



# The Theosophic Messenger

July, 1909

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# THE THEOSOPHICAL SOCIETY

"There is no religion higher than truth."

Founded by Col. H. S. Olcott and H. P. Blavatsky. Mrs. Annie Besant, President.

The Theosophical Society was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1903. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the object of the Society is the following:

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

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

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

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

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

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

The headquarters, offices and managing staff are at Adyar, a suburb of Madras, India.

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Vol. X

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No. 10.

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## THE AUM. V.

You may feel The Aum in wise men's sayings, in the orator's flowing periods, in the mathematician's theorem, in the historian's exultation, in the philosopher's studied argument and in the sacred writings of the world's religions.

Wisdom's words are full of music and the music speaks of God. But such music is more to be felt than heard. The aum resounds in Man's works as well as Nature's. For Man, too, is part of That.

## THEOSOPHY AND ARCHITECTURE.

### Laws of Beauty.

#### II.

Trinity, Consonance, Diversity in Monotony, Balance, Rythmic Change, Radiation.

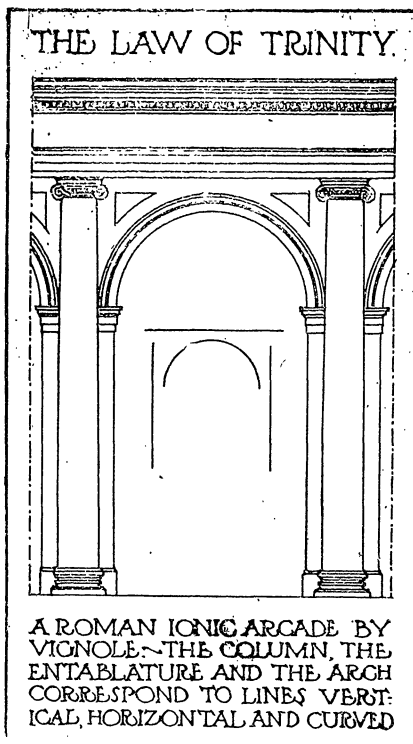
The preceding essay was devoted for the most part to that "inevitable duality" which finds concrete expression in countless pairs of opposites, such as day and night, fire and water, man and woman; in the art of music by two chords, one of suspense and the other of fulfillment; in speech by vowel and consonant sounds, epitomized in a and in m; in painting by warm colors and cold, epitomized in red and blue; in architecture by the vertical column and the horizontal lintel, by void and solid,—and so on.

#### TRINITY.

This concept should now be modified by another, namely: that in every duality a third is latent; that two implies three, for each sex, so to speak, is in process of becoming the other, and this alternation engenders and is accomplished by means of a third term, or neuter, which is like neither of the original two, but partakes of the nature of them both, just as a child may resemble both its parents. Twilight comes between day and night; earth

is the child of fire and water; in music, besides the chord of longing and striving, and the chord of rest and satisfaction (the dominant seventh and the tonic) there is a third, or resolving chord, in which the two are reconciled. In the sacred syllable Om, which epitomizes all speech, the u sound effects the transition between the a sound and the m; among primary colors yellow comes between red and blue; and in architecture the arch, which is both weight and support, which is neither vertical nor horizontal, may be considered the neuter of the group of which the column and the lintel are respectively masculine and feminine. "These are the three," says Mr. Louis Sullivan, "the only three letters from which has been expanded the architectural art, as a great and superb language wherewith man has expressed, through the generations, the changing drift of his thoughts."

It would be supererogatory to dwell, at any length, on this "trinity of manifestation" as the concrete expression of that unmanifest and mystical trinity, that three in one which under various names occurs in every world religion, where, defying definition, it was wont to find expression symbolically, in some combination of vertical, horizontal, and curved lines. The



crux ansata of the Egyptians is such a symbol, the Buddhist wheel, and the flyflot or swastika inscribed within a circle; also those numerous Christian symbols combining the circle and the cross. Such ideographs have spelled profound meaning to the thinkers of past ages. We of today are not given to discovering anything wonderful in three strokes of a pen, but every artist, in the weaving of his pattern, must needs employ these mystic symbols, in one form or another, and if he employ them with a full sense of their hidden meaning, his work will be apt to gain in originality, and beauty, for originality is a new and personal perception of beauty, and beauty is the name we give to truth we cannot understand.

In architecture, this trinity of vertical, horizontal and curved lines finds admirable illustration in the application of columns and entablature to an arch and impost construction, so common in Roman and Renaissance work. (Fig. 1.) This is a redundancy, and finds no justification in the reason, since the weight is

sustained by the arch, and the "order" is an appendage merely, yet the combination, illogical as it is, satisfies the sense of beauty, because the arch effect a transition between the columns and the entablature, and completes the trinity of vertical, horizontal and curved lines.

In the entrance to many of the Gothic cathedrals and churches the same elements are better, because more logically, disposed. Here the horizontal lintel and its vertical supports are not decorative merely, but really perform their proper function, while the arch too, has a *raison d'être* in that it serves to relieve the lintel of the superincumbent weight of masonry. The same arrangement sometimes occurs in Classic architecture also, as when an opening spanned by a single arch is subdivided by means of an order. (Fig. 2.)

Three is preëminently the number of architecture, because it is the number of our space, which is three-dimensional, and of all the arts architecture is most concerned with the expression of spatial relations. The division of a composition into three related parts is so universal that it would seem to be the result of an instinctive action of the human mind. The twin pylons of an Egyptian temple, with its entrance between, for a third division, has its correspondence in the two towers of a Gothic cathedral and the intervening screen wall of the nave. In the palaces of the Renaissance a three-fold division, vertically by means of quoins or pilasters, and horizontally by means of cornices or string courses—was common, as was also the division into a principal and two subordinate masses. (Fig. 15.)

The conventional architectural orders are divided threefold into pedestal or stylobate, column, and entablature; and each of these is again divided threefold; the first into plinth, die, and cornice; the second into base, shaft, and capital; the third into architrave, frieze, and cornice. In many cases these again lend themselves to a threefold subdivision. A more detailed analysis of the capitals already shown to be twofold reveals a third member: in the Greek Doric this consists of the annulets immediately below the abacus, in the other orders the necking from which the capital starts.

#### CONSONANCE.

"As is the small, so is the great" is a per-

petually recurring phrase in the literature of so disposed as to lead the eye to some focal Theosophy, and naturally so, for it is a sub-point. Every painter knows that any im-  
 cinct statement of a fundamental and far-portant color in his picture must be echoed,  
 reaching truth. The scientists recognize it, as it were, in different places, for harmony of  
 now and then, and here and there, but the whole.

occultist trusts it al-  
 ways and utterly. To  
 him the microcosm and  
 the macrocosm are  
 one and the same in  
 essence, and the forth-  
 going impulse which  
 calls a universe into  
 being and the indraw-  
 ing impulse which ex-  
 tinguishes it again,  
 each lasting millions  
 of years, are echoed  
 and repeated in the in-  
 flow and outflow of  
 the breath through the  
 nostrils, in nutrition  
 and excretion, in daily  
 activity and nightly  
 rest, in that longer  
 day which we name a  
 lifetime, and that  
 longer rest in Deva-  
 chan, and so on, up  
 and up and up, and  
 forever and ever and  
 ever.

In the same way,  
 in nature, a thing is  
 echoed and repeated  
 throughout its parts.  
 Each leaf on a tree  
 is itself a tree in min-  
 iature,—each blossom  
 a modified leaf; every  
 vertebrate animal is  
 a complicated system of  
 spines; the ripple  
 is the wave of a larger wave, and that  
 larger wave is part of the ebbing and flowing  
 tide. In music this law is illustrated in the  
 return of the tonic to itself in the octave, and  
 its partial return in the dominant; also, in a  
 more extended sense, in the repetition of a  
 major theme in the minor, or in the treble  
 and again in the bass with modifications, per-  
 haps, of time and key. In the art of painting  
 the law is exemplified in the repetition with  
 variation of certain colors and combinations  
 of lines in different parts of the same picture,

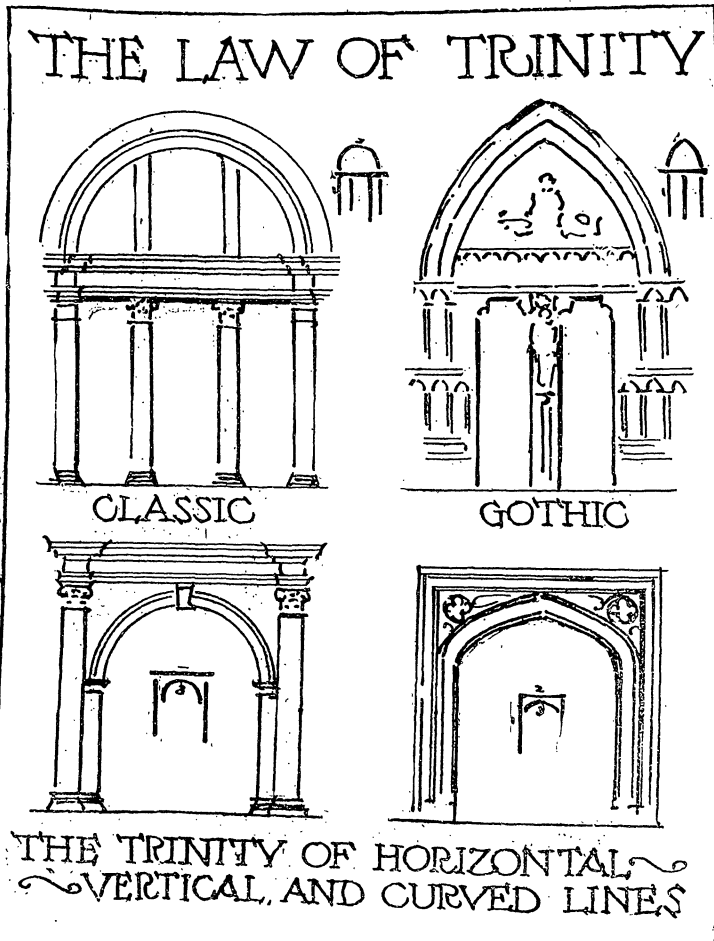


FIG 2.

In the drama the repetition of a speech, or  
 of an entire scene, but under circumstances  
 which give it a different meaning, is often very  
 effective, as when Gratiano, in the trial scene  
 of *The Merchant of Venice* taunts Shylock with  
 his own words, "A Daniel come to judgment!"  
 or, as when, in one of the later scenes of *As  
 You Like It* an earlier scene is repeated, but  
 with Rosalind speaking in her proper person  
 and no longer as the boy Ganymede.

These recurrences, these inner consonances,  
 these repetitions with variations are common

in architecture also. The channeled triglyphs of a Greek Doric frieze echo the fluted columns below (Fig. 16); the balustrade which crowns a colonnade is a repetition, in some sort, of the colonnade itself.

The modillions of a Corinthian cornice are but elaborated and embellished dentils. Each pinnacle of a Gothic cathedral is a little tower with its spire. As Ruskin has pointed out, the great vault of the cathedral nave, together

with the pointed roof above it, is repeated in the entrance arch with its gable, and the same two elements appear in every statue-enshrining niche of the doorway. In Classic architecture, as has been shown, instead of the pointed arch and gable, the column and entablature everywhere recur under different forms. The minor domes which flank the great dome of the cathedral of Florence enhance and reinforce the latter, and prepare the eye for a

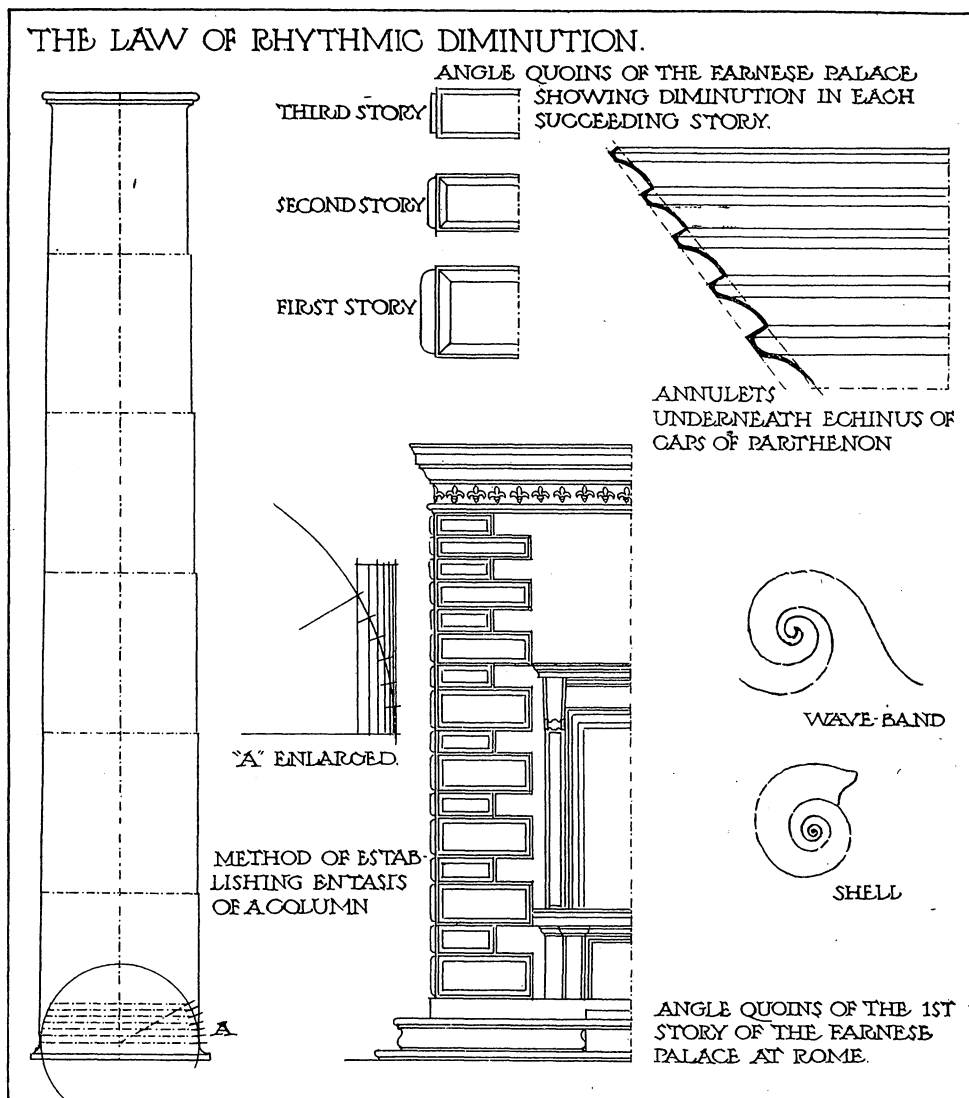


Fig. 3.

climax which would otherwise be too abrupt. (Fig. 9.) The central pavilion of the Chateau Maintenon, with its two turrets, echoes the entire facade with its two towers. Like the overture to an opera, it introduces themes which find a more extended development elsewhere. (Fig. 7.)

This law of Consonance is more obscurely operative in architecture in the form of recurring numerical ratios, identical geometrical determining figures, parallel diagonals, and the like, which will be discussed in a subsequent essay. It has also to do with style and scale, the adherence to substantially one method of construction and manner of ornament, just as in music the key, or chosen series of notes may not be departed from except through proper modulations, or in a specific manner.

Thus it is seen that in a work of art, as in a piece of tapestry, the same thread runs through the web, but goes to make up different figures. The idea is deeply Theosophic: One Life, many manifestations, hence, inevitably echoes, resemblances,—consonance.

#### DIVERSITY IN MONOTONY.

Another principle of natural beauty, closely allied to the foregoing, its complement, as it were, is that of Diversity in Monotony,—not

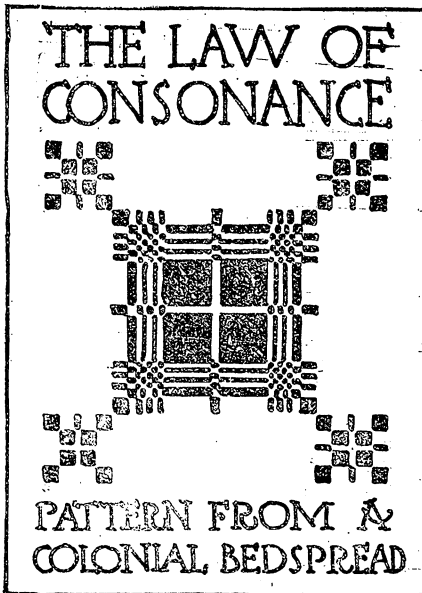


Fig. 4.

## LAW OF RADIATION

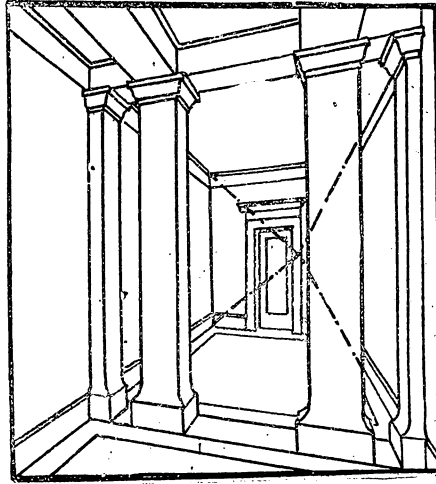


Fig. 5.

identity, but difference. It shows itself for the most part as a perceptible and piquant variation between individual units belonging to the same class, type, or species.

No two trees put forth their branches in just the same manner, and no two leaves from the same tree exactly correspond, no two persons look alike, though they have similar members and features; even the lines on the skin of the thumb are different in every human hand. Browning says,

"As like as a hand to another hand!  
Whoever said that foolish thing,  
Could not have studied to understand—"

Now every principle of natural beauty is but the presentment of some occult law, some Theosophical truth, and this law of Diversity in Monotony is the presentment of the occult truth that identity does not exclude individuality. The law is binding, yet the will is free: all men are brothers, bound by the ties of brotherhood, yet each is unique, a free agent, and never so free as when most bound by the Good Law. This truth Nature beautifully proclaims, and art also. In architecture it is admirably exemplified in the metopes of the Parthenon frieze: seen at a distance these must have presented a scarcely distinguishable texture of sunlit marble and cool shadow, yet in reality, each is a separate work of art.

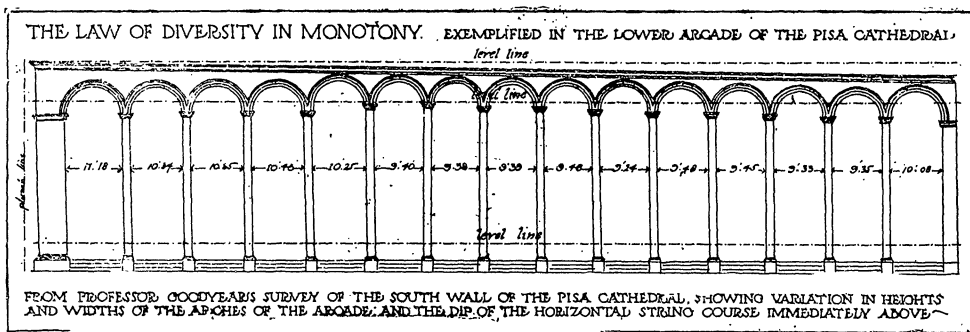


Fig. 6.

So with the capitals of the columns of the wonderful sea-arcade of the Venetian Ducal palace: alike in general contour they differ widely in detail, and unfold a Bible story. In Gothic cathedrals, in Romanesque monastery cloisters, a teeming variety of invention is hidden beneath apparent uniformity. The gargoyles of Notre Dame make similar silhouettes against the sky, but seen near at hand, what a menagerie of monsters! The same sweet spirit of controlled individuality, of license subservient to the law of all, is exemplified in the bases of the columns of the temple of Apollo near Mitelus,—each one a separate masterpiece of various ornamentation adorning an established architectural form. (Fig. 8.)

The builders of the early Italian churches, instinctively obeying this law of Diversity in Monotony, varied the size of the arches in the same arcade, (Fig. 6) and that this was an effect of art and not of accident or carelessness Ruskin long ago discovered, and the

Brooklyn Institute surveys have amply confirmed his view. Although by these means the builders of that day produced effects of deceptive perspective, of subtle concord and contrast, their sheer hatred of monotony and meaningless repetition may have led them to diversify their arcades in the manner described, for a rigidly equal and regular division lacks interest and vitality.

#### BALANCE.

If one were to establish an axial plane vertically through the center of a tree, in most cases it would be found that the masses of foliage, however irregularly shaped on either side of such an axis, just about balanced one another. Similarly, in all our bodily movements, for every change of equilibrium there occurs an opposition and adjustment of members of such a nature that an axial plane through the center of gravity would divide the body into two substantially equal masses, as in the case of the tree. This physical plane

law of Balance, shows itself for the most part on the higher planes, as the law of Compensation, whereby, to the vision of the oculist, all accounts are "squared," so to speak: It is, in effect, the law Justice, aptly symbolized by the scales.

The law of balance finds abundant illustration in art; in music by the opposition, the answering of one phrase by another of the same length and elements but involving a different succession of intervals; in

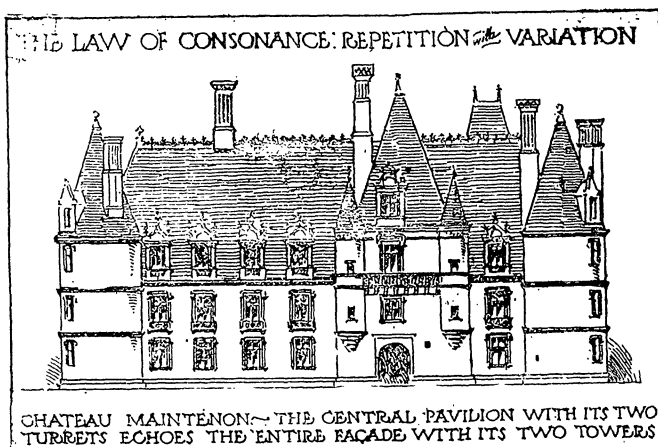


Fig. 7.



painting by disposition of masses in such a way that they about equalize one another, so that there is no sense of one-sidedness to the composition.

In architecture the common and most obvious recognition of the law of Balance is in the symmetrical disposition of the elements,

of Amiens, for example. This sort of balance may be said to be characteristic of Gothic, as symmetry is characteristic of Classic architecture.

#### RHYTHMIC CHANGE.

There is in nature a universal tendency towards refinement and compactness of form

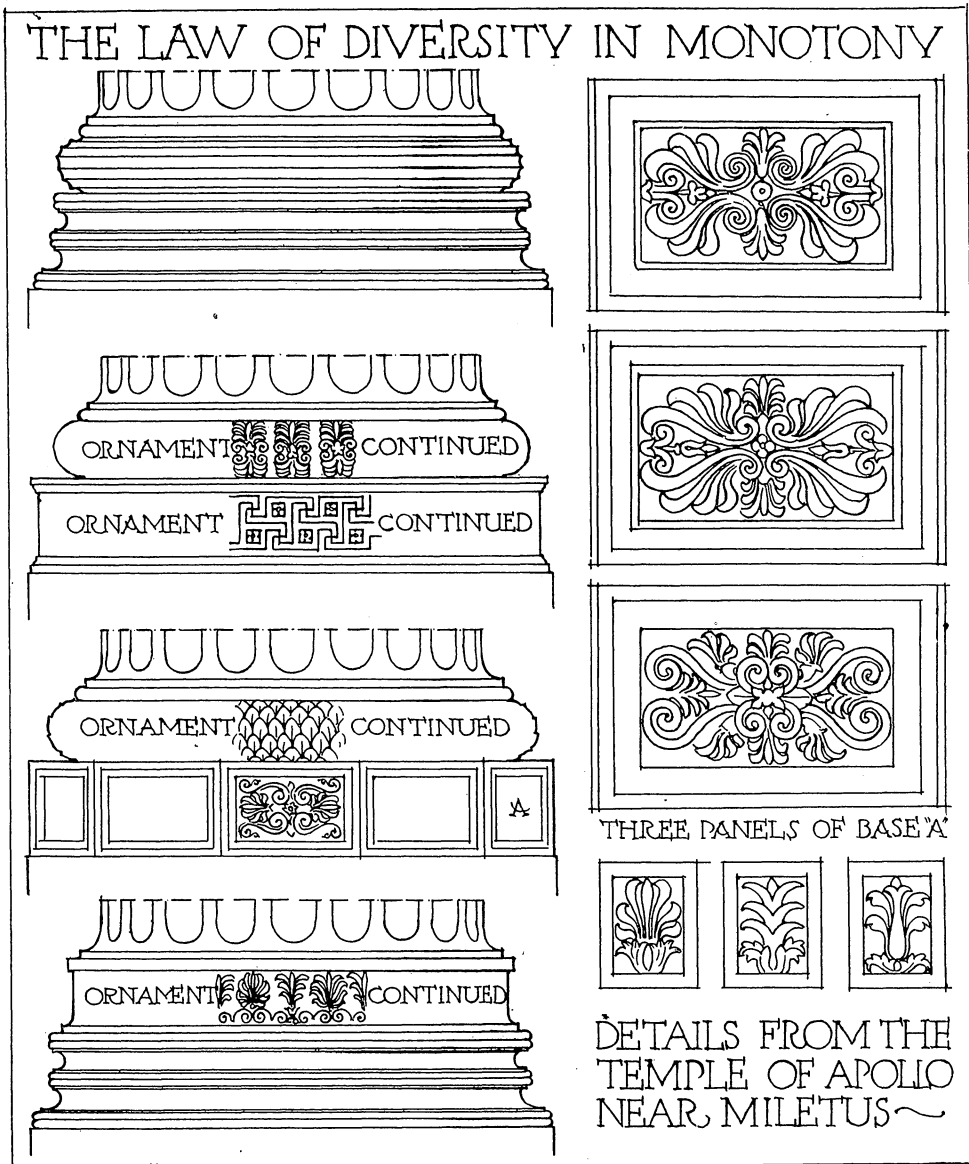


Fig. 8.

whether of plan or elevation, on either side of axial lines. A far more subtle and vital exhibition of the law occurs when the opposed elements do not exactly match, but differ from one another, as in the case of the two towers

in space, or contrarywise, towards increment and diffusion, and this manifests itself in time as acceleration or retardation. It is governed, in either case, by an exact mathematical law, like the law of falling bodies. It shows itself

in the widening circles which appear when one drops a stone in still water, in the convolutions of a shell, in the branching of trees and the veining of leaves; the diminishing sizes of the pipes of an organ illustrates it, and the spacing of the frets of a guitar. More and more science is coming to recognize, what Theosophy has ever asserted, that the spiral vortex, which so beautifully illustrates this law, both in its time and in space aspects, is the universal archetype, the pattern of all that is, has been, or will be, since it is the shape assumed by the ultimate physical atom,

end attained by various devices, one of the most common being the employment of the more attenuated and highly ornamented orders above the simpler and sturdier, as in the Roman Colosseum, or in the Palazzo Uguicconi, in Florence,—to mention only two examples out of a great number. In the Riccardi Palace an effect of increasing refinement is obtained by diminishing the boldness of the russication of the ashlar in successive stories; in the Farnese, by the gradual reduction of the size of the angle quoins. In an Egyptian pylon it is achieved most simply by battering the wall;

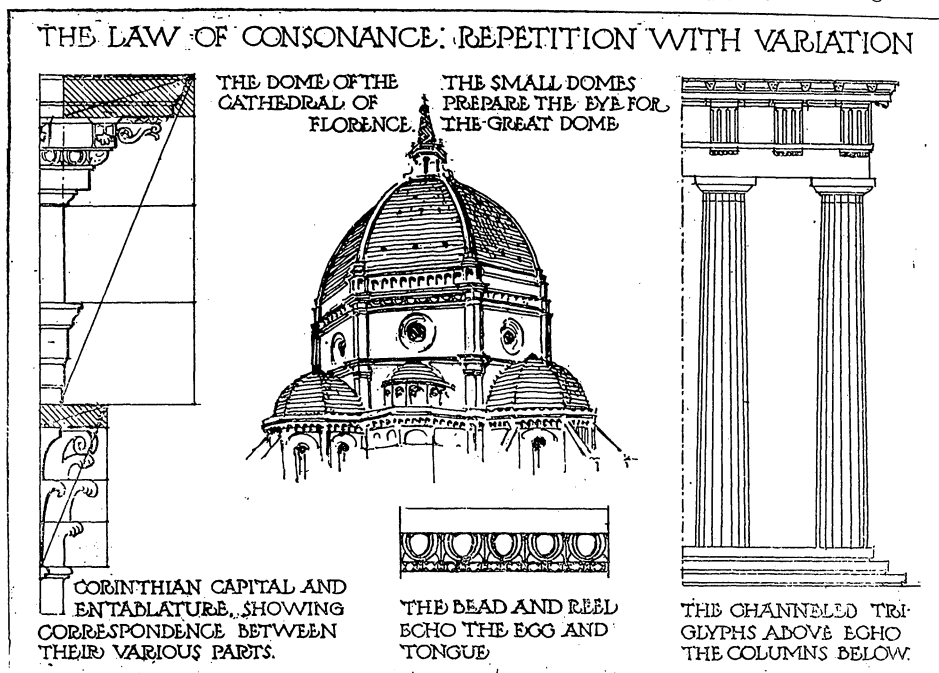


Fig. 9.

and the ultimate physical atom is the physical cosmos in miniature.

