



# The Theosophic Messenger

June, 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, 1908. 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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*Fr Bacon*

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CHICAGO, JUNE, 1909.

No. 9.

## THE AUM IV.

THE Aum in many ways tells of God's Power and Glory. In the storm's deep tones, the thunder's roar, the sound of crashing avalanche, the wild tornado, the screaming whirlwind, the fierce discharge of the volcano, in forest fires and in the mighty catastrophes of sinking continents.

In the radiant flashes of the aurora in the gorgeous coloring of the dawn, the florid scenery of the tropics, in the burning dawn of noonday, we can see and feel the wonder of His power, hear the tones of that awful Word.

Look for and you will find that fundamental harmony in all the visual and tonal masses of Nature.



## MASONRY IN INDIA.

Of the two world-wide Societies standing for universal Brotherhood without distinction of caste, color or creed, one is our Theosophical Society, the other is the Masonic Fraternity. But the latter's doings are kept as private and secret, as those of the former are given great publicity. Masonry is surrounded by secrecy, is enveloped by mystery, and it is spoken of in bated breath and then only in whispers! Naturally, therefore, anything coming from the pen of one who has not entered the sacred precincts of the Masonic Temple, on the subject of Masonry, is regarded as unauthentic. But I am a Mason and in my own humble way an earnest one. To me, Masonry means something and is a helpful factor in my study of the hidden laws of Nature and God. It

also has rendered aid in the raising of the holy shrine of the Self, for it teaches its votaries Wisdom and brings them Peace that is not of this earth.

In India Masonry is fairly known among the educated. Both orders—the English Constitution and the Scottish rite—have their Lodges in very many places. Their respective stories can be easily got at. Both the Orders are doing good work along their own lines, and though it appears to the writer that more than often those belonging to these Orders fail to appreciate the depths of Masonry and its true vocation among the nations of the world, they work to the best of their lights and are serving Masonry well by even simply preserving the allegories and symbolism that are

really illuminating and inspiring; time will no doubt come when the empty Masonic vessels will be filled with the waters of Divine Life and then these brothers who have carefully kept the light burning in times of ignorance and materialism will be benefitted. Then, also, their record of useful charity is not one of which they should feel ashamed. This much for the English and Scottish Orders.

I belong to Universal Co-Masonry with its Headquarters in Paris, France. One of the Vice-Presidents of this Order is our beloved President, Mrs. Annie Besant. Theosophists need not be surprised to learn that she, like our revered H. P. B., is a high Mason.\* Here is her designation:

**THE VERY ILLUSTRIOUS VICE-PRESIDENT,**

**GRAND MASTER S. ANNIE BESANT, 33d Degree, P. M.,**

**Hon. R. W. M. "Human Duty Lodge," No. 6 (London),**

*Member of the Supreme Council,  
Gr. Ins. Gen. for Britain and the British Dependencies.*

I might as well give here in a few sentences how ladies came to be admitted into Masonry in France.

In 1725, the first Mason's Lodge was founded in France by Lord Charles Radcliffe, Earl of Derwentwater, acting under a warrant from the newly-formed Grand Lodge of England. During the Revolution, Masonry was at a stand-still, but in 1801, a new Book of Constitution was issued. Passing over minor details, we come to the year 1875, when a convention of all the Supreme Councils in the world was held at Lausanne, Switzerland, where a programme was drawn up, some of the articles of which may be bound in the "Declaration of Objects" adopted by our Lodges. On November 25, 1881, seven Master Masons of Lodge "Les Libres Penseurs" holding its meetings at Peeq proposed that Mademoiselle Maria Deraismes, a talented French writer, should be admitted to the mysteries and privileges of Ancient Free-masonry. The proposal having been approved, the initiation took place in the presence of a very large gathering of Masons on January 14, 1882. On this Lodge was passed a decree of suspension, but the seed was already sown and she, helped by Dr. Georges Martin

and others, initiated seventeen candidates in 1893. A constitution was adopted and "Le-Droit Humain" in place of "Les Droits de l'homme" became its motto. A Supreme Council of Universal Co-Masonry was formed with jurisdiction over all co-Masonic bodies throughout the world, and our procedure is analogous to that of all other Supreme Councils. The rituals authorized by this governing body properly appertain to the Grand Lodge of Scotland. In granting an English Constitution, the Supreme Council sanctioned the upholding for ourselves a belief in a Creative Principle under the title of the Great Architect of the Universe—which, by the way, our French Brothers disprove.

Thus Universal Co-Masonry has something not in common with ordinary Masonry, viz., it admits ladies to its fold; next, it has mostly done away with banquets and toasts. The presence of the fair sex and the absence of the food-stuffs do not make any difference to Masonry as a Science or a Philosophy; moreover, it could historically be proved that women were admitted as Masons in early days. However, Co-Masonry proceeds with its great work unmindful of condemnation from orthodox quarters and certainly has a great future before itself.

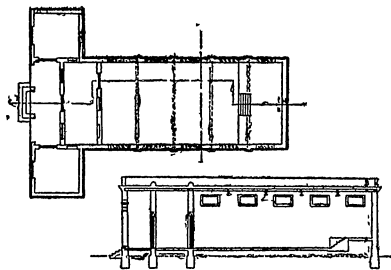


Front Elevation.

Plan of Masonic Temple.  
Lodge Rising Sun of India, U. C. M. No. 107.  
Adyar, Madras, India.

In India there are already seven Lodges—one in Benares, two in Bombay, and one each in Ghazipur, Allahabad, Colombo, and Adyar, Madras. The last one, "The Rising Sun of India Lodge," has the good fortune of having the Very Illustrious Sister, Annie Besant, as its R. W. M. It came into existence in January, 1909, and yet twenty-one men and nine women are on its roll of Members. We are building a Temple of our own which will be ready soon. The foundation-stone was laid on December 28, 1908. A procession was formed of nearly one hundred Masons from all parts of India, the long line presenting a

\*See "A Modern Panarion," p. 128.



Ground Plan.

most striking object and from E. A. to the 33rd all had their legitimate places. Hindus, Parsis, Christians, Buddhists all joined and the resonant solemn words of the deputy of the Supreme Council, Mrs. Annie Besant, opened the ceremony: "Except the Lord build the House, their labor is but lost that build it." After an invocation, a paper of the day and a coin were placed in the cavity and Mrs. Besant spread the Mortar bed for the fine granite cube which bore the following inscription:

This stone was well and truly laid in the name of the G. A. O. T. U., on December 28, 1908,

This Stone  
was well and truly laid  
in the name of the G. A. O. T. U.  
on December 28, 1908  
By Very Illustrious Sister  
Annie Besant, 33d degree  
Vice-President of the Supreme Council  
of Universal Co-Masonry.

Corn and salt were scattered over it and oil and water poured on, and then came the final benediction: "God save the Emperor! God preserve the Craft!"

The history of Masonry is surrounded by darkness, its very origin is uncertain to the modern Mason. Many trace it to the Middle Ages, but we see its root deep in the ancient Land where the true Mysteries existed, and now exist.

'Tis strange we have no knowledge of the day  
Heavenly Masonry first beamed on earth,  
Tradition makes no mention of her sway  
And history too is silent on her birth.

And there is certainly some truth in the statement that: "When the Eternal spoke order out of confusion, and chaos sprang forth creation at His bidding, Masonry was born."

Naturally, therefore, its aim and object must be traced to something higher, nobler and grander than the formal repetitions of mere rituals and ceremonies not understood by most Masons. Universal Co-Masonry begs to point out that there exists an hidden or esoteric side to Masonry, that it forms one of the seven great paths to Wisdom and Peace. We fully agree with Dr. J. D. Buck:

"If the institution of Free-Masonry has no higher mission than to increase its membership, initiate candidates and simply exist; and if it can secure a full attendance of its members only by a banquet or bazaar, it will fall in pieces from sheer numbers and inanition."

It is a matter of great regret that Masonry has been vulgarized by undue publicity. People seem to forget that Masters are not made, they become and that "there can be no free men without free choice, and no real Masters except as the result of personal effort and personal experience." Morals and Dogma well points out: "The true Mason is a practical



Philosopher who, under religious emblems, in all ages adopted by wisdom, builds upon plans traced by nature and reason the moral edifice of knowledge." Though the existing state of things is far from satisfactory, yet we have faith in the Law, in Him the Master of the Wisdom, who is the head of all true Masons throughout the world.

"We wait beneath the furnace blast,  
The pangs of transformation,"

and presently the life shall flow into it and Masonry shall revive once more and become what it was in the Ancient Days, the Dispeller of Darkness transforming its votaries into the true worshippers of the Good the Beautiful and the True. B. P. Wadia.

## HIGHER CEREMONIAL WORSHIP.

**T**HE forms of worship are so curiously provided by the Agents of God that they meet the requirement of all natures. They meet the needs of those who would teach and of those who would interest themselves in the grace of movement, the elegance of diction, the arrangement of officials in the forms of squares, circles, triangles of it in the performance of other symbolical acts.

It would seem that there is a special appeal in the various forms of ceremonial worship to those Guardians of humanity Who are members of the deva evolution or are closely related to it by the fact that they are officially connected with it. In this case, then, those Higher Powers that serve the Logos under the guise of some of His symbols are invoked and perform Their beneficent offices for the worshippers.

What it is which impels Masons continually to interest themselves in the repetition of their ceremonies has often been asked. They themselves are not quite able, as a rule, to make adequate reply. They are sometimes so far at a loss to know how to explain the stability of their order that they affirm the existence of sordid motives as the basis of their action, alleging that the work which they do is performed successively by the different members, after the novelty has passed away, in order that elective preferment may follow and a higher social status be attained with a resulting material gain. But that this is not the whole secret or even the essential aim is proved by the fact that thousands of members participate passively in the ceremonials without effecting or ever attaining preferment or physical plane benefits in any way. But that these people are happier, at the time, for their having been present at the ceremonial is proved by their testimony in words and by their repeated attendance.

We need not ascribe their heightened happiness to the mere pleasure of social gathering, though this cause for an accessional visit to the lodge would be adequate. The reason for the heightened happiness of lodge visitors lies in the fact that their states of consciousness are favorably acted upon not only by the

agreeable association with friends and neighbors under conditions which are at variance with those of the every-day routine but also because their vehicles are acted upon by the devas themselves to the raising and harmonizing of their vibrations. That the ceremonials of ritualists are a direct invocation or call to the devas, seems not at all doubtful. Indeed, it is quite evident that such organizations as that of the Freemasons are under the fostering care of the Brothers even if they were not originated by them. The importance of these facts cannot be overestimated by members of the Theosophical Society one of whose objects is to aid the bodies which represent the Agencies for the Spiritual advancement of the world. Men who appreciate such thoughts will be sure to take advantage of them by giving moral aid, at least, to the organizations in question.

It must not be forgotten, too, that the Masonic order is very old and that the good thought-forms that linger about its lodges are powerful and propitious, strengthened as they must be by the influx of force from the higher spiritual world, the realms of the hierarchies.

Another source of power which it is to be presumed is of great importance is this, that streams of force are seen by clairvoyant vision to proceed from the sacred objects of worship at certain moments in important ceremonials. For example, Mr. Leadbeater states that he has seen a marked discharge of force taking place at the elevation of the Host in the celebration of Roman Catholic Mass and he states that this force proceeds from the Logos Himself.

The forms of worship, then, are of the utmost importance, must not be neglected and it is no doubt true they will as time passes, come to occupy as important a place in the spiritual world and its relations to men as was formerly the case. Another lesson to be drawn from these considerations lies in the fact that ritualistic worship is to be respected and aided in all ways open to us. Its votaries are today comparatively few in number. At a later period in the world's evolution they will no doubt be the great majority of incarnated egos. The forms, methods and organizations which we know today are the precursors of those which will then prevail.



## THEOSOPHY AND MASONS.

There is scarcely a body of aspirants in all the world whose sympathies we should so easily be able to engage as the body of Free-Masons. The requirements for membership are so broad, so liberal and yet so exclusive that but little could be imagined which should be added to the conception of an organization which on the broadest platform should worthily bind men together for good. Believing in God, there are no atheists among Masons. Of good repute and standing in their communities, though not necessarily wealthy, numbering among their members the great as well as the lowly among men, they possess as a corps a solidarity, a dignity and a certain massive resistance to external encroachment which is worthy of the highest admiration. They have been attacked externally and driven from certain parts of the earth, at least to outward seeming, without giving evidence of irritation or serious reaction as a body, whatever may have been their grief as individuals. They have been singularly self-contained, as men, in times of great public embarrassment or excitement and by mutual encouragement and by their calm bearing and stable counsels have constituted a source of power in almost every community in which they have spread their quiet influence.

The extent to which this organization has been used and will be used by The Brothers will never be known to men. Their spiritual forces must work strongly through the two million men in America who constitute their membership and each Mason, according to the measure of his qualities, must be a strong center for the spread of noble thoughts, good aspirations and strong wishes for order, regularity of conduct, uprightness and honesty. Repeating their exquisite ritual over and over, familiar with its every line, they may study it as much as they will and, unless they have the key which theosophy provides, they do not get at its inner secrets which, like the symbols of nature, are always present yet just eluding explanation. Fortunately for them the works of several writers are elucidating for them these secrets in plain language and they have an opportunity to know more of the meaning of their own ceremonies than has ever been the case before.

Fortunate is the freemason who is also

conversant with theosophy, for he is provided with the means of gaining an insight into the workings of his craft which nothing else can supply. When a large number of masons become acquainted with the truths of theosophy and become active on the higher planes the work of the Masters, from our point of view, would seem to be greatly facilitated.

Certainly members of our body who are also Masons ought to know one another not only locally but nationally for the sake of the benefit which such an acquaintance would confer upon our common interests. Moreover, all theosophic masons by word of mouth and by the spread of literature ought to endeavor to acquaint their brothers with the spiritual bearing of theosophic teachings upon the work of Masonry and especially should they study their ritual in order to discover its hidden meanings.

It is to be remembered that there are two presentations of the divine wisdom which are rounded and satisfying; that given by Theosophy and that of Masonry. No religion or exoteric philosophy can equal them in fullness or clearness. Theosophy presents an open and avowed discussion of the philosophy while Masonry half conceals it in its allegory, its ritual and its ceremonial.

Our presentation has the advantage of distinctness, of definiteness, of comprehensiveness and clearness. But its limitations are those of the languages in which its truths were first presented, the terminology which is used and had partly to be invented anew, the personalities which were used in presenting it, the manner, the temperament, the genius of our age. To be sure several new personalities have now been added, through whom the work has been given and they have presented messages appropriate to their natures and well adapted to the needs of the age. We hope and believe that the new views of theosophy will be continuously given out for ages through successive members of the enduring Society.

Masonry teaches the everlasting truth in indestructible forms suitable to all languages and all times. Some temperaments are better suited to it than others. But something of the response to the ritualistic appeal will occur in every heart, for temperaments are of the rays of the Logos and every soul has more or less of each of the rays in its

composition. At some future time the religion of the world will again be ritualistic and will partake of the characteristics of Masonry.

In Masonry the essential indestructible doctrines of man's nature and his relations to the Creator and the remainder of the Creator's works are taught in such forms as at once hide and reveal the truth. And this is the way of the Logos Himself. All Nature invites us to inquire, teaches, baffles, answers and ever holds closed for unevolved men the door of her inmost treasure-house. Masonry tells plainly the significance and value of the virtues, half conceals the secrets of the pilgrimage of the soul in its evolution from nakedness to salvation and completed development. Only those who, as theosophists are privileged to do, proceed with the Guidance of Those

Who know or of Their instructed servants may find the deepest truths which lead to the further knowledge of the hidden forces of Nature.

Masonry's symbolical and ritualistic presentation of the Divine Wisdom is external and indestructible because it mirrors Nature's symbols in God's minor symbols and in allegories easily remembered, easily carried with one, but to be interpreted by each man in turn in his own words, thoughts and feelings. Hence, while Masonry's facts and symbols are permanent, they will be differently and ever more fully interpreted by men until at last an Avatar shall come and Masonry will be interpreted for all the civilized men of that age and be the religion of that far future epoch.



#### THE NIGHT.

There is something sinister about the night. The falling of God's curtain upon His drama of the day must have appalled Adam, who first saw it! The air holds breath. A new life takes possession above and below the earth. The cries of the night-birds are ominous, more or less inharmonious. The living things of the night are blind, have curiously adjusted eyes or carry fairy lamps to guide them. Their colors are sober and dark.

The occultist knows and humanity instinctively feels the difference between the denizens and the forces of the night and day. Night is the chosen time of the dark angels; it is for prowling spirits, for the deeds of inharmony, for the plottings of malice, for despair and for the ministers of death. During this part of the day the Bright Ministers must be active indeed to combat the forces of evil. And men are fortunate that the myriad selfish influences of the world are of the lower planes alone, that they are capable of using only the comparatively minor forces of the earth, the water and the air. The Fire of the Logos is not for them! The Light of Dawn sends them scurrying to their hiding places.

#### THE DAY.

The day is of the bright upward triangle. Joyous is Aurora as she sweeps westward the imps and waspish devils of the nights! Her light brings a fresh life to the air. All Nature, animate and inanimate, revives. The grass, the leaves of the trees, the insects, the birds awaken to the intensest vitality. The Life of the Logos cries to them, fills them; they respond, grow, move and express appreciation.

The march of the day-star is a march of triumph. The morning is the crescent time while all is anticipation and all physical forces are being replenished. At mid-day the sacred word is felt more keenly vibrant in the air as all evolutions worship the victorious Light. Afternoon is of fulness, of satisfaction, of wistful tenderness, of regret, of longing.

All the Hours of Day may be of worship. In all of them we may easily seek after Him if, haply, we may find Him. The Heart is His eternal Dwelling-place in us, His Holy Temple. The love that is there, pure and undiluted, is of Him and of His bright Day of Nirvana.

### MASONRY AND THE ELEUSINIAN MYSTERIES.



IT IS not a new suggestion that a close relation exists between Masonry and the Eleusinian Mysteries of Greece. Indeed, all mysteries, with a ritual, whether of India, Egypt, Persia, Greece or Modern Masonry, seem to have a common foundation, which is as follows:

1. They portray the descent of the Logos into matter, when He is "dead," dismembered, cribb'd, cabined and confined, crucified on the cross of matter. In our special cycle, the Life Wave for three rounds is on the descending arc, truly "killed" by three ruffians who try to wrest from Him the master secret.

2. As the Logos descends into matter, so too the Soul of Man descends from the higher mental place, his home, to three lower worlds, the lower mental, astral and physical. He has been killed in this progress of Re-incarnation. Yet it is not he, but only a part of him, the lower man, that has been waylaid and killed in the three lower worlds, and that the lower man comes to life again, resurrected from the dead, as the Higher Self, the True Man, exerts his power.

3. In Man's ascent, after bodily death, he passes through the lower astral, to the higher astral, and then to the bliss of the Heaven-world.

All these three elements exist in Masonry, but it is in the third that the resemblance to the Eleusinian Mysteries is extremely close. In the Mysteries the officiating priests were four: (1) The Hierophant, the Master, who represented in the Ritual the role of the Demi-urgos or Artificer of the Cosmos; (2) The Torch-Bearer; (3) The Sacred Herald; (4) The Altar Attendant. Under their guidance, the initiated saw before them in graphic form the journey of the soul after death. The first part of the journey took place in Tartarus (the lower astral world) accompanied by noise of thunder and hail, fear-inspiring cries, terrors, darkness. To the man that dies full of lower astral activity of coarse desires, the purification is painful and terrible. As a fourth century Greek writer, Themistius, says of this part of the initiation: They wander about at first; they enter on wearisome deviations; they walk about full of suspicion and uncer-

tainty in the darkness; and the nearer they approach to the goal, the more terrible everything becomes; there is nothing but trembling, shuddering, sweating and stupor."

At the next stage, the soul's journey is less impeded, through the higher astral, though still there are a few obstacles in his way. And finally as the astral body is cast off and the soul enters on the third journey, the life in Devachan begins. "Then a marvelous light falls on them, and they enter pure places and meadows, and hear voices, and see dances, and witness majestic utterances and sacred forms."

The symbolism of the apron is interesting, since it has its counterpart in the Eleusinian mysteries. In the lesser, over a white robe was thrown a dappled fawn-skin, to symbolize the astral body and its mastery; in the greater, a golden fleece, symbolizing the mental body, was the characteristic garment.

"Every one knows that it was universally considered by the ancients that the doctrine of the continued existence of the soul after death was especially proclaimed at Eleusis. Some writers even imply that none but the initiated had a sure hope in death. Sophocles and Polygnatus alike confine the bliss of a future life to those who had received the promise of it at Eleusis. Plato speaks in the Phaedrus in very high terms of the mysteries; to Plutarch we owe the fine saying that to die is to be initiated into the greater mysteries." (Gardner.)

Of Masonry today, as with the mysteries of long ago, can the initiated bear testimony and say: "O truly sacred mysteries! O stainless Light! My way is lighted with torches, and I survey the heavens and God! I am becoming holy while I am being initiated. The Lord is my hierophant." C. Jinarajadasa.

Masons must be kind and affectionate one to another. Frequenting the same temples, kneeling at the same altars, they should feel that respect and that kindness for each other, which their common relation and common approach to one God should inspire. There needs to be much more of the spirit of the ancient fellowship among us; more tenderness for each other's faults, more forgiveness, more solicitude for each other's improvement and good fortune; somewhat of brotherly feeling, that it be not shame to use the word "brother."

### RUDYARD KIPLING AND MASONRY IN INDIA.

To appreciate fully Kipling's stories of India one must have an intimate knowledge of India and Indian peoples. Every phrase contains some pointed remark about Indian life that is occult to all except those that have the key. Very typical of this is his poem, "The Mother-Lodge," that describes a certain Masonic Lodge in India. No doubt many a Mason has read it, but its significance is more than seems at first sight.

The narrator is an ordinary English soldier of the lower classes, vulgar, dropping his h's and g's, but goodhearted at bottom and with a certain dim ideal dawning upon his consciousness. In his Mother-Lodge, there were first several English, himself as Junior Deacon, and then two employes of the Governmental Railway, another from the Army Commissariat, a jail inspector, and Conductor-Sargent Blake, who was the Master. All these were Christians and, though then in India, of the Established Church of England.

There were, however, other nationalities and religions represented. Old Framjee Eduljee, who dealt in goods imported from Europe in his "Europe-shop," is a Parsee by race and a Zoroastrian by religion; Bola Nath, accountant, is an orthodox Hindu, belonging to the writer sub-caste of the third great caste. Then there was the Hebrew, Saul, from Aden, and Din Mohammed, follower of the Prophet of Islam. Babu Chuckerbutty (a Bengalee form of the Sanskrit Chakravarti) is of course a Brahmin and a Hindu of the Hindus; but Amir Singh, though Hindu, follows the Sikh faith, one of the many semi-orthodox offshoots of Hinduism. Strangest of all, in a Masonic Lodge, is Castro, an Eurasian "half-caste," a Roman Catholic. One wonders if his father confessor

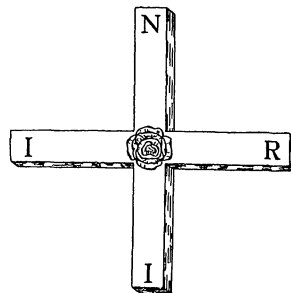
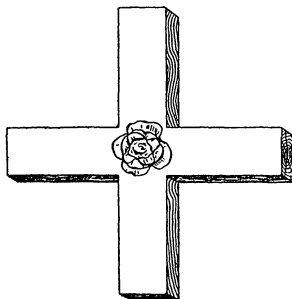
knew of it! Perhaps the reverend man was of that wise type of Roman Catholic priest who knows more of the workings of the human heart than his more ram-rod like Protestant brother, and so could permit his charge to be unfilial somewhat, to Mother Church, and yet remain within her bosom! If there had been a Buddhist, then this particular Lodge would have been a miniature T. S. so far as religions are concerned.

After labour they could not eat or drink, "lest a Brother's caste were broke!" but they could smoke, and smoke they did, "trichies"—cheroots made in Trichinopoly in South India, with the cigar lighter (hog-darn) passing from one to another. And while the butler (khan-samah) snored without on the "bottle-khana" floor (pantry), the talk would veer to religion, "every man comparin' of the God 'e knew the best." Comparative Religion was no doubt studied in a lame fashion, but still they found it was "ighly curious," and when they went home to bed it was with "Mo'ammed, God, an' Shiva changin' pickets in our 'ead."

In the outer world salutation was according to the world's obligations and conventions—"Sergeant! Sir! Salute! Salaam!" but once inside the Lodge it was "Brother!". And proud-of-race, uncultured Tommy Atkins realized that there was a view of the world wherein there was neither white nor black, Jew nor Gentile, but only Brothers. What a big step, too, in evolution he made when he came to the conclusion that "there ain't such things as infidels, excep', per'aps, it's us"!

His ideal was to be a Master in good standing in his Mother-Lodge; its realization probably will be the most spiritual achievement of this, his present life. Nor is it a small achievement to have learnt in one life how to be a Master Builder in all lives to come!

—C. J.



### FORT WAYNE SCOTTISH RITE CATHEDRAL.

The erection of a building, such as the Scottish Rite Cathedral will be when completed, marks the birth of an epoch in the spiritual advancement of the Masonic Fraternity of Fort Wayne. This structure, which is to be devoted solely to the uses of Scottish Rite Masons, will be the most perfect of its kind in the world, say those authorized by their knowledge to speak on this subject. Even in its incomplete state it expresses a perfection of function that is singularly impressive.

It is known as the Scottish Rite Cathedral. It is designed in a modification of Sixteenth Century Gothic both in its interior and exterior construction. The building, however, is illustrative of the wonderful growth of Masonry in this part of the country. The ground, building and its furnishing, when completed, will cost approximately one-fourth of a million dollars. There are 1880 members belonging to the Fort Wayne Lodge of Perfection, and at the opening and dedication of the new Cathedral there is a class of three hundred to be initiated into the Scottish Rite degrees.

It is the purpose of the members of the Fort Wayne Lodge of Perfection to establish and maintain a library on the same scale of completeness as is exhibited in the construction of their building. The architects who designed and planned this building are Mr. Marshall S. Mahurin and Mr. Guy M. Mahurin of Fort Wayne. The building is not only a monument to the City of Fort Wayne, but to them as well who have shown such wonderful skill both as architects and artists.

The approach to the building is by a flight of five broad steps into a vestibule 30 ft. by 11 ft., with a continuing five additional steps to the first floor. The entrance is directly into a hall 30 ft. by 17 ft. At the right of this

hall is located the secretary's office and two passenger elevators.

In the basement is the check room 48 ft. by 21 ft., the billiard room and bowling alleys. The heating and ventilating apparatus, fuel room, workshop and custodian's room are also located here. This latter room is reached by a rear entrance and may also serve as a place of egress for musicians and others on banquet occasions.

The banquet hall is located on the first floor and is 82 ft. by 77 ft., and has a balcony on three sides. The floor is of hard wood. The banquet floor and gallery provide for a seating capacity of one thousand. The kitchen is in the rear of the banquet hall, is 60 ft. by 24 ft., and is provided with the necessary storeroom, cold storage and dish pantry.

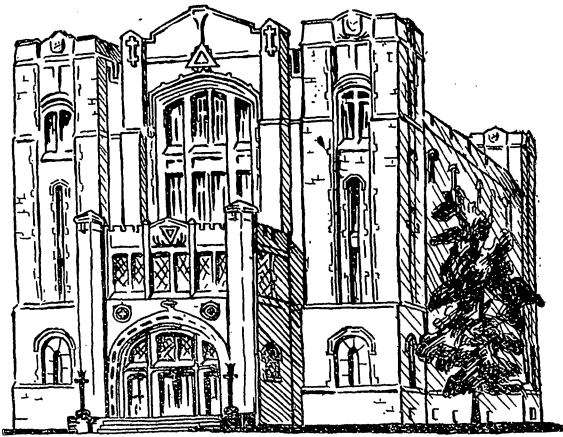
The second floor is adapted to social functions and provides for a ladies' parlor 23 ft. by 33 ft. in immediate connection with the elevator hall.

The center of this floor, including the approach over the front entrance is designed for a library room and is 30 ft. by 62 ft. Directly back of the library room and ladies' parlor is a social room 54 ft. by 48 ft., and in immediate connection with the social room is the shrine room—all these rooms open en suite by sliding doors and portieres.

The space at the extreme rear of the building, previously referred to as the kitchen, is separated from all parts by brick walls which extend up to the auditorium floor and there form a space for the stage. The space on the social room floor separated by brick walls provides room for robing and dressing.

The locker and dressing room for the presiding and working officers is directly at the rear of the building underneath the stage and is 51 ft. by 16 ft.

On the third floor is the Consistory work-room or Cathedral which has a scenic stage



60 ft. by 24 ft. and a proscenium opening of 35 ft. This stage has an elevation two feet above the floor which provides a working

space of 41 ft. by 56 ft. In connection with the stage are property rooms, fly galleries and a building scenic stage equipment.

### THE OBJECT OF CO-MASONRY.

Co-Masonry has arisen from the bosom of masculine Masonry in order to bring women into that ancient fraternity on exactly the same terms as men, and thus to restore the whole Brotherhood to the position from which it fell, when it broke its link with the Ancient Mysteries by excluding women from its ranks, by recognizing distinction of sexes within the pure sanctuary of the Temple. By that act the White Light was divided into parti-colored rays, and the aspirant who seeks light now finds only colour. With the divorce of Strength from Beauty the accomplishment of the Great Work became no longer possible; Wisdom, deprived of its two-fold support, has ceased to guide and instruct the Craft, and it has become a great social organization, generous in its charities, luxurious in its festivities, but is no longer the birthplace of Illuminati, over which shines the bring and morning star.

Some feeble attempts to win the aid of women have been made by the institution, from time to time, of Rites of Adoption. Adoptive Lodges were established in France before the Revolution; they form part of the A. and A. Rite, under the rule of that most learned of Masons, Very Illus. Bro. John Yarker; they are found in some Rites connected with those of Memphis, in America many such Lodges are flourishing under the name of the E. St. But Adoptive Masonry is no more Masonry than the Orders of the Good Templars and the Oddfellows are Masonry. It is merely an attempt to cajole women with pretty ceremonies and pompous titles into renunciation of all attempts to pass between the Pillars, and to hoodwink them in perpetuity while pretending to lift a corner of the veil.

No adoptive Mason can work her way into the Temple, nor give the p.p. of her e.

Co-Masonry began with the initiation of a woman in a masculine lodge, with uncurtailed ceremonial, and from that time onwards women have been initiated, p—d. and r—d. on exactly the same terms as men Masons. They have not only entered Craft, or Blue Masonry, but have also climbed the ladder of the Scottish Rite, entering successively Red, Black, and White Masonry, completing the recognized ascent. Women Masons are now found all over the world, in East and West, Hindu and Parsi women having entered side by side with English, Scotch, French, Dutch, German, Swedish, Italian, Russian, Australian, American. It is too late to deride, to strive to check, to anathematize, or to excommunicate the men Masons who fraternize with them. The bandage has fallen from their eyes, they have risen, and nothing that any Grand Lodge or Supreme Council can do can deprive them of the knowledge and of the position they have won.

The entry of women into Masonry hand in hand with men is full of fairest augury for the future, for it will re-knit the ancient tie between Masonry and the inner worlds, will re-open the ancient channels in which the water of life can flow, and shed once more the pure White Light on all who pray for its bestowal. Masonry, thus restored and revived, will play a great part in preparing the world for the Coming Race, in proclaiming and popularizing the ideals necessary for its moulding, in shaping the new order in which Wisdom as authority shall wed with Liberty, and ensure co-operation and progress.

To this high end is Co-Masonry ordained, and fortunate are they who are its Initiates. —Annie Besant, 33d degree—"Co-Mason."



## THE RELIGION OF MASONRY.

"Speculative Masonry is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness. It leads the contemplative mind to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his divine Creator." That Freemasonry should be spoken of as a religious institution, or as imparting religious instruction; undoubtedly sounds strange to those who think religion must necessarily be confined to a particular set of theological dogmas, or, in other words, be sectarian. But why should it be thought necessary to make religion traverse simply the narrow circle of sectarian ideas? Is it not a degradation to confine it to so limited a sphere? The Masonic idea is that religion is absolute, everlasting and unchanging; that it is not a dogma, or a collection of dogmas, but rather reverence and humility before the awful ideas of Infinity and Eternity; a sense of subjection to the great law of Justice which stretches through the universe, and of obligation, to love and serve God and man. The ideas of God, retribution, a future life—these great facts of religion are not the property of any one sect or party; they form the groundwork of all creeds. Religion, we have said, is everlasting and immutable. It is the same yesterday, today, and forever. Sectarianism is but the material framework, changeable and perishable, which men in different ages and countries have raised around it. This material and human investiture of sectarian dogmas changes with the times and seasons; but that religion, in the light of which all Masons, whatever their particular creed, desire to walk—that religion, sent forth into the world with the awful sanction of the Deity upon it which, as an Ancient says, "is to visit the widow and the fatherless in their afflictions, and keep one's self unspotted from the world"—that religion, the essence of which is to love God supremely and our neighbors as we love ourselves, can never change; being absolute, it can never pass away, and it may be taught, with all its obligations, duties and hopes, and all the beautiful applications of life, without

being trammelled by any sectarian dogmas whatever. About religion, in its absoluteness, neither men nor sects ever dispute or quarrel. No; it shines over the human soul clear and bright, like the eternal stars, visible to all; and always and everywhere has her voice been heard, consoling the sorrowful, fortifying the weak, and bidding the sons of men to aspire to a celestial communion. Such is the Masonic idea of religion. Freemasonry recognizes God as imminent in all created things, working in each blade of grass, and swelling bud, and opening flower, it looks upon all the sciences as so many divine methods through which the Infinite Artist reveals his mysteries to man. Should any Masonic brother, or any other, think that we are claiming too much for Freemasonry in this respect, we have only to ask him to turn to the "charges" and "lectures" published in our books, to find abundant proofs of what we assert. There we read: "The universe is the Temple of the Deity whom we serve; Wisdom, Strength and Beauty are around his throne, as pillars of his works; for his wisdom is infinite, his strength is omnipotent, and his beauty shines forth through all his creation." Ancient Freemasonry invariably united all the sciences to the religious sentiment. Of Arithmetic it says: "All the works of the Almighty are made in number, weight, measure, and therefore, to understand them rightly, we ought to understand Arithmetical calculations, and be thereby led to a more comprehensive knowledge of our great Creator." "Astronomy," it says, "is that sublime science which inspires the contemplative mind to soar aloft and read the wisdom and beauty of the Creator in the Heavens. How nobly eloquent of God is the celestial hemisphere, spangled with the most magnificent symbology of his infinite glory." Discoursing Geometry, it says, "By it we discover the power, wisdom and goodness of the grand Artificer, and view with delight the order and beauty of his works and the proportions which connect all parts of his immense universe." Freemasonry, therefore, in the spirit of true reverence, consecrates all to God—the worlds with their sublime mysteries, and the human mind with its mighty powers, and the sciences which it has discovered and explained.—Haydon, *Researches of Masonry*.

## THE MOTHER-LODGE.

There was Rundle, Station Master,  
 An' Beazeley of the Rail,  
 An' 'Ackman, Commissariat,  
 An' Donkin' o' the Jail;  
 An' Blake, Conductor Sargent,  
 Our Master twice was 'e,  
 With 'im that kept the Europe-shop  
 Old Framjee Eduljee.

Outside—"Sergeant! Sir! Salute! Salaam!"  
 Inside—"Brother," an' it doesn't do no 'arm.  
 We met upon the Level an' we parted on the  
 Square,  
 An' I was Junior Deacon in my Mother-Lodge  
 out there!

We'd Bola Nath, Accountant,  
 An' Saul, the Aden Jew,  
 An' Din Mohammed, draughtsman  
 Of the Survey Office, too;  
 There was Babu Chuckerbutty,  
 An' Amir Singh, the Sikh,  
 An' Castro from the fittin'-sheds,  
 The Roman Catholic!

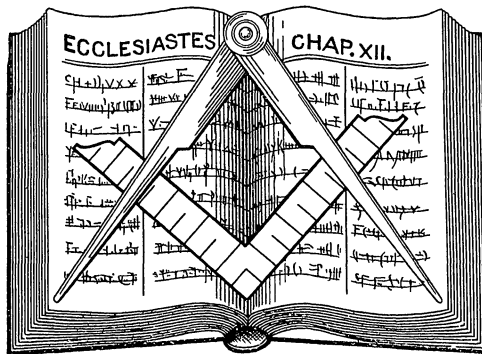
We 'adn't good regalia,  
 An' our Lodge was old an' bare,  
 But we knew the Ancient Landmarks,  
 An' we kep' 'em to a hair;  
 An' lookin' on it backwards  
 It often strikes me thus,  
 There ain't such things as infidels,  
 Excep', per'aps, it's us.

For monthly, after Labour,  
 We'd all sit down and smoke  
 (We dursn't give no banquits,  
 Lest a Brother's caste were broke),  
 An' man on man got talkin'  
 Religion an' the rest,  
 An' every man comparin'  
 Of the God 'e knew the best.

So man on man got talkin',  
 An' not a Brother stirred  
 Till mornin' waked the parrots  
 An' that dam' brain-fever-bird;  
 We'd say 'twas 'ighly curious,  
 An' we'd all ride 'ome to bed,  
 With Mo'ammed, God an' Shiva  
 Changin' pickets in our 'ead.

Full oft on Guv'ment service  
 This rovin' foot 'ath pressed,  
 An' bore fraternal greetin's  
 To the Lodges east an' west,  
 Accordin' as commanded  
 From Kohat to Singapore,  
 But I wish that I might see them  
 In my Mother-Lodge once more!

I wish that I might see them  
 My Brethren, 'black an' brown,  
 With the trichies smellin' pleasant  
 An' the hog-darn passin' down;  
 An' the old khansamah snoring  
 On the bottle-khana floor,  
 Like a Master in good standing  
 With my Mother-Lodge once more!  
 —Rudyard Kipling.





## REMINISCENCES OF H. P. B.

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

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

"Cannot you light it then?"

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

"Try once more," said Madame Blavatsky.

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

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

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

"Madam," said the first officer, "I wish with all my heart you might be right, but it is impossible. It is true I hold a captain's cer-

tificate, but there are many before me on the list for promotion. Besides, I have signed an agreement to serve on this coasting run for five years."

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

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

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

It was in 1884 that I first had the privilege of meeting Madame Blavatsky and before the end of that year I was traveling from Egypt to India with her in the "S. S. Navarino." The training through which she put her pupils was somewhat severe, but remarkably effective; I can testify to certain radical changes which her drastic methods produced in me in a very short space of time—also to the fact that they have been permanent!

I think I ought also to bear witness to the genuineness of those phenomena about which such a storm of controversy has raged. I had the opportunity of seeing several such happenings under circumstances which rendered any theory of fraud absolutely untenable, even at that time, when I did not in the least understand how such things could be. Now, as the result of later study, I know the methods which she must have employed, and what was then so incomprehensible appears perfectly simple.

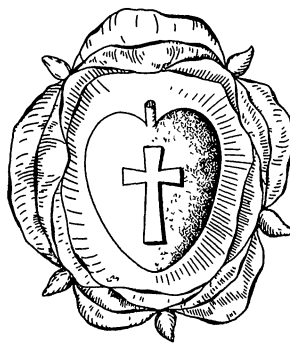
If I were asked to mention Madame Blavatsky's most prominent characteristic I should unhesitatingly reply "Power." Apart from the great Masters of Wisdom I have never known any person from whom power so visibly radiated. Any man who was introduced to her at once felt himself in the presence of a tremendous force to which he was quite unaccustomed; he realized with disconcerting vividness that those wonderful pale blue eyes saw clearly through him, and not infrequently she would soon drop some casual remark which proved to him that his apprehensions in that regard were well founded. Some people did not like to find themselves thus unexpectedly transparent, and for that reason they cordially hated Madame Blavatsky, while others loved—and love—her with whole hearted devotion, knowing well how much they owe her and how great is the work which she has done, so forceful was she that no one ever felt indifferent towards her; every one experienced either strong attraction or strong repulsion.

Clever she certainly was. Not a scholar in the ordinary sense of the word, yet possessed of apparently inexhaustible stores of unusual knowledge on all sorts of out-of-the-way unexpected subjects. Witty, quick at repartee, a most brilliant conversationalist, and a dramatic raconteur of the weirdest stories I have ever heard—many of them her own personal experiences. She was an indefatigable worker from early in the morning until late at night, and she expected everyone around her to share her enthusiasm and her marvellous endurance. She was always ready to sacrifice herself—and for the matter of that others also—for the sake of the cause, of the great work upon which she was engaged. Utter devotion to her Master and to His work was the dominant note of her life, and, though now she wears a different body, that note still sounds out unchanged, and when she comes forth from her retirement to take charge once more of the Society which she founded, we shall find it ringing in our ears as a clarion to call round her old friends and new, so that through all the ages that work shall still go on.

—C. W. Leadbeater.\*

\*Preface to "H. P. Blavatsky, An Outline of Her Life," by Herbert White.

Masonry—not the political institution known as the Scotch Lodge, but real Masonry, some rites of which are still preserved in the Grand Orient of France, and that Elias Ashmore, a celebrated English Occult Philosopher of the XVIIth century, tried in vain to remodel, after the manner of the Indian and Egyptian Mysteries—Masonry rests, according to Ragon, the great authority upon the subject, upon three fundamental degrees: the triple duty of a Mason is to study whence he comes, what he is, and whither he goes; the study that is, of God, of himself, and of the future transformation. Masonic Initiation was modelled on that in the lesser Mysteries. The third degree was one used in both Egypt and India from time immemorial, and the remembrance of it lingers to this day in every Lodge, under the name of the death and resurrection of Hiram Abiff, the "Widow's Son." In Egypt the latter was called "Osiris"; in India "Loka-chakshu"



(Eye of the World), and "Dinakara" (day-maker) or the Sun, and the rite itself was everywhere named the "gate of death." The coffin, or sarcophagus, of Osiris, killed by Typhon, was brought in and placed in the middle of the Hall of the Dead, with the Initiates all around it and the candidate near by. The latter was asked whether he had participated in the murder, and notwithstanding his denial, and after sundry and very hard trials, the Initiator feigned to strike him on the head with a hatchet; he was thrown down, swathed in bandages like a mummy, and wept over. Then came lightning and thunder, the supposed corpse was surrounded with fire, and was finally raised.—H. P. Blavatsky, "The Secret Doctrine."

## THE THEOSOPHY OF ARCHITECTURE.

## I. Unity and Polarity.

Theosophy, both as a doctrine, or system of thought which discovers correlations between things apparently unrelated, and as a life or system of training whereby it is possible to gain the power to perceive and use, for worthy ends, these correlations, is of great value to the creative artist, whose success depends on the extent to which he works organically, conforming to the cosmic pattern, proceeding rationally and rhythmically to some predetermined end. It is of value, no less, to the layman, the critic, the art amateur,—to anyone, in fact, who would come to an accurate and intimate understanding and appreciation of every variety of aesthetic endeavor.

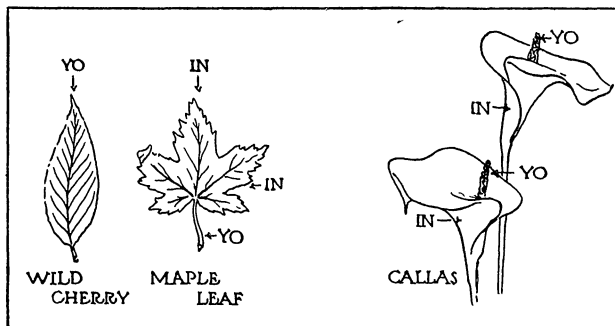


Fig. 1.

For the benefit of such I will try to trace some of those correlations which Theosophy affirms, and indicate their bearing upon art, and upon the art of architecture in particular.

One of the things which Theosophy teaches is that those transcendent glimpses of a divine order and harmony throughout the universe vouchsafed the poet and the mystic in their moments of vision are not the paradoxes—the paronomasia, as it were—of an intoxicated state of consciousness, but glimpses of reality. We are all of us participators in a world of concrete music, geometry and number,—a world, that is, of sounds, odors, forms, motions, colors, so mathematically related and coördinated that our pigmy bodies, equally with the farthest star vibrate to the music of the spheres. It is the beautiful necessity which rules the world—a law of nature which is equally a law of art, for art is idealized creation: nature carried to a higher power by reason of its passage through a human con-

sciousness. Thought and emotion tend to crystallize into forms of beauty as inevitably as does the frost on a window pane. Art, therefore, in one of its aspects, is the weaving of a pattern, the communication of an order and a method to the material or medium employed. Although no masterpiece was ever created by the conscious following of set rules, for the true artist works unconsciously, instinctively, as the bird sings, or as the bee builds its honey-cell, yet an analysis of any masterpiece reveals the fact that its author (like the bird and the bee) has followed the rules without knowing them.

Helmholtz says, "No doubt is now entertained that beauty is subject to laws and rules dependent on the nature of human in-

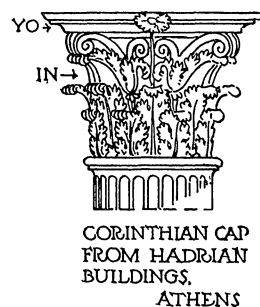


Fig. 2.

telligence. The difficulty consists in the fact that these laws and rules, on whose fulfilment beauty depends, are not consciously present in the mind of the artist who creates the work, or of the observer who contemplates it." Nevertheless they are discoverable, and can be formulated, after a fashion. We have only to read aright the lesson of the Good Law everywhere portrayed in the vast picture-book of nature and of art.

The first truth therein published is the law of unity—oneness; for there is One Self, One Life, which, myriad in manifestation is yet in essence ever one. Atom and universe, man and the world, each is a unit, an organic and coherent whole. The application of this law to art is so obvious as to be almost unnecessary of elucidation, for to say that a work of art must possess unity, must seem to proceed from a single impulse and be the embodiment of one dominant idea is to state a truism. In a work of architecture the coördi-

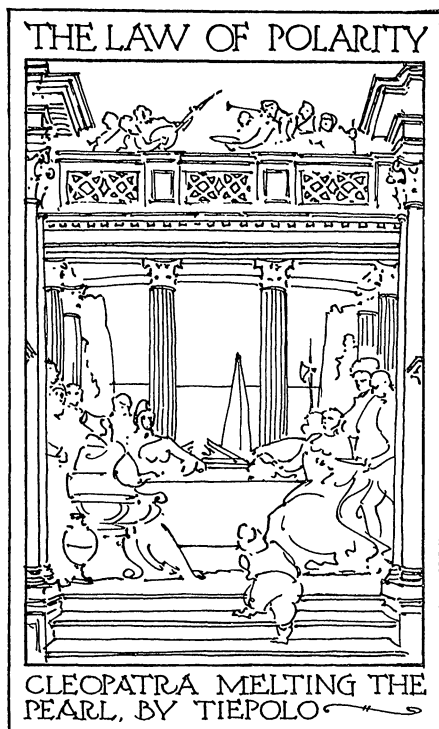


Fig. 3.

nation of its various parts with one another is almost the measure of its success. We remember any masterpiece,—the cathedral of Paris no less than the pyramids of Egypt—by the singleness of its appeal,—complex it may be, but it is a coördinated complexity; variety it may possess, but it is a variety in an all-embracing unity.

The second law, not contradicting, but supplementing the first, is the law of polarity, i. e., duality,—all things have sex, are either masculine or feminine. This, too, is the reflection, on a lower plane, of one of those transcendental truths taught by the Ancient Wisdom, namely that the Logos, in His voluntarily circumscribing His infinite life in order that He might manifest incloses himself within his limiting veil, Maya, and that His Life appears as Spirit (male) and his Maya as Matter (female), the two being never disjointed during manifestation. The two terms of this polarity are endlessly repeated throughout nature: in sun and moon, day and night, fire and water, man and woman,—and so on. A close interrelation is always discerned to subsist between

corresponding members of such pairs of opposites: sun, day, fire, man, express and embody the primal and active aspect of the manifesting deity: moon, night, water, woman, its secondary and passive. Moreover, each in a sense implies, or brings to mind, the others of its class: man, like the sun is lord of day, a direct and devastating force like fire; woman is subject to the lunar rhythm; like water, she is soft, sinuous, fecund.

The part which this polarity plays in the arts is important, and the constant and characteristic distinction between the two terms is a thing far beyond mere contrast.

In music they are the major and the minor modes: the typical, or representative chords of the dominant seventh and of the tonic (the two chords into which Schopenhauer affirms all music can be resolved), a partial dissonance and a consonance, a chord of suspense and a chord of satisfaction. In speech the two are vowel and consonant sounds, the type of the first being *a*, a sound of suspense, made with the mouth open, and of the second *m*, a sound of satisfaction, made by closing the mouth; their combination forms the sacred syllable Om. In painting they are warm colors and cold, the pole of the first being in red, the color of fire, which excites, and of the second in blue, the color of water, which calms; in the arts of design they are lines straight (like fire), and flowing (like water); masses light (like the day), and dark (like night). In architecture

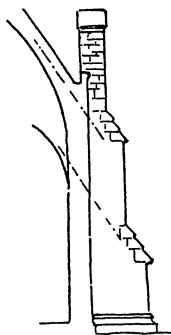


Fig. 4.

CAPITAL FROM  
THE TOWER OF  
THE WINDS,  
ATHENS.

Fig. 2.

they are the column, or supporting members, which resists the force of gravity, and the horizontal member, or lintel, which succumbs to it; they are vertical lines, which are aspiring, effortful, and horizontal lines, which are restful to the eye and mind.

It is desirable to have an instant and keen realization of this sex quality, and to make this easier, some sort of a classification and analysis must be attempted. Those things which are allied to, and partake of the nature of time are masculine, and those which are allied to and partake of the nature of space are feminine, as motion and matter, mind and body, etc. The English words masculine and feminine, however, are too intimately associated with the idea of physical sex to properly designate the terms of this polarity. In Japanese philosophy and art the two are called In and Yo (In, feminine; Yo, masculine), and these little words, being free from the limitations of their English correlatives, will be found convenient, Yo to designate that which is simple, direct, primary, active, positive; and In, that which is complex, indirect, derivative,

form. (Fig. 1). The straight, vertical reeds which so often grow in still, shallow water, find their complement in the curved lily-pads which lie horizontally on its surface. Trees such as the pine and hemlock, which are ex-current,—those in which the branches start successively (i. e., after the manner of time) from a straight and vertical central stem—are Yo; trees such as the elm and willow, which are deliquescent,—those in which the trunk dissolves, as it were, simultaneously (after the manner of space) into its branches, are In. All tree forms lie in or between these two extremes, and leaves are susceptible of a similar classification. It will be seen to be a classification according to time and space for the characteristic of time is succession, and of space simultaneousness. The first is expressed symbolically by elements arranged with relation to

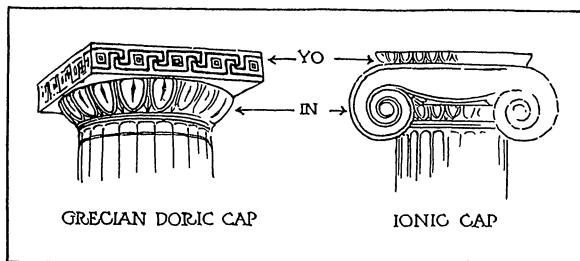


Fig. 6.

passive, negative. Things hard, straight, fixed, vertical are Yo; things soft, curved, horizontal, fluctuating, are In, and so on.

In passing it may be said that the superiority of the line, mass, and color composition of Japanese prints and kakemonos to that exhibited in the vastly more pretentious easel pictures of modern Occidental artists,—a superiority now generally acknowledged by connoisseurs,—is largely due to the conscious following, on the part of the Japanese, of this principle of sex-complementaries.

Nowhere are In and Yo more simply and adequately imaged than in the vegetable kingdom. The trunk of a tree is Yo, its foliage, In; and in each stem and leaf the two are repeated. A calla, consisting of a single straight and rigid spadix embraced by a soft and tenderly curved spathe, affords an almost perfect expression of the characteristic differences between Yo and In and their reciprocal relation to each other. The two are not often combined in such simplicity and perfection in a single

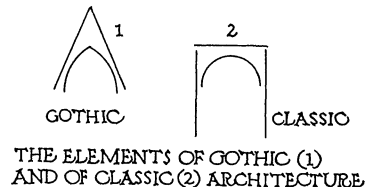


Fig. 1.

axial lines; the second, by elements arranged with relation to focal points. (Fig. 1).

The art student should train himself to recognize In and Yo in all their Protean presentments throughout nature,—in the cloud upon the mountain, the wave against the cliff, in the tracery of trees against the sky—that he may the more readily recognize them in his

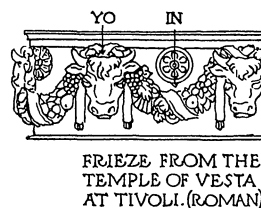


Fig. 8.

chosen art, whatever that art may be. If it happen to be painting, he will endeavor to discern this law of duality in the composition of every masterpiece, recognizing an instructive obedience to it in that favorite device of the

great Renaissance masters of making for their groups of figures an architectural setting (Fig. 3) and he will delight to trace the law in all its ramifications of contrast between complementaries in line, color, and mass.

Coming now to architecture, as a general proposition it is true that architectural forms have been developed through necessity, the function seeking and finding its appropriate form. For example, the buttress of a Mediaeval cathedral was developed by the necessity of resisting the thrust of the interior vaulting without encroaching upon the nave, its main lines conform to the direction of the thrust, and the pinnacle with which it terminated is a logical shape to give to the masonry necessary to hold the top of the buttress in position (Fig. 4.) Research along these lines is very interesting and fruitful of result, but there remain a certain number of architectural forms

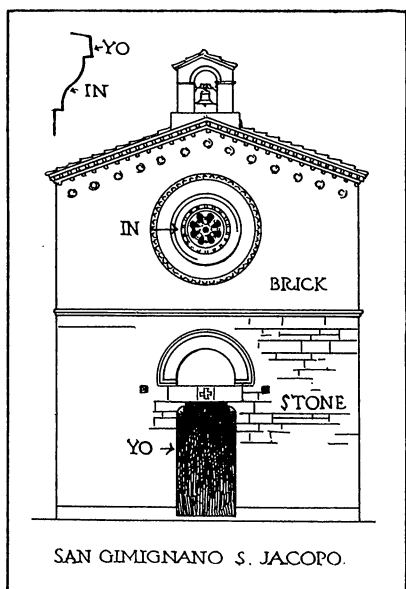


Fig. 5.

whose origin cannot be explained in any such manner. The secret of their undying charm lies in the fact that in them In and Yo stand symbolized and contrasted.

They no longer obey a law of utility, but an abstract law of beauty, for in becoming sexually expressive, as it were, the construction itself is sometimes weakened or falsified. The

familiar classic console or modillion is an example. (Fig. 10.) Although in general contour

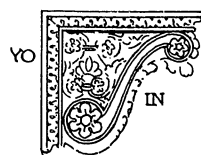
ROMAN CONSOLE.  
VATICAN MUSEUM

Fig. 8.

it is well adapted to its function as a supporting bracket, embedded in, and projecting from a wall, yet the scroll-like ornament with which its sides are embellished gives it the appearance of not entering the wall at all, but of being stuck against it in some miraculous manner. This defect in functional expressiveness is more than compensated for by the perfection with which feminine and masculine characteristics are expressed and contrasted in the exquisite double spiral, opposed to the straight lines of the moulding which it subtends. Again, by fluting the shaft of a column its area of cross-section is diminished but the appearance of strength is enhanced, because its masculine character—as a supporting member resisting the force of gravity,—is emphasized.

The importance of the so-called “orders” lies in the fact that they are architecture epitomized, as it were. A building consists of a wall upholding a roof,—support and weight,—the type of the first is the column, which may be conceived of as a condensed section of wall, and of the second the lintel, which may be conceived of as a condensed section of roof. The column, being vertical, is Yo; the lintel, being horizontal, is In. To mark an entablature with horizontal lines in the form of mouldings, and the column with vertical lines in the form of flutes, as is done in all the so-called Classic Orders, is a gain in functional and sex expressiveness, and consequently in art. (Fig. 11.)

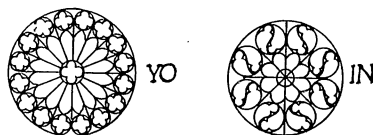


Fig. 9.

The column is again divided into the shaft, which is Yo, and the capital, which is In. The capital is itself twofold, consisting of a curved member and an angular member. These two appear in their utmost simplicity in the echinus (In), and the abacus (Yo) of a Greek Doric cap. Fig. 6.) The former was adorned with painted leaf forms, characteristically

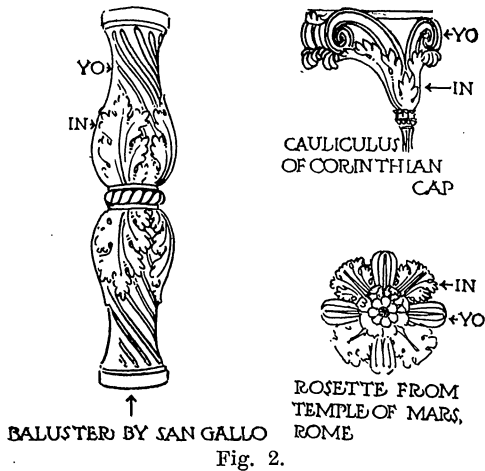


Fig. 2.

feminine, and the latter with the angular fret and meander. The Ionic capital, belonging to a more feminine style, exhibits the abacus subordinated to that beautiful cushion-shaped member with its two spirally marked volutes. This, though a less rational and expressive form for its particular office than is the echinus of the Doric cap, is a far more perfect symbol of the feminine element in nature. There is an essential identity between the Ionic cap

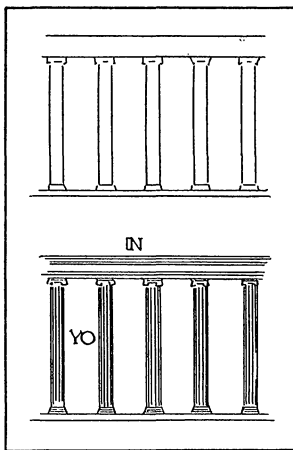


Fig. 11.

and the Classic console before referred to, although superficially the two do not resemble one another, a straight line and a double spiral are elements common to both. (Fig. 4). The Corinthian capital consists of an ordered mass of delicately sculptured leaf and scroll forms sustaining an abacus which, though relatively masculine, is yet more curved and

feminine than that of any other style. In the cauliculus of a Corinthian cap In and Yo are again contrasted. (Fig. 2.) In the unique and exquisite capital from the Tower of the Winds, at Athens, the two are well suggested in the simple, erect and pointed leaf forms of the upper part, contrasted with the complex, deliquescent, rounded ones from which they spring. The essential identity subsisting between this cap and the Renaissance baluster by San Gallo is apparent.

This law of sex-expressiveness is of such universality that it can be made the basis of an analysis of the architectural ornament of any style or period. It is more than mere opposition and contrast. (Fig. 8.) The egg and tongue motif, which has persisted throughout so many centuries and survived so many styles, exhibits an alternation of forms resembling phallic emblems. (Fig. 12.) Yo and In are well suggested in the channeled tri-

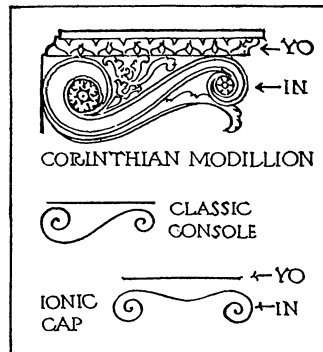


Fig. 10.

glyphs and the sculptured metopes of a Doric frieze, in the straight and vertical mullions and the flowing tracery of Gothic windows, in the banded torus, the bead and reel, and other familiar ornamented mouldings.

There are indications that at some time during the development of Gothic architecture in France, this sex-distinction became a recognized principle, moulding and modifying the design of a cathedral in much the same way that sex modifies bodily structure. The masonic guilds of the Middle Ages were custodians of the Esoteric—which is the Theosophic—side of the Christian faith, and every student of the Secret Doctrine knows how fundamental and far-reaching is this idea of sex.

The entire cathedral symbolized the crucified body of Christ; its two towers man

and woman,—that Adam and that Eve, for whose redemption, according to popular belief, Christ suffered and was crucified. The north, or right hand tower ("the man's side") was called the sacred male pillar, Jachin; and the south, or left hand tower ("the woman's side") the sacred female pillar, Boaz, from the two columns flanking the gate to Solomon's Temple,—itself an allegory of the bodily temple. In only a few of the French

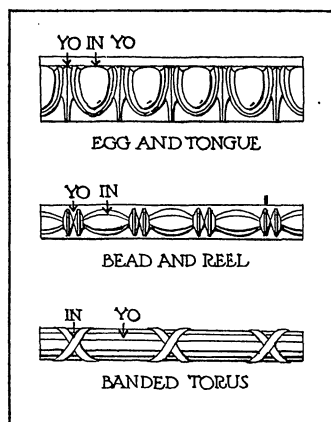


Fig. 12.

cathedrals is this distinction clearly and consistently maintained, and of these Tours forms perhaps the most remarkable example, for in its flamboyant facade over and above the difference in actual breadth and apparent sturdiness of the two towers (the south being more slender and delicate), there is a clearly marked distinction in the character of the ornamentation, that of the north tower being more salient, angular, radial—more masculine, in point of fact. (Fig. 9.) In Notre Dame, the cathedral of Paris, as in the case of Tours, the north tower is perceptibly broader than the south. The only other important difference appears to be in the angular label mould above the north entrance: whatever may have been its original function or significance, it serves to define the tower sexually, so to speak, as effectively as does the beard on a man's face. In Amiens the north tower is taller than the south, and more massive in its upper stages. The only traceable indication of sex in the ornamentation occurs in the spandrels at the sides of the entrance arches; those of the north tower contain single circles, while those of the south tower contain two. This difference,

small as it may seem, is significant, for in Europe during the Middle Ages, just as anciently in Egypt, and again in Greece, in fact wherever and wherever the Secret Doctrine was known, sex was attributed to numbers, odd numbers

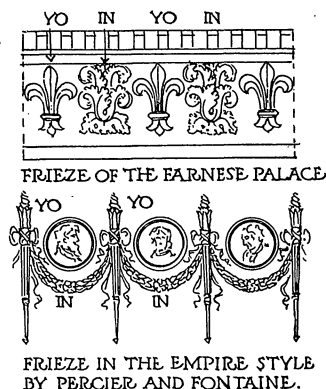


Fig. 8.

being conceived of as masculine and even, feminine. Two, the first feminine number thus became a symbol of femininity, so universally accepted as such, at the time the cathedrals were built, that two strokes of a bell announced the death of a woman,—three the death of a man.

The vital, organic quality so conspicuous in the best Gothic architecture has been attributed to the fact that necessity determined its characteristic forms. Professor Goodyear has demonstrated that it may be due also in part to certain subtle vertical leans and horizontal bends, and to nicely calculated variations from strict uniformity which also find their analogue in nature, where structure is seldom rigidly geometrical. I hazard the theory that still



Fig. 8.

another reason why a Gothic cathedral seems so living a thing is because it so abounds in contrasts between what, for lack of more descriptive adjectives, I am forced to call masculine and feminine forms.

Ruskin says, in "Stones of Venice," "All good Gothic is nothing more than the development, in various ways, and on every conceivable scale, of the group formed by the pointed



arch for the bearing line below, and the gable for the protecting line above, and from the huge, gray, shaly slope of the cathedral roof, with its elastic pointed vaults beneath, to the crown-like points that enrich the smallest niche of its doorway, one law and one expression will be found in all. The modes of support and of decoration are infinitely various, but the real character of the building, in all good Gothic, depends on the single lines of the gable over the pointed arch endlessly rearranged and repeated." These two, an angular and a curved form, like the everywhere recurring column and lintel of classic architecture, are but presentments of Yo and In (Fig. 7), and every Gothic traceried window, with straight and vertical mullions in the rectangle, losing themselves in the intricate foliations of the arch, celebrates the marriage of this ever diverse pair. The circle and the triangle are the In and Yo of Gothic tracery, its Eve and Adam, as it were, for from their union springs that progeny of trefoil, quatrefoil, cinquefoil, of shapes flowing like water,

and shapes darting like flame, which make such visible music to the entranced eye.

By seeking to discover In and Yo in their myriad manifestations, by learning to discriminate between them, and by attempting to express their characteristic qualities in new forms of beauty—from the disposition of a facade to the shaping of a moulding (Fig. 5) the architectural designer will charge his work with that esoteric significance, that excess of beauty, by which architecture rises to the dignity of a "fine" art. In so doing, however, he should never forget, and the layman, also, should ever remember that the supreme architectural excellence is fitness, appropriateness, the perfect adaptation of means to ends, and the perfect expressions of both means and ends. These two aims, the one abstract and universal, the other concrete and individual, can always be combined, just as in every human countenance are combined a type, which is universal and a character, which is individual.

Claude Bragdon.

(To be continued.)

#### ADYAR LETTER.

In spite of her many works and busy days our President found time to drive down seven miles to Georgetown to lecture to a huge audience on "The Dangers of Alcohol" which was of course a great success.

She finished her series of Sunday Public Lectures of February 28 when H. E. Sir Arthur Lawley, Governor of Madras, was present. He was welcomed by the President, who introduced him to the staff and some students. He seemed pleased with what he saw and carried with him the words he heard on "The Coming Race."

Next evening speaking at the opening of a Hospital H. E. Sir Arthur Lawley said:

"I heard it said quite recently by one who has made no slight study of the subject that if we only choose to open our eyes and look around us, we could see going on a great change, that a great change is come over the spirit of, and the dream which is being dreamt by this old world of ours, that a new genius broods over the face of the waters and that the change manifests itself in this: Firstly, in a revulsion from materialism to an inclination towards mysticism and religion, a conver-

sion from agnosticism to a leaning towards the recognition of the fact that there is a divine essence in all things, that there is a divine spark, hidden very often but nevertheless never extinct, a divine spark in the hearts of all men—the recognition, in a word, of the fact that there is a God and that thereafter there comes a nobler conception by man of his duty towards God and his duty towards his neighbor, that we are witnessing the dawn of a new age of unity and altruism, that the seed which is sown in the hearts of men by God is bearing fruit, and that the fruit is compassion, sympathy and love."

The President arrived in Bombay at dawn on March 2 and at 8 and 9:15 a. m. two meetings were held; then followed the perennial interviews and a public lecture: "Signs of the Closing Age" before a crowded audience, huge even for teeming Bombay but deeply interested. Then off to Baroda to see His Highness, the Maharajah Gaikwar, who welcomed her and had a long exchange of views. As a result His Highness promised to support the President's Indian University scheme and recommend it to His Majesty the King-Em-

peror; also he consented to become a Guardian of the Sons of India and wish his Dewan to represent his state on the Supreme Council. Next H. M. the Maharani was pleased to see Mrs. Besant and was interested in all her work. Next was a busy day at Bombay T. S. and E. J. meetings, interviews and lunch at the Goul House with H. E. Sir George Blank and Miss Blank. Both were interested in Mrs. Besant's work and H. E. highly approved of the Order of the Sons of India. A public lecture on "Signs of the Closing Age," presided over by the Hon. Mr. Justice Beaman, closed the official work and night once more saw our beloved President in train to Benares.

But though the President is away Adyar is active. Mr. Leadbeater gave some very excellent evening talks; one on "The Lost Soul" was instructive and he has written an article which will appear in the April number of the Adyar Bulletin. Miss Browning, M. A., of New Zealand gave a lecture on "Life of the Maori in Olden Days," which also will be published. Mr. Van Manan's learned talk on the "Physical Basis of Akashic Records" was appreciated.

The writer was invited by the Shorthand Writers' Association of Madras to lecture on "Commercial Ideals." The Honorable Mr. M. Hammick, C. I. E., S. S. I., I. C. S., member of the Governor's Council, presided. Is it not strange that theosophists should be in demand in commercial markets of big cities? It was a big gathering, the leading daily, the Madras Mail and other papers had a fair report. To commercial America the subject is not valueless and I therefore give below what the Mail reported:

The lecturer, who rose amidst cheers, said that the national prosperity of a big country depended on a few important factors, any one of which when neglected brought about degradation and fall. The destruction of a great race invariably had its roots in the decay and death of spiritual ideals; but that evening he would talk of life and regeneration, for they in India were not dying. Let them enquire what lines of progress and growth should be pursued, if the growth was to be wise and beneficial and not lopsided. It was not the way of wisdom, he remarked, to divide nations into pieces, to look at parts and neglect the whole. Regeneration, if it was to be whole-

sale, must be many-sided. They must develop the right sort of philosophical attitude that would speak to them as the national voice which they lacked amongst them today. They must have a certain growth of intellect and mind through scientific knowledge and scientific research. They must purify, revive, and chasten their minds and feelings through art. But neither art, science, philosophy nor religion would bring about that wholesale regeneration they were idealizing, unless to them all was added commercial and industrial training, on which the commerce of the country and the trade of the nation chiefly depended.

The prosperity of every great nation in the past had consisted in its industry and trade. They would find no great nation in the past whose trade was poor, commerce was weak, industry infirm, or traffic feeble. The same was the case even to-day of any nation which was most thriving. Hindus among them would recognize how, according to their scriptures, it was the duty of the Vaisya class to carry on the trade of the land and the commerce of the country, it was the duty of other classes to carry on other callings. It was their duty to establish various institutions like the Madras Shorthand Writers' Association to revive their commercial and industrial training. They should put forward side by side with that great ideals that would make that commercial training and industrial revival wholesome, honorable and wise, for they were living in a commercial age where competition and not co-operation greatly ruled. They were surrounded by a commercial atmosphere surcharged with falsehoods, dishonesties, pettiness and narrowness that were not at all in keeping with the ideals that made India what she had been in the great days of yore. Modern commerce throve in the city atmosphere that was sickening; trade flourished in cheap, useless, petty things that demoralized their national ideals. It was not merely trade and commerce that they required for India now, they wanted a trade and a commerce where truth and honesty prevailed. They wanted industry that elevated and adorned their country; they wanted a traffic that chastened and refined their nature. Such an ideal state of things could only be achieved by ushering in the great ideals of the scriptures that they were all familiar with, great ideals that demanded the Vaisya to be honest, truthful, prudent, wise and above all

unselfish; to put the great self of the country and the nation before the selfish needs of his own person. That was one of the ideals which the commercial reformers who wished to revive industry ought to keep before themselves. Again they wanted something else besides being good, truthful and honest. They knew that the great capacity of a nation to realize the beautiful lay in its crafts and arts. Great attention should therefore be paid to their arts and crafts with which they could adorn their motherland. Unfortunately, that great ideal was drowned in the political clamor that to-day prevailed. They all knew how in the Middle Ages there existed in Europe those Guilds of Trade which had strong connection with the Masonic fraternity. It seemed to him that Masonic Lodges should take up the work of reviving arts and crafts through the establishment of Guilds of Trade which would produce beautiful, noble and grand things that elevated the nature of man.

They heard nowadays the talk about the peace of the world in military circles. Every sane and thoughtful person stood for peace and

for the ideals of the Peace Conference. Those who had to do with the commerce of the land, and had commercial relations with other countries, could hasten the realization of that great ideal of peace. For example they might establish a system of co-operation for the promotion of mutual good relations between nation and nation, between country and country, not only of the British Empire, but also with other nations of the world. Those were some of the ideals they ought to take note of. If they neglected thinking of those great ideals to-day their future could not be hopeful, for what they thought to-day they realized to-morrow. Let them therefore cherish noble ideals even in what seemed little things of the prosaic world. Let them think of faith, hope and charity even in the dominion of trade and the sphere of commerce, so that in days to come that same faith, hope and charity might be realities of every day traffic. If they did not hold great ideals the regeneration of India would be hampered and become slow.

B. P. Wadia.

March 17.

#### BENARES LETTERS.

The chief event of local interest during the month was the visit of the Maharajah of Kashmir, a generous patron of the Central Hindu College. The well-trained cadets in their cream-colored uniforms with turban and sash of purple and gold (the college colors) pleased His Highness greatly.

The famine in these provinces is nearly over, and food stuffs are approaching normal prices. Benares itself has suffered less during the scarcity than surrounding districts on account of its fortunate position as a holy place of pilgrimage. The liberal distribution of alms is a religious duty with pious pilgrims. Those most deserving help, however, are said to be the self respecting laborers, and the poor women of good family would rather die than come out of their seclusion to beg upon the street. This class is reached with difficulty by the famine relief agents.

The newly elected Joint General Secretary, Mr. Sorabji, has taken up his residence in the T. S. compound. All united in giving him a hearty welcome.

March 4, 1909.

After a month in Benares, Mrs. Besant left for Adyar on April 7, a little after midnight. Nearly a hundred friends, including college professors and students and members of the Society, went to the station one and a half miles distant, many walking at least one way. Little can be told of the work done by her during this visit. There were numerous meetings of various kinds at which she lectured or presided, all bringing fresh vigor into the college and the Society. There has been as always with her presence a general revival along the whole line. It has been a general clearing up time, a putting the house in order. Although nine long months must elapse before she will be with us again, we feel that we have a plenty to do in working out in practice the problems given us for solution. The condition of the neighborhood and the Society on her return will show whether we have heeded her words of counsel.

The members of the Society here have drawn closer together in their loyal devotion to their chosen leader. Branch inspectors report increased interest of the public in things theosophical, and greater earnestness of members in branch work.

April 24. S. E. P.

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

**Question**—I find that in presenting the Theosophical teaching concerning the post-mortem life to the public, a good many difficulties and objections are raised and urged. It is asked whether we can converse with friends in heaven, whether when in heaven we are conscious of the sorrows of a friend who is still on the earth plane, whether sorrow is a dream then, whether friends can know more of one another at that level. Objection is taken to the unreality of the devachanic life, where (it is urged) one is surrounded not by the friends one has known and loved, but only by a set of thought forms. Further, it is asked, since thought (i.e. activity of the mental body) is not necessarily "good" in character, is not the "guarded state" of unalloyed bliss largely in the nature of a pleasant delusion? Suppose, again, a good Catholic mother died, who dearly loved her daughter, and that after the mother had reached the heaven world, her daughter embraced Theosophy. It is obvious that the mother would go on imagining her daughter as a Catholic, and would she not in this be under a delusion?

**Answer**—I think the principal difficulty in understanding the conditions of the Heaven World comes from our inveterate habit of thinking of the personality as the man. If two friends are bound by ties of affection, we must try to remember that the bond is between the souls and not the bodies—that they are friends now on earth because in quite different bodies they have known and loved one another perhaps for thousands of years. That fact draws their physical bodies together on this plane, but it does not enable them to understand more of one another than their physical capabilities permit; and each further wears three heavy veils in the shape of the mental, astral and physical bodies to conceal his real self from the other. When one of them dies he passes on to the astral plane, and there he meets his living friend face to face during the sleep of the latter. Even already he can see somewhat more of his friend than before, because for each of them during those hours of sleep the heaviest of the three veils has been withdrawn. It must be remembered that the dead man is still dealing with the personality of his friend only, and therefore if some great sorrow should

fall upon the waking life of that friend, it would inevitably be reflected in his astral life, and the dead man would perceive it. For our sleeping and waking lives are in reality but one, and during our sleep we are aware of that fact and have the continuous memory of both open before us. You will see, therefore, that the astral body of his living friend (with which the dead man is dealing) is the astral body of the personality, and he is therefore fully conscious of what is happening to that personality.

When the Heaven World is reached all this is changed. The dead man is then functioning in his mental body—of course the same mental body which he has used during his past earth-life; but we must remember that he does not meet there the mental body which his friend has used during life. On the contrary, the dead man himself by his thought builds for his friend an entirely separate mental body, and that which ensouls it is the ego of his friend, working from its own level and from the causal body. This is an additional opportunity for mental-plane activity for the friend, and is entirely separate in every way from the personality of his past life. You will see, therefore, that any sorrow or trouble which may affect the personality of the living man, and may conceivably affect his mental body, will not in the least affect this other thought-form which his ego is using as an additional mental body. If in that manifestation he knows at all of such sorrow or trouble, he will regard it as he would from the causal body—that is to say, it will not be to him a sorrow or trouble at all, but only a lesson or the working out of some karma.

There is no delusion at all in this view of his, because he is seeing the matter as it really is from the point of view of the ego on his own plane. It is our lower personal view that is the delusion, because we see sorrow and trouble where in reality there are only the steps on our upward way. It is true that the two friends may know far more of one another at that level, because each has now only one veil, that of the mental body, cast over his individuality; but that is still that veil. If the dead man has known only one side of his friend during life, it will only be through that side that the friend can express himself in

the Heaven-World. He can express that side of himself much more fully and satisfactorily than ever before; but he is largely confined to that side. Still, it is a fuller expression than the dead man has ever been able to see upon the lower planes.

He by no means forgets that there is such a thing as suffering, because he remembers clearly his past life; but he understands now many things that were not clear when he was on the physical plane, and the delight of the present is for him so great that sorrow would seem to him almost like a dream. It is asked how we who still live on earth converse with our friends in heaven; if by we you mean our personality, that does not converse with friends in heaven. The real ego does do so, as has been said, but in the veil of this personality we, of course, know nothing of that.

The case of the Catholic mother which is suggested is an instance of one of the possible limitations to which I have previously referred. If the mother could see only that part of her daughter which could be expressed through Catholic ceremonial, there would naturally be points in the new revelation which had come to the daughter which the mother would be little able to grasp. But in so far as the ego of the daughter profited by what the personality had learnt, there would be a tendency on her part gradually to widen out and perfect the conception of the mother, but always along the lines to which the mother was accustomed. There would be no sense of difference of opinion, and no avoidance of subjects of religion. You will understand that I am speaking here of the ordinary person; in the case of a more advanced man who was already fully conscious in the causal body, he would put himself down consciously into the thought-form provided for him by a friend in the Heaven-world as an additional mental body, and work through it with definite intention; so that if such a man should acquire additional knowledge he could directly and intentionally communicate it to that friend. It is in this way that the Masters work on such of their pupils as take the heaven-life.

**Question**—Do you not think that in "Man and His Bodies" Mrs. Besant, with a view to emphasizing her point, has perhaps rather overdrawn her picture of the terrible effects of partaking of alcohol? Many estimable people regard it as one of the necessary comforts

of life.

What would you consider the Theosophical attitude towards the question of regulating the sale of liquor?

**Answer**—I think that Mrs. Besant's remarks about alcohol are fully justified. There is no doubt whatever that from the point of view of the astral and mental bodies its use is always an evil; and there is also no doubt at all that very unpleasant entities are attracted by it. Of course many people who are estimable in other respects have certain very unpleasant habits, such as the drinking of alcohol, the eating of meat or the smoking of tobacco; but the fact that they are otherwise good people does not make these things good and sensible. It is, of course, untrue that any of these things are physical necessities, but a man may accustom his system to the use of almost any kind of drug, until that system, being habituated to it, expects it and misses it if it does not get it. We know that exactly the same thing may be done with opium and arsenic, but that does not make opium and arsenic good things to take. It is, however, generally quite useless to attempt to argue with any man as to his personal habits; he is usually determined to cling to such habits because he likes them, and he cares very little whether they are good in themselves, or even good for him.

In all civilized countries some control is exercised over the sale of poisons, and they are allowed to be supplied only upon a doctor's certificate. The poison of alcohol does many thousands of times more harm than all other poisons put together, so surely the regulations governing its sale ought to be no less strict. It is perfectly true that every man will have to develop self-control for himself, but I really do not see how that affects our attitude with regard to the making of laws. You surely would not suggest that in order to teach people not to steal, we should continually at every street corner throw in their way special temptations to induce them to steal, and then stand by without any interference to see whether they would develop sufficient strength of mind to resist our temptations. Yet that is exactly what is now being done with regard to the consumption of alcohol. We allow, encourage and specially license a number of men to make a tempting display in our streets with the avowed object of trying

to induce as many people as possible to de-grade themselves by the habitual use of this poison; if at last mankind is so far evolving as to develop some sort of conscience with regard to the weaker brethren, it would seem well for us to encourage such advancement rather than to range ourselves against it. If we feel it right to care for and to help the insane, even to the extent of restraining them for their own good and for that of the public, it is surely well for us also to treat the victim of that terrible form of insanity known as drunkenness, along exactly the same lines. But it must not be forgotten that the Theosophical Society takes no part whatever in any political movement, although of course its members as private individuals are perfectly free to take any side that they like in political questions.

**Question:**—In some of the published communications through automatic writing describing the conditions of the postmortem life, reference is made to the soul rising from one zone to another, as though these zones were spatially distinct. The conditions of life in these zones seem to correspond with those on the different sub-planes of the astral plane. Is there any truth in this idea of spatial location, and what is meant by "rising higher"? Is it connected in any way with the re-arrangement of the bodies by the desire elemental? You have described in "The Other Side of Death" the reason for this re-arrangement, will you give us a little more information as to the practical effect of it on the kamalokic life?

**Answer:**—The idea of location applies to the sub-planes only to a very limited extent. Matter of all the stages undoubtedly surrounds us here on the surface of the earth, and the living man, employing his astral body during the sleep of the physical, comes into touch with them all simultaneously, and is able to receive impressions from them all. That is, if I, using my astral body during sleep, look at another living man's astral body, I should see the whole of it, including of course matter of every sub-plane. But in the case of the average dead man, there has been a re-arrangement of the matter of his astral body consequent upon the proceedings of what is commonly called the desire-elemental, and broadly speaking only one type of astral matter is available

to receive impressions. What we usually call "sight" on the astral plane is not really sight at all, for that word implies the use of an organ specialized to receive certain vibrations. Astral cognition is arranged on an entirely different scheme. It has often been said that a man can "see" with any part of his astral body—that is, every particle of that body is capable of receiving impressions from without and transmitting them to the consciousness within. But every particle is not capable of receiving every possible impression. For example, I become cognizant of the lowest kind of astral matter only by means of matter of the same subdivision existing in my own astral body; and I receive its vibrations through the particles of that lowest type of matter which happen to be at the moment on the surface of my astral body. Since during life all the particles of the astral body are constantly in motion among themselves, much as are the particles of a boiling liquid, it inevitably happens that all the subdivisions of matter are represented upon the surface of the astral body, and that is why I am able to see all the stages simultaneously. The ordinary man after death has for practical purposes only one type of matter outside, because of the concentric shell arrangement; therefore his view of the astral world around him is a very imperfect one. If he, immured in a shell of matter of the lowest stage, were to look at a living man's astral body, he could see only that part of it which consists of that lowest type of matter; but as he would have no means of realizing the limitation of his faculties, he would inevitably assume that he saw the whole of the other man's astral body, and therefore that the other man was a person possessing no characteristics but those eminently unsatisfactory ones which alone express themselves through matter of that particular subdivision. