to others of its kind. But through all this vital life and beauty shine forth the greater life and beauty of Her who is the Queen of the Angels.

On grand mountains and in deep valleys great Angels have their sway and rule, and they instruct hosts of lesser angels to do that which is God's plan. But ruling even these great beings is the World-Mother, their Queen.

In the depths of the sea and on glorious foam-tipped, roaring waves great nymphs and tritons ride triumphantly to the music of God's love, and reflect that music to all within their reach; but the greatest and purest mirror of them all is the Star of the Sea, Queen of them all.

When grand and beautiful music is played, there are myriads of Angels shaping and moulding each perfect chord into a wondrous whole, a temple through which a fragment of the Eternal Music may be conveyed to those who would otherwise be deaf to it; but at the head of all these myriads stands the Consoler of the afflicted, their glorious Queen.

There is a vast and wondrous plan, to the perfecting of which a great uniting of Angels and of men is needed. If only humans could try to live according to that plan, and try to make a game of happiness and service of it, as do the Angels, it would bring us nearer to Her who is the Eternal Mother and to Him who is the Eternal Teacher.

Hilda.

II.

Invocation.

Holy Lady Mary, Mother of the World, Queen of the Angels, with all our hearts we pour out our love and devotion at Thy feet and we offer ourselves as channels of Thy wondrous love, as agents of Thine ever-ready help. We pray Thee to use us in Thy holy work, that we may grow to be like Thee, our glorious Mother.

It was in one of my meditations, when I started by saying this invocation, that I suddenly realized how glorious it all was—how wonderfully privileged we are to know at least something of the existence of Her, our Mother, the Mother of the world.

It is true that a great number of people (mostly Roman Catholics) are deeply devoted to Our Lady, but more or less in a selfish way. Instead of trying to understand Her and Her big scheme, they are not open to Her influence, for they are thinking all the time of their own troubles and difficulties, and how She can help them. It is for us, who know something of

the reality, to strive to be real daughters or sons to Her. It is not enough that we love our Mother; we must be fully prepared to leave all we have joyfully, if She wants us to do some particular kind of work.

It is especially at this time that She needs us so much, for very many have forgotten the real message of motherhood. "We offer ourselves as channels of Thy wondrous Love, as agents of Thine ever-ready help," I went on thinking. How simple it sounds and yet, how much it requires of us, to be real channels ! She cannot possibly use us, if we are not pure and beautiful from within. And it is this purity of mind that is one of the qualities that She needs, I think. For if we think of beautiful things, we create a purifying influence around us that will most certainly attract not only many people but also many nature-spirits or even higher beings. And if the two kingdoms act together, much splendid work could be done for Her. This, I think, is such a difficult point, for I do want to work together with the Angels, but I am not clairvoyant and I cannot see anything at all. So I made up my mind that I had better make a start and at least *try* to see something.

It was on a glorious day that I went to the bush, to the Angel Valley, as it was called by us. I chose a very nice rock, sat down and closed my eyes. Of course I could not see a single thing, but I had a curious feeling of joy. I did not mind what might happen; I was just bubbling over with joy. I felt a whole host of nature-spirits round me and I felt I had to dance with them—not my physical body I mean, but something else. But I saw nothing, I only felt. When I went home I still felt many of my joyous playmates around me, and this experience really helped me tremendously for the day. I am sure that if I do it often, the creatures will get to know me, so that we can come into closer contact with each other. They obey their Commander joyfully, without thinking or knowing what they are doing. But we must be big enough to serve our Mother joyfully, knowing what She wants done.

It is She whom I want to serve, it is she who leads me, the World-Mother, of whom I strive to be worthy.

Leonie.

Theosophy for Children

By the Rt. Rev. C. W. Leadbeater

Some of our Theosophical brothers are of opinion that it is better not to teach Theosophy to their children. The reason alleged is usually that they themselves suffered much in shaking off the fetters of the narrow and soul-destroying theology which was forcibly imposed upon them in youth. They therefore feel it right to leave their children without instruction upon religious subjects, so that they may be quite free to decide these important matters for themselves when they reach the age of discretion. No doubt in theory this is fine and large and liberal; but it is in reality a sad illusion, for which the unfortunate children will have to suffer later.

To begin with, these parents are setting before themselves an impossibility. A child does not and cannot grow up without ideas on these subjects. If his father and mother will instruct him, he is usually quite ready to accept what they say, but if they decline to teach him, he proceeds to pick up scraps of information from his nurse, from servants, or perhaps from his playfellows, and from all sorts of undesirable acquaintances. So

the refusal of the parents to help does not result in his reaching adolescence perfectly free to choose for himself later on. The real effect of such a policy is that he acquires a mass of ignorant superstitions of all sorts, so that when the time comes for him to think for himself he has to thread his way through that accumulation instead of being able to start along commonsense and reasonable lines.

Secondly, a man has no right to deprive his child of the knowledge which he himself has attained. He should remember that that child did not come to him by chance, but of intention; and surely the most important part of that intention must have been that he should receive just such training as the father is specially able to give him. If it had been intended that the child should grow up in ignorance and superstition he would have been born of savage parents, or at least of those who themselves had no knowledge to impart. If ordinary orthodoxy had been most suitable for him at this stage of his evolution, there are thousands of families to which he could have been sent to acquire it. The very fact that he was not sent to any such family, but was born of Theosophical parents, indicates in itself that he has reached a level where he deserves to have the magnificent opportunities that Theosophy gives. It is for those very opportunities that he has come. What conceivable right can the parent have to rob the ego of advantages which he himself has earned ?

The birth of a child is the greatest compliment that can be paid to the parents. It is either a trust placed in their hands by the great Deities of destiny, or it is a mark of the most absolute confidence given to them by the ego himself, in that because of his affection for them (brought over from previous lives) he is willing to resign himself altogether into their hands, and entrust to them the preparation of the vehicles in which his present incarnation is to be passed. The responsibility is indeed a heavy one, and it behoves the parents upon whom such a choice has fallen to see to it that they show themselves worthy of the honour that has been done to them. Serious indeed will be their penalty if by their carelessness or selfishness they put hindrances in his path, or fail to render him all the help and guidance which he has a right to expect from them. Clearly they must do their very best for the child, not physically only, but morally and intellectually as well; and how can they be doing their best for him if they insist upon withholding from him his most valued possession—the knowledge which makes life easy and happy for him ?

Thirdly, there is yet another most important reason why they may not withhold the best teaching that they can give. Long before their child comes of age, and is therefore supposed to have for the first time gained the power to think for himself, he will have met many troubles and limitations, he will have found himself face to face with many serious difficulties. Upon the way in which he meets those difficulties the whole of his future life may depend. What right then have the parents wilfully to deprive him of the inestimable advantage which a knowledge of Theosophy gives him in dealing with those circumstances as they arise ? Many a boy has wrecked his life for want of intelligent instruction such as Theosophy gives; to expose a child to the terrible handicap of ignorance is an act of positive wickedness.

Fourthly, the parallel between Theosophical and orthodox teaching does not hold good. No doubt the orthodoxy was cramping and soul-destroying, but Theosophy is precisely the opposite of all that. Instead of crushing out the sense of joy and beauty, Theosophy develops it. It is in itself the very apotheosis of reason and commonsense. There can be in it nothing to unlearn, and a knowledge of it can only be an advantage. If at any time in later life your child for any reason feels drawn to the manifestation of universal truth which is

enshrined in any one of the great religions, the Theosophical knowledge which he acquired in childhood will but make that truth fuller and brighter for him, and will enable him to see far more in the religion which he adopts than could be seen by any man who had not his advantages. Therefore on all possible accounts it is clearly the duty of the parents to enable their son to share with them the glorious privileges which destiny has brought to them.

There are other parents who are willing to teach their children, but cannot see how to begin the instruction. They say: "I find Theosophy difficult enough for my own comprehension; how can I make it clear to the immature mind of a child ?

You need not fear as to the possibility of conveying it, for the child is nearer to God than you are, and it may often happen that questions which are too high for the blundering efforts of your reason may be crystal-clear to his heavenly intuition. There is no difficulty in teaching him, but in doing so we must put our belief before him reasonably, and we must discriminate between the essential and the non-essential. It would certainly not be advisable at first to trouble him with Races and Rounds, with *mulaprakriti* and Planetary Chains, nor need you commence by reciting the planes and subplanes and all their different conditions. All that is no doubt valuable information, and in time all that will come. But first you will begin with the Three Great Truths as stated in *The Idyll of the White Lotus*—that God exists, and that He is good; that man, being a part of Him, is immortal; that we live in a universe of absolute justice, and consequently that as we sow, so we shall reap. As it was very truly said when they were first put before us: "These truths are great as life itself, yet they are simple as the simplest mind of man."

The parents may well ask: "But what can I say of God to my child, considering how miserably insufficient is my own conception of Him; how can I hope to give a perfect conception even to a child who is nearer to Him than I !"

A perfect conception truly you cannot give. You can only begin to indicate His glory; you can only faintly adumbrate His splendour and His power. Yet it seems to me that you can do much; and what you do, be it much or little, will be of supreme value to your child. Give him the grand old definition "God is Love"; point out to him all the beauty and glory of nature; show him all the grand qualities which have sometimes been shown by a few of the noblest among men, and then tell him that there is One from whom all these things come, of whom all these are but small and partial manifestations; tell him that some day he may be able to look behind all these, and see That of which all these great qualities are but reflections down in our world; and that then he will catch at least a glimpse of the outer garment of God.

Tell him that wherever he goes he is surrounded by perfect power, perfect wisdom, perfect love, and that all these things belong to God. Show forth to him all that you possibly can of the God within you by perfect love and perfect kindness, by making him always perfectly happy. Then at least by degrees he will grow to understand you and to appreciate you a little, to love that God in you which alone makes you worthy of love. So he will grow to understand that all which is good and true and beautiful is an expression of God; that He is one eternal Loveliness; that in Him is all peace and purity and safety. No form of words can be laid down, for you must trust much to inspiration, you must be guided much by the disposition of the child with whom you have to deal.

Teach him that he must always be on God's side, that he must be literally permeated with the goodness and the brightness, the glory and love and unselfishness of God; that it is his duty to show forth all these clearly to those who are blinded by their circumstances,

who otherwise might not be able to see. Show him that wherever there is pain or suffering in the world an effort must be made to relieve it—that wherever help is needed, help must be freely given. Teach him to live, not for himself, but for others—to go through the world as a friend and a helper, earnest in loving reverence and care for all living things. Teach him to delight in seeing and in causing happiness in others, in animals and birds as well as in human beings; teach him that to cause pain to any living creature is always a wicked action, and can never cause amusement or pleasure, as cruel or evil-minded children sometimes think. A child's sympathies are so easily roused, and his delight in *doing* something is so great, that he responds at once to the idea that he should try to help, and should never harm, all the creatures around him. He should be taught to be observant, that he may see where help is needed, whether by man or animal, and promptly to supply the want so far as lies in his power. All that, a child can very readily understand, and he will rejoice to put it into practice, for a child is by nature active. He likes to be doing something; he likes to help; he likes to shower love upon others, and he delights in the gratitude and love which come to him in return.

Then you can tell him something about man. Tell him that this which he sees—this outer body—is not the real man, but only the clothing of the man; that the reality within is a spark of God, slowly but surely growing upward to the knowledge of its own capacity, pressing ever upward and onward to Him from whom it came. You can easily explain the idea of reincarnation, showing him that just as he himself takes off his clothes at night to rest, and then again wakes in the morning and puts on his clothes to resume his work, so in the same way at the end of the longer day which we call a life, the man takes off the clothing of the flesh and lies down to rest; and that afterwards he rises and puts on his clothes again and resumes his work at the point where he left it. Do not forget to explain also that the real man never sleeps nor loses his consciousness, and that he is able to continue his work of love and helpfulness in a higher world, whether he has laid aside his outer garment temporarily or permanently.

Explain that if he is full of love and of earnest desire to be useful during his waking hours, he is quite certain to show the same spirit during his sleep and after the death of the body; for he—the real man within—is always the same, just because he is a spark which cometh down from the Father of Lights, with Whom is no variableness neither shadow of turning. Show him how, ever more and more, that spark should grow brighter until it bursts into the flame of divinity, and how every act or thought of love and unselfishness fans that spark and allows it to manifest a little more of itself, while if there should unfortunately happen to come a thought of unkindness or selfishness, the spark would burn low, and he would be manifesting for the time less of the Divine Glory. Teach him that there is growth going on everywhere, that that growth is God's will not only for man but for all the other creatures too, the animals and the plants; and that therefore to help in that growth is always a fine, a noble thing to do—an act which is pleasing to God. Surround him always with beauty and love and unselfishness, because in that way the divine forces may fully play upon him. In that way only he can grow as the flower grows, eagerly opening his heart to the sun.

The child should be taught that there are greater people than men—great Adepts and Masters, and others even above Them. Tell him that there are great Angels, and that below them all nature is alive, and let him realize that he may please or displease the Great Ones according to the things that he himself does and feels and thinks. This will lead you on readily to the explanation of the great law of

cause and effect—that from good, good always comes, and from evil, when unfortunately we allow it to happen, evil will come. That will be for him one great reason against wrong-doing. Yet he should be taught that more important than that is the idea that to do evil is to interfere with growth, and to that extent is to act against the Divine Will which rules the universe. Therefore, and not because of any personal result to himself, this evil is a thing which must not be done —because it shows ingratitude to the great Father of all, because it shows ignorance and foolishness. Most of all will his progress depend upon what you *are*, what examples you set before him, and how you treat him. Study with very great care *Education as Service*, and that most beautiful little book *Flowers and Gardens*. Read also what I have myself written on Our Relation to Children in the second volume of *The Hidden Side of Things*. Put all this carefully into practice, and above all things be sure never to fail in showing forth infinite love and patience, for that is the surest and most effective method of teaching Theosophy.

All these points which I have mentioned above are surely clear enough, and easy enough to explain. You will find no difficulty in so putting them that any child can grasp them, and to grasp them fully is to act upon them. No doubt sometimes a child will fall short of the highest that he knows. He will make mistakes, just as his father has made them before him. But at least the mistakes will be far fewer because of this Theosophical knowledge; at least his life will be much easier and much purer. His progress will be far more rapid, and you will have gained the gratitude of the ego who honoured you by entrusting to you so delicate and so important a piece of work. Thus you also will have the happy sense of a duty well done, and you will obtain as a result the invariable reward of good work, in that further work will certainly be entrusted to you. So may both you and your child become fellow-workers together with God; and your child in turn will grow up to be an efficient labourer in the mighty cause of truth. Perchance he may even be one of those who shall be chosen by the Great Teacher—who shall be sent by Him to earn for themselves the fulfilment of that beautiful prophecy: "They that be wise shall shine as the brightness of the firmament, but they that turn many to righteousness as the stars for ever and ever."[1]

We are at a very interesting epoch in the world's history; we are witnessing the beginning of a new sub-race—a sub-race which is to be different from, and in many ways superior to, those which have preceded it. But this new sub-race will not be miraculously created; it will evolve naturally and gradually from conditions already existing. Its members will be born —*must* be born—from fifth sub-race families like your own. The child which comes to you may well be one of these; indeed, the very fact that you are a Theosophist makes it likely that he *will* be. Such a child will need special care and training; the clumsy, blundering, indiscriminating methods of past centuries are inappropriate here. The incoming ego is endeavouring to mould and modify his vehicles so that they may more fully express the new and higher life which he desires to manifest through them, and it is emphatically your business and your duty to help him in that task, to make it as easy for him as you can.

There is much with which he has to contend. He has a fifth sub-race physical heredity behind him; he is living in a fifth sub-race world, and all the influences which surround him tend to force him into the old grooves, to impress upon him the old average characteristics. It is to you that he must look for aid to foster and encourage the growth of the new qualities which he is trying to develop, to water the seeds which shall one day blossom into the splendid flower of a more highly evolved humanity. You

[1] Dan. xii., 3.

must not fail the child who has trusted you.

Never forget that your child may be an older and more advanced soul than you are yourself. Many highly developed egos are coming into incarnation just now, either to assist in the evolution of the new sub-race or to take advantage of the opportunities which it will offer. You may very literally be "entertaining an Angel unawares."[2] Apart from that possibility, remember that millions of men died in the great war, and that by the very fact of making that supreme sacrifice for a noble ideal they earned for themselves a rapid rebirth in this coming sub-race; your child may at least be one of those. Be he who he may, you must give him his opportunity; you must do your best for him. And you cannot do that unless you share with him the knowledge of the Divine Wisdom with which you have been blessed as a result of your efforts in past lives; for you may be quite sure that it was for that purpose that he came to you—that, as St. Peter puts it, he was "thereunto called, that should inherit that blessing."[3] "Freely ye have received; freely give"[4]; then shall "your children rise up and call you blessed."[5]

C.W.L.

[2] Heb. xiii., 2.
[3] I Peter, iii., 9.
[4] Mat. x., 8.
[5] Prov. xxxi., 28.

The Mother Light

By Professor Ernest Wood.

All Theosophists are familiar with the idea that God or the Divine is present in all things and in some way actually is those things. I believe that we generally accept the thought of the poet who sang, in Psalm 139: "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."

There are differences of opinion among us as to whether we should use the term God, because in the course of ecclesiastical history it has been associated with very limited conceptions, but Theosophists all agree that the totality of all things is not merely a sum total but a unity. We do not find anywhere a fragment of matter or a unit of consciousness—a form or a life—which has separate and independent existence. The universe is not a collection of things, but it is one thing—of which the many are all parts, and in which none can escape from the whole. Whatever may be the nature of That which holds everything in its grasp, of one characteristic we are certain, that it is a principle of Unity manifesting in ordered variety. If we understand that, it will be possible to use the term God without confusion, to denote the First and all-containing Cause or Unity.

The Depth of Love.

The manifested expression of Unity is love. Love in us is that quality which prevents us from excluding any other from our world. It is thus a human expression of our deepest conception of God. So when we say that God is everywhere we mean that love is everywhere, and if any of us have not so found it the defect is ours. So deep and wide is the realization of this truth, though it is often very vaguely seen, that it has been repeatedly declared that God is love. One Mystic, Jacob Boehme, went so far as to say that in some sense love is greater than God, by which probably he meant that if God is to be thought

of as someone possessing love, then that which is possessed is in this case greater than the possessor. The sentence challenges our understanding of God, and should prevent us from narrowing our idea of the one Unity.

Men of all religions who are real devotees follow this one God, for if we were to ask a Buddhist or a Christian or a Hindu if he would follow Buddha, Christ or Krishna had He not taught love and shown it in His life the answer would be "certainly not." This shows that all men follow the one God manifest as love in human life, and they follow Buddha, Christ and Krishna only as splendid examples and exponents of this love. Sometimes those who wish to avoid the term God speak instead of Law, thinking of the way in which all things stand and move in a great system or order, of which modern science opens up ever-increasing vistas. This term is certainly inadequate if it leaves out of account the order of the life-side of things which is known to us as love.

Men have thought of God's first expression as a Trinity, which they have variously described as administering, in manifestation, His power or will, His wisdom or love and His activity or thought. They have asked themselves and one another the question as to which of these three aspects really represents love. Some say it is the Second, the Son in Christianity, Vishnu in Hinduism; others say it is the Third, the Holy Spirit. The problem is easily settled, for the fact is that They are all love. The one Love in Unity opens up two branches of Love in Manifestation. As it is expressed in the General Epistle of St. James: "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." The term Father of Lights, referring to the First member of the Trinity, reminds one of another line of thought, also symbolizing the Divine Government of the universe, in which two great lights are spoken of, the sun and the moon, the Master of All constituting the first of these three, and it is said that the sun is there to rule the day and the moon to rule the night. The sun and moon, the two great lights, have for long been taken as symbols for the life side and the matter side of Nature. Often fire and water have been taken as equivalent symbols.

The Mother-Love of God.

It has always been recognized that in the world of variety or manifestation there are two poles of being or two great principles at work, active and passive—the dual manifestation of the First Principle through the Second and the Third. In Hindu tradition these Two are personified as Vishnu and Brahma, called the Pervader and the Creator. Of course, in a fuller view the first member of the Trinity would be the cause of Creation, but it is the Third member, the divine Activity, in Christian terms the Arm of the Lord, who does the work of creation. According to tradition Vishnu and Brahma work together, Brahma creating the material and Vishnu pervading it with His life. It must of course be remembered that creation is here emanation, so that Brahma and the universe form one Being; in His work He proceeded out of Himself. In the *Bhagavad Gita* Shri Krishna, the Lord, speaking as Vishnu, says that great Brahma is His womb in which He places the seed of life.

These considerations show us why the Third member of the Trinity has often in different religions been regarded as eminently feminine, and therefore as being the manifestation of the Mother-love of God. The Gnostic Sophia or Wisdom was regarded in this light and identified with the Holy Ghost and the Creator of all things, and Theophilus of Antioch, who invented the term "Trinity," also called the Holy Ghost "Sophia." The symbolism of the Virgin Mary is also connected with this, the name being related to the Latin word *mare*, the

sea, once more symbolizing the water or feminine side of things. This is the light which shines even in our darkness, which was anciently called "the woman-light." In the darkness of the womb the growing child is surrounded by this light of Mother-love, for She is the moon, ruler of the night. Later, when the child has been born out of the darkness and when it has become mature it should come under the sway of the male principle of love, the sun, ruler of the day, Christ, Captain of the Hosts of Light, who, through the practice of brotherly love will ultimately lead the child to that unity which can only be described as the glory of the Father. That glory must also be love, the third (really the first) variety of love, which in our human state we cannot realize or bear.

(To be continued.) E.W.

Book Review

HUMAN SURVIVAL.

The Other Side of Death, by the Rt. Rev. C. W. Leadbeater (pp. xvi. and 848. T.P.H. Adyar. Our copy from the Blavatsky Lodge Book Depot, 28 Bligh Street, Sydney, price 12/6).

This is probably the most complete single book extant on the subject of death and the beyond. It disposes quite finally, for all who read it, of the idea that what happens after death is a great mystery to which mankind has not the key, and marshals the evidence from every branch of scientific research into the subject.

Part I. is introductory. It discusses first the material causes of death and the part played in the change by the etheric double (the notes on weighing the double and on the "grey world" are particularly striking), secondly, the soul's journey after death and the religious misconceptions and exaggerations which have distorted the facts, thirdly the nature of the evidence for human survival and continued progress, and fourthly, how clairvoyance may be developed and trained so that life on the other side of death may become a matter of direct knowledge for the observer instead of a theory (however probable) based upon reasoning and the testimony of others.

Part II gives us "The Facts as They Are." The astral plane life is first described, examples of ordinary and backward people being given, as well as special cases, such as the results of avarice, jealousy and revenge, and the fate of a coquette. How astral scenery is formed, the psychology of the desire-elemental, the work of invisible helpers, the higher life of the heaven-world and the reasons why many children die young all come with the scope of this section.

Part III. is entitled "The Evidence from Apparitions." It gives perhaps a hundred accounts of astral visits to the living—what are commonly called ghosts. Some of these are among the best evidence for survival, for when the dead thus unexpectedly return and give information about things unknown to the living which is afterwards verified, their testimony is not easy to gainsay. Many of these are apparitions announcing death; some return to give or ask for help; some are "thought-bodies," others are earth-bound. One chapter explains the different kinds of hauntings, another how to meet a ghost, and incidentally treat him as a rational being and a gentleman.

Part IV. treats of Spiritualism and Psychical Research. The author gives a biographical account of his own early researches into this field. He had been reading about the seances held by Mr. D. D. Home with the Emperor Napoleon III. As these seemed incredible to him, he and his mother and a small boy who was present at once experimented by putting their hands on the brim of a silk hat inverted on a little table, which promptly performed a variety of gyrations and finally rose up in the air, lifting the table with it. This led to further enquiries, which the author describes with vividness and considerable humour. This section consists of some two hundred and fifty pages, containing not only the author's own experiences, but also an invaluable description of the latest researches of responsible scientific men, including Dr. Geley and Professors Richet and Lombroso. What constitutes a medium and what happens to the medium's body while the phenomena take place are fully discussed, also the subject of clairvoyance in spiritualism. The remarkable book and newspaper tests, cross references, manipulations of psychic rods, production of wax gloves and I think all the other phenomena of modern psychical research are dealt with. Finally we have a chapter on the attitude of the Theosophists to the Spiritualists, which is discussed with great sympathy and understanding. This section of the book is also published separately, under the title "Spiritualism and Theosophy," as having an interest all its own for those who wish to be up-to-date in this important branch of science.

The book is well bound and provided with four indexes which greatly add to its value as a work of reference. We might fairly describe it as a volume indispensable to every student of the subject of human survival.

Ernest Wood.

TO THE WORLD-MOTHER.

By Rukmini Arundale.

O Mother Divine, shining Star of our hearts,
Come Thou to us that love Thee and to Thy children who know Thee not.
Thou art the Jewel of the Temple, Thou art the Star of the Sea,
Thou art the Mother. Thou art the Father,
Thou art the Ocean and we are the rivers.
Thou art the Sun and we are Thy Rays,
Thou art the Music and we are the harp.
Lotus-eyed Thou reignest over our hearts.
Thou art the Lotus: we Thy petals,
Thou art the Jasmine and the Rose; we Thy Fragrance and its Peace.
We love Thee we worship* Thee, we call to Thee.
Come Thou to us, O Mother Divine!
As the moon shines in the Glory of the Sun,
So do we shine in Thee.
As the trees bow before the gentle breeze,
So do we bow to Thee.
As the bees live in the fragrance of the Flowers,
So do we live in Thy Glory.
As is the Rose to the Garland,
So are we to Thee.
Thou art the Forest, we the trees;
Thou art the Tree, we its leaves;
Thou art the Knowledge, we the knowers;
Thou art Consolation, we the consolers;
Thou art the Vision, we its seekers;
Thou art the Image, we Thy Temple;
Thou art Love, we the lovers;
Thou art the Jewel, we its wearers;
Thou art the Mother, we Thy children.

O flaming Jewel of our hearts!
Shine Thou as the Diamond, the Ruby, the Sapphine!
Shine as the Sun, the Moon, the Stars!
Shine as the Eternal Glory of Immortal Flame!
Pierce our hearts with the tongues of Thy Fire!
Purify us by the radiance of Thy Being!
Speak to us with the music of Thy Voice!
We worship Thee, we adore Thee,
We wear thee as a Star in our hearts,
We call to Thee to come to us, and teach us the Truths of Thy Wisdom.
Thou who art Parvati, Lakshmi, Thou who art Sarasvati,
Thou who art Our Holy Lady Mary.
As Parvati give us Strength to shelter the weak and the lowly.
As Lakshmi give us Beauty to radiate.
As Sarasvati give us Wisdom, to conquer.
As Holy Lady Mary give us Purity to chasten and endure.
We love Thee, we worship Thee, we call to Thee.
Come Thou to us, Blessed Mother Divine!
We kneel at Thy Feet and kiss the hem of Thy garment.
We prostrate before Thee, we prostrate on every side of Thee.
I have seen the Glory of Thy Beauty.
I have felt Thy beauteous Presence.
I have seen the Light of Thine eyes.
I am lost in Thee even as the rivers in the Ocean.
I have seen the Light of my heart, the Vision of the World.
I have no desires but Thine, no mind but Thine,
I am lost in Thee, beloved of my heart!
Thy protecting arms have I felt.
Thy caressing touch have I known.
Thy tender smile have I seen.
I long but to serve Thee,
Into Life's darkness I cannot wander, for I am enfolded in Thy Light.
Into the turmoil of the World I enter with Thy Peace in my heart.
We love Thee, we worship Thee, we call to Thee.
Come to Thy World, Blessed Mother Divine!

Rukmini.

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* On this word "worship" see p. 7.

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