This Rhythmic Diminution is everywhere; it is in the eye itself, for any series of mathematically equal units, such, for example, as the columns and intercolumnations of a colonnade, become, when seen in perspective, rhythmically unequal, diminishing according to the universal law. The entasis of a Classic column is determined by this law, the spirals of the Ionic volute, the annulets of the Parthenon cap obey it. (Fig. 3.)

In recognition of the same principle of Rhythmic Diminution a building is often made to grow, or to appear to grow lighter, more intricate, finer, from the ground upwards; an

in a Gothic cathedral most elaborately, by a kind of segregation, or breaking up, analogous to that which a tree undergoes,—the strong, relatively unbroken base corresponding to the trunk, the diminishing buttresses to the tapering limbs, and the multitude of delicate pinnacles and crockets to the outermost branches and twigs, seen against the sky.

#### RADIATION.

The final principle of natural beauty to which I would call the reader's attention is the law of Radiation, which is, in a manner, a return to the first, the law of Unity.

The various parts of any organism radiate from, or otherwise refer back to common centers, or foci, and these to centers of their

own. The law is represented in its simplicity in the star fish, in its complexity in the body of man; a tree springs from a seed, the solar system centers in the sun. The idea here expressed by the term radiation is a familiar one to all students of Theosophy.

The Logos radiates his life and light throughout his universe, bringing into being a host of entities which become, themselves, radial centers, which generate still others, and so on endlessly. This good law, like every good law, patiently publishes itself to us, unheeding, everywhere in nature, and in all great art as well, it is a law of optics, for example, that all straight lines lying having a common direction if sufficiently prolonged appear to meet in a point, i.e., radiate from it. (Fig. 5.) Leonardo da Vinci employed this fact of perspective in his Last Supper to draw the spectator's eye to its central figure, the point of sight towards which the lines of the walls and ceiling converge is centered in the head of Christ. (Fig. 14.) Puvis de Chavannes, in his Boston Library decoration leads the eye, by a system of triangulation, to the small figure of the Genius of Enlightenment above the central door; and Ruskin, in his Elements of Drawing, has shown how artfully Turner arranged some of his compositions to attract attention to a focal point.

This law of Radiation enters largely into architecture. The Colosseum, based upon the ellipse, a figure generated from two points, or foci; and the Pantheon, based upon the circle, a figure generated from a single center, are familiar examples. The distinctive characteristics of Gothic construction, the

or focalization of the weight of the vaults and arches at certain points is another illustration of the same principle applied to architecture, beautifully exemplified in the semi-circular apse of a cathedral, where the lines of the plan converge to a common center, and the ribs of the vaulting meet upon the capitals of the piers and columns, seeming to radiate thence to still other centers in the loftier vaults which finally meet in a center common to all.

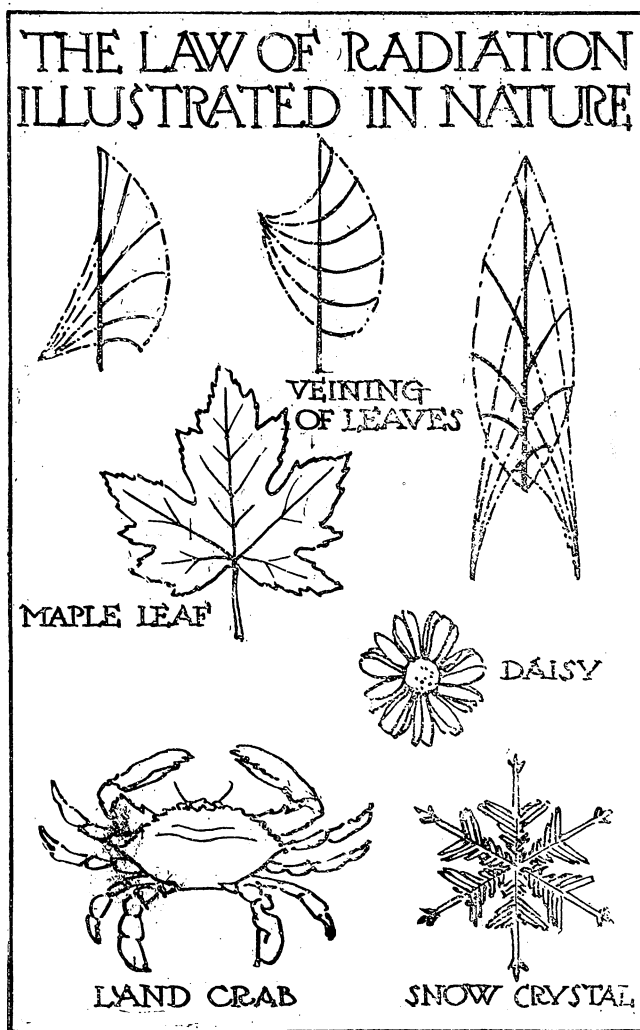


Fig. 10.

The tracery of the great roses high up in the facades of the cathedrals of Paris and of

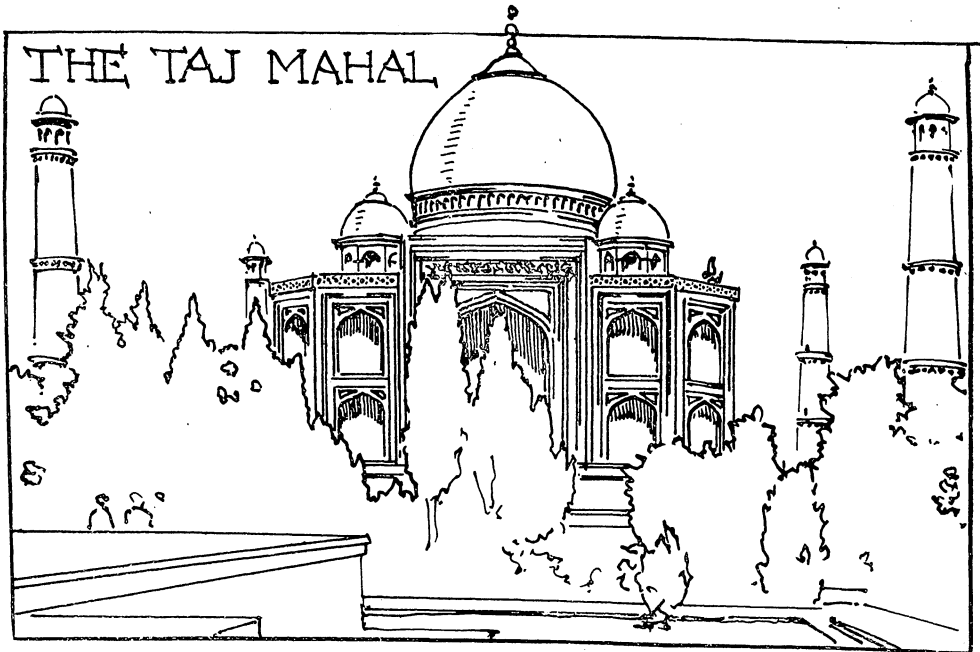


Fig. 11.

Amiens illustrate Radiation,—in the one case masculine; straight, angular, direct; in the other feminine: curved, flowing, sinuous. The

The radial principle still inherent in the de-based ornament of the late Renaissance gives that ornament a unity, a coherence, and a kind of beauty all its own.

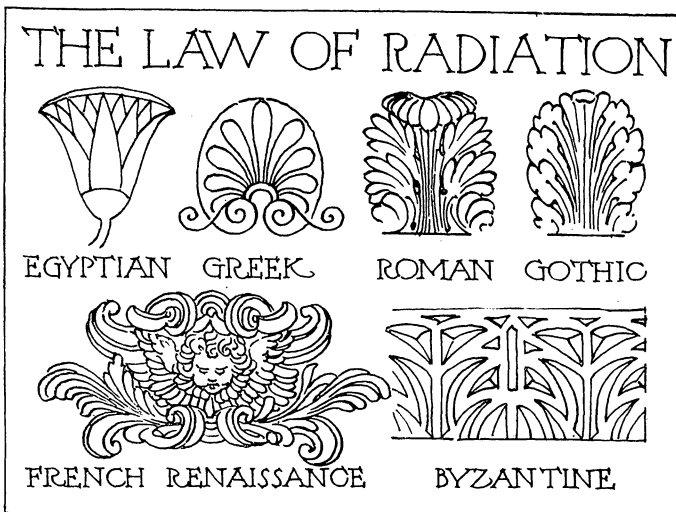


Fig. 12.

same "Beautiful Necessity" determined the characteristics of much of the ornament of widely separated styles and periods: the Egyptian lotos, the Greek honeysuckle, the Roman acanthus, Gothic leaf work,—to snatch four blossoms from the sheaf of time. (Fig. 12.)

Such are a few of the more obvious laws of natural beauty and their application to the art of architecture. The list is by no means exhausted, but is not the multiplicity and diversity of laws which it is important to keep in mind, so much as their essential unity and coördination, for they are but different aspects of the One Law, that whereby the Logos manifests himself in time and space. A brief recapitulation will serve to make this correlation plain, and at the same time fix what has

been written more firmly in the reader's mind

First comes the law of Unity; then, since every unit is in its essence twofold, there is the law of Polarity; but this duality is not static, but mobile, the two members of it acting and reacting upon one another to pro-

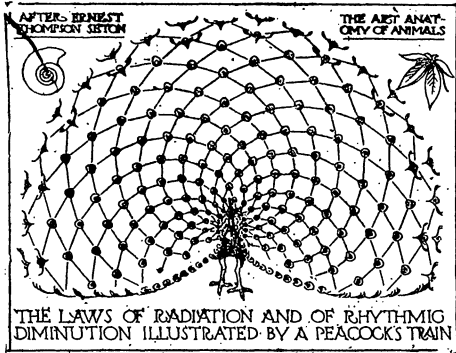


Fig. 13.

duce a third,—hence the law of Trinity. Given this third term, and the innumerable combinations made possible by its relations to and reaction upon the original pair, the law of Multiplicity in Unity naturally follows, as does the law of Consonance, or Repetition, since the primal process of differentiation tends to repeat itself, and the original combination to reappear,—but to reappear in changed form, hence the law of Diversity in

Monotony. The law of Balance is seen to be but a modification of the law of Polarity, and since all things are waxing and waning, there is the law whereby they wax and wane, called Rhythmic Change. Radiation rediscovers and reaffirms, even in the utmost complexity, that essential and fundamental unity from which complexity was wrought.

Everything, beautiful or ugly, obeys and illustrates one or another of these laws, so universal are they, so inseparably attendant upon every kind of manifestation in time and space.

It is the number of them which find illustration within small compass, as it were, and the aptness and completeness of such illustration which makes for beauty, because beauty is the fine flower of a sort of sublime ingenuity. A work of art is nothing if not artful; like an acrostic, the more different ways it can be read,—up, down, across, from right to left and from left to right,—the better it is, other things being equal. This statement, of course, may be construed in such a way as to be easily confuted; what is meant by it is simply that

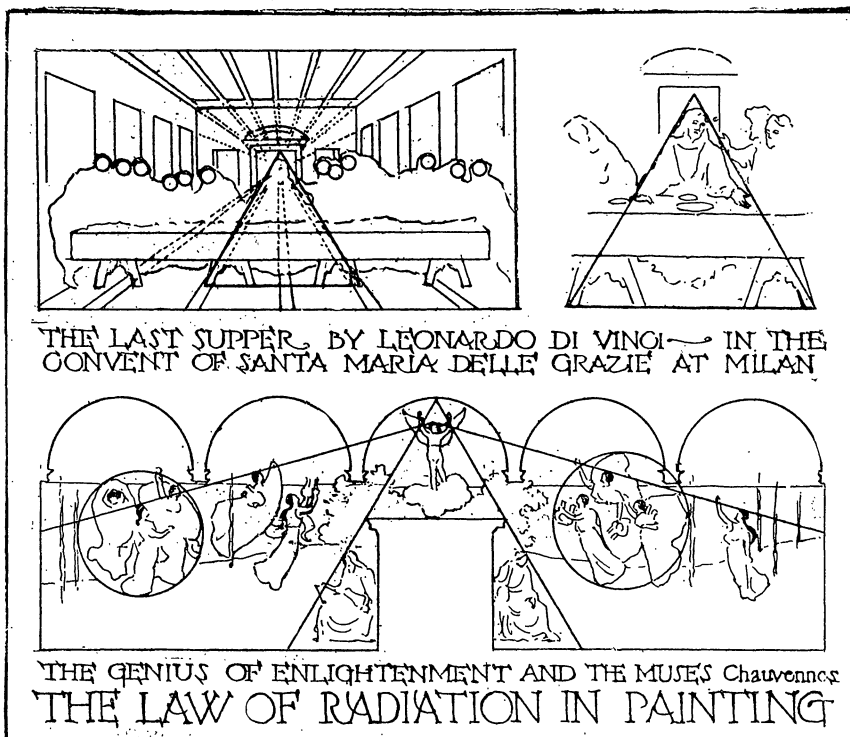


Fig. 14.

the more a work of art is freighted and fraught with meaning beyond meaning, the more secure its immortality, the more powerful its appeal. For enjoyment, it is not necessary that all these meanings should be fathomed, it is only necessary that they should be felt.

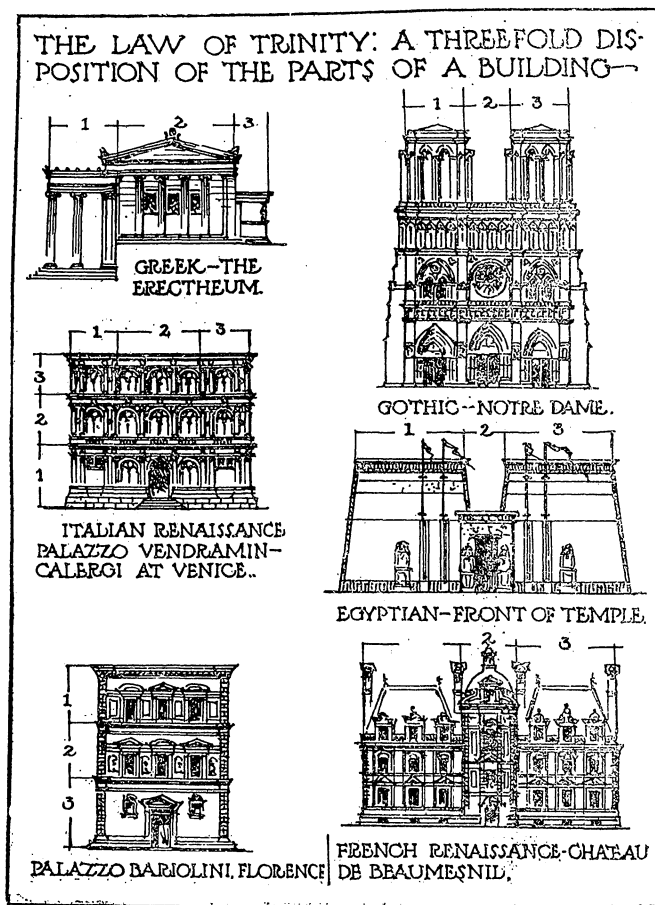
Consider for a moment the manner in which da Vinci's Last Supper, an acknowledged masterpiece, conforms to every one of the laws of beauty enumerated above. (Fig. 14.) It illustrates the law of Unity in that it movingly portrays a single significant episode in the life of the Christ. The eye is led to dwell upon the central personage of this drama by many artful expedients: the visible part of the figure of Christ conforms to the lines of an equilateral triangle placed exactly in the center of the picture, the figure is separated by a considerable space from the groups of the disciples on either hand, and stands relieved against the largest parallelogram of light, and the vanishing point of the perspective is in the head of Christ, at the apex, therefore, of the triangle. The law of Polarity finds fulfillment in the complex and flowing lines of the draped figures contrasted with the simple parallelogram of the cloth-covered table, and the severe architecture of the room; the law of Trinity in the three windows, and in the subdivision of the twelve figures of the disciples into four groups of three figures each. The law of Consonance appears in the repetition of the horizontal lines

of the table in the ceiling above; and in the central triangle before referred to continued and echoed, as it were, in the triangular supports of the table visible underneath the cloth.

The law of Diversity in Monotony is illustrated in the varying disposition of the heads of the figures in the four groups of three; The law of Balance is the essential symmetry of the entire composition; The law of Rhythmic change in the diminishing of the wall and ceiling spaces, and the law of Radiation in the convergence of all the perspective lines to a single significant point.

To further illustrate the universality of these laws, consider now their application to a single work of architecture; the Taj Mahal, one of the most beautiful buildings of the world. (Fig. 11.) It is a unit, but two-fold, for it consists of a curved part and an angular part, roughly figured as an inverted cup upon a cube; each of these (seen in parallel perspective, at the end of the principal vista) is threefold

lateral triangle placed exactly in the center of the picture, the figure is separated by a considerable space from the groups of the disciples on either hand, and stands relieved against the largest parallelogram of light, and the vanishing point of the perspective is in the head of Christ, at the apex, therefore, of the triangle. The law of Polarity finds fulfillment in the complex and flowing lines of the draped figures contrasted with the simple parallelogram of the cloth-covered table, and the severe architecture of the room; the law of Trinity in the three windows, and in the subdivision of the twelve figures of the disciples into four groups of three figures each. The law of Consonance appears in the repetition of the horizontal lines



old, for there are two sides and a central parallelogram, and two lesser domes flank the great dome. The composition is rich in consonances for the side arches echo the central one, the subordinate domes the great dome, and the lanterns of the outstanding minarets repeat the principal motif. Diversity in monotony appears abundantly in the ornament, which is intricate and infinitely various; the law of balance is everywhere operative in the symmetry of the entire design. Rhythmic change appears in the tapering of the minarets, the outlines of the domes and their mass relations to one another, and finally, the whole effect is of radiation from a central point, of elements disposed on radial lines.

It would be fatuous to contend that the prime object of a work of architecture is to obey and illustrate these laws. The prime object of a work of architecture is to fulfil certain definite conditions in a practical, economical and admirable way, and in fulfilling to express as far as possible these conditions and the manner of their fulfilment.

The architect who is also an artist, however, will do this and something beyond. Working

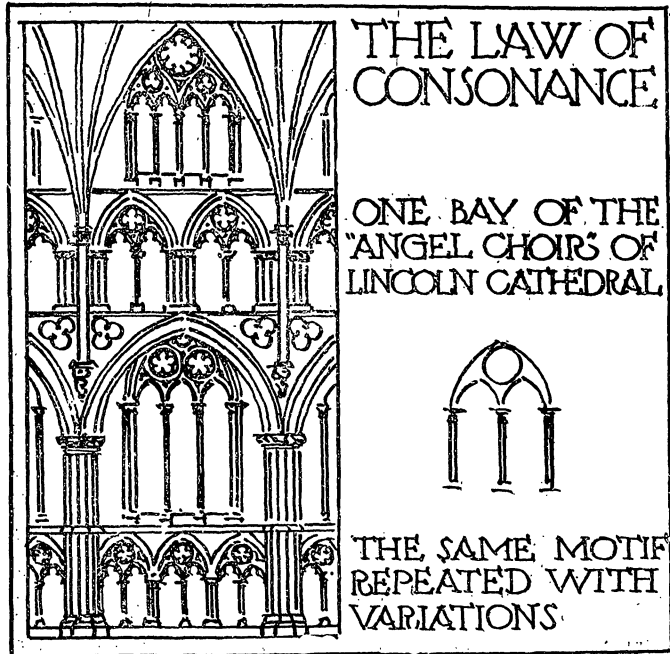


Fig. 16.

for the most part unconsciously, harmoniously, joyfully, his building will obey and illustrate natural laws—these laws of beauty—and to the extent it does so, it will be a work of art, for art is the method of nature carried into those higher regions of and feeling which man alone inhabits: regions which it is one of the missions of Theosophy to explore.

Claude Bragdon.

#### TO A MASTER.



MASTER with the twinkling eye—  
None more reverent than I—  
Yet I feel Thy bubbling mirth,  
Thy great wisdom underneath—  
As though all the foolish world—

On Thy little finger whirled—  
E'en though filled with such great power,  
It sets lightly on Thy shoulder!  
Full of gloom, sometimes, you know—  
I—impatiently to grow!  
My heart drear—aye—even guile—  
Then, Great One—I have to smile!

—Harriet T. Felix.

"We long for great events, for imposing duties. We could make something of our life, we think, if we only had not such small sordid cares and tasks. We ask for heroic duties, but the duties that lie at our hand are heroic. The so-called heroic occasions are, after all, often easier, and therefore less heroic, than the common-place trials that daily tell the stuff of which we are made." Hugh Black.

One thing I will remind you of, that the essence and outcome of all religions, creeds and liturgies whatsoever is, to do one's work in a faithful manner.—Carlyle.

## A VISION AND THE FACTS BEHIND IT.\*

Visions are of many kinds—some trivial and unimportant, others profoundly interesting and productive of far-reaching effects to those who experience them. In some cases their genesis is obvious; in others curious and unexpected associations play their part, and a number of quite separate causes may combine to produce what seems to be a single story.

As I have written several books upon the conditions of the astral planes, it not unfrequently happens that persons who have had psychic experiences or visions which they have not fully comprehended send me accounts of them and ask me whether my experience along these lines suggests any explanation. Such letters are not always easy to answer—not that there is usually any difficulty in formulating a hypothesis which will fit the facts, but because there are too many such hypotheses. Almost every experience described might equally easily have been produced in any one of half-a-dozen ways, and without undertaking a special and detailed investigation it is often impossible to say which of these methods was employed in a particular case. Naturally but few of the hundreds of cases submitted are of sufficient general interest to warrant such expenditure of time and force; but occasionally one is encountered which is specially characteristic—so good an example of its type that an analysis of it might conceivably be of use to many others to whom similar experiences have come.

Such a one came to me recently from a lady in America—an account of a long and complicated vision or series of visions, coupled with impressive experiences, which had left behind them a permanent result. In order to understand what had really happened a certain amount of investigation was necessary, in course of which it became evident that several distinct factors had come into play to produce the curious effects described. Each of these factors had to be followed up separately and traced to its source, and I think that students can hardly fail to be interested in an examination of the way in which these independent and disconnected causes worked to bring forth a somewhat startling whole.

I give here an epitome of the story as sent

to me, using in many cases the exact words of the narrator, but condensing as much as I can without losing the spirit and style of the original. It should be premised that the lady had become dissatisfied with the religious doctrines of her childhood, and had commenced the study of comparative religion, reading several theosophical books—among others *The Secret Doctrine*. She was very earnestly desirous to know the truth and to make whatever progress might be possible for her. In the course of her reading she came across Svami Vivekananda's book on Raja Yoga, and practised the breathing exercises therein recommended. The result was that she rapidly developed a certain kind of clairvoyance and began to write automatically. For some five days she indulged her astral controls, writing all day long whatever they wished.

It seems that she was strongly opposed to the idea of capital punishment, and had felt great sympathy and pity for a murderer who had recently been executed in her neighborhood. Among other entities this dead murderer came and communicated, and brought with him other men of the same stamp. She made the most earnest efforts to help these people, trying in every way to give them hope and comfort and to teach them as much of Theosophy as she knew. She soon found, however, that the murderer dominated and obsessed her, and that she was unable to eject him. Her case became rapidly worse, and her life and reason seemed to hang in the balance. For a long time no suggestion, no effort seemed to mitigate her sufferings, though she prayed continually with all the power of her soul.

At last one day she became conscious of the presence of another being who brought her relief. He told her that the prayer of her spirit had been recognized, that he had been appointed as her "guide," and that because of her spiritual development and the power which she had shown in prayer she was considered especially hopeful and was about to be the recipient of most unusual favors. In fact he said so much about her remarkable position and the recognition which she had gained that she asked wonderingly:

"Who then am I?"

"You are Buddha," was the startling reply.

"And who are you?" she asked.

\*From *Theosophist*, May, 1909.



"I am the Christ," he answered, "and I will now take charge of you."

Our correspondent here showed her common sense and her great superiority over the majority of those who receive such communications by absolutely refusing to believe these astonishing statements, but she nevertheless accepted the guidance and the teaching upon other points of the entity who made these astounding claims.

He then told her that she was to pass through an initiation, and that if she succeeded she would be admitted to the "council of heaven," which had been called together to decide whether the world should now be destroyed, or whether another effort for its salvation should yet be made. He urged her to hasten to qualify herself to attend this meeting while the fate of the world still hung in the balance, so that she might give her voice in favor of salvation. Her attitude of mind seems to have been rather curious; she certainly did not accept these extravagant claims, but still she half-believed that there was some great work to be done, and she was willing to continue the experiment and submit herself to the guidance of the entity who had saved her from obsession.

As a preliminary to the initiation she was directed to have a bed put into a room where she could lock the door, to lie down upon it and make herself comfortable. The guide then instructed her to breathe the Yoga breath as taught by Vivekananda. He told her that her previous efforts had raised the kundalini to the solar plexus, and that now she must raise it to the brain—a process in which he would help and direct her. She describes the sensations which followed as exactly resembling the travail of a woman in labor, except that the pain was along the spine, and it seemed that the birth was to take place in the brain. Many times her sufferings were so excruciating that she grew desperate and was about to abandon the struggle, but the guide seemed most anxious and always implored her not to yield, but to carry through the ordeal to the end. He hovered over her like an attendant physician or nurse, encouraging, directing, helping, doing everything that he could to assist the birth. At last it seemed that she prevailed, and she asserts that the birth appeared to her just as definite and real a thing as that of one of her own children. When it had taken place the

guide seemed greatly relieved, and exclaimed "Thank God it is over."

This extraordinary experience was however only the prelude to a long series of marvellous visions, lasting altogether through twelve days of our physical time. These visions seem to have been partly of a directly personal character, and partly of the nature of general instruction—often incoherent and indescribable, yet always interesting and impressive. The personal part consisted of her relation with the so-called "council of heaven" and the result of her dealings with it, and also included some curious symbolical visions in which persons well-known to her in physical life seemed to play the part of the world which she was trying to save and of the arch-enemy Satan, a fallen angel who resisted her. She very pertinently remarks that this was all the more strange since for many years she had quite outgrown any belief in a personal devil or in the necessity of what is ordinarily called "salvation." The general instruction was broadly theosophical in its character, and referred chiefly to the stages of creation and the evolution of the various root-races. She describes the first stage of this as follows:

"I then beheld a wonderful vision. At first in the midst of darkness I saw a vast Darkness which seemed to brood and brood for ages. Then a slight movement began as if it might be the faintest dream in this great darkness. Little by little the movement increased until at last a definite thought seemed to evolve. Little by little constantly changing forms appeared. All was chaos. Even the forms were in the midst of chaos, and the travail of the Universe was terrible. All was one. It seemed as if the effort to evolve order and to make of so many forms a unit, demonstrated beyond doubt that all was made by One Great Being, and that the pain and responsibility were felt by Him alone. This continued for a long time, with another expression of birth-giving, with enlarging results and unchanging solemnity.

"I do not know when I first began to see souls. It must have been early in the wonderful exhibition; for I remember very distinctly how thickly they lay everywhere in the midst of chaos, and in the midst of forms. In the continual vibration of this marvellous evolution these souls were swallowed up in forms, which forms again changed to souls. These

souls were egg-shaped and of all sizes, from tiny ones to larger ones, but none so large as I saw later in a wonderful sequel.

"After a time the panorama of marvels changed and the world assumed a shape familiar to my mode of thought. Symbol upon symbol passed, including all history and mythology. Thousands of pictures passed in review, as if revealing the whole of Cosmos and of history. I can recall but few now, but one will serve as an illustration.

"I saw a cow of immense proportions,—almost as large as one of our mountains. A ladder was placed against her, and a man crept slowly and laboriously up the ladder, round by round. He represented Humanity. When at last he reached her back, he stretched forward and grasped both her horns. Humanity claimed the products and bounty of the earth for all; not for a few only. My guide called the cow 'The Cow of Demeter.' My reading of the classics had taught me that Demeter represented the earth."

It would seem to have been at this stage that she was introduced to the "council of heaven." She found it to consist of a small number of colossal figures seated in a semicircle. The members seemed impatient with the world and determined that it should be destroyed, but she begged most earnestly that another chance should be given to humanity, saying that she had lived and died many times for the world, and was quite ready to devote herself once more to its service. Her guide told her afterwards that she had no idea on the physical plane how eloquent she had been in her pleadings on that occasion. There seems to have been some difference of opinion on the council, but eventually the majority yielded to her prayer, and promised to send help to her and to her guide in order that they might work for the world. An examination into the truth lying behind this remarkable vision of the "council of heaven" was one of the most interesting features of the investigation of which I shall write later. After this the semi-theosophical visions were resumed. Once more I quote the words of her letter:

"That night other visions succeeded, but the story of symbology changed. I saw a valley in which lay the human race, and over it hovered a swarm of beings clad in white, but the whiteness radiated no light. Humanity was dark

and shadowed. I rushed to awaken them, but at my approach the white-clad figures rushed into strong, determined and powerful groups to prevent my accomplishing my purpose. I recognized that they were deceiving spirits, self-appointed teachers and preachers of the earth, and that they resolutely beat down and held down the dazed and shadowed humanity. But even as I looked I saw here and there an awakening soul among the human multitude. As this soul awoke it grew luminous as with a light from within, and at the same time it arose from its prone position and began to move about over the sleeping world, trying to arouse others. I seemed to stand on a distant mountain, but could distinctly see whenever a soul began to awaken and to shine, and before the vision passed, many of these radiant lights seemed to burst out here and there, and even a golden light of sun-rays began to gild the tops of the surrounding mountains, and the white-robed figures fled as this golden radiance increased. They, however, continued to exercise themselves in strenuous efforts to counteract and oppose my endeavors to help the world or to live my life.

"All night the visions continued, but those towards morning are vague. My guide awoke me and told me to get up and get a cup of coffee and to gather myself together, as I was so much in the spirit as to be about to depart from the body altogether. When I had obeyed I found myself dazed. All the time in which I was endeavoring to make a fire and to prepare the cup of coffee, my guide was present and I was conscious of a most wonderful condition. Angels seemed to surround me and to sing hymns of thanksgiving. It was Thanksgiving morning, and the former inclemency of the weather had given place to balminess. I opened the door and turned my face to the south-west. I felt myself surrounded by supernal Beings, and sang with them a wonderful hymn of praise and thanksgiving. It resembled the Assumption of the Virgin-mother, the immaculate conception, the birth and presence of the wonderful Child at once. A peculiarly refreshing but unfamiliar odor permeated the atmosphere. My guide said that the angels were burning frankincense. Later in the day my guide again told me to go to bed.

"The vision was most wonderful. Again I beheld Creation, but this time it was different.

I saw the races in the aggregate. As one race appeared and vanished, my guide said solemnly: 'And the evening and the morning were the first day,' 'And the evening and the morning were the second day,' etc. Somehow, though I cannot now explain it, although I felt that I understood it at the time, the fifth race was born in the fourth day, and seemed to be of special importance. In that birth my special attention was called as the full-fledged fifth-race man lay stretched on the hands of a great Being, and was held out to me to observe. In this vision I saw that up to the fifth race, mankind was of all sorts. Some were large and some were small. Chaos prevailed and there was little order anywhere in the human universe. But after the birth of the fifth-race man I saw that all had become equal and all worked in perfect harmony. I saw also, at this time, that the race took solid form, like a phalanx, the form, however, being circular, and that a band was slipped around the whole mass, passing from man to man, and that no man could get outside of that binding band. The passing of the race was marked by the whole human race being suddenly transformed into the soul-form—egg-shaped.

"In the sixth race the development was very marked indeed. The individuals were equal, but much larger than in the fifth race. The tendency of the whole race was much more upward and the movement had become greatly accelerated. Somehow towards the close of the fifth or the beginning of the sixth—I cannot accurately recall just when—I saw sunlight again gilding the peaks. The race emerged from shadow into sunlight, and the onward and upward tendency became swifter and swifter. Then, the hour somehow having once more struck, the eggs lay together just as do the eggs in a nest, but their number was countless.

"Somehow, my guide left me here. He said he could not go on with me, that I must go on alone and interpret for myself the meaning of my visions. He warned me to be careful and not give up my life; that upon my going through successfully and not giving up my life would depend my success and the salvation of the world, for which all this that we had seen had been done. In other words, I believed myself to be passing through a terrible ordeal for the salvation of the world.

"As I beheld the development of the seventh race I seemed to go to unimaginable altitudes indeed. The band that I first saw binding the fifth race was strongly encompassing the sixth and seventh races. It became unbreakable. And as I looked into the faces of the men of the seventh race, I saw that gradually they shone more and more brightly with an inner light. Their radiance no longer came from without, but each was a shining, living, dazzling light.

"My body was now very weary, and when evening came I begged for rest. But this was not given. I was put through many trials. Many were terrible, and it required the utmost exertion of my powers to enable me to endure. What was the nature of this I do not know. I know only that I promised to deliver God's message under any and all conditions, no matter what they might be, if He should require it. But the trials were awful. At one time I refused the visions that were becoming more and more beautiful. They then ceased and I seemed to find myself in the power of Satan. (All these orthodox terms I personally had long disclaimed, but they seemed to become real in the visions).

"For a time I believed that as a punishment for my perverseness, or rather as a result of this mistake, I had lost all. The awful crisis had passed. The world was lost as a result of my failure; and now it seemed to be not only this world, but the Universe. How I prayed and struggled then! Before all could be restored I promised not only to give up my life but the lives of my children and even the very life of my soul, if need be, for the salvation of the world.

"I cannot linger here. Towards morning a wonderful breath came into my body, going up and down the Ida and Pingala, as if there were absolutely no physical obstruction in my body, and as it breathed or flowed through me, it sang a wonderful, divine anthem, and ended in a marvellous union, in which I felt myself fully united with God. That was a condition it were folly to attempt to describe.

"During this time I beheld a new series of visions—all of glory. There were no forms that I can recall, but glory after glory of color, each brighter and grander than the last. At last it was a wonderful violet, and as it shone upon me in unspeakable glory, I was told that

I might go on and see God if I would. I asked if from there I might return, and was told that if I went on I could not return. I then said once more, as I had done in a hundred other trials, 'I must live to save the world.' And as I said that and refused to go on, the sun rose in the world, where I was then conscious and from which I looked up at my beautiful vision, thinking how dull the sun was, and then gradually the vision faded.

"Just when, I cannot say, but about this time, I was laid on a cross during the night, placed in a sepulchre, and believed my body was dead. My physical heart, as I thought, was arrested, and the pain which I endured was excruciating. ut the bliss of my soul in the higher visions was as great as was the pain in the body in the sacrificial trials.

"After this I must desist from any effort at description. I really cannot tell the strange things that befell me, nor are they clear in my memory. One of the ideas was that I was put through preparation for the work I was to do; another, I seemed to hear, and be a part of, involution as well as evolution. Perhaps it represented the experiences of the soul preparing for incarnation.

"When at last I came out of it all, I found my sorrow-stricken family around my bed. They had thought that I was dying. From the beginning of my abnormal condition to the final close had been twelve days, and for five days and nights I had not slept. On the last day, I had believed myself that after all I was not to live longer in this world, and when I awoke to full and normal consciousness, the voice that I had heard so mysteriously gradually faded away, as did the visions, and neither have appeared to me since.

"But since then I have been conscious of a new spiritual life, and in meditation I reach a blissful condition, and I feel sure that some wonderful thing has happened to me."

It must be understood that the extracts given above are only a small part of the visions described by our correspondent, but I think that I have given a fair sample of them, and have not omitted any point of special interest.

Any one who is accustomed to analyze psychic phenomena will at once see that there are in the account several features which differentiate it from the average. Many visions, even

though quite elaborate and detailed, and intensely realistic to the seer, prove on examination to be entirely self-created. I mean that a man first thinks out a subject himself along certain lines, thereby creating a series of thought-forms, and then he proceeds to pass out of his body in sleep or trance, sees his own thought-forms without recognizing them as his, and supposes them to be actualities instead of imperfect reflections. Thus he is strongly confirmed in his particular belief or superstition, whatever it happens to be, because he himself has seen it in a vision which he is sure to regard as celestial. Such a man is of course perfectly honest in his conviction, and even perfectly right in saying that he has seen certain things; the weak point is that he has not the training which would enable him to distinguish the nature of what he has seen. In the case now before us, however, there are various little touches which are extremely unlikely to have been the thoughts of the seer, and there is considerable evidence that a mind differing much from hers must have been responsible for a great deal of what was seen.

As our correspondent was anxious to understand the genesis of her visions, and as their history gave promise of somewhat unusual features, it seemed worth while to make a definite investigation into the matter.

A rapport was therefore obtained with the lady, and it was further found necessary to examine the astral and mental records connected with her, and thus ascertain what had really happened to her. It was soon obvious that many distinct factors entered into the matter, and it was only by patiently disentangling the threads and following each one up to its origin that all the causes could be clearly seen. To put the case briefly: the lady, as hundreds of other people have done, had got herself into serious trouble by an unwise use of breathing exercises. Her desperate efforts to escape from the result of these exercises attracted the attention of a dead man who was strong enough to be of some use to her. But this man had objects of his own to gain—objects not consciously selfish, but belonging to a curious personal delusion of his—and as he helped her he realized that he had here what might be a powerful instrument for the furtherance of his plans. He promptly modified his scheme, gave her a prominent part

in it, and pushed her on into experiences which without him she would probably not have had for several incarnations yet. Much of what resulted was evidently not at all what he had expected, though he tried bravely to turn it all to account. Eventually he dropped her, partly because he was alarmed at the turn which matters were taking, and partly because he began to see that he could not use her quite as he had hoped. The outcome of the whole adventure, so far as our correspondent is concerned, has been good, but this is a piece of good karma for which she cannot be too thankful, since the risks were enormous, and by any ordinary calculations there was scarcely the barest possibility that she would escape with her life and with reason unimpaired from such an experience.

In order to comprehend all that occurred we must first try to understand what manner of man was this "guide" and how he came to be what he was. During physical life he had been a small farmer, a kindly but ignorant man, fanatically religious in a narrow protestant way. His only literature was the Christian bible, over which he pored during the long winter evenings until his whole life became saturated with his conception of its teachings. Needless to say that his conceptions were usually misconceptions, often so grossly material as to be ludicrous, yet the man was so thoroughly in earnest that it was impossible to laugh at him. He lived in a thinly populated part of the country, and as he found his few neighbors out of sympathy with his religious views he became more and more a recluse as years rolled by, living frugally on the produce of a small part of his farm, and devoting himself with increasing ardor to the study of his one book. This constant brooding over one idea brought him eventually into a condition of religious monomania, in which he came to believe himself the chosen savior of the world, the Christ who was destined to offer to it once more the opportunity of salvation which two thousand years ago it had received only very partially. A prominent feature in his scheme was the rescue from its false belief of the vast mass of non-Christian humanity, and his idea was that this should be done not along ordinary missionary lines, but through the influence of its own great leaders. It was this part of his program

which induced him to take so keen an interest in our correspondent, as we shall see later.

While still fully possessed by these religious delusions the worthy farmer died. Naturally enough, his astral life was simply a continuation of the physical, raised as it were to a higher power. He soon found himself amidst the crude thought-forms of the golden Jerusalem, a special corner of which he seems to have modeled for himself to suit his idiosyncrasies. The result of his efforts to visualize the descriptions given in the Apocalypse were sometimes really ingenious and original. I noticed specially his image of the four and twenty elders bowing perpetually in adoration before the throne, and casting at the feet of the deity their golden crowns, which immediately rose from the ground and fluttered back automatically on to their heads, only to be cast down again. His "sea of glass mingled with fire" was not altogether successful, and looked rather like some unusually weird product of a volcanic eruption. His image of the All-Father was quite conventional—a stern-looking old man with a long white beard. In the earlier part of his physical life he had evidently had a thought-image of the Christ—the usual impossible combination of a crucifix and a lamb bearing a flag; but during the later period when he was persuaded that he himself was the Christ this figure had not been strengthened, and it was consequently inconspicuous and inactive.

It is among these thought-forms of his that we have to seek for the "council of heaven" which plays a part in our correspondent's vision, and the constitution of that council proved to be very interesting and instructive. The idea seems originally to have been that the council was a sort of selection of about ten of the more important biblical characters (Elijah, Moses, Peter, etc.) represented by colossal figures seated in a semicircle on uncomfortable-looking high-backed golden chairs, which, though supposed to be celestial thrones, were manifestly derived from an imperfect recollection of the sedilia in some Gothic cathedral. The deity himself presided over their deliberations.

Originally the members of this council had obviously been nothing but thought-forms; but at the time when our enquiries brought us into contact with them, several of them had

been seized and ensouled by living entities, and this ensoulment introduced some new and interesting factors. Two of these entities were dead men, both of them religious people, each working from his own point of view. One of them was a man of German extraction, who during earth-life had been a shoemaker—a simple and uninstructed man not altogether unlike the farmer. He too had studied the bible diligently; he too was a dreamer of vague mystical dreams; he too felt that he had a special revelation or interpretation to offer to the world—something far more rational than the farmer's. He had come to feel that the essential truth of Christianity lay in the mystical union of Christ and his heavenly bride, the Church. To him the Christ was far less the historical personality of the gospels than the living spirit of the Church, and the task of the true Christian was to awaken within himself the Christ-spirit. The message which humanity needed, he thought, was that every man could and should become a Christ—a message which seemed to him so clear and simple that it needed only to be delivered to command instant attention, and thus to save the world from sin and lift it at once into the light of truth. He had begun preaching to this effect while still on the physical plane, but had died before he had done much towards the conversion of humanity. Arriving upon the astral plane he was still as eager as ever to spread his views, and having met the farmer he struck up a friendship with him. They had much in common, and each felt that the other might be helpful to him in the prosecution of his scheme. The shoemaker did not recognize the farmer as the sole Christ, but he did apply his theory to him, and consider him as a person in whom the Christ-spirit was exceptionally developed. The farmer understood only vaguely the shoemaker's central idea, but he realized that he had found some one who was willing to co-operate in saving the world. Each regarded the other as somewhat eccentric, but still each seems with a simple cunning to have thought that he could make use of the other for his own purposes.

Between them they had conceived this curious idea of a "council of heaven" of which they were both members; or possibly they may have found a thought-form of this kind made by some one else, and may simply have adopted it and joined themselves to it. The thought-

forms as viewed by trained vision were clumsy and imperfect, thought no doubt quite satisfactory to their makers. Moses, for example, was seriously incomplete. He sat, stiff and rigid, as though glued to his uncomfortable golden throne, but in reality he was only a face and front projecting from the chair, and had never been properly finished off behind. In this respect he resembled many of the thought-forms found in the Summerland, where it is not infrequent to see mothers fondling children which are defective in exactly the same way. The creators of such forms are always completely happy with them and never perceive their imperfections, for though there is no life in dolls except the thought which is put into them, that thought will always respond to its generator, and do exactly what it is expected to do. Peter was another very inefficient person on this council—quite insignificant-looking; but at least he carried a large bunch of keys, the jingling of which was his principal contribution to the deliberations.

It was noteworthy that while the majority of this council was of the type just described, the thought-forms of the deity and of the prophet Elijah were much more definite and original. The latter indeed quite surprised us by his activity, and on examination it was found that he was being occupied (or at least used as a kind of mouthpiece) by yet another dead man, a Welshman who at some early period in his earth-life had gone through the experience called "conversion," and had later on emigrated to America, where he had lived for some years and eventually died. During his physical life he had always been seeking religious experiences of the emotional type; for instance, he had attended some of the Negro revival meetings, and had there witnessed and taken part in the celebrated "Jerusalem jump." Intermingled with his religion were curious socialistic proclivities, and his dream was of a golden millennium which was half irrational emotional Christianity and half materialistic Socialism. He had grasped rather more than the others the relation between the physical and astral planes, and the possibilities of the latter, and he understood that before he could hope to influence the physical world he must somehow or other get into touch with it. He was not thinking of reincarnation, for he had never heard of such an idea; but he knew that

he had passed from the physical world into the astral, and therefore he thought there must be some way of passing back again. His attention was much occupied with this problem, and when he became aware that the farmer had found a medium through whom he could come to some extent into touch with the physical plane he decided to make use of both in any way that he could. This seemed a possible first step in the direction of gaining his ends, and it occurred to him to enter the thought-form of Elijah in the "council of heaven" as a means of presently introducing himself on such a footing as would at once ensure respect from the others. He does not seem to have been in any way self-seeking or self-conceited in doing this; it was to him simply a means to an end providentially put in his way.

But now ensued an unexpected result. Masquerading thus as Elijah, he tried to bear himself as he thought the prophet would have done, and to impart an Old-Testament flavor to his impersonation. This reacted upon his ordinary astral life; he began to live all the while in the character, and by degrees to wonder whether he was not really Elijah! He is literally in process of transforming himself, and will assuredly soon be a confirmed monomaniac. At the time of our investigation he still knew that he was a Welshman who occasionally impersonated Elijah; but I feel certain that in the near future he will pass beyond that stage, and will be as sure that he is really Elijah as the farmer is that he is the Christ.

Meantime he had not yet introduced himself as the Welshman to the other human members of the council, but flattered himself that as Elijah he was inspiring great respect and in fact directing their decisions. We have therefore the astonishing spectacle of a council whose only effective members were three dead men, each one of whom thought that he was manipulating the others for the furtherance of his own objects; and yet none of those objects was selfish, and all the men concerned were religious, well-meaning and honest in intention. Only on the astral plane would such an extraordinary combination be possible; yet the most astounding and the most characteristic fact still remains to be told.

It has been already mentioned that the All-Father himself was supposed to preside over the meetings of the council. He was of course

a thought-form like all the rest, but he occasionally manifested a spasmodic and inappropriate activity which showed the presence of some exterior force, different in quality from the others. Careful investigation showed that just as the form of Elijah was ensouled by the Welshman, so was this form of the deity ensouled by—a frolicsome nature-spirit!

I have already described in this magazine some of the characteristics of this delightful kingdom of Nature. Our readers may therefore remember what a keen pleasure some of such creatures take in theatrical performances among themselves, in any sort of masquerade (most especially if thereby they can gain the triumph of deceiving or frightening a member of the superior human evolution), and also how they enjoy telling some enthralling tale to their fellows. Bearing this in mind, we shall at once see that from the point of view of a tricky nature-spirit here was an absolutely unique opportunity. He could (and did) play a joke on the most colossal scale conceivable upon three human beings, and we may readily imagine what a soul-satisfying story he had to tell afterwards to his admiring fellows. Needless to say, he had not the faintest idea of irreverence; he would probably be no more capable of such a conception than a fly would; to him the whole thing was nothing but an unequalled opportunity for a really gorgeous hoax, and he did his very best with it. Of course he could neither understand nor join in the deliberations, so for the most part he preserved a cryptic silence which was very effective. He had somehow acquired a small number of biblical phrases appropriate to his part, and he emptied these out upon the council at intervals as a parrot might, apparently having no conception of their meaning. "Thus saith the Lord," "Amen, so be it," "I am the Lord thy God; thou shalt have none other Gods but me," "I will smite the earth with a curse"—these were some of the gems of his collection, the specimens of his unconscious eloquence. Now and again the joke became too much for him, or perhaps the restraint was irksome, and he abandoned the thought-form for a few moments in order to relieve his overstrained feelings by wild dancing and outbursts of laughter, somewhere out of sight of his council. When this happened it was most interesting to see how the thought-form

collapsed from alertness to stolidity, and the unfortunate human members of the council immediately supposed that something had occurred to provoke that divine wrath which is always so prominent a part of this type of religion.

This then was the reality behind the awe-inspiring "council of heaven" before which our correspondent pleaded so earnestly. It will be understood that only the dead men could really contribute to whatever discussion may have taken place; the other members of the council could not originate anything, though they may have had enough vitality to give a formal assent to a proposition.

To understand the part played in the vision by the theosophical thought-forms we must glance at the history and mental condition of our correspondent. Falling away from a rather materialistic form of Christianity, she became practically an atheist. Then she lost a beloved child; and in such a nature these various experiences naturally produced deep emotions, each of which had its part in the moulding of her temperament. At this period she came into contact with Theosophy, and commenced its study with no less formidable a book than *The Secret Doctrine*. Undaunted by its difficulties she applied herself to it diligently and strove to grasp its teaching, to make mental pictures of what is described in the Stanzas of Dzyan. Certain of its ideas had a special attraction for her. The thought of initiation with its mysterious and dangerous ordeals was one of them; another was the succession of the races, coupled with the great question as to who shall and who shall not pass the final test and reach in safety the further shore. All this was inevitably to some extent colored by earlier Christian conceptions about "conversion" and "salvation," even though at the same time the splendid horizons of the great oriental religions opened before her.

Thus it came about that she surrounded herself with a great mass of strong thought-forms of a more or less theosophical character, and by the very fact of doing so unconsciously set in motion certain occult laws. In the higher worlds like attracts like, and her thought-forms soon drew to themselves others of similar nature. Some hundreds of miles from where she lived there was an earnest

theosophical Lodge, which among other activities maintained a Secret Doctrine class. A vast mass of thought-forms and speculations had been thrown off by this class, and our correspondent was soon in touch with this astral storehouse. How the first contact was made I did not observe. Perhaps when traveling in the astral body our correspondent may have been attracted by these representations of subjects in which she was so deeply interested; or on the other hand some member of the class may have astrally noticed her thoughts and tried to add to them; or it may have been simply that sympathetic vibrations attracted one another, as they invariably do, without human interference. However that may have been, the fact remains that she was surrounded by an enormous body of thought-forms of a particular type, she herself being at the very same time precisely in the condition to be most deeply affected by them.

At this period she began to practice breathing exercises, and by that means laid herself open to astral influences. Her keen sympathy with suffering caused her to seek the dead murderer, or perhaps brought him to her, and the automatic writing and the obsession followed in the natural course of events. The murderer put forth all his power to maintain the advantage which he had gained, and she struggled desperately to protect and free herself, making herself for the time quite a conspicuous object on the astral plane by the vehemence of her efforts and the amount of energy which she put forth. As the farmer wandered about, the affray attracted his attention, and in his character as the Christ he felt it his duty to interfere and expel the murderer. He had never before encountered so brilliant an astral body, nor had he seen such impressive surroundings as those of the person whom he had rescued—a mass of forms at once so unusual in type (connected as it was with cosmic processes considered from the oriental point of view) and at the same time so far larger in quantity than any one person normally carries with him. Here were the forms of oriental Gods, of the founders of religions, of Masters, Adepts, Devas, and all sorts of magnificent but unfamiliar conceptions. If we remember that the farmer could not know that these were only thought-forms, but must inevitably have taken them as actual



living beings, we shall see that it is small wonder that with his ignorance on all such matters and his constant expectation of celestial assistance in his appointed work, he should feel that he had been specially guided by providence to help one who could help him in return—a person of importance in the oriental world commensurate with that which he arrogated himself for the occident. At once he seized his opportunity; he proclaimed himself as the appointed guide and proceeded to take charge of the lady's further development.

A curious fact noticed here was that though he posed as guide he was largely influenced by the thoughts of our correspondent, and in many cases simply gave her back those thoughts in other language. He knew nothing of the kundalini, but he thought of it as some form of divine afflatus; he saw that some process of awakening was certainly being performed by its aid, and he did his best to help and encourage this. Their joint efforts succeeded in arousing what may be called the upper layers of that mysterious force, though fortunately for the lady, from ignorance as to what is really needed for full achievement, they were not able to stir it to its depths, otherwise her body would surely have been destroyed. Further, they evidently did not know through what centres it must be sent in order to bring continuous consciousness, and so they missed their aim. But the description given of the sufferings endured is accurate as far as it goes. How dangerous their experiments were may be seen from the lady's account of these sufferings, and from her family's testimony as to the condition in which she had been. The whole story gives a most impressive warning against the risk of attempting premature development along such lines.

It is useless to criticize in detail what may be called the theosophical part of the vision; wonderful, uplifting, awe-inspiring as it no doubt was to the seer, it after all represents not the actual occurrences of evolution, but the combination and synthesis of a number of thought-images. Parts of the symbology are interesting and illuminative, while others obviously require modification. Certain features, such as the chanting of the angels, are clearly due to the influence of the Christian stream of thought in the mind of the guide.

He seems to have watched the unfolding of the vision along with our correspondent, but being ignorant of oriental teaching he understood but little of it. For example, he seems to have confused the successive races with the various tribes of Israel, and tried to fit in what he saw with the story of the sealing of the 144,000.

It is in the monomania of the guide that we must seek for the cause of the weighty feeling of responsibility which overshadowed the whole vision, the conviction that upon our correspondent's success depended the salvation of the world. This sort of naive self-conceit or megalomania is one of the commonest characteristics of communications from the astral plane. It seems to be one of the most ordinary illusions of a dead man that, if he can only get some lady to act as a medium for him, he can revolutionize the entire thought of the planet by a simple statement of a few self-evident facts. But in this case there was rather more than the usual excuse for the attitude adopted. The poor farmer was deeply impressed with the thought that unless the world accepted him this time it would lose its final chance of salvation, and he propounded this theory one day to the deity in council at a moment when the nature-spirit happened to be in charge. It is little likely that the nature-spirit had any clear conception of the purport of the question, but at least he understood that his assent was being asked to some proposition or other, so he gave it in his most pompous manner; and this naturally enough confirmed the farmer in his delusion, and made it the one dominating thought of his life. Apart from his influence no such impression would ever have come into the mind of the lady, whose view of her own position and powers was much saner and more modest.

The personification of the world and the devil in human forms is also due to the thought of the guide, for the lady herself knew much better than to believe in the exploded superstition of a personal Satan. This seems to have come at a period of the experience when she was much exhausted, and therefore more fully under the domination of the guide's mind, and less able to exercise her own natural power of discrimination. The nervous tension attendant upon the conditions through which she passed must have been indescribable; indeed, it brought her perilously near to the possibility of phys-

ical hallucination. She writes of certain acts of reverence made to her on the physical plane by animals, but investigation does not confirm this, showing the actions of the animals to have been quite normal and dictated by their ordinary instinct, though the lady in her overstrained condition gave them a different interpretation.

The special interest of the case to those who examined it was the manner in which a number of independent and quite ordinary astral factors combined to produce a dramatic and imposing whole. The ruling force was the will of the guide, and the strength of his extraordinary delusion; yet this would have been ineffective, or at least would have worked quite differently, but for the action of our correspondent in rashly laying herself open to astral influence. The Secret Doctrine class and its thought-forms, the other dead men on the council, the sportive nature-spirit—all these played their part, and if any one of them had been absent the picture would have been less complete, or the plot must have worked itself out on other lines. It seems to me that the story has its value as showing the astonishing fertility and abundance of the resources of the astral world, and the imperative necessity of that full knowledge which is only to be gained by thorough occult training. All through it we see really good and well-intentioned people deceiving themselves quite pitifully for want of this knowledge—putting themselves often into such positions that one cannot wonder that they were deluded. One must presume that it was needful for them to learn in the hard school of experience, and it is also well to remember that no trial of this nature ever comes to any one without an adequate opportunity of preparation. No one who has studied the bible as closely as the guide had done could have failed to remark the warnings therein contained as to possible deception by false Christs and lying prophets, and even in the book of Svami Vivekananda there is to be found an earnest adjuration against the premature or promiscuous use of his instructions. Unfortunately people never will take these cautions to themselves, but invariably apply them to their neighbors or opponents.

Yet it should be noticed that for our correspondent the outcome was good. The forms seen were largely illusory, but the high emo-

tions awakened, the awe and the rapture—all these produced permanent results which cannot but have in them much of good. The boundless enthusiasm for spiritual things, the unselfish desire to help even at the cost of any sacrifice—these are in themselves mighty forces, and when generated they evoke a response from planes far higher than any which are actually reached by the consciousness in the vision itself. The feeling is genuine, however imperfectly conceived may be that which occasions it; and so while we congratulate our correspondent on having come safely through perils more tremendous than she can readily realize, we may be permitted to hope that the peace and uplifting which she gained through them may prove a permanent heritage. The deep sense of union with the divine which brought with it such bliss was unquestionably a true touch of the lower fringe of the buddhic plane, and to have attained this is no doubt worth all the suffering through which the patient passed. But the student knows that all that and much more could have been obtained without the pain and without the awful risk by the investment of the same amount of energy in the more ordinary methods which have approved themselves to the wisdom of the ages. To force one's way into unknown realms without the guidance of one who really knows is to court disaster; and it is a danger to which none need expose himself, for the old paths are always open, and the old saying still remains true: "When the pupil is ready the Master appears." C. W. Leadbeater.

"Each of us is in reality an abiding psychological entity far more extensive than he knows—an individuality which can never express itself completely through any corporeal manifestation. The Self manifests through the organism; but there is always some part of the Self unmanifested; and always, as it seems, some power of organic expression in abeyance or reserve."—Kuhns.

Mystic prophecy of Joachim of Flora: The Reign of the Father is past, the reign of the Son is passing; the reign of the Spirit is at hand.

## THE EFFECT OF IDEALS ON CONDUCT.\*

Mrs. Besant said that she would deal this Sunday with the subject of the reaction of thought on conduct, and that next Sunday she would speak specially on the subject as to how far the ideals of liberation by "Moksha" influenced conduct. When she was dealing with the subject in India it should be remembered that the idea of liberation played an enormous part on the minds of a large number of Indians today, and it therefore became an important matter how that ideal reacted on conduct in the life here. As the subject was a very large one she would restrict herself in this lecture to the ideals which were either deliberately constructed to affect the present life up to the moment of death or those which were constructed with a view also to the life which stretched on to the other side of death. She wanted to put that ideal because that was the ideal which would most influence large numbers that were not yet sufficiently advanced in evolution to look forward to what was called "Moksha" at the end of the present life. They ought not, in thinking of their lives, to divide them in half as they did by the incident of death. They were always living, and the cutting life into two by the continually recurring incident of death was very apt to dwarf their ideas and to paralyze a large number of forces which were strongly to influence life on this side of death.

The lecturer then dealt with the different stages of the evolution of man, and, coming to treat of the physical body, she said that that body lasted as a rule for something under a hundred years only. When the physical body dropped they called it death, but when the physical body was dropped, life was merely passing on to higher worlds. When the astral body dropped off, life was passing to Preta Loka, to Pitri Loka, and then to Swarga, but really it was only life carried on under better conditions improved as they dropped one vehicle after another.

Then proceeding to deal with the question of ideals which influenced conduct in the physical world, Mrs. Besant said that the physical world

was enormously important. There has been a certain tendency in religions to minimize the importance of the physical world and physical body. That was a mistake. They would not have come into this world and this body if it did not play a very important part in their evolution. The reaction of life in the physical world on the life in Swarga Loka was so great that the way that they led the life here largely governed the life which they spent there. The great importance of the physical life turned upon the fact that it was in that life they made clear and precise their powers of observation; their powers of memory, and in fact all the powers of the mind. They must not, therefore, underestimate the value of physical experiences. The impressions in the heavenly world were vague, undefined and indeterminate. The organs of hearing, speech, taste, smell, etc., were gradually built up first on the astral and physical planes. They could hardly have clear impressions from without unless they passed through the physical world experiences. Hence it was a mistake to undervalue them as so many religions did, and to think that because life in the physical world was comparatively brief, therefore the physical world experiences were unimportant. On the other hand, they were all important for pure evolution, and the more perfect and complete they made those experiences, the better it was for the rapidity of their evolving growth. Recognizing the importance of the physical life, the next point was how to make most of it and how to make the greatest advantage of the opportunities that offered themselves, and there came in the question of the ideal. What was an ideal? It was an idea, but every idea was not an ideal.

## What An Ideal Is.

A fixed idea was an ideal. A fixed idea dominated conduct, and according to the qualities of the fixed idea would be the conduct dominated by it. A lunatic was nothing more than a man under a fixed idea, only it was a false idea, an idea which did not correspond to fact and truth, and hence a lunatic's conduct was stupid and foolish. They could not see better than in the case of a lunatic the enormous strength of a fixed idea. What was the difference between a fixed idea of lunatic and

\*A lecture delivered at the Theosophical Headquarters, Adyar, Madras.

a fixed idea that made a man really great? A fixed idea to be useful must be in accord with the laws of nature and the facts of nature, and it must be built upon truth. A fixed idea to serve as an ideal then must be true. People who had a fixed idea even as regards their life here would show out a noble character. Taking such a thing as patriotism, where the love of country absolutely dominated a man—it was very rare, but where it did, that man became a hero, and all the appeal which influenced the ordinary man did not appeal to him because he was dominated by the fixed idea of love for his country. Such a man threw aside wealth, family, friends and things that made life happy. There was a tremendous struggle for intellectual freedom which went on in Europe immediately preceding what was called the Reformation. A few men stood out prominently for speaking out scientific truth which at that time the Roman Catholic Church forbade, for they thought that the truth of nature contradicted the truth of Revelation as found in the Bible. Hence there were long persecutions which wrought havoc in Europe. But there were one or two men at the time who were dominated by great ideals, and they found it easier to die than to tell a falsehood and one of those men truly said, as they were leading him to the stake, "To know how to die in one century is to live for all centuries to come." These were men who had fixed ideas, they threw away everything rather than the idea that dominated their life and that was what was meant by an Ideal. Those were cases where the ideal was so powerful that everything gave way before it. That was a condition of greatness.

Supposing they could not manage to be great in this life they could learn from great men to make their lives greater than they would otherwise be. How far then could ordinary earnest, decent living men and women shape an ideal which could react on conduct? The young of course had better chances because their life had yet to be formed, but even the older people could begin, though late, to have a definite ideal by which conduct would be shaped. She would first say how a young man, a student of a college or even of a school might begin to shape an ideal by which his future life should be influenced. Such a boy

or young man as the case might be should sit down and think "What am I going to do with my life?" To the young life was a precious treasure, and they might spend it as they would; if they spent it well and nobly the world would be the better because they had been born in it, but if they scattered it and rendered it useless, better it was for them that they had never been born. When the question was asked what their life was going to be, most men from colleges were trying to answer the question from too narrow a horizon, and they would say, "I am going to be a lawyer, or a doctor, or merchant, or a Zemindar." But that was only their outside. What they really were was character, not their outside occupation. Over the youth of this country today a different spirit was beginning to move. They found if they asked a large number of young men what they were going to be, they said "I hope to help India, I hope to serve my country. I am looking forward to do something for the motherland; I wish to learn how to serve." It was a happy thing for India that such feelings were sweeping over the minds of the young of her populations. She did not say there was no danger in it. There was danger always. The stronger the life the greater the danger. Without life no progress, without life no future, and without life no service. The spirit which was sweeping through the hearts of the young of which she spoke last Sunday was the result of the training of generations along the ideals of English liberty. Those ideals were life giving and life-inspiring, but would become mischievous if turned into a wrong direction. Some people dreamed that liberty was the Dragon's teeth, but those who read history aright knew that liberty was the seed which, sown into the soil of a nation, grew into a tree, which fed myriads, and that the path of liberty was life-giving and not death-dealing, and that only when it was uncontrolled could liberty do aught but good. When with liberty there was self-sacrifice, when with liberty there was self-denial, and when with liberty there was self-control, there was no danger. The spirit of liberty must move in characters self-contained and self-controlled and it must not move along the roads of vice. It must be honored as a deity and not used for destruction. Then and then only was liberty a blessing, and what it had

proved to be in some lands would prove to be in this.

The new spirit which was sweeping over the land made young men full of hope and above all others young men needed great ideals. Inasmuch as an ideal was an idea and ideas had to be acquired and nurtured and fostered early, the younger amongst them must choose the ideals of noble citizens and acquaint themselves with their lives. They could not build without clay and similarly they could not build up their mind without materials. That was the error that some of the younger men

ran into today. They should read the lives of great citizens and see how they built themselves up to great ends. Without a knowledge of individual history which was biography they could not make an ideal when they read the lives of many such great men and acquainted themselves with the thoughts and efforts that those men had passed through. Out of those they could choose the qualities which made them what they were, so that those qualities might be reproduced as ideals to dominate their lives.—The Jaina Gazette, India.

### AN ORIENTAL TOUCH.

Meditation constitutes such an important part in the discipline of students of the higher philosophy in all grades, and especially among the younger ones, or those who are just beginning a systematic endeavor along that line, that there is in nearly every case the puzzled inquiry of, "How shall I form the mental image of that upon which I wish to meditate."

Suppose this question were asked the Brahmin Guru by his pupil, the subject for meditation being, we will say, Devotion to Higher Beings. He proceeds patiently to give an outline of the lesson, for the Guru must have infinite patience and often spends whole days explaining and making clear a word or sentence, using as examples simple happenings and episodes in daily life; also the many beautiful parables one might call them, and upon this occasion we might imagine him as relating the following:

A poor laborer of the lowest Sudra caste was employed about a temple; once as he raised his head from his toil he caught a glimpse, through an opening, of the image of Krishna. To his poor, starved soul a glory unspeakable seemed to stream forth, filling the whole world with gold and purple light. He ran to the priest and falling upon his face implored him to give him a tiny wooden image of Krishna. "Thou fool," exclaimed the priest in hot anger, "go away before I have you consumed for your presumption." But the sudra came again and again, weeping each day, with the same request, until at last the priest, in order to rid himself of the man, picked up from the ground a common rough stone. "Here," said

he, "this is Krishna, take it and leave me in peace." The man seized the stone and ran to his miserable hut, shouting to his wife, "I have Krishna! I have the Lord Krishna!" So they built a shrine in the corner of the hut, making it fragrant with fresh flowers, and each day this poor sudra devotee would place before it his scanty meal of rice, only keeping a few grains for himself, and bathing the stone with his tears, which to him was actually the Lotus feet of his Lord. Finally one day he gave all his food, keeping nothing, his supplication being: "Oh Krishna! See now I have given you all, will you not come and eat, but please leave a little morsel or my wife and children will starve." Thus with hunger and longing he fell asleep and upon awakening in the morning, Behold the wonder! there sat Krishna in all his glory, eating voraciously and smiling. "Oh Krishna!" exclaimed the sudra, "you are eating it all, please leave a little," but Krishna smilingly continued to eat. The sudra ran to fetch the priest who, believing him more crazed than ever, nevertheless followed him to his hut. One look sufficed, and falling upon his face he took the dust of the sudra's feet, saying: "You are greater than I, teach me, for all my prayers and offerings never brought the living Krishna."

The sudra became a priest in the temple and years after was known as a great saint.

This little story explains itself and, like many others of its kind, has its origin far back in the days when the Great Rishis walked the plains and taught the men of India. E. M.

## ANIMAL OBSESSION.\*

We are familiar with the idea that an ego on its way down into reincarnation may sometimes be drawn aside from its course and indefinitely delayed at astral levels by the attraction of the group-soul of some kind of animal with whose characteristics it is in too close affinity. We know that the same affinity sometimes seizes upon a soul upon the astral plane after death, and detains it in very intimate association with an animal form, and also that as the result of gross cruelty it is possible to be karmically linked to an animal, and to suffer most horribly with it. All this was described by our President in a letter to an Indian paper which was reproduced in *The Theosophic Gleaner*, vol. xv., p. 231.

These instances are of course the explanation (or at least a part of the explanation) of the widely-spread belief that a man may under certain circumstances reincarnate in an animal body. In Oriental books what we should call three stages of one life are quite commonly spoken of as separate lives. It is said that when a man dies to the physical plane he is reborn at once on the astral plane—meaning simply that his specially and wholly astral life begins then; and in the same way what we should describe as the passing into the heaven-life is called a death on the astral plane and a rebirth at the higher level. This being so, it is easy to understand that one of the abnormal cases above mentioned might be described as “rebirth as an animal,” although it is not at all what we should mean by such a term if we employed it in theosophical literature.

In recent investigations our attention has been drawn to a type of cases differing somewhat from either of the above in that the link with the animal is intentionally made by the human being, in order to escape from something which he feels to be far worse. No doubt this type also was known to the ancients, and forms one of the classes referred to in the tradition of animal incarnations. Let me endeavor to explain it.

When a man dies, the etheric part of his physical body is withdrawn from the denser part, and very shortly afterwards the astral breaks away from the etheric, and the man's life on the astral plane is begun. Normally the man is unconscious until he has freed him-

self from the etheric, and so when he awakens to a new life it is that of the astral plane. But there are some people who cling so desperately to material existence that their astral vehicles cannot altogether separate from the etheric, and they awaken still surrounded by etheric matter.

We must remember that the etheric body is only a part of the physical, and is not in itself a vehicle of consciousness—not a body in which a man can live and function. So these poor people are in a very unpleasant condition, suspended as it were, between two planes. They are shut out from the astral world by the shell of etheric matter which surrounds them, and at the same time they have lost the physical sense-organs by which alone they can come fully into touch with the world of ordinary earth-life. The result is that they drift about, lonely, dumb and terrified, in a thick and gloomy fog, unable to hold intercourse with the denizens of either plane, glimpsing sometimes other drifting souls in their own unfortunate position, yet powerless to communicate even with them incapable of joining them or of arresting their aimless wandering as they are swept on and engulfed in the rayless night. Now and again the etheric veil may part sufficiently to permit one glance into lower astral scenes, but that is rarely encouraging, and indeed is often mistaken for a glimpse into hell; sometimes for a moment some familiar earthly object may be half seen—usually from passing contact with a strong thought-image; but such rare and tantalizing liftings of the fog only make its darkness the more soul-shaking and hopeless when it shuts down again.

All the while the poor soul cannot realize that if he would but let go his frenzied grasp on the matter he would slip at once through a few moments of unconsciousness into the ordinary life of the astral plane. But it is just that feeling that he cannot bear—the feeling of losing even the miserable half-consciousness that he has; he clings even to the horrors of this grey world of all-embracing fog rather than let himself sink into what seems to him a sea of nothingness and complete extinction. Occasionally, as the result

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\*From *Theosophist*, May, 1909.

of wicked and blasphemous teaching on earth, he fears to let himself go lest he should fall into hell. In either case, his suffering, his hopelessness and utter dreariness are usually extreme.

Out of this unpleasant but self-imposed predicament there are several ways. There are members of our band of invisible helpers who devote themselves specially to seeking out souls who are in this painful condition, and trying to persuade them to let themselves sink out of it; and there are also many kindly people among the dead who take this up as a sort of branch of astral slum work. Sometimes such efforts are successful, but on the whole few of the victims have faith and courage enough to let go their hold on what to them is life, poor apology though it be. Of course in process of time the etheric shell wears out, and the ordinary course of nature reasserts itself in spite of their struggles; and sometimes in sheer despair they anticipate this result, deciding that annihilation is preferable to such a life, and so recklessly letting themselves go—the result being naturally an overwhelming but pleasant surprise to them.

In their earlier struggles, however, there are some who are so unfortunate as to discover unnatural methods of reviving to some extent their touch with the physical plane instead of sinking into the astral. They can do this very readily through a medium, but usually the medium's "spirit-guide" sternly forbids them access. He is quite right to do so, for in their terror and their great need they are usually utterly unscrupulous, and they would obsess and even madden the medium, fighting as a drowning man fights for life; and all absolutely uselessly, since the eventual result could only be to prolong their sufferings by strengthening that material part of which most of all they should get rid.

Occasionally they contrive to seize upon some one who is unconsciously a medium—some sensitive young girl, usually; but they can be successful in such an attempt only when the Ego has weakened his hold on his vehicles by allowing the indulgence of undesirable thoughts or passions. When the Ego's relations with his vehicles are normal and healthy he cannot be dispossessed by the frantic efforts of such poor souls as we have been describing.

An animal, however, has no Ego behind him, though he has a fragment of a group-soul which may be said to stand for him in the place of an Ego. The hold of this fragment upon the principles is by no means what that of an Ego would be, and so it comes to pass that what for the moment we may call the "soul" of the animal can be dispossessed much more easily than that of a man. Sometimes as I have said, the human soul wandering in the grey world is unfortunate enough to discover this, and so in his madness he obsesses the body of an animal, or if he cannot quite drive out the animal soul he contrives to gain partial control, so as to share the tenement to some extent with the rightful owner. In such a case he is once more in touch with the physical plane through the animal; he sees through the animal's eyes (often a very remarkable experience) and he feels any pain inflicted upon the animal; in fact, so far as his own consciousness is concerned, he is the animal for the time being.

An old and respected member of one of the English Branches related that he had received a visit from a man who came to ask for advice under peculiar circumstances. He was a man who gave the impression of having seen better days, but he had fallen into such abject poverty that he was compelled to take any work that offered, and thus it happened that he had become a slaughterman at a huge abattoir. He declared that he was absolutely unable to execute his loathsome task because when he prepared to slaughter the creatures he was constantly checked by cries of heart-rending anguish, and by voices which said: "Have mercy upon us! Do not strike, for we are human beings entangled with these animals, and we suffer their pain." So since he had heard that the Theosophical Society occupied itself with unusual and uncanny matters he came to it to ask for advice. No doubt this man was somewhat clairaudient, or perhaps simply sensitive enough to catch the thoughts of these poor creatures who had associated themselves with the animals, and these thoughts very naturally symbolized themselves to him as audible cries for mercy. No wonder he was unable to continue his occupation.

This may well give pause to the devourer of flesh, to the man who calls the murder of

animals "sport," and most of all to the vivisector; the man who kills or tortures an animal may be inflicting unspeakable suffering upon a human being. I have little doubt that the possibility for a material-minded man of this uncanny blunder is at least part of the rationale of the belief of various tribes that certain creatures must never be killed "lest one should unawares be dispossessing the spirit of an ancestor." For the man who thus entangles himself with an animal cannot abandon that animal's body at will; even if he learnt enough to make him desire to withdraw he could do so only gradually and by considerable effort. It is only at the death of the animal that he is set free, and even then there remains an astral entanglement to shake off. After the death of the animal such a soul sometimes struggles to obsess another member of the same herd, or indeed any other creature whom he can seize in his desperation.

I have noticed that animals obsessed or semi-obsessed by human beings are often shunned or feared by the rest of the herd, and indeed they are themselves often half-maddened by anger and terror at the strangeness of the thing and at their own helplessness. The animals most commonly seized upon seem to be the less developed ones—cattle, sheep and swine; more intelligent creatures, such as dogs, cats and horses, would presumably not be so easily dispossessed—though my attention was once drawn to a peculiarly horrible instance in which a Catholic priest had in this way attached himself to a cat. Then there is the well-known case of the monkey of Pandharpur, who betrayed so curious a knowledge of Brahman ceremonies. But in most cases the obsessing soul has to be satisfied with what he can get, for the effort to overpower even the more stupid beasts usually taxes his powers to the utmost.

This obsession of an animal seems to be the modern substitute for the awful life of

the vampire. In the time of the fourth root-race, men who had a mad clinging to material life sometimes contrived to maintain a low and unspeakably horrid form of it in their own physical bodies by absorbing living blood from others. In the fifth race that happily seems no longer to be possible, but people of the same type occasionally fall into this snare of animal obsession—bad enough, indubitably, but still not so utterly gruesome and disgusting as vampirism. So even in its very worst and lowest aspects the world is improving!

I have known of isolated cases of two other types of animal connection; one in which a wicked dead person was in the habit of temporarily seizing the body of a certain animal for specific evil purposes, and another in which an Oriental magician had, as an act of revenge for an insult to his religious faith, mesmerically linked his unhappy victim to an animal form after death. This could be done only if there existed in the victim some weakness through which such a magician could seize upon him, and if he had intentionally done something which gave him a karmic hold upon him. Normally neither of these cases would be at all possible.

All obsessions, whether of a human or an animal body, are an evil and a hindrance to the obsessing soul, for they temporarily strengthen his hold upon the material, and so delay his natural progress into the astral life, besides of course making all sorts of undesirable karmic links. This grey life, like almost all other unpleasant possibilities connected with the life after death, can come only as the result of ignorance of the real conditions of that life. The more we learn of life and death the more emphatic appears the duty of making every effort to spread the knowledge of Theosophy, for it becomes ever clearer and clearer that in that knowledge is life and happiness and progress for all.

C. W. Leadbeater.

"Moreover something is or seems,  
That touches me with mystic gleams,  
Like glimpses of forgotten dreams—

Of something felt, like something here:  
Of something done, I know not where:  
Such as no language may declare."

—Tennyson.



## A JAPANESE LEGEND.

Hashnu sat beside the great rock on which he had been hewing for weeks, aye for months. It seemed to him, as he looked back upon the past, as if all his life had been spent in this quarry chiseling the huge stones, shaping them for the Temple of Buddha. Click, click went his small hammer; click, click, and a bit of the rought surface gave way and the shining granite glittered within, but the whole stone must be dressed and polished, as well as hewn into shape and the task seemed a long and weary one to Hashnu. Sometimes the dust from the road almost choked him, and again the sun poured down upon him until his head was dizzy. People came and went on the road near by, but they took no note of him; what was he? Nothing but an obscure stone-cutter.

One day a messenger came running by, shouting, "The Emperor, prepare ye the way!" As the Emperor rode by in his luxurious carriage, the harness on the horses jingled and their hoofs raised such a dust that the stone cutter was hidden from sight for the time being. Then Hashnu threw down his hammer and cried, "Oh, Buddha! Thou great and wise One! I am Thy child! Hear Thou my cry! I am tired of being only a stone-cutter, I would be rich and great as yon Emperor, help Thou me!" With the rustling wind came a voice, unlike anything that Hashnu had ever heard before, and it whispered unto him, "Oh, blind one, thy prayer has been granted thee!" Hashnu opened his eyes and behold, he was an Emperor seated upon a throne of gold; and before him stood officers, nobles and priests anxiously waiting to do his bidding. Then he said unto himself, "Now that I am great I shall be happy."

After a time the summer came and with it heat so great that Hashnu the Emperor could find no relief from its rays in any room of his palace, nor in the gardens surrounding the palace. He sent for his head steward of his household and said, "Tell the sun to withdraw its rays from my palace and my gardens, for I, Hashnu, the Emperor, so command. The steward cried, "My lord, my lord, all that a faithful servant can do have I done for thee; but the sun is mightier than all the Emperors and Kings of the earth, and no mortal man can control him; even an Emperor's palace may

not escape his burning rays." Hashnu buried his face in his royal mantle and wept, "Oh, Buddha, I would be the powerful sun, who cares not for the anger of an Emperor!" Again with the wind came a voice so low and deep, that all other sounds on earth ceased as it spoke, and whispered to Hashnu the Emperor, "Oh, blind one, thy prayer has been granted thee." And lo and behold! Hashnu was changed into the sun, and rolled through the heavens with such power as was never dreamed of by mortal man. Then the heart of Hashnu, which was alive in the heart of the sun, exulted and said, "Ah, now that Emperors and Kings must bow down before me and flee from my rays, I shall be happy."

One day, however, the sun noticed a dark, sullen cloud rising from the face of the sea, and he sent his strongest rays down to pierce the cloud and scatter it, but the dark cloud swallowed it up, while the cloud continued to grow larger and darker until the earth was shut away from the light of the sun. Then the heart of Hashnu cried out, "It is not enough! Hear Thou my cry! Make me to be the cloud which is stronger than the sun!" At the sound of the low voice, the thunder of the storm cloud and the flash of its lightning, were hushed; all things on earth ceased as it whispered, "Oh, blind one, thy prayer has been granted thee." Hashnu had become the dark, sullen storm cloud and poured down torrents of rain and swelled the brooks and overflowed the fields and tore up the trees by their roots. Then the heart of Hashnu cried, "Now am I the strongest of all things in heaven or on earth. Even the sun cannot conquer me, and all things on earth quail before my wrath."

But beside the road was a huge rock of granite, which moved not as the rain beat upon it. When the storm cloud saw this it poured such a flood of rain as had never been seen before and it darted great flashes of lightning down upon the stone, and thundered until the heavens shook, but the rock lay quiet and undisturbed. Then Hashnu cried, "I have been deceived, I have been deceived, that rock beside the roadside is greater than I. I would be the huge stone which even the storm cannot move; Hear Thou me." The storm cloud hushed and all things on earth ceased to stir

as that voice whispered, "Oh, blind one, thy prayer has been granted thee." The heart of Hashnu entered the silent rock and rejoiced, and exclaimed, "Now am I the greatest of all! The unmoved! Nothing can change me! I am stronger than the storms of heaven."

One day, however, the huge rock felt a pricking in its side. Prick, prick came the sharp little pain, and with it came the sound, click, click, and a bit of the rough surface fell off and the rock silently groaned. Disheartened now he cried, "Oh, Buddha, I am not as all powerful as I thought. I would be the tiny man, who is hewing this rock into such shape as he chooses. I am powerful in his hands." Again at the sound of that deep, low voice, the sun and the moon and all the stars stood still, but now it seemed to fill the air, as it whispered to Hashnu, "Oh, blind one! At last thou seest! Be thou Hashnu, the stone-cutter, and sit by the roadside hewing and shaping the great rocks for their place in the Temple of Buddha."

A thousand years passed by. Strangers came into the land where Emperors and Kings had once ruled, but who had long since been buried; where rich men had accumulated vast fortunes, which were now scattered and forgotten. Over there were the fields which the sun had parched, and they were once more green and fertile; and the ravages which the storm had made were once more healed. But the Temple of Buddha stood grand and glorious. As the strangers gazed upon it their hearts were stirred, for they saw how perfectly fitted into its place each glittering block of granite which the unknown stone-cutter had hewn week after week and month after month for its place in the Temple of Buddha.

Adapted—M. L. A.

"When I walk the fields, I am oppressed now and then with an innate feeling that everything I see has a meaning, if I could but understand it. And this feeling of being surrounded with truths I cannot grasp amounts to indescribable awe sometimes. . . . Have you not felt that your real soul was imperceptible to your mental vision, except in a Holy Ghost.—Autobiography of J. Trevor.

### THE DESATIR.

*An Ancient Book of the Wisdom Religion.*

The Desatir is ascribed to the sixth or seventh century, A. D.

We are told that the first monarch of Iran (Persia) was Mahabad, who divided the people into four orders,—religious, military, commercial, and servile. He received from the Creator and promulgated among men, a sacred book in a heavenly language, that has been given the name of Desatir or Regulations. The faith thus given was maintained by fourteen successors.

It is also written that the Mahabadian language was the primitive tongue from which the Sanscrit, the Zend and other languages are derived and bears the same relation to the pure modern Persian as the Gothic to the English. When it ceased to be spoken, like several other languages of bygone ages, the Mahabadian was preserved in a single book similar in its solitude to the Hebrew Bible or the Persian Zend Avesta. It has been called one of the "books of the secrets of the great God," its doctrine is the property of mankind. "The Mahabadian religion is as open as its temple, the vaults of heaven, and as clear as the lights, flaming in their ethereal altitudes; its book is a sort of catechism of Asiatic religion; its prayer a litany of oriental devotion, in which any man may join his voice."

Through the kindly courtesy of a Bombay Theosophist we are enabled to give extracts from this rare book:

"Let us take refuge with Mezdram from evil thoughts which mislead and afflict us. The origin of Mezdram's being none can know except himself; who can comprehend it? He is without beginning, or end, or associate, or foe, or like unto him or friend, or father, or mother, or wife, or child, or place, or position, or body, or anything material, or color, or smell. He is Living, and Wise, and Powerful, and Independent and Just, and his knowledge extends over all that is heard, is seen, or that exists. He doeth not evil and abideth not with the evil-inclined. Whatever He hath done is good. The heaving, moving stars are many, and each has an intelligence, a soul and a Body. The number of the intelligences and souls and stars and heavens Mezdram knows.

Whoever approaches the Angels, sees the substance of the Lord and the World. The rapture thence arising no transport of the lower world can equal; the tongue cannot express, nor the ear hear, nor the eye see such ecstasy. And every one who wishes to return to the lower world, and is a doer of good, shall, according to his knowledge and conversation and actions, receive something, either as a King, or Prime Minister, or some high office, or wealth, until he meeteth with a reward suited to his deeds. Those who in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

In prayer, turn to any side; but it is best to turn to the stars and the light.

Let us take refuge with Mezdram from evil thoughts, which mislead and afflict us! I pray unto Thee shower down upon me thy blazing light! And speak unto me words that may teach me the knowledge of Thy secrets which are admirable. And aid me by light, and vivify me by light and guard me by light and unite me unto light. Intelligence is a drop from among the drops of the ocean of Thy place of souls. The Soul is a flame from among the flames of the fire of Thy residence of sovereignty.

There is in thy soul a certain knowledge, which if thou display it to mankind, they will tremble like a branch agitated by a strong mind. The world is an idea of the Self-existent. Non-existence is the mirror of existence. The Perfect Man searcheth God as the line of the circle returneth to the point whence it began. The roads tending to God are more in number than the breathings of created beings. How can he, who knoweth not himself, know the Lord? True self-knowledge is knowledge of God. Thy heart is never separated from me for the twinkling of an eye. I am never out of thy heart. For I am nearer unto thee than thou art unto thyself. I have communicated to thee my word in three ways. One in dreams, the second in dozing; the third in waking when thou hast separated from the body and passed with an angel above the heavens. The Sages ask what use is there for a prophet in this world? A prophet is necessary on this account that men are connected with each other in the concerns of life.

Therefore laws and rules are indispensable, that all may act in concert. That there may be no injustice in giving or taking, or partnership; but that the order of the world may endure. And it is necessary that these rules should all proceed from Mezdram, that all men may obey them. For this high task a prophet must be raised up. He will ask Thee, How can we know that a prophet is really called to his office? By his knowing that which others do not know, by his giving you information regarding your own heart, by his not being puzzled by any question that is asked. And that another cannot do what he doeth."

—Mary Adams.

"For the love of heaven do not take any tales or information from one person to another. The man who brought news to the king was sometimes killed. The surest way to make trouble out of nothing is to tell about it from one to another. Construe the words of the Gita about one's own duty to mean that you have nothing to do in the smallest particular with other people's fancies, tales, facts, or other matters, as you will have enough to do to look out for your own duty. . . . Too much, too much, trying to force harmony. In all such things I never meddle, but say to myself, it is none of my affair at all, and wait till it comes to me—and thank God if it never arrives! And that is a good rule for you."

—W. Q. J.

#### JUVENAL'S PRAYER.

O Thou who know'st the wants of human kind,  
Vouchsafe me health of body, health of mind;  
A soul prepared to meet the frowns of fate,  
And look undaunted on a future state;  
That reckons death a blessing, yet can bear  
Existence nobly, with its weight of care;  
That anger and desire alike restrains,  
And counts Alcides' toils and cruel pains  
Superior far to banquets, wanton nights,  
And all the Assyrian monarch's soft deligh's!  
Here bound, at length, thy wishes. I but teach  
What blessings man, by his own powers, may  
reach.

The path to peace is virtue. We should see,  
If wise, O Fortune, naught divine in thee:  
But we have deified a name alone,  
And fixed in heaven thy visionary throne!

## EXPERIENCES OF THE WIDER CONSCIOUSNESS.

I had fallen asleep after dinner in my arm chair in the study; I was tired after the day's work. In the same room were my mother and sister-in-law and my wife, each occupied with her work, or games of patience. The servant brought something into the room, thus half waking me. I was more or less aware of what was going on and thus neither fully awake, nor entirely asleep, my body felt strangely light and my mind most exceptionally alert and comprehensive. I felt as if I understood everything in a new and quite clear way, and that my body was a burdensome clog, clumsy as a means of expression, slow as a medium of transmission to the comprehension.

For two and one-half hours, it appears (for I was semi-unconscious), I talked in most perfect Italian to the three people present on occult and mystical subjects. I had no immediate recollection of having spoken so long. All I remembered was that I had had a most wonderful feeling of spiritual exhilaration and insight, and that with a great desire to impart my temporary knowledge to others I felt sorely hindered and delayed by its transmission, so clumsy and slow a process by word of mouth.

Having lived always in Italy, I speak, for an Englishman, good Italian. But my wife and her mother and sister, who are Tuscans, aver that the purity of style and diction on that occasion were such as not only I could never command under usual circumstances, but were quite exceptional even for a most cultured literary Italian.

I do not wish to be thought immodest in putting this down, since I fully realize that these experiences are so beyond one's puny personality and are only of value in so far that they can, when put on record, be of service to others who have similar occurrences wherewith to draw comparisons.

There is another curious point besides the depth of subject matter, and the beauty of its expression in a foreign tongue. I am no speaker—as a rule I cannot address a gathering of people without pausing and hesitating for choice of words. Yet on this occasion this pure and beautiful Italian, dealing with deep, metaphysical problems, flowed out freely and unhesitatingly; and not only this, but, I am

told, the words selected conveyed exactly the meaning required, without any unnecessary redundancy.

I was semi-unconscious all the time, and at one time interrupted the dream-lecture,—for such it was, to explain exactly how I was experiencing it.

Except at the beginning, when I had a kaleidoscopic view of many colours in motion, I saw nothing and I heard nothing. I was, therefore, neither clairvoyant nor clairaudient. But I felt a strong force surrounding me, like magnetic currents, that made me feel light and as if I had no body. My nerves were so tense that my finger tips tingled, and I could see from their ends long candle like shapes of white glistening mist. I felt as if all my body must be surrounded with vibrating matter in the same way. I seemed to be painfully conscious in every part of the room. The least movement or noise caused me actual pain. The dog changed its place, it disturbed me and had to be put back. The relative positions of the three ladies with me were altered. I had to beg them to resume their seats as before; any change seemed to alter and disturb my temporary possession of the currents round me. Though the door was shut and my eyes as well, and no sound had been made, I was aware that some of the servants were standing in the hall listening and had to interrupt and, as it were, hold myself in this suspended state, while they were sent to bed.

My one preoccupation was not to descend so far as to use my ordinary senses and my brain in the normal way, for I knew then that the superconscious state would terminate, and my perceptions be limited by the slower and faultier process of brain cogitation.

The only use I felt for the body at that moment was as a means of transmitting my thought intelligibly to those in the room with me. Never have I better realized than then how much the body is one's instrument, how little it is the real "I." The feeling was that of having one's sense organs spread out before one as instruments to see with, to hear with, to taste with, etc., in the physical world, and that the master tool, the best one, the co-ordinator of the other instrument was the brain.

My mind, my body, my brain, my senses, I realized then are merely instruments that the real and permanent "I" uses and by which "I" am limited, hampered, and often abased under ordinary circumstances. I have also realized how often all sorts of reasoning, discussion, and intellectual arguments may lead entirely wrong, when the 'heart' or the intention have spoken straight away in no uncertain voice, though it may only have been heard as a whisper, because the "I" really knew.

These experiences, though common enough and not very important in themselves, are nevertheless valuable as first-hand evidence that we can transcend our limitations and know for ourselves.

About one year later, in another house to which we had drifted in the meantime, I had a very similar experience. Again I had fallen asleep and had half wakened up. Again in this semi-suspended state between waking and sleeping, I spoke for fully an hour; this time it was English, but in four different styles, as if four different impersonations prompted my words. Again the subject matter was of a superior and elevated order, dealing with occult, mystical and metaphysical subjects. I am only an earnest student in these matters, yet I appear to have spoken with authority, as one teaching and speaking of that of which he knew.\*

I have seen the notes taken down summarily at the time and there is subject matter for many a lecture, for it is all very pretty, concise and epigrammatical.

In each of the above cases though the body felt under great strain and tensely nervous, when I came to I felt strong, exhilarated, and purified. The force of the words I spoke seems to have been considerable, for my small audience on each occasion were strongly affected and deeply moved.

W.

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\*An article in Messenger for July, 1908, was from this source. It is called "The Crucible."

In the Symbol proper, what we can call a Symbol, there is ever, more or less distinctly and directly, some embodiment and revelation of the Infinite; the Infinite is made to blend itself with the finite, to stand visible, and as it were, attainable.—Carlyle.

### DARKNESS AND LIGHT.

All students of theosophy are of necessity enquirers as to the relative value or non-value of the senses: I have thought it might be of interest to put together a few points gathered at a lecture and during some conversations with a young blind Professor, who, like Helen Keller, has accepted his physical disabilities with equanimity and cheerfulness, and has pluckily and optimistically so enhanced his remaining senses that he is scarcely at any disadvantage at all.

Professor Augusto Romagnoli is a young Italian of Bologna, who from birth has fought against his blindness as an impediment and restriction to his normal development, and has consequently now not only overcome all physical obstacles and raised himself to a position of distinguished independence, but has become a very fount of energy by his lectures and writings, for the uplifting and the helping of those afflicted like, but weaker than, himself. His object now is almost a mission on behalf of his blind fellow creatures to try to get the world to take the thing sensibly, and not gradually atrophise all their senses because they are deprived of one of them. Among Anglo-Saxons and Teutons where practical common sense is more in vogue, blind people have often a better chance of escaping the well-meaning but mistaken sentimentality and pity that so often handicaps and eventually crushes them in their efforts to live in and of the world. But in countries where sentiment and emotion are strong, too often what is intended to be sympathetic help becomes a cloying hindrance for want of a practical understanding.

Blind men have, it is true, only four doors to their consciousness instead of five, as most people, but while in certain directions they may require extra care and help as members of the human family, they do not require to have all their strength to fight taken from them by continual and repeated commiseration.

Professor Romagnoli related how, when young and feeling excessively strong and well and temperamentally exuberant in spirits, he could not make out why people were always so sorry for him. His own grief was not at being blind, but, being extra sensitive because

blind, at feeling the unnecessary sorrow that he seemed to cause in others.

Blind people, he went on to say, have many recompenses, denied, as a rule, to those who see. For where others are distracted in attention by the outer forms and appearances, the blind are, perforce, concentrated in the essence and substance of things. On the whole, blind people lead a far deeper interior life than those who see, and they often penetrate into and understand the human heart and soul where others only see the face or judge by the expression.

So it would seem that the order of things is sometimes reversed and that the blind can see and understand where those who are blessed with eyes can do neither. The latter grope on the surface of things and the former are compelled by their limitation to delve deeper, and so their concentration leads them oftener to the heart of things.

Too often the blind are treated as invalids, or cripples, and their bodies and minds are gradually atrophied through disuse and insufficient stimulus. Professor Romagnoli, himself a splendid example of health, strength and capable intelligence, insists on the force and value of the blind if intelligently made use of in the human family—much more might be made of their extra powers of sensation, their delicately poised attention, their retentiveness and memory, their intuitiveness, and generally their inner and deeper qualities.

One little touch was nice, when he said that no one like the blind man has greater opportunities of realizing how fundamentally good is the heart of mankind. Everywhere the blind meet with help, sympathy, friendliness. But the help and sympathy they most need is that which will cause them to make the most of the senses and powers they have left, without emphasizing and burdening them with pity for what they have not. For the blind can be a force if they are not allowed to be a weight in any community, and their peculiar constitution and habits of deeper perception usually cause them to be both spiritually inclined and physically receptive to all that is good.

W. H. Kirby.

### THE TAU.



THE tau is a form of the cross which owes its peculiarity to the fact that above its bar is the major arc of a circle, which opens into the bar and the vertical portion. The cross represents man. Before he enters upon the Path, he does not know the cross, but when he has taken up his responsibilities in evolution and becomes an accepted pupil, he finds himself upon the cross, and is surprised and horrified that he suffers as it is his lot to suffer. The part below the level of his arms, represents a realm in which the man no longer finds satisfaction. He must rise above this level to the level of the heart, mind and will. He must rise above the cross to live in the circle of completeness there, in the glare of higher bodies.

When the man's life is entirely lived above the cross-bar, he is no longer man but superman. He is no longer upon the cross, but above it. He is not upon the cross, but carries it with him, rather as an emblem of the sacrifice of the Logos than as a burden. Yet the flesh, the body of man is to be borne, lightly if one can and will, until final release comes, and the askha adept is able to leave the body and live without form.

One day while Mohammed was talking with some of his followers the arch-angel Gabriel appeared to them in the guise of a very tall and strong man clothed in white, who for their information and instruction said to the prophet, "O, Mohammed, tell me about Islam." Mohammed replied, "Islam is that thou shalt bear witness, that there is no God but God and Mohammed is his prophet to pray five prayers each day, to give alms, to perform pilgrimages to Mecca, to fast during Ramazan." The Angel continued, "I accept this as true. Now tell me about the faith." Mohammed said, "It is to believe in God and in His Angels and in His books and in His messenger; in the last day, and in fate regarding good and evil." The angel replied, "I accept this also as true; now tell me about well-doing." Mohammed answered, "It is to serve God as if thou didst see Him, even though thou see Him not, for indeed He seeth thee."

## SIDE-LIGHTS ON PSYCHIC INVESTIGATIONS.

In Messenger for last November there were given some results of clairvoyant researches carried on in this country several years ago. Definite facts and figures will be added in a future article, but meanwhile a few side-lights on such investigations may be of interest.

One is the important part which stenography can play in recording what the clairvoyant sees. Of course it is not to be expected that he shall write down his own notes as he goes along. That would make important observations almost impossible, because it would prevent the close and uninterrupted concentration on superphysical planes which is essential for that purpose.

It should be remembered that a capable psychic investigator is slowly developed—not instantly created. First, the higher faculties gradually awaken. Then, after years of exercise, they can be used with accuracy and judgment. And, only slowly, their possessor learns to describe with clearness what he observes. He should not be asked to do more than that, and the task of recording what he sees should be done by another person.

If that person be a stenographer he can of course do that work more thoroughly and accurately, for, frequently, the clairvoyant speaks with rapidity and the words come too quickly for anything but shorthand to report. This would be the case if he is repeating what some invisible person is saying. Also if he is examining something new and important that arouses his delight and enthusiasm. In that event every word is of value, for a statement may depend for its accuracy upon a qualifying phrase or an exclamation that would be too rapid for a longhand writer to record.

Furthermore, the presence of a stenographer makes it possible to continue the work for a longer time at one sitting. If the scribe cannot write shorthand, he is compelled to stop the clairvoyant to ask him to repeat statements. These interruptions are very wearing on the brain and nervous system as they compel the psychic to change his focus of consciousness from the finer bodies to the physical every time he is spoken to. This exhausting process is avoided when an expert stenographer

keeps pace with the clairvoyant's observations.

In the course of time a demonstrable psychic science will be evolved out of the material now being collected by Theosophists and other earnest truth-seekers. Then absolute verbal accuracy in higher research will be indispensable. Even now it is well for us to recognize the value of shorthand in this connection.

Another item worth mentioning is the intense interest which dead people take in our explorations into their world. The more intelligent of them are very eager to do all they can to facilitate the work of research. Some of them will stand by patiently for hours helping the clairvoyant to understand the situation which he is examining. Others, sympathetic, but realizing that they cannot themselves be of use, will go a long distance to bring friends who are more familiar with the facts.

When we were studying the conditions surrounding children after death, some of the older people would hunt around on the astral plane for days trying to get in touch with and then bring to us such children as could tell their own stories clearly and interestingly. Of course there are many dead people who crowd around a group of investigators and implore them to transmit some message to the friends they left on earth. But where the students are earnest, they are apt to attract more altruistic and far-sighted dead persons who know that it is of greater importance to impart such facts as will give living people a clear conception of after-death conditions.

To those not accustomed to Theosophical thought the idea may seem strange that the living may become great friends with dead people whom they never knew when on earth. Yet this arises naturally from these psychic explorations. The investigator becomes acquainted with and devoted to many dead persons who are interested in the same work, who are animated by the same ideals, and who are attractive in other ways.

These persons are loyal in their friendship and they help the living person in more ways than he knows. Furthermore, it may be said as a general fact, that dead people are all the time exerting a tremendous influence upon the living. Our Theosophical studies enable us to understand this and to guard against what may be objectionable in it, while assisting what is beneficial. Henry Hotchner.

## QUESTIONS ANSWERED BY MR. C. W. LEADBEATER.

*Question.* Does the astral body need replenishment or nutrition?

*Answer.* The astral body changes its particles as does the physical, but fortunately the clumsy and tiresome process of cooking, eating and digesting food is not a necessity on the astral plane. The particles which fall away are replaced by others from the surrounding atmosphere. The purely physical cravings of hunger and thirst no longer exist there; but the desire of the glutton to gratify the sensation of taste, and the desire of the drunkard for the exhilaration which follows, for him, the absorption of alcohol—these are both astral, and therefore they still persist, and cause great suffering because of the absence of the physical body through which alone they could be satisfied.

*Question.* When the astral body has withdrawn from the physical body in sleep or at death, is there any astral counterpart to that deserted physical body?

*Answer.* The astral body is, of course, the real counterpart of the physical body, for it has grown with it and changed with it. Therefore, when the astral withdraws there is no definitely organized counterpart left—nothing which is bound together as a living whole, so as to serve as a vehicle—nothing, if one may so express it, worthy to be called a counterpart to a living body. But we must not therefore, suppose that there is a kind of astral vacuum there; "Nature abhors a vacuum." When the true astral body is withdrawn, other astral matter immediately flows in to replace it, just as, if we create a vortex and draw out the air from a room, other air flows in instantly from the surrounding atmosphere. But this fresh astral matter does not in any sense make an astral body; it has no coherence, no special relation to the physical. It is merely a fortuitous concurrence of atoms, and when the true astral body returns it pushes out this other astral matter without the slightest opposition. When the man has finally left his physical body at death, what he leaves is no longer a vehicle, but a corpse—not in any true sense a body at all, but simply a collection of disintegrating material in the shape of a body. Just as we can no longer call that truly a body, so we cannot call the astral

matter which interpenetrates it truly a counterpart in the ordinary sense of the word. Take an imperfect yet perhaps helpful analogy. When the cylinder of an engine is full of steam, we may regard the steam as the living force within the cylinder, which makes the engine move. But when the engine is cold and at rest, the cylinder is not necessarily empty; it may be filled with air, yet that air is not its appropriate living force, though it occupies the same position as did the steam.

*Question.*—Is there any evidence to support the traditional teaching as to the constitution of man set forth in Theosophical literature; failing this, is it not more reasonable to suppose that man is a simple duality of physical body and pure spirit?

*Question.* Is there any evidence to support this is founded upon repeated observation and experiment of the present day, as well as upon teachings handed down from the remote past. Therefore the theory which you mention (that there are no intermediate vehicles—nothing but pure spirit and the physical) ignores altogether the result of all these experiments, as well as the exceedingly numerous phenomena of apparitions after death, apparitions of the human double during life, duplex personalities, mesmeric experiments, etc. One must either ignore all such phenomena altogether, or else propound some theory to account for them; and this theory does not account for them. Those who espouse it ought to read such a book as Myers' "Human Personality," and the various Proceedings of the Society for Psychical Research.

*Question.* I have long been troubled by entities who constantly suggest evil ideas and make use of coarse and violent language. They are always urging me to take strong drink, and goading me on to the consumption of large quantities of meat. I have prayed earnestly, but with little avail, and am driven to my wits' end. What can I do?

*Answer.* You have indeed suffered greatly; but now you must make up your mind to suffer no more. You must take courage and make a firm stand the power of these dead people over you is only in your fear of them. Your own will is stronger than all theirs com-



bined if you will only know that it is; if you turn upon them with vigor and determination they must yield before you. You have an inalienable right to the undisturbed use of your own vehicles, and you should insist on being left in peace. You would not tolerate an intrusion of filthy and disgusting things into your house on the physical plane; why should you submit to it because the entities happen to be astral? If an insolent tramp forces himself into a man's house, the owner does not kneel down and pray—he kicks the tramp out; and that is precisely what you must do with these astral tramps.

You will no doubt say to yourself that when I give you this advice I do not know the terrible power of the particular demons who are afflicting you. That is exactly what they would like you to believe—what they will try to make you believe; but do not be so foolish as to listen to them. I know the type perfectly, and mean, despicable, bullying villains they are; they will torment a weak woman for months together, but will fly in cowardly terror the moment you turn upon them in righteous anger! I should just laugh at them, but I would drive them out, and hold not a moment's parley with them. Of course they will bluster and show fight, because you have let them have their own way for so long that they will not tamely submit to expulsion; but face them with iron determination, set your will against them like an immovable rock, and down they will go. Say to them: "I am a Spark of the Divine Fire, and by the power of the God within me I order you to depart!" Never let yourself think for an instant of the possibility of failure or of yielding; God is within you, and God cannot fail.

The fact of their demanding meat shows what low and coarse entities they are; you should avoid all flesh food and alcohol, because these things minister to such evil beings and make it more difficult for you to resist them.

*Question.* In Manual VI there is a statement that a man functioning on the atomic sub-plane of the mental cannot pass into inter-stellar or inter-planetary space because there the atoms are in a free condition. What is meant by this? Are they not vivified by elementary essence, as atoms down here are?

*Answer.* In interstellar space (between solar systems) we are given to understand that atoms lie far apart and equidistant; and I believe that that is their normal condition when undisturbed. That was what I meant by speaking of the atoms as free. Within the atmosphere of a planet they are never found in at all that state, for even when not grouped in forms, they are at any rate enormously compressed. A man may have a causal body on the atomic mental plane, but the mental atoms composing it will be crushed together by attraction into a very definite and quite dense shape, even though they are in no way altered in themselves, and are not grouped into molecules. Such a body could exist very comfortably on its own atomic plane in the neighborhood of a planet, where the atomic matter is in the compressed condition; but it would not at all be able to move or function in this far-away space where the atoms remain absolutely free and uncompressed. The conditions in inter-planetary space are probably not exactly the same as in inter-stellar space, for there may be a great deal of disturbance due to cometic and meteoric matter, and also the tremendous attraction of the sun will be sure to produce a considerable compression within the limits of his system. Indeed, the vortex made in the first place by the Logos is of course still in action; and part of its action was to draw in matter from the surrounding space and compress it. I have no information upon the question as to whether atoms floating within the limits of the solar system would or would not be vivified by elemental essence. It seems to me most probable, however, that only those atoms which make the mental, astral and physical bodies (the latter of course, including the atmosphere and the lower varieties of ether) of the sun and the various planets and comets would be so vivified.

*Question.* I find myself in the position of having to teach a Branch. I feel it as a great responsibility of which I cannot think myself worthy—for my knowledge is so imperfect. What I most want to know is this: Sometimes an intuition comes to me as to the answer to a problem or a course of action to be pursued. Am I to trust to that, or must I rigidly confine myself to reasoning on the physical plane?

Answer—Do not be in the least troubled about your position towards your Branch. Assuredly it is a responsibility to teach, but on the other hand it is a very great privilege. Think of it rather in this way; that here are a number of hungry souls, and Those Who stand behind have been so kind to you as to give you the opportunity of being the channel through whom these can be fed. You have the broad principles of the teaching clearly in mind, and your own common-sense will keep you from going far wrong in regard to detail. I fully appreciate your dilemma as to deciding whether you are to follow reasoning on the physical plane or an intuition which seems to come through from above. Take comfort from this: that the difficulty of decision is only a temporary matter. As you grow you will presently become absolutely certain with regard to intuitions. At this stage I can only say to you that I should advise you always to follow reason when you are certain of the premises from which you reason. You will learn in time and by experience whether your intuitions can invariably be trusted. In the earlier stages I admit that there is a certain danger of confusing the true intuition which comes directly from the higher mental (or even sometimes from the buddhic) plane with the mere impulse which has its birth in the astral body. But later on, you will distinguish unerringly and will know that when the intuition comes clear through from the higher self you may follow it without hesitation. You see in this transition state through which you are passing one is compelled to take a certain amount of risk—either that of sometimes missing a gleam of higher truth through clinging too closely to the reason—or that of being occasionally misled by mistaking an impulse for an intuition. Myself I have so deep-rooted a horror of this last possibility that I have again and again followed reason as against intuition, and it was only after repeatedly finding that a certain type of intuition was always correct that I allowed myself to depend fully upon it. You will no doubt pass through these successive stages, and you need not be in the least troubled about it. I admire your extreme conscientiousness, but I assure you that if you keep

the main principles clear before the minds of your pupils you are very little likely to go wrong in your teaching. We all have the responsibility of which you speak, and those of us who have to write the books and give the lectures feel it far more acutely than you can imagine. Indeed we have some times been told by friends that we ought to have waited until we attained Adeptship before we wrote any books, so that it might be quite certain that there should be no mistakes in them. I can only say that we decided that it was better to share our imperfect knowledge with our brothers even while we still had very much to acquire; and I think that the result has justified our decision. If we had waited until attaining Adeptship it is true that our books would have been perfect,—and they are very far from being perfect now—but then you see you would all have had to wait 5,000 or 6,000 years for them, which would have made a considerable difference to the work of the Society in the present century. It seems to me that the problem which lies before you is an exactly similar one. You also might refrain from teaching until you knew everything; only what would become of your Branch in the meantime?

\* \* \*

Moments divine, ecstatic hours; in which our thought flies from world to world, pierces the great enigma, breathes with a respiration broad, tranquil, and deep as the respiration of the ocean, serene and limitless as the blue firmament; . . . instants of irresistible intuition in which one feels oneself great as the universe, and calm as a god. . . . What hours, what memories. The vestiges they leave behind are enough to fill us with belief and enthusiasm, as if they were visits of the Holy Ghost.

If God, with all truth in His right hand, and in His left the single, increasing striving after truth; even though coupled with the condition that I should ever and always err, came to me and said, "Choose!" I would in all humility clasp his right hand and say, "Father, give me this! is not pure Truth for Thee alone?" —Lessing.

## NOTES.

It is a pleasure to announce the approaching marriage of Miss Ethel Mallet and Mr. Herbert Whyte, of London, editors of the *Lotus Journal*.

The coming tour of Mrs. Besant is to be very extensive and includes some new territory. Much expense will necessarily be incurred. All members are urged to subscribe generously to the *Expense Fund*.

Mrs. Minnie C. Holbrook, 511 W. 138th St., New York City, will act as agent for subscription to *Theosophist*, price \$3.00; *Adyar Bulletin*, \$0.50, and *Lotus Journal*, \$0.80. Subscriptions sent to her will be transmitted without expense.

At the regular meeting of the Newark Lodge, held May 28, the following officers were elected: Mr. Wilbur Clements, President; Mr. G. A. Breeze, Vice President, and Mrs. L. D. Colvin, Secretary, Treasurer and Librarian.

At the meeting of Kansas City, Kansas, Lodge, June 3, the officers of the preceding year were re-elected: W. E. Barnhart, President; Oscar T. Stephenson, Vice President; Mr. A. D. Cozad, Secretary-Treasurer, and Miss Helen Sharpe, Librarian.

From "*Tietaja*" January, 1909: The General Secretary (Pecca Ervast) had an accident December 13, in which he fell and broke his foot, and has been confined to his room for weeks. He writes that at first his thoughts were about the sudden change in his life, the disability to work, etc. Later, thoughts filled his heart with reverence and gratitude to the Masters who let this accident happen to him and believes it to be a great blessing and opportunity for him personally. Further, he thanks all those who have shown him so much love and sympathy and feels sure that the good thoughts directed to him have been most helpful, for he had no pain except the first night.

Mrs. Besant has founded The Order of the Sons of India, which is provided with its own magazine called *The Sons of India*, published at Benares. This order is of patriotic character.

Members will be interested to know that the *Primer of Theosophy* is meeting with wide success. Including the copies sent to members, over five thousand volumes have already been distributed. In case you have not already done so, will you not send us fifteen cents in stamps for the copy which you have received?

Mr. Irving S. Cooper, 2304 Fulton St., Berkeley, Calif., is engaged with a number of other earnest theosophists, in promoting a National Slum and Prison Improvement League of the T. S. Order of Service. Communications in regard to this work, a full account of which will be published in next month's issue, should be sent to Miss Elinor H. Stoy, 656 Fourteenth St., Oakland, Calif.

"Bahaists" are said to have acquired land at Wilmette, Illinois, a beautiful suburb of Chicago, for the establishment of the American headquarters of their order. It is said that five hundred thousand dollars will be expended. Four buildings are planned in addition to the main one. In one corner of the grounds there will be a home for cripples, in another a school for orphans, in another a college for higher science, and in another a hospice for the entertainment of visiting believers.

During Mrs. Besant's tour special efforts will be made to extend the circulation of *Theosophist*.

This magazine is now at its most brilliant period, its pages being filled with contributions from the pens of Mrs. Besant and Mr. Leadbeater, who are now at the height of their powers. Contributions are also being published from brilliant writers of many different nations. Subscriptions for *Theosophist* at three dollars per annum will be received by Mrs. Holbrook, 511 West 138th St., New York, N. Y.

The following are the subjects on which Mrs. Besant will lecture during her visit:

Theosophy, Its Meaning and Value.  
 Life Here and Life After Death.  
 Re-incarnation.  
 The Power of Thought.  
 Signs of the Closing Age.  
 Signs of the Opening Age.  
 The Coming Race and The Coming Christ.  
 The Use of Imagination.  
 Brotherhood Applied to Social Conditions.  
 The Larger Consciousness and Its Value.  
 Sacraments, From the Occult Standpoint.

Our good Mr. Schwarz, who has a keen eye, and knows the mysteries of business, getting things "done" even under a tropical sun, has reaped the reward of his fostering care over the erection of the new Masonic Temple. The roof was finished just before he left and the building became thereby fit for preliminary use. As a matter of fact the Temple was consecrated a few days later by Mrs. Besant and a little group of Masons with quiet ceremonial. This, however, is a matter regarding Masons alone and it behooves us not to give further details in these columns beyond recording the fact.—The Adyar Bulletin.

Mr. Jinarajadasa visited Lincoln April 6, 7 and 8. He gave two public lectures upon the following subjects: "Reincarnation" and "The Theosophical Conception of God." The lectures were much appreciated by those who heard them.

To the members of the Lincoln branch the following lectures were given: "Concentration and Meditation," "Ye are Gods," "The Three Life Waves" and "The Vision of the Spirit." The lectures were full of helpfulness and interest and were much appreciated.

Mr. Jinarajadasa visited the following towns in Indiana, in the vicinity of Chicago—Crown Point, Chesterton and Valparaiso. A public lecture was delivered at Crown Point, but the time was not propitious, as excitement over coming automobile races overshadowed all other interests. At Chesterton two parlor talks were given. At Valparaiso the lecture was to an audience of 300 of the students, by invitation of the president of the university. This is the first public work on

Theosophy in these three towns.

Mr. Jinarajadasa visited Grand Rapids in the middle of June. Last year when he visited the branch, the membership was only eight; as the result of his work and that of Mr. Rogers and Mr. Cooper, the branch now counts forty-one members.

The latest news from Mr. Fricke was that he had safely arrived at Durban on the 6th of March. Several of the local Members, amongst whom were the President and the Secretary of the local Lodge, were kind enough to meet him on board in order to give him a welcome to South Africa. Mr. Martyn, the President, and Mr. Bell, the hard-working Secretary, are mentioned in very eulogistic terms by Mr. Fricke. As to his work: five public lectures and five lectures to members and inquirers were arranged as well as several other meetings.

On April 12, Mr. Fricke\* was to leave for a ten days' visit to Maritzburg, including Greytown.—The Adyar Bulletin.

The following lodges have been established:

In Chicago—Kenwood Lodge, the charter application having been signed by Mary F. Henkle, Annie W. Etheridge, Mary F. Boyle, Bessie A. Davidson, Eugenie S. Knorr, Fannie U. West, and Sarah L. Weld.

In Council Bluffs, Iowa.—Council Bluffs Lodge, by Mary Lynchard, Minnie E. Clay, William White, Katherine Van Horn, Margaret E. Sherman, Lola Vincent, Cora B. Beltinger and Effie M. Smith.

In Tampa, Florida.—Tampa Lodge, by George P. Sullivan, Eliza J. Mendenhall, George D. Mendenhall, Mabel M. Sullivan, William M. Brooks, Ruy H. Cason, Charles E. Twitt, Marrette Cuscaden, August W. Windhorst, John C. White, Samuel Borchard, James H. Taylor, Geo. N. Benjamin, Lettie C. Benjamin, James J. Lunsford, Harry C. Joyce, Wm. Theodore Kennedy, and Amanda Windhorst.

The Press Building was duly opened on April 15, 1909, with a slight, but pleasant ceremony. All the working people, headed by the Superintendent, and the residents in Headquarters, gathered in front of the doors of the large central room, and with a few words the President declared it open, throwing wide

the doors and presenting the key to the Superintendent. The whole company then walked round the hall, in the centre of which a type-case was placed as symbol. Flowers, fruits and sweets were distributed, two fires were lighted and camphor offered and burned, and the President announced that an extra day's pay would be given to each worker. It is interesting to note that even the small boys have a sense of the value and dignity of their work, "spreading knowledge over India."—*The Adyar Bulletin*.

The President left Adyar on April 21, for England via Bombay. One day's stay was made in Bombay for a Daughters of India meeting called by Lady Muir Mackenzie. The gathering was cosmopolitan; Parsi, Hindu and Muhammadan ladies mustered strongly and there was a sprinkling of English sisters also. There was also a drawing-room meeting, presided over by the Hon. Mr. Justice Beaman, where Theosophy was preached. Having accepted the two outside invitations our President could not refuse that of the Blavatsky Lodge, so she gave a farewell address in which she said that though there had been times of some difficulty in England and America, she was sure everything would be all right, as the Masters stood behind, and it was Their work, not hers. She advised members to go on working for Theosophy and not mind any abuse or insinuations that might come to their ears while she was away. Tolerance and liberty of opinion are the two things, she pointed out, of which we ought to take great care, and if others attack Theosophy and the T. S., our duty lies in quietly working for them and living in daily life the ideals we proclaim.—*The Adyar Bulletin*.

Probable dates of Mrs. Besant's lectures in the following cities: Syracuse, August 6; Rochester, August 7; Buffalo, August 8; Detroit, August 9; Grand Rapids, August 10; Chicago, August 11 and 12; Duluth, August 13; Minneapolis and St. Paul, August 14 to 16; Helena, August 18; Butte, August 19; Spokane, August 21; Seattle, August 22 and 23; Vancouver, August 24; Tacoma, August 25; Portland, August 26; San Francisco, August 28 and 29; Oakland, August 30 and 31; Sacra-

mento, September 1; Los Angeles, September 3; Pasadena, September 4; San Diego, September 5; Salt Lake City, September 7; Denver, September 9; Omaha, September 10; Kansas City, September 11 to 13; St. Louis, September 14; Louisville, September 15; Chicago, September 16 to 21; Ft. Wayne, September 22; Cincinnati, September 23; Cleveland, September 24; Pittsburg, September 25; Washington, September 26 and 27; Philadelphia, September 28; Springfield, September 29; Boston, September 30 to October 3; and New York, October 4 to 7.

Mrs. Besant will probably leave on the Steamship Carmania from New York on October 9.

*Theosophy in India* makes its appearance in a new cover representing a beautiful old Indian window of delicate, carved tracery.

Mrs. Besant's visit in England is being very successfully prosecuted. Very large audiences are attending her lectures and theosophy is making excellent progress among the people. We anticipate even greater success for her in America, where our Section is so large and strong.

The American members earnestly desire to carry out the plans of the President in every way. She wishes to make the tour successful in many directions, recognizing the great opportunity to give our cause the strong impetus which it needs for the coming years.

We now have ninety-one lodges, the largest number since 1895, and a strong spirit of aggressive activity is animating our members. Much valuable propaganda work is being done and a goodly stream of applications is coming in. All members can feel the life force that is pouring abundantly through the organization. The officers of the lodges located in the cities which are to be visited are now co-operating energetically with the Executive Committee arranging all details for the tour. It rests with the members, in the last analysis, to make the tour a success, and we believe they will give their utmost support. All must act selflessly.

Remember that the visit is not for us, but for Theosophy, for the work of the Masters. We must aid in advertising the lectures by word of mouth, in the press; we must con-

tribute to the expenses of the tour; we must attend the lectures; we must arrange to be present during the convention week, when there will be abundance of excellent entertainment of various kinds, besides the inimitable lectures of the President. And especially should we be prepared to aid in giving the public every opportunity to gain an accurate appreciation of the meaning and value of Theosophy.

Every lodge should have a committee on publicity, to provide the local press with proper material for publication, suited to the local need. In this the Executive Committee will aid by sending you suitable matter for publication.

Messengers and Primers ought to be abundantly distributed or sold.

This school was founded by the Madura Theosophical Society. Female education in India is yet in its infancy. The schools established up to now are very limited in number. Some of them have been started by the government, and some by Christian missionaries. The education given in the former does not realize the development of the spiritual side of a girl's nature, and the education in the latter is mainly of a narrow sectarian type, entirely unsuited to Indian girls.

Indian girls are married when they are children of 14 years or so. Their life is a life of self abnegation and devotion to work in the household for the comfort of husband and children. They are very religious and eager to attend school. But their intellectual outfit is very limited in scope, and their ideas beyond their immediate surroundings are crude and limited.

Branches of the Theosophical Society here and there are opening schools for the education of Hindu girls, as it is now recognized that their education is a sine qua-non in the progress of the nation.

Our school owns a fine well-built building and has a limited endowment. I want to see it placed on a firm financial basis, and with that end in view I make this appeal to you to try to raise funds. A few pounds will go a long way and it is not missed by us, when we are at home. I am an Australian and am devoting my whole time to this work. I work early and late in order to help the

school, by saving the expense of additional assistants. I write this without hesitation or apology, because I know how anxious each one is to help in the spreading of theosophical truths, and I would like to suggest two methods of helping.

First, If each member of the local branch of the T. S. will undertake to give a few pounds, shillings or pence, according to his or her means, it will make a nice little figure to be sent as a donation.

Second, A list may be started and each one who wishes may become a subscriber to the school; he may undertake to give a certain amount monthly, even if it is only six cents, it will be an immense help to us.

I give the address of the Manager, A. Rangaswami Aiyar, Esq., B. A. B. L., Public Prosecutor, Madura, S., India, to whom money orders may be sent.—Mrs. J. H. B. Preston, Principal.

#### FOR THE NAMING OF A CHILD.

To the joy, to the fulness and glory of life,  
To the sorrows and pleasures, the rest and  
the strife,

Welcome, young soldier!

Thrice welcome, O child, that we make our  
own,

Whom we crown here today with Humanity's  
crown,

Hailing thee brother.

We charge thee keep stainless the name that  
we give,

We charge thee be fearless, and honestly live,  
Be true to thine own heart;

Be ready to follow the truth, though alone,  
If the world smiles, 'tis well, but fear not its  
frown,

Young soldier of freedom.

The hope that we work for, on thee it will  
shine,

The banner that we bear shall tomorrow be  
thine

To carry on further;

We enroll thee today, may thy manhood still  
see

Thy name in the ranks of the true and the  
free;

Welcome, young soldier!

Annie Besant (1875).

## THE FIELD.

The following are the officers of the Great Falls Branch: Mr. E. B. Sargent, President; Miss Carrie Jardine, Vice President; Mrs. H. S. Benson, Secretary-Treasurer. At present twelve members belong to the study-class. Our present book for class reading is "Thought Power, its Control and Culture," by Annie Besant; one chapter is read aloud by one of the members, each one taking turn. Mrs. Addie Tuttle of Anaconda paid Great Falls a visit of five days. We met each evening for a reading and discussion of same by Mrs. Tuttle; one especially "Dreams" was enjoyed by all the members; also the discussion of Sir Edwin Arnold's "Light of Asia." Our regret was that Mrs. Tuttle's visit passed too quickly.—Helen S. Benson.

We succeeded in getting Mr. Max Heindel, who had been lecturing in Spokane, Wash., to stop with us for ten days on his way to Seattle; he arrived here May 12, and gave us four public and three private lectures on Rosicrucian Theosophy with increased attendance at each lecture. Judging from the questions asked and general interest displayed, his lectures were very much appreciated. At the last private lecture a study class was organized and we now have a class of fourteen, who all show a deep interest in the subject. As this was the first lecture on theosophy that had ever been delivered in this little city, the interest shown was unexpected.—Chas. H. Swigart, Sec.

Santa Rosa Lodge still holds its own in public and study meetings.

White Lotus Day was publicly commemorated with a program of music, and readings on the ninth, it being impracticable to have had it on the eighth, owing to stress of circumstances. The rooms were tastefully decorated, thanks to the work of the Lotus Circle and Mrs. L. M. Cleveland, who had the floral decorations in charge. Several piano duets enlivened the occasion on which Miss Margaret Esterling distinguished herself. The Lotus Circle also sang and repeated in unison the Golden Chain precepts.

A few weeks ago we had an interesting lecture by Mr. Wm. John Walters from San Francisco, showing that Man is Master of his destiny.

Santa Rosa Lodge sends loving thoughts to all sister lodges.—P. van der Linden, Sec'y.

Central Lodge of New York has entered upon its second year and shows all the energy and enthusiasm of the growing child in love with life. It has been tasting the sweets of wisdom. Our lodge has gained in membership this winter but not as rapidly as last winter, owing to the fact of our inability to reach the public, I think. We were too young ourselves to feel that we were ready to go forth into the lecture field, so we have been content and happy as a lodge in our harmonious weekly meetings. Mr. Cooper's three lectures gave us an impulse, after which the members prepared papers on subjects dealing with The Ancient Wisdom.

The lodge also maintained a class called "Central Class in Theosophy" until most all of its members became T. S. members and so intimate has been the touch of the class and the lodge that at a recent meeting it was decided to invite the remaining class members to the weekly lodge meetings. The class has proven conclusively how essential it is to maintain these study groups, for out of them and through them the lodge membership grows.

For five or six weeks past our President, Mr. St. John Hoyt, has been ill and the lodge was happy on last Tuesday evening when it received back to its midst Mr. Hoyt and his good wife, who is our treasurer.

During the season we, of course, have had our red letter evenings,—the 17th of November noticeably so,—when we celebrated with a delightful program the founding of the Theosophical Society.

We have endeavored, in every way that we could, to promote a feeling of fellowship with the other lodges of the T. S., inviting their members to address us and in turn filling their platforms. A lecture by Mr. F. Milton Willis on "The Masters of Wisdom" was a memorable one and an evening in which Mrs. Emily B.

Welton gave us a lecture on "The Cycle of Birth and Death" with a brief paper on "Dharma" and brought with her as visitors some of the New York branch members, who did much toward making the members acquainted with each other, as well as impressing on the minds of our new members something of the dignity of the great body of the T. S.

Central Lodge of New York has accepted the invitation of the New York branch to meet with them on the evening of May 8, White Lotus Day.

We have enjoyed flying visits from Mrs. Murdock of Chicago, Mr. Zereno from Berlin, and one of Dr. Steiner's pupils.—Mrs. Mary M. Dunn, Sec'y.

A member who has little opportunity of attending branch meetings, T. S. or otherwise assisting in the good work of spreading the priceless truths of Theosophy, takes pleasure in submitting to the readers of Messenger, a useful propaganda work which may be carried on systematically by other members similarly situated.

Many members have by them an accumulation of magazines on Theosophy, back numbers, as Messenger, Review, Lucifer, Mercury, etc.

These and similar publications contain much valuable matter, such as will materially assist to awaken public interest in Theosophy, if judiciously distributed.

The writer recently discovered quite a number of these magazines on hand, which had been accumulating for years, and resolved to mail a few each week to various friends and acquaintances, one copy to each individual. And in order, if possible, to have the recipient pass it on to some other person, the insertion of a sheet is made on the inside cover of each copy sent out. The sheet is securely attached by mucilage, and needs to be sufficiently large to contain the following lines.

"Although this magazine is a back number, it contains fragments of the world's highest thought. It has been sent to you by a friend who feels that you will appreciate some of the gems therein, and will, after having read it, pass on the 'good news' to another friend."

The above as suggested for an insert, need not necessarily contain the same words, but

those or others of similar import should insure for each copy sent out a considerable circulation, and it is safe to venture the assertion that in some cases at least, many persons would have an opportunity of reading the same copy. Most recipients will gladly fall in with the "endless chain" idea, particularly if the inserted request to "pass on" is typewritten.

A valuable addition to propaganda work is noted in April Messenger, namely, "The Primer of Theosophy." As this publication has immense possibilities for the purpose intended, and indicated by its name, it is confidently anticipated that all members will co-operate to effect for it a wide circulation.

Its modest price need prohibit none from assisting to some extent, nor will it when we remember that the burden of cost has been borne by others, and also the good that is to be accomplished by it. Should each member do but a little in the direction indicated by the Propaganda Committee, a great work will be done for the world by Theosophy through this medium.

W. H. G.

The objects of this League are as follows: to introduce Esperanto to Theosophists; to introduce Theosophy to Esperantists; to introduce Esperanto to the Theosophical Society as an international language. The work is to be carried on by three committees, each working for one of the objects of the League.

The first committee will be engaged in arranging study classes in Esperanto; arranging lectures upon the subject; sending out or distributing propaganda material, explaining the use of Esperanto from the idealistic and realistic view point, its history and progress in the world; teaching Esperanto by correspondence; and writing articles on Esperanto with the object of sending them to Theosophical journals.

The second committee has for its purpose the conversion of theosophical terminology into esperantic forms for a proposed large Esperanto Dictionary; translating articles on Theosophy for Esperanto journals; and translating and having published theosophical books.

The third committee has for its object the introduction of Esperanto to Theosophic journals; corresponding with individual members of the Society in all countries and putting the



subject, through members of the different sections, before their respective conventions.

Mr. Geo. Story of San Luis Obispo, Cal., has taken charge of the work under the first committee of the League. Any one who is interested in Esperanto is invited to write to him. He will be glad to give valuable hints as to the study of Esperanto and will also correct exercises. Stamps should be enclosed.

The League will soon be international, with an organization similar to that of the Theosophical Society. An English Section is just being formed under the leadership of Mr. I. Voisin of London. Mr. A. Fromment of Sartrouville is interested in the Theosophical Esperanto movement in France; Mr. Perez Alcorta of San Sebastian is looking up the field in Spain, while our Australian brothers have already formed "La Gildo De Teosofikaj Esperantistoj."

The work of the League in its second object should especially appeal to all Theosophists who have the general theosophical propaganda at heart. By the use of Esperanto we doubtless could reach many thousands of people who otherwise could not be reached. An effort will soon be made to publish some of our standard theosophical pamphlets in Esperanto; a translation of Mr. Leadbeater's "Outline of Theosophy" is also contemplated, as soon as the financial aid of members, interested in the subject, is obtained. If even a hundred members of the Society were willing to join the League, all this work could be successfully started.

Those interested in the work of the League are requested to communicate with the undersigned. When writing, please enclose a two cent stamp for the leaflet, Esperanto and the Theosophical Esperanto League. C. L. Gutman, 26 Van Buren street, Chicago, Ill.

#### BRIEF MEMBERSHIP.

The great majority of the Theosophical Society's membership is composed of people who are staunchly attached to it, whose minds and hearts are satisfied by the consideration of the wisdom-religion and who are not to be driven out of the ranks of the body by the trivial frictions of differing personalities. But there is a certain small percentage of floating mem-

bership composed of those who are apparently but temporarily interested in theosophy.

It has often been said that to have been a member of the Theosophical Society is to have acquired a great amount of good karma. Even a slight acquaintanceship with the principles of theosophy leads to a wonderful augmented growth of the soul during the period of devachan and it tends to make the ego return under conditions favorable to a resumption of theosophic study and teaching. It is for the present that our Leaders are working, yet always with a great goal for the future in view—the due formation of the sixth root-race—

and yet more!

Those who enter the society even for the briefest period have acquired a link with it which will never be broken. The Masters will need all types of souls in this work and souls too of all degrees of advancement so that the young and the older egos will work side by side in that wonderful era. We may be sure there are, now and then, stirrings and soul contests that will often result in the defeat of those advancing. The egos that in the present are able to acquire even a slight attachment to the society and to become for the briefest moment a part of its spiritual body will be drawn, inevitably into its swifter vortex of evolution. Consider for a moment the topics which will engage their attention in the form and formless levels of the heaven world. Will they not necessarily be those of those theosophic problems brought on from earth-life? What other stock of great concepts are ordinary men likely to have than those related to the principles of life and its meaning? And when the soul has had life interpreted for it by theosophy and when the higher planes have been investigated in the after death life the demonstration and the conviction are complete.

No one should join the society except with the determination of being always a member of it. But when men who, honestly convinced that membership is for them desirable, have joined the organization and afterward relinquished it, we must at least feel that they have had such changes wrought in their inmost being as will result latter in their more rapid progress and in the acquisition by the new root-race of the needed membership.

W. V.-H.

### TYPES OF MYSTICISM.

Among types of Mysticism there are four clearly marked:

1. Indian. Principal theme: the Identity of the Oversoul and the Human Soul. Key-note: Affirmation, such as, "That art Thou," "I am Divine," and so on. To this type, outside of India, belong New Thought, and the best in Christian Science.

2. Greek. Principal theme: the Cosmos is a Thought Form of the Divine Mind. Nature is looked through. Keynote: Contemplation, e. g. of the Cosmos as revelation of Beauty, Moral Law, Rhythmic Order, and so on. Plato and Emerson, Ruskin and Carlyle are mystics of this type. Among poets Spencer and in a lesser way Wordsworth.

3. Christian. Principal theme: the Grace of God to man. Key-note: Thy will be done. The Bhakti idea in India, "The Imitation of Christ," the writings of Christian Saints reveal this phase. Among poets, Herbert, Vaughan and others.

4. Ritualistic. Principal theme: stately ceremonial expressing symbolically an inward reality. Keynote: the Real Presence, to make a vehicle for an Outpouring. Ceremonial everywhere in religion, and Masonry are typical of this phase.

Theosophists, having Truth for watchword and Service for aim, recognize the fact that the heart and mind of a great part of the mass of humanity are earnestly seeking a more comprehensive view of life and so-called death than has heretofore been theirs. People are not satisfied with husks, but are searching for grain.

As mind develops and soul expands, there comes aspirations—there is a cry for enlightenment—a demand for something to supplant the old theories and speculative religions which were suitable and applicable to an earlier stage of evolution, and wherein was found happiness. But to him who is graduating into a higher school, whose soul is opening like a flower to the sunlight, while he respects and loves the old forms which gave all he had capacity for receiving at the time, he now seeks stronger food for the nourishment of the soul. The swaddling clothes of infancy are laid aside; the garments of adolescence outgrown and

discarded, and manhood stands upon the threshold of knowledge knocking for admittance.

Recognizing the crying need of human hearts, we must recognize also the necessity of legitimate methods whereby the call may be responded to. Therefore, to organizations that have for object the enlightenment of humanity, who are with us in essentials, though not of our special fold, the right hand of fellowship should be extended.

In these days of stirring thought and investigation, when marvellous strides are being taken toward the outer rim of the physical field, it is well to give eye and ear to all sciences, cults and doctrines coming within our scope; to neither hastily criticise, censure condemn, nor thrust aside as being unworthy of notice and considerations, themes, which are seemingly of strange and fanciful import and which may be too great for us. Many valuable gems have curious settings, the workmanship whereof may be beyond our present comprehension; many a rough ashlar in need of the hand of the Master Builder, and hewers of wood and drawers of water are necessary that the hungry be fed and naked clothed with food and raiment which perisheth not.

Let us cultivate the spirit of tolerance and work in harmony with all.

### THE CHINESE IDEAL.

The chief crown of glory, which posterity has placed on the brows of the ancient sovereigns and the sages of antiquity, is that by their godlike wisdom they harmonized the people and brought them into direct accord with the decrees of heaven. In a well-known passage in one of the earliest classics, the Emperor Yao charged his successor, Shun (B. C. 2258), in these words, "Let the elements of water, fire, metal, wood, and earth, with grain, be well regulated; adjust the domestic virtues, increase useful commodities, promote human existence, and cause harmony to prevail. Let these nine things be well adjusted, and, being adjusted, let them be set to music"; and thus, he implied, let them express in melody the harmony which he desired to see existing.—R. K. Douglas, "Society in China."

## DR. PASCAL.

Dr. Pascal was born in 1859 near Toulon. At an early age his education was entrusted to a priest, his uncle, in charge of the parish in a small village. More than once he was called upon to fill the role of choir boy, swinging the censer before the altar at the hour of mass.

It was thus that he prepared himself for the priesthood, for one can compare to the priesthood the life of apostleship which was one day to be his,—nevertheless, at this time the religious life did not attract him. After brilliant study he prepared himself to be a physician and here again he stood always first. Outstripping his comrades, he left the school of medicine at Toulon, crowned with most distinguished honors, and began his career of physician in the navy under the most favorable auspices. He made several cruises, then renouncing long voyages (having married in the interval) he established himself at Toulon, where he very soon had a large practice.

It was during one of his last cruises that he found his "chemin de Dieu" (path to God) in the form of an article sent to him by his friend, Commandant Courmes, his senior in age, of the T. S. in France. This was one of the great events of his life—the one which oriented him towards another path. At last his ardent heart, his high intelligence, his thirst for knowledge and truth, found themselves in accord. He had long since lost the faith of his childhood while remaining profoundly religious in temperament.

Assailed by doubts he had vainly searched for truth, had rapped at many doors. He suffered from his lack of faith so much, that in one of his cruises, stopping not far from Palestine, he made the pilgrimage of the Holy Sepulchre upon his knees, with ardent prayers, asking light of God, and demanding a sign upon which he could base a Christian faith; this sign not having been accorded him, he felt profoundly discouraged and so it was that a few years, rather a few months later, this article, a simple introduction to theosophy, fell into his hands.

Immediately he wished to inform himself, he ordered books, studied with ardor, and entered into correspondent with theosophists.

There followed a period of great activity, too intense, for, to his professional studies, the new studies and the work were added. He wrote articles regularly under a pseudonym in the journal "Le Petit Var." He collaborated with "Lotus Bleu"; he made translations; he wrote his first books; among others, "Re-incarnation"—now out of print—and "The Seven Principles of Man." He became a member of the Theosophical Society March 20, 1891; his diploma signed by the hand of H. P. B.

But one does not play with the fire with impunity. His professional duties, faithfully fulfilled, and long vigils consecrated to theosophical training, undermined his robust constitution.

The President of the T. S., Mrs. Annie Besant, who entertained for him a warm affection, had warned him of the danger he was running and invited him to sojourn near her at Benares for a much needed rest. He finally decided upon this course and started September, 1898, with the intention of remaining there six months, and there again he developed his great knowledge of theosophy, and, by contact with certain great Souls, and by meditation which, however, he had practised for a long time, he developed that intuition which later became so remarkable.

He returned to Toulon in the spring and appeared in Paris in April, 1899. It was there at a meeting which took place in the Ave. Montaigne, at which were present the theosophists, who at that time formed the little Parisian nucleus, that the formation of the French Section was decided upon and that Dr. Pascal was named as the man who should be the General Secretary. From this time events moved rapidly, a first home was found at Avenue Bosquet, and in October, 1899, the French Section was solemnly founded. What the life of Dr. Pascal as General Secretary of the T. S. in France has been, none can know so well as those who have known him intimately; who have approached him daily, who have collaborated in his work. Charged with an enormous correspondence, editing the "Bulletin" which today renders him all homage, writing works which will remain valuable reference books, giving lectures, both esoteric and exoteric, always a man of action, always ready to work, always throwing himself in the breach, one may understand that the sudden

arrest of this activity, his incapacity for work was the great and sad karmic test of his life.

Besides being a man of action, he was a man of heart, of devotion, the "Bhakta" whose profound faith and sincere conviction was contagious, who knew the sweetness of sacrifice by having tasted it, whose generous soul, full of compassion, knew so well how to love and pardon. He was the friend, loyal and sure, acting always disinterestedly, often with an exquisite delicacy. Dr. Pascal is not lost to the T. S. of France, for his activity will henceforth be exercised still, even though on other planes. He will remain its soul, its teacher and invisible protection. To this society which he has so much loved, which he has served with so much devotion, he will remain what he has always been,—and it is with joy—that we claim his assistance and the inexhaustible occult aid which his noble soul can give.—Annie Besant, "Bulletin Theosophique."

It is with keen regret that I announce the death of two of our members within the last two weeks. On June 1, Mr. John Bean died suddenly of heart failure. Mr. Bean joined the Butte Lodge in February, 1901, and has always been a sympathetic member of the Theosophical Society.

On June 9, Miss Trine M. Hardy, who became a member of this Lodge February 9, 1907, passed out. Miss Hardy had been a member only two years, but in that time she has shown her sterling qualities in every activity with which she has been connected, faithful and earnest in her work and with the love for theosophy deeply rooted in her heart. She has struggled with ill-health for some time past and at last gave up the physical vehicle. Miss Hardy has acted as Recording and Financial Secretary for the past year and a half of Butte Lodge. Emily M. Terrill, Sec'y.

March 19 witnessed a beautiful and simple funeral ceremony at our Headquarters—that of one of our young and earnest members, the late Charles W. MacCarthy, B. A., of Balliol College, Oxford, who passed away at Calcutta, at the age of 25. The ceremony was carried out by his sister, Miss Maud MacCarthy, and

we think it might well serve as a suggestion for theosophic funerals.

Early in the morning whilst the stars were yet brilliant, and a deep crescent moon hung low in the east, a few friends assembled under the great banyan tree at Blavatsky Gardens, and the procession then wended its way towards the sea. Arrived at Olcott Gardens, we passed on between flower-beds where gorgeous Indian blooms vied with the creeping lines of day, until we came to a halt overlooking the sea. Except for the lap of quiet waves, and the half-sound of some wakening bird, an exquisite stillness spread its peace over us as we performed the last service for our brother. Miss Florence Fuller began by reading one of his favorite Buddhist passages regarding the Four Noble Truths, followed by the glorious verses from the second chapter of the Bhagavad-Gita read by Mr. Soobiah Chetty. Then Miss MacCarthy read most of the Christian burial service, omitting or slightly modifying those parts of which her brother, as a Theosophist, would not approve, and adding the Praises of Charity from the first epistle to the Corinthians. By this time great rays of purple-pink were heralding the sun. Ere they were suffused with gold, a big fishing boat was launched, to take the mortal remains to their last rest. Miss MacCarthy was accompanied by Prince Gagarin and her brother's faithful Indian servant. As the unwieldy boat splashed over the surf, suddenly the fisher-crew burst into quaint alternating song—measured, joyous, yet unemotional, and well in keeping with the simple nature of the ceremony—and to its rhythmic swing deep waters soon were reached. There, amid quiet and the soft heave of a calm sea, the stern was swung eastwards; and facing the dawn, and kneeling on the swaying plank, Miss MacCarthy continued the solemn words:

"Since it hath pleased Almighty God out of His tender mercy to take unto Himself the soul of our dear brother here departed, we therefore commit his ashes to the sea."

Here she bent low, and broke the light earthen vessel containing the ashes against the under-side of the boat. Some pink and white lotus petals only marked the spot; and the sun rose in all his splendor as she continued, in a clear voice:

"In sure and certain hope of the resurrection to life eternal through Christ our Lord, who shall transform this body, that it may be like unto His glorious body, according to that mighty working whereby He is able to subdue all things unto Himself."

Miss MacCarthy permits us to say that amongst her brother's manuscripts only theosophic matter was found. Although he lived in non-theosophic circles, the movement meant everything to him. He said once: "I feel Theosophy drawing my whole life. Would that I could throw all to the winds and devote myself entirely to the Cause." May Light eternal shine on him and enable him to carry on the work he loves!—Adyar Bulletin, April.

#### NATURE'S STUDENTS.

In different parts of the world there are men who find their chief joy in living close to Nature and in making an exact study of her outward forms as they appear to the naked eye, digesting their observations with thoughts derived from a sort of meditation. Many of these men are poets, some are philosophers. Some lay no claims to scientific thought or knowledge but seem to have some intuition of the higher kind which makes it possible for them to reach communion with some of the forces of the astral and mental planes without much difficulty.

In America we have had many such men as Thoreau and at present John Burroughs of New York and John Muir of California, who are now our best examples of such people. Their mode of study should be emulated by all theosophists. Their method of work is in every way commendable. We can all imitate them upon a small scale: we can admire their works and appreciate Nature in the spirit in which they have approached her.

It is a pleasure to learn that John Muir is working upon his autobiography. After giving a brief description of the evolution of the physical globe, Mr. Muir has recently said: "This is creation. All this is going on today, only men are blind to see it. They think only of food. They are not content to provide three meals a day; they must have enough for a thousand meals. And so they build ships to carry the food that they call commerce, and they build houses to store food in, and other

houses to buy and sell it in, and houses to eat it in, and load themselves down with the care of it so that they cannot get away. They cannot pause long enough to go out into the wilderness where God has provided every sparrow enough to eat and to spare, and contemplate for even an hour the wonderful world that they live in. You say that what I write may bring this beauty to the hearts of those That do not get out to see it. They have no right to it. The good Lord put those things here as a free gift that he who chooses may take with joy and he who will not walk out of the smoke of the cities to see them has no right to them."

#### MRS. BESANT AND BERNARD SHAW.

Mrs. Besant on G. B. Shaw:

"At this time also I met George Bernard Shaw, one of the most brilliant of Socialist writers and most provoking of men; a man with a perfect genius for "aggravating" the enthusiastically earnest, and with a passion for representing himself as a scoundrel. On my first experience of him on the platform at South Place Institute he described himself as a "loafer," and I gave an angry snarl at him in the "Reformer" for a loafer was my detestation, and behold! I found that he was very poor, because he was a writer with principles and preferred starving his body to starving his conscience; that he gave time and earnest work to the spreading of Socialism, spending night after night in workmen's clubs; and that "a loafer" was only an amiable way of describing himself because he did not carry a hod. Of course I had to apologize for my sharp criticism as doing him a serious injustice, but privately felt somewhat injured at having been entrapped into such a blunder."—Autobiography.

G. B. Shaw on Mrs. Besant:

"On the passing of 'Today,' I became novelist in ordinary to a magazine called Our Corner, edited by Mrs. Annie Besant. It had the singular habit of paying for its contributions, and was, I am afraid, to some extent a device of Mrs. Besant's for relieving necessitous young propagandists without wounding their pride by open almsgiving. She was an incorrigible benefactress, and probably revenged

herself for my freely expressed scorn for this weakness by drawing on her private account to pay me for my jejune novels."—Cashel Byron's Profession, Preface.

There is a legend which tells how a poor girl who had lost every human creature she loved on earth, had a rose-tree she was fond of, and every day she found upon it just one bloom. And though she longed to gather the flower for herself, she would not do so, but always placed it before the picture of the Christ.

God saw her do this, as He sees everything. At last, quite suddenly she died, and when she found herself in Heaven, there were such crowds and crowds of angels about her, that she was bewildered, and she could not find her way. All at once she saw a pathway, edged with roses, before her, and one of the angels said, "These are all the roses you gave to our Lord on earth, and He has made them into a pathway for you, which will lead you straight to those you love!"

So with great joy she followed the windings of the path, seeing her roses blossoming all the way; and she found all those whom she had loved and lost on earth, awaiting to welcome her at the end."—From Marie Corelli's "The Master-Christian."

Though Masonry is identical with the ancient Mysteries, it is so only in this qualified sense: that it presents but an imperfect image of their brilliancy, the ruins of their grandeur, and a system that has experienced progressive alterations, the fruits of social events, political circumstances, and the ambitious imbecility of its improvers. After leaving Egypt, the Mysteries were modified by the habits of the different nations among whom they were introduced, and especially by the religious systems of the countries into which they were transplanted. To maintain the established government, laws, and religion, was the obligation of the Initiate everywhere; and everywhere they were the heritage of the priests, who were nowhere willing to make the common people co-proprietors with themselves of philosophical truth.

#### CO-MASONRY AND MASONRY.

Traveling in the interests of Co-Masonry our goal naturally enough is Paris, but as we have to deal with "time and space," our arrangements take us first of all to Holland.

In that country Co-Masonry has at present one lodge, established, if I mistake not, in 1904. It is composed largely, if not exclusively, of T. S. members, and is doing "inner" work, rather than outer propaganda. It is a plucky lodge, too, for, with a not very numerous membership and several of the Brothers not now resident in its orient, it has built its own temple at this early and therefore somewhat difficult stage of its existence. Evidently these Masons know on what sure foundations our Masonic temples are constructed, and the conviction that the work done under the guidance of a Great Master Builder must prosper, has given them confidence to undertake this great task.

Up to 1904 Freemasonry in Holland was represented by the Grand Orient of Holland, counting some eighty lodges under its jurisdiction. These lodges are rich in worldly possessions and very active. The attitude of the Grand Orient towards this new Masonic movement, sending its baby offshoot into the capital is likely to be one of sceptical astonishment or of scorn. Individual M. Masons have affiliated with the C.-M. lodge, giving thereby proof positive of their sympathetic insight into its aims and its masonic standing.

After a visit of about two weeks to Buda Pest, where the members were making most hospitable preparations for the coming European Congress, the next C.-M. lodge that was visited was in Paris, the source and heart of the movement in its outer form. That the Paris lodge works splendidly and is extremely prosperous, goes, in a way, without saying. If the source were polluted, if the heart were diseased, the life blood could not vivify the various parts of the body Masonic.

Madame Marie Georges Martin and her husband, Dr. Georges Martin, are the President and first Vice-President of the Supreme Council, the governing body of the Co-Masonic movement, and to their zeal and self surrender must be attributed the success of the movement.

The origin of Co-Masonry dates from the year 1882, when a lodge belonging to the Grand Symbolic Scotch Lodge of France, initiated Marie Desraimes, a well-known authoress and worker for human weal. The ceremony was performed before a number of members from other lodges, whom curiosity or genuine interest and sympathy had brought together in the little village of Peck, where this progressive lodge was oriented.

For many years Marie Desraimes did not make use of her privilege, and it was only in the year 1893 that she herself initiated several other women, Madame Marie G. Martin foremost among these pioneers. It was then that Marie Desraimes assisted Dr. Georges Martin in founding the Order of Universal Co-Masonry, which in these few years has established itself all over the globe.

Marie Desraimes has since joined the Grand Lodge above, but Dr. Georges and Madame Marie Georges Martin are crowning a long life of service in the cause of humanity by their arduous labors for the order they so dearly love.

Though in a sense taking origin in feminist interests, this is not a woman's movement in any sense of the word. The world has enough of one-sided movements, and has been benefitted little by pitting sex against sex. This is to be a humanitarian power, where men and women may co-operate for the building of character and the living of true Brotherhood asking what are our duties, rather than what are my rights.

There is a strongly marked friendliness in the attitude of the members of other French Masonic bodies and year by year the sympathetic interest in Co-Masonry grows and points to an official recognition of Co-Masonry, this latest of the channels, through which the true Masonic Wisdom is seeking to pour itself, a fresh impulse to the evolution of humanity.

Passing from labor to refreshment and from refreshment to labor again, we next visited England, which, with its colonies, has the privilege of having Mrs. Annie Besant Vice President of the Supreme Council, as its Grand Inspector General.

Here lodges were visited and many and

varied were the ceremonies at which we were privileged to assist. The workings throughout are marked by great earnestness and give evidence of a reverent appreciation of the deep meaning of Masonic symbolism and ritual.

Another sign of the vigorous life in these Co-Masonic lodges is that England now publishes its own periodical, the Co-Mason, appearing every three months. The numbers already published are full of interesting matter, sure to bring profit and pleasure to all interested in such topics, whether they be members of the craft or not.

Here, also, as in other countries, Masons, members of other Masonic bodies, freely affiliate and co-operate with us in every way, and, although the various Grand Lodges in England and Scotland have not officially pronounced themselves, official visits have been paid to several of our lodges, resulting in the most satisfactory expressions of appreciation and sympathy.

Of course it will be some time before all Masons realize that no "Ancient Landmarks" are obliterated or even displaced by admitting women into their ranks.

London, May, 1909. Alida E. de Leeuw.

Let us take refuge with Mezdram from evil thoughts which mislead and afflict us! Light of Lights! Among the Adored worthy of adoration! Lord of Lords! The Exalted! Of wonderful Praise! Of supreme Splendor! Of splendid Brightness! Of mighty Mightiness! Of entire Perfection! Of unbounded Bounty! Of wide-diffused Goodness! Of glorified Lights! Of infinite Greatness! Of conspicuous Effulgence! Of intense Mightiness! The Bestowed of what is suitable! Of extensive Empire! Of resplendent Goodness! The blessed Giver! Of High Purity! The Lord of Brightness! The Universal Creator! First of the First! The Creator of Essence! The Exhibiter of Identity! Providence of Providences! Wonder of Wonders! The Creator of Grace! God of Intelligences! Lord of Souls! The Independent of the Independent! God of the upper Spheres! Lord of the lower Elements! Lord of Anger and of Power! The stern Terrifier! Sage of the Heavens! Sage among the Mighty! Sage of Worlds! Lord of Wonders!

## OM.

Om, Om, Om,  
 The sound of life and the sea—  
 Of echoing steps and whirling dust—  
 The roar of strife and the clutch of lust,  
 Om Mani Padme Hum.

Om, Om, Om,  
 The beat of love and the sea—  
 Of blowing wind and harrowing hate—  
 The clink of gold and the Wheel of Fate,  
 Om Mani Padme Hum.

Om, Om, Om,  
 The sigh of wind and of rain—  
 The sob of life, the cry and the rail—  
 Men's hearts are dead, they forget the Grail,  
 Om Mani Padme Hum.

Om, Om, Om,  
 The roar of Flame and of Life—  
 If men but knew what it means to Love—  
 And how it would teach them how to live,  
 Om Mani Padme Hum.

Om, Om, Om,  
 The beat of bells and of Love—  
 The song of doves, the sun and the sea—  
 The undertone—of "THOU art in me!"  
 Om Mani Padme Hum.

Om, Om, Om,  
 The swirl of the air and the clouds—  
 The peace in dusk—the glow of the morn—  
 The Cry of the Tone, when Atma's born!  
 Om Mani Padme Hum.

Om, Om, Om,  
 The swirl of the clouds and the sea—  
 The shimmering air, the soaring—ah!  
 The Roar of the Word—and the Song of Fa—  
 Om Mani Padme Hum.

Harriet T. Felix.

The day is short and the work is great.  
 It is not incumbent upon thee to complete  
 the work, but thou must not therefore cease  
 from it.—The Talmud.

Masonry is useful to all men; to the learned, because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect on the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveller, whom it enables to find friends and brothers in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, on whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have souls capable of appreciating its importance, and of enjoying the charms of a friendship founded on the same principles of religion, morality, and philanthropy.

A Freemason, therefore, should be a man of honor and of conscience, preferring his duty to everything beside, even to his life; independent in his opinions, and of good morals; submissive to the laws, devoted to humanity, to his country, to his family; kind and indulgent to his brethren, friend of all virtuous men, and ready to assist his fellows by all means in his power.

Occultists are true economists. The Brothers are the Trustees of mighty forces. The least force that can be expended to accomplish a purpose is always used. For Themselves They ask little. It pleases Them to use but little of God's forces for Themselves that the more may be left for others.

Hence we should learn to practice in all things a wise obstemiousness—not too much, not too little. As the Gita says: not for him who eateth too much, etc. This is the true obliteration of the lower self. It makes no display of poverty or plenty. It does not parade its ability to do without or its facility in consuming much.

The precious diamond transmits the light, but consumes but little for itself.



## BOOK REVIEWS.

Thoughts of a Modern Mystic, by C. C. Massey; Keagan, Paul, Trench, Trubner & Co., Ltd., London. 3s 6d net.

This book is of very great interest to theosophists, who are familiar with the name of Mr. Massey through the writings of Col. Olcott, especially his reference to Mr. Massey in "Old Diary Leaves."

So many of Mr. Massey's ideas are of interest to us that we shall make extensive quotations from the book.

#### Thoughts on Re-Incarnation.

Mr. Massey, in common with many thinkers, adopted the ancient Eastern doctrine of the pre-existence and re-incarnation of the human soul in its ascent to perfect self-realization. The following paper, addressed by him to a friend, contains an exposition of his views on the subject; and an argument that since proficiency in the use of any faculty is the result of exercise and training, it is only logical to ascribe inherent aptitudes and even precocity to training in some prior state of existence.

"I wish to state as clearly and as shortly as I can what seems to me to be the strength of the Re-incarnation doctrine.

You admit inequality, moral and intellectual—spiritual, in short—at birth: i.e., that this inequality is not the mere result of circumstances and education in one life. There is, as Lady Caithness puts it, just the sort of inequality which exists between the classes of a school. Let us take intelligence first. Experience teaches us that, apart from the original aptitude which is the very question here, quickness and facility of mental processes are the results of training and habit. *Vires aquirit eundo*. The wrangler who works out abstruse problems in mathematics with ease, does so because his mind is working in an accustomed groove: whereas his competitor, of perhaps equal general intelligence, but who has given less attention to this particular study, will work with difficulty and take a lower place. Two little boys are set down to their first sum: one shows an intuitive quickness, the other bungles hopelessly. Suppose I am a teacher present for the first time—I should naturally infer that the one boy had had more experience in arithmetic than

the other. I learn my mistake, and if I am a materialist, I say, "Here is a good brain, there a bad one." And, no doubt, mere physiological causes may determine whether there shall be a good instrument or a bad one. But there is no instrument in the world so plastic, so susceptible of modification and improvement as the human brain. It adapts itself to the spirit, except in the rare cases of organic defect. You and I will probably agree in not putting the cart before the horse, and assigning physiological causes for intellectual differences. Then the argument is this. Why not extend our experience of acquired aptitudes to so-called natural or original aptitudes? Why not reason upon the philosophical principle that a known cause which will explain the phenomena is to be preferred to a hypothetical one? In the cases which we are able to observe, we know that proficiency is the result of exercise: is it not proper to infer a similar historical cause for what is otherwise an unexplained precocity?

*Mutatis mutandis*, the same argument applies to moral inequalities. Surely the induction is legitimate. The problem is to account for the fact that of two persons, born on this earth at the same time, and in the same circumstances, one will start with ready-made faculties, or with dispositions which are just what we should expect from the stored-up results of cultivation. The world does not seem strange to him. He makes first the rapid progress which a man makes in re-acquiring a language mastered in early youth, but forgotten from disuse. It is all reminiscence, or at least is as like it in the one case as in the other. The stupid, dull, animal child, on the other hand, seems out of his element altogether; and between these two are the innumerable shades of character and ability which mark the intermediate classes of a school. All this points to the conclusion that the one is an older spirit than the other.

I anticipate the objection that all this assumes that the progress of two spirits "starting fair" must be uniform, and that no allowance is made for the different results of free will. But I cannot regard human action or

development otherwise than as the result of predetermined forces. Spiritual motives have been developed in one man and not in another, the animal inclinations and conscience, or spiritual aspirations fight it out between them. When the latter are little, or not at all, developed in consciousness, the former prevail. When they are nascent and growing, the contest is more equal, and now one, now the other, gets the victory. When the spiritual is fully evolved, it is necessarily predominant. In the crisis of a conflict, sometimes the spiritual force wells up with a sudden spring or growth and overpowers the adversary. We seem then to ourselves to have made a powerful effort of will. But, in fact, we originate nothing. It is the distress of the noble principle fearing to be worsted by its ignoble enemy—the present shame that is the motive of the rally—the broken ranks have an unknown reserve. Only think what an immense advantage that man has into whose consciousness has emerged the idea of the supreme necessity and conditions of spiritual progress. Rightly do the mystics say that the love of God is God in us, or at least a consequence and a consciousness of that presence. What folly to call upon men to prefer that of which they know nothing, save that by so calling on them you give or lead them to that knowledge which they had not before. And yet this should be quite reasonable on the free will principle, if that is regarded as a wholly arbitrary and originating power. Well, I deduce from this that all progress is determined by pre-existing state, in other words, that the spiritual grows like anything else, and consciousness rightly and exactly interpreted and analyzed has nothing to say against this. How then, I ask, do you account for the fact that men do not “start fair”—subjectively—on this earth, except by saying, with the Reincarnationists, that the world is a school, in which the Sixth Form boys are more advanced than the Juniors only because they have been longer in it?

Progress, you say, is the universal law, and therefore a spirit cannot return to the plane it has left. But has it left the plane? That is the question. Do you not confound the school with the class? A boy may be ready for his remove into another form—for new tasks and new experiences—but not to be sent to the

University. Now the school is the plane of matter or earth life, and death may be simply the remove; or it may be the holiday of the spirit, in which it recovers its elasticity by freedom and recreation (as perhaps in sleep) before it returns to discipline. There is another consideration which leads to the conclusion that an unprogressed man must be, if not reincarnated here, at least re clothed with a body as dense and material as that which has dropped off him—that is to say, be born again in this or some other elemental world. What distinguishes Spirit from matter is that the one is an active, the other a passive principle. This active principle evolves and emerges by itself disengaging itself from the passive principle in which it is at first bound up and imprisoned. It escapes successively, by its own activity, from the mineral into the vegetable, from the vegetable into the animal—while in man its effort, which was before instinctive and spontaneous only, becomes self-conscious. What I want to insist upon is this—that the association of spirit with a material body is not an accident which an accident may dissolve. So long, and in so far as spirit is acted upon—is passive, so long and so far it is not differentiated from the matter which is its integument. It has to fight its own way out, and it cannot be, as it were, mechanically extricated by any accident or external force. In such a case and if by a natural law of attraction there were no return, the spirit would be an abortion. Matter is its womb out of which it must grow by its own life.

Eliphas Levi says that the astral body—that which the spirit has at death—belongs to the elements no less than the outer, grosser one which has dropped off—and is soon absorbed by the elements. The fully developed spirit meanwhile has woven its own bright garment. Others, he seems to say, lose their individuality—which apart from body and as spirit they have indeed never attained to at all, and have not perpetuated, because no individualized existence. It seems more probable that the results of partial evolution are not thus lost, but that the semi-individualized spirit is attracted back into the matrix and resumes its interrupted progress. But so long as its affinities are material, so long as the things of matter (lusts of the flesh, e.g.) can detain it, attract it, act upon it, it belongs to matter,

and a violent rupture of this association, if final, would be unnatural and fatal.

You will, I know, say that the human spirit once born into this world, is individualized and fitted to sustain an existence independent of matter. It seems to me, on the contrary, that the very object of human life is to enable the spirit to attain this independence. Law, public opinion, morality, religion, discipline of every sort, all seem to have the same object—to deliver the spirit. The "Natural Man"—spirit involved in matter, which, as it were, just its head out—acted upon, as much as energizing, is led by the spiritual forces surrounding him, to distinguish his spirit from his matter, his individuality from the thick viscous element in which it swims, to find his higher self, which is the true spiritual individuality, and to separate, articulate, and develop this. And when he has reached this point, he distinctly recognizes the truth that what seemed his old individuality, his selfish, sensual, passionate ego, was not spirit at all—but simply a sensitive organism acted upon from without by its close sympathy with the nature of which it was a part. How then could this mere individualized animal sustain a spiritual existence? I conceive that when the spiritual life is really developed in a man, when he has become a free spirit, and his body a mere temporary encumbrance, the difference will be precisely that between a fetus and a born child—and will be so felt.

Surely it cannot depend upon mere accident whether a spirit is to have the benefit of this school or not?"

To this we may add an extract from a paper by Mr. Massey on "Re-incarnation," which appeared in *Light* on April 30, 1892:

"As a single experience, this life of ours is quite unmeaning and disconnected. But some say—notably the Editor of *Light* has said—'Why here again; is not the universe large enough for transition to ever new spheres of experience?' Doubtless; but what determines the theater of our experience? The world is big enough for me to roam in, and when I leave London tomorrow there is no apparent reason a priori why I should ever return. But if I happen to be attached to London by associations or business, that attachment will bring me back to it. Re-incarnation results from the law of attraction. It is also the

persistence of force in a given direction ('inertia') until deflected. Whatever has brought us here once will presumably bring us here again and again till the motive power changes. What is that motive power? If it is, as we most naturally, and with the greatest logical economy of causes, conceive it, the attraction of the earth-sphere for the incarnating entity—the spontaneous tendency of anything to the nature with which it has affinity, original or acquired—then it is for the objector to Re-incarnation to offer reason for supposing that the psychical affinity is exhausted just when physical decay or accident breaks external connection with the naturally related environment. Religion, both in East and West, knows better, and makes the extinction of (in Christian phrase) 'attachment to the creature' its supreme end. Regeneration—*nem-naturing*—alone exempts from Re-incarnation, the bonds of Desire to the external nature being thus severed, all the tendrils of attachment to it being thus eradicated. This idea is not less explicit in Christianity than in Buddhism. But when the former entered a compromise with the world, and had to deal with its multitudes of nominal converts, it could no longer, through its official representatives, insist prominently and universally on the tremendous character of the Christian undertaking, and only in the Monastic Orders—the professed 'Religious'—was this still really recognized. The false and pernicious notion of an externally effected salvation thus became the Christianity of the secular clergy and of the world—a notion false and pernicious, that is, for those who remain in it, but often leading the soul upward to a pure regenerating love of the divine human impersonation of perfection. Then we get Christian mysticism, which is a reversal to original Christianity. Buddhism, on the other hand, inherited the idea of Re-incarnation, and therefore was not embarrassed by the fact that Regeneration (a term, by the bye, much more ancient than its re-appearance in Christianity) requires aspirations and conditions for which comparatively few in any one generation of mankind are ripe. The good Karma (merit, our 'morality') of Buddhism simply leads to bliss in the Devachanic interval, and to fortunate life conditions in a future birth, and that is all the majority aspire to. They are not religious.

But they are not mis-taught by any confusion between Religion and Morality."

In the following letters to Madame de Steiger Mr. Massey deals with the same subject:

November 25, 1904.

It is, I think, a sound rule to follow with all great teachers less than divine, to give the deepest heed and apprehension to what they affirm, but to have less respect for their negations, unless these are consequent on their affirmations. Now it seems to me that St. Martin, like many less distinguished persons, looked on metempsychosis as in some way competing with the great principles of divine spiritual theory, whereas the doctrine belongs simply to the course of a nature unredeemed by the action of those higher principles. "It is," he says, "a system which never fails being taught in the lower schools"—by which he appears to mean the schools of occultism other than schools of divinity. That is so no doubt.

Certainly there is a sense in which we must deny re-incarnation, that is, if it is ever held to import the revival of so much of the old personality as is conditional and determined in consciousness by particularity of environment. In what we mean by the Ego, the question must be of a recondite character, carrying no "memory" of identity or qualifying root of disposition and individual—so to speak—leaf consciousness, but yet radically identical.

December 26, 1904.

As to re-incarnation, all depends on what we mean by the individual. If that is so, our view coincides with the personality of our present self-consciousness, determined as that is by circumstances, and even by deeper but still transient (astral) influences, there can be no recognizable re-incarnation. But if our self-consciousness, as I believe, refers to more than its determination in present experience assuring us that we should still be the same radically, not only in totally different external condition of life, but even as otherwise qualified or characterized subjectively, then we may find the ground of re-incarnation in an attraction to this world or principle of life which remains after all speciality of determination is stripped off or consumed.

Re-incarnation is only a doctrine of unregenerate Nature, and by no means a doc-

trine of spiritual immortality, not for the one thing to be opposed to the other as if they were inconsistent. We go on in the plane circle of nature, till we are raised to the vertical spiral of eternal progress. The "Yogi" and the true Christian have the same end in view—to break the bond of Desire which attracts to the earthly life. Desire is the radix of re-incarnation. Leave out the idea of re-incarnation, and we must either deny the "soul" as an immortal principle of individual life, and treat only an elect few as capable of eternity, or we must make the monstrous supposition of an eternity determinable for good or evil, bliss or misery, by the psychical course of this one little life. Because I thought that this latter was the view presented to us by Christian teaching, I rejected the religion with bitter contempt, almost as soon as I was in my teens. But I could never fall back on the conclusion that the vast majority of mankind are perishable animals with just a capability of salvation exhausted by one incarnation. You cannot think it! Why, what is the "capability," but an ingenerate (innate) principle of life, to be reached for personal self-consciousness by an evolution of the latter? You insist that re-incarnation is not a "hope." Why not, if it is another chance of something better, another opportunity? Of course, it is not to be hoped for its own sake. It is the bond of necessity from which we hope to escape, but which we can only escape by breaking it. For it will not break itself. The idea of Christianity, it seems to me, is that it is broken for all who desire it broken, by attachment to the Personal Power that has, in principle, accomplished the rupture. The Buddhist says—conquer Desire; but that is only negative. Christ supplies the positive. Desire Him, and you are already free from the grip of the earthly nature. For the two desires cannot co-exist.

"There is but one happiness,  
Duty;  
There is but one consolation,  
Work;  
There is but one delight,  
The Beautiful."

Carmen Sylva.

The Varieties of Religious Experience, by  
William James, LL.D. Longmans, Green  
& Co., London, New York and  
Bombay, 1908.

The student of contemporary religious thought cannot afford to be without this book. It has met with a wide response on the part of all those interested in religious matters, because the writer, taking a rather broad view of religious experience, and being apparently himself in sympathy with religion and its purposes, has recognized that the ego may have experiences which are valid that are not the result, directly or indirectly, of "sense perception."

Prof. James discusses a great number of experiences derived from the study of many different examples of religious exaltation, psychical elevation and psychical depression.

He takes not only the point of view which the religionist takes, but the point of view of the scientist and the diametrically opposed view of the philosopher. It is difficult to see how some men who lack the synthesizing key which is provided by the Ancient Wisdom, have yet come to have views as just as those which they are found to possess on the subject of religious experience. Perhaps, the only explanation which we can give of this phenomenon lies in the very fact that at some time in the past great initiate teachers of mankind have given explanations which have degenerated, changed form and partly lost their meaning.

Nothing in the progress of modern thought is more amusing, interesting, and for us, valuable, than that, within the last few years, the doctrine of the "subliminal mind" has come to have a place among the discussions of philosophers. By the term "subliminal mind," theosophists will understand one of the more or less vague conception of the ego's existence and action on the upper mental and the buddhic planes. The actions of the ego we can analyze distinctly and study minutely with our knowledge of the higher vehicles of man and their uses. We have no difficulty in distinguishing those movements of the higher vehicles that bring us in association with the All-Soul from those that link us to the lower consciousness of everyday activity. By the trick of inventing a new term—subliminal mind—it is possible for present-day thinkers, who do not admit our philosophy as valid, to find

a way by which they can vaguely explain some of the activities of the soul which formerly they were not able quite to grasp. Yet Dr. James is not able to accept even this addition to philosophic knowledge and still wanders about in the mazes of the higher consciousness.

Leaving aside, then, Dr. James' conceptions, which are weak and unsatisfying, and which the author puts forward with a sort of insipid pride in their molluscan invertebracy, we may revert with much interest to certain portions of his book which by quotation will give an idea of some of the many phases of consciousness which have been touched upon and which may be read about in the volume to the great advantage of our people.

We are particularly struck with the similarity of the experiences of all mystics when we put them side by side as Prof. James has done. We are charmed with the inability of these people to describe what cannot be described, or be put in the language of three dimensions. It is the despair and the joy of the mystic that he may enter, more or less at will, the realms which give a broader view of life than can be given in the words of the physical plane. The poet and the musician, the sculptor and the architect give us forms of one or another kind, not for the sake alone of the forms, but for that delight which we may achieve by momentarily rising out of our lower mind state to feel for a moment, now and then, that thrill of ecstasy in the life of the All-Soul, the Deity, which we, as theosophists, know is all about us and pervades the nature which art would have us view and study. We cannot but pity those, who, like Prof. James, wander for years in mazes of beauty, see and feel some of its effect upon themselves, but reach no satisfying explanation of its meaning.

Surely the frank religionist is happier in the possession of his faith that there is a God who created and controls all things. We must rejoice in the fact that there are those who may consciously enter the life which is the soul of all things, the life of the tree, the life of the winds, the waters, and of the earth, and that we also may some day be at one with those great Beings Who unseen and, in the main, unknown, govern the world, harmonize its parts and its actions and promote the welfare of all God's created things upon it.

"One brilliant Sunday morning, my wife and boys went to the Unitarian Chapel in Macclesfield. I felt it impossible to accompany them—as though to leave the sunshine on the hills, and go down there to the chapel, would be for the time an act of spiritual suicide. And I felt such need for new inspiration and expansion in my life. So, very reluctantly and sadly, I let my wife and boys go down into the town, while I went further up into the hills with my stick and my dog. In the loveliness of the morning and the beauty of the hills and valleys, I soon lost my sense of sadness and regret. For nearly an hour I walked along the road to the 'Cat and Fiddle' and then returned. On the way back, suddenly, without warning, I felt that I was in Heaven—an inward state of peace and joy and assurance indescribably intense, accompanied with a sense of being bathed in a warm glow of light, as though the external condition had brought about the internal effect—a feeling of having passed beyond the body, though the scene around me stood out more clearly and as if nearer to me than before, by reason of the illumination in the midst of which I seemed to be placed. This deep emotion lasted, though with decreasing strength, until I reached home, and for some time after, only gradually passing away."

The writer adds that, having had further experiences of a similar sort, he now knows them well.

"The spiritual life," he writes, "justifies itself to those who live it; but what can we say to those who do not understand? This, at least, we can say, that it is a life whose experiences are proved real to their possessor, because they remain with him when brought closest into contact with the objective realities of life. Dreams cannot stand this test. We wake from them to find that they are but dreams. Wanderings of an overwrought brain do not stand this test. These highest experiences that I have had of God's presence have been rare and brief—flashes of consciousness which have compelled me to exclaim with surprise—God is here!—or conditions of exaltation and insight, less intense, and only gradually passing away. I have severely questioned the worth of these moments. To no soul have I named them, lest I should be building my life and work on mere phan-

tasies of the brain. But I find that, after every questioning and test, they stand out today as the most real experiences of my life, and experiences which have explained and justified and unified all past experiences and all past growth. Indeed, their reality and their far-reaching significance are ever becoming more clear and evident. When they came, I was living the fullest, strongest, sanest, deepest life. I was not seeking them. What I was seeking, with resolute determination, was to live more intensely my own life, as against what I knew would be the adverse judgment of the world. It was in the most real seasons that the Real Presence came, and I was aware that I was immersed in the infinite ocean of God."

Let me do my work each day; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. Spare me from bitterness and from the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my path. Give me a few friends who will love me for what I am; and keep ever burning before my vagrant steps the kindly light of hope. And though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet; and may the evening's twilight find me gentle still.—Max Ehrmann.

## Children's Department

*This department is conducted by Laleta, 3291 Malden St., Sheridan Park, Chicago.*

"The other day I told my very little daughter, answering a question of hers, that a certain picture was Jesus. 'Jesus Who?' said she — 'Jesus God?'"

"And are the children prophets, then,  
Or have they lived before,  
To speak the words so simple-wise,  
And babble spirit-lore?"

Their wonder plays on questions quaint,  
All vision and surprise,  
Like clumsy gates whose careless swing  
Reveals half Paradise.

Yes, little May, you've said it——  
'God' is His other name;

Ours always ends with Father's,  
Yours is the very same.

Our earth is one home only,  
Our Father only one,  
And all the folks are brothers,  
And every one His son.

And up and down the city  
Wherever you have trod,  
It's Mary —, Maud —, and Katy —,  
John-God and Willie-God.

O Life and Love, in Whom we are,  
From Whom, to Whom all lives,  
I thank Thee for the christening  
Thy little prophet gives."  
—Rev. Geo. W. Chadwick.

### ABOUT THE FAIRIES.

Dear Children: There are no people in our world quite like the fairies. Of course you know that although the fairies live alongside with us they really live in a world which is separated from ours by a curtain. So in one sense they live in a different world. They are to us curious because their natures are contradictory in ways quite new to us. For example, they know almost everything that children would care to know, but they pretend to know nothing. They are very bold and brave, but they pretend to be and I suppose they are very timid.

They are almost as foolish as they can be, although they are so wise. But they manage well—oh, so well! Because no difference what happens they are always able to find a way out of the difficulty. You wouldn't think it possible, but it is true, that they like to be killed; for that only means that they are to have new bodies.

Girls and boys love to play with them when they are away from their bodies in sleep. It is wonderful fun to play at having the robes

and crowns of kings and queens when you can have them just by thinking you are wearing them! When you are with fairies you must always observe certain rules. You must always be just as happy as you can be, oh, so happy! Because the fairies are so and if you do not wish them to run away from you it is necessary for you to act much as they do.

They are so irresponsible—fairies! They seem to have nothing on earth to do but play! The trouble is that their play is really work and they do not know it! They want to do so many things with flowers. The plants need to be played with and the insects must be bothered. All the young things need to be entertained. The sunlight and the moonlight must be danced in, the waves must be encouraged to wave, the wind requires so much aid! There are many people that must be shown how to leave their unpleasant, heavy, bodies and fly! In fairy land you need only think you are flying and you are doing so! You may enter the water at will and swim! Children learn very quickly if they are good

and do not get excited.

Jumping with fairies is fine fun! They can easily jump up to the clouds! Boys like this best; girls like dancing better!

There are two ways to get through the curtain into fairyland. You know Alice got into the fairy Wonderland by going through a mirror. The easiest way is by leaving your body in sleep. When one dies he only leaves his body and doesn't come back to it! Another way is to think you are in fairy-land. This is sometimes very hard to do. You get very quiet and very dreaming—perhaps in a field or in a wood! Then you think that the

clouds are fairies, or that there are fairies playing among the trees and presently they may come! There are ways to call fairies, but I do not know them! But if you wish to see them you must be very nice, as neat with your clothing as possible! And you must be careful about your thoughts as you can imagine; don't think an unkind thought, for all the thoughts are centers of force and if they are not nice the fairies will not come to you so easily. And especially you must be happy; for the fairies are. And if you wish to be with fairies they must think you are one of them!

### THE GENTLEMAN IN ROSE.

Dear Children:

It was some time ago that I saw one morning just as I awoke, a very handsome gentleman in rose-colored clothes standing at the side of my bed. For just a moment he was visible, then bowed gracefully, smiled very sweetly and left the room. You are wondering how his clothing could be of such a color. But they were cut like those of President Washington, at a time when gentlemen wore a kind of dress that could be of any desired color, and he wore some very magnificent lace at the collar, while a fine cocked hat was in his hand. At his side hung a handsome gold sword, that was certainly there to enable him to comply with the demands of fashion. For I know from the gentle and kindly look upon his face that he could not have had a thought of harming any one with it. He was a young man, perhaps thirty years of age and, though not large, seemed very strong and active. His smile was gentle and kindly, while sympathy and purity shone from his eyes in so wonderful a way that I lost my heart to him completely, and forgot in the wonder of his appearing and of his disappearing to ask myself why he was there. But later I remembered a beautiful dream I had had—a dream of travels with him in strange lands and wonderful things he had done for distressed people everywhere and how he had brought me home to my bed.

You may be sure I tried, next morning, to remember him again. And I did recall that again I had seen him, had gone on strange journeys and had done curious things, indeed, to help people who were in need of aid. Some

of the work I did myself, but always in his name. For you see he is a person of immense power, though he is so gentle and tender in his ways, so lively, so happy in all his speech. And he could be very terrible and his sword might flash, indeed, if we could ever think of anything that would make it necessary for him to use it. For you see the bright lightnings that flash all about him as he moves through the air and as he walks about are the blades of the Almighty in Whose light this Knight forever lives and with Whose authority He is clothed. And none might withstand His power if he survived the melting power of His tender glance.

He is one of God's Christs, one of that small but mighty band of men Who are the acknowledged, accepted Sons of Heaven, Who rejoice in aiding in the accomplishment of the plans of the Logos.

Think of Him as you go to sleep, dear children, and as you awaken; and many times a day. And each time you do so His Grace will come to you. For He loves you, oh, so tenderly, almost more than He does the grown-ups. All the Christs are like Him in This. The children are very dear to Them.

And in those moments when you are just awakening, when you are scarcely yet in control of your body, look for Him. Perhaps He will salute you with that gentle Majesty that all Those Divine Kings have as Their birth-right and fade from your vision, leaving a sweet memory with you always. And, in trouble, should you worthily think of Him, His strength, His wisdom and His Love will flash into you.



## THE STORY OF CALLY-LOU.

Who was Cally-Lou?

Why, she was the little, black-eyed mulatto girl that Adelaide's great-grandmother tried so hard to train into something useful. But it seemed a hopeless task to busy Mrs. Whipple, who bore with the child's mischievous tricks until a pile of the best spoons were found chopped into "money" and hidden under the puppies' basket. After that, it was decided that the best course would be to keep the little stomach full and the tiny, strong hands as far as possible from everything that could be smuggled away under a ragged apron. Accordingly, to her great delight, Cally-Lou was released from the hated task of dish washing and told to "G' long with yer, an' don't yous nebber dast come nigh dis house till yous kin keep dem claws of youirn out'n things." And for the first time in her life, Cally-Lou obeyed. She religiously avoided the house except when company came. Then, and then only, were her clever pranks welcomed and her quick retorts encouraged. In fact, she was quite in demand then and was applauded and teased until, to get rid of her, someone would remind her that she was only half black. That remark would banish her impudence for the only sensitive spot in her nature seemed to be her shame of her brown complexion.

And so she lived a wild, little life quite happily for the most part,—roaming over the large plantation, entertaining visitors, getting into scrapes and getting out again, and having no regular duties because the trouble of making her work was worse than the work itself. But one day something happened that made quite a change in her life.

She was running up the driveway that led from the front lawn where she had been "showing off" and incidentally earning a few pennies and pieces of candy, and while thinking over the disgrace of being half black, something on the back porch caught her eye. It was the beautiful, strange young lady with the gentle eyes, her mistress's granddaughter, whom Cally-Lou had seen earlier that same afternoon for the first time. But now, the young lady had evidently slipped away from the rest of the company and was looking at the clear, yellow sunset. Cally-Lou stopped and watched her and so quietly Miss Cordelia sat, that Cally-Lou curiously crept closer. She was

quite near the porch now and a big tree was near also. Up the tree Cally-Lou climbed, like the little monkey she was. Then across the porch roof on bare tip-toes, and down flat on her stomach with two black eyes peeping over where they could get a good view of the delicate form that still sat without moving.

Now, Cally-Lou had learned by experience that the place where she stretched was well in reach of Mirandy's broom, so when a door banged it is no wonder that she started, lost her hold, slipped—fell. She landed characteristically,—unhurt,—but right in the middle of the boys' turtle tub, splashing muddy water all over the astonished young lady's white dress, overturning the tub in her efforts to get out and rolling down the slope with it for a short space until the air seemed full of turtles, tubs and Cally-Lous all whirling together. The child scrambled to her feet, giving the young lady one frightened glance and rushed around the corner of the house just in time to bump squarely into old Thomas, her particular enemy.

But Miss Cordelia was equal to the emergency and explained the accident so prettily, even managing to take some of the blame on herself, that she quite won the hearts of all the witnesses, including Cally-Lou's, and the young sinner was set free with nothing worse than a few shakings and many threats.

Cally-Lou never saw Miss Cordelia again until—but that comes later. However, from that time, she was always talking about her mistress's granddaughter and even ended the feud with Mirandy, who loved to talk about "that sweet chile" to such an attentive listener as Cally-Lou. Then, a couple of years later, Cally-Lou was very ill with the fever and one night, after wondering if she could see Miss Cordelia in "heabben," she suddenly looked up and saw Miss Cordelia smiling at her and then the pain stopped and Cally-Lou fell asleep.

Now, the rest of this story is strange, but you don't have to believe it unless you want to. The strange part of it is that Cally-Lou left the plantation and went to live with Miss Cordelia in Atlanta and there she found not only Miss Cordelia, but Adelaide. Another strange thing was that Miss Cordelia could see Cally-Lou only part of the time. It was when Miss Cordelia was with Adelaide that she seemed to be in a sort of blind dream so she could hardly feel Cally-Lou at all, nor

hear her, nor even know that Cally-Lou was near. At such times, the only thing Cally-Lou did was to stay right there and help take care of Adelaide. But when Miss Cordelia left Adelaide, or when she took Adelaide with her, she could see Cally-Lou and talk to her and they would have fine times visiting all parts of the world and often seeing people who had been ill just the way Cally-Lou had been. That was what Miss Cordelia liked best, so Cally-Lou and Adelaide would help her explain things to the new people until it was time for Miss Cordelia and Adelaide to go back. And finally, Adelaide got so she could see Cally-Lou all the time, even without leaving, and still later, Miss Cordelia had to leave Adelaide entirely. Cally-Lou couldn't help being glad that Miss Cordelia was able to see her all the time now and she knew Adelaide could get along without her mother so she didn't worry. Miss Cordelia soon went to "heabben" and Cally-Lou followed her, leaving something she didn't need for Adelaide to play with.

And that "something" was a big, nice doll made out of Cally-Lou's old, cast off, astral clothes and the doll looked so much like Cally-Lou that Adelaide couldn't tell the difference. She took the doll wherever she went, played with it and kept it alive until she didn't need it any more, and then the doll gradually disappeared.

That is what I think is the story of Cally-Lou. If you don't believe it or want to know more about her, just read, "The Bishop and the Boogerman," by Joel Chandler Harris.

—M. T.

#### THE FAIRIES' SECRET.

There,—shut your eyes, Jamie. Before you go to Dreamland mother will tell you the fairies' secret.

You see, dear, this great big world is made of love. All the papas and mamas come from the heart of God. And every time God smiles a little child is born. The fairies are His tiny and mamas sing at their work; the little boys helpers. In every sunbeam is a fairy who car-

Then the world smiles all over. The papas ries this message to the world: "Look, look, look at me! I am bright, and warm, and happy. I come to shine on you and give you life!"

and girls run out in the sunshine; the flowers lift their pretty heads and open wide; and the birds sing joyously.

By and by God sends His raindrops. In every raindrop is a fairy helper who comes with this message: "Down, down, down I drop from the sky. God has sent me to wash the world, to give it a drink and make all things grow."

Then the papas and mamas are glad and sometimes let their little boys and girls go bare-footed in the rain. And the flowers take a great big drink which makes them grow.

God makes the bright day for us to learn His kindness, His charity, His sympathy for all. And God sends down the night time and everything goes to sleep. Then what do you think? Listen! for this is the fairies' secret.

All the papas and mamas, and all the little boys and girls, while their bodies sleep, go up in the sky to work and play with the beautiful fairies. Just think of that! Everybody has wings and can fly everywhere!

When there is sickness or trouble the fairies guide the angel people there that they might help in the work for those less happy, less fortunate than themselves, and by loving service make the world sweet and bright for all. Then the fairies smile, and there is rejoicing among the angels for God is glad.

—Agnes Boss Thomas.

#### HAIL.

Hail to the Spirits of Truth  
Who touch their feet upon the mountain-tops  
And upon the edges of sunset clouds!

Hail to the Great Sons of earth,  
Who joyfully carry their splendor and their  
power

Through the sunless doorways, into the dim,  
monotonous hours of the miserable.

Hail to all great spirits!  
Extend your hands to us and let us spring  
beside ye

To the empyrean blue and pure brightness of  
the vaulted universe!

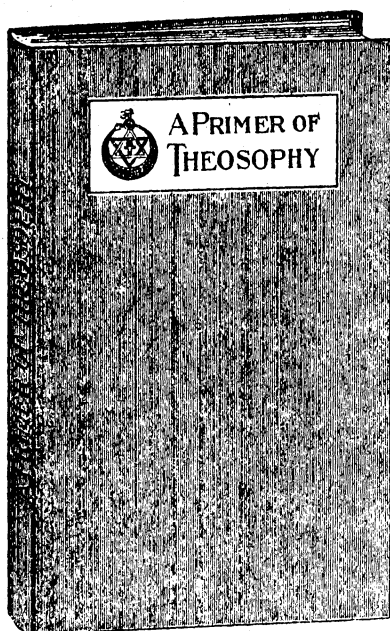
Clasp our hands with you as we would help you  
In the Work of a World.

—A Member of the Washington Branch.

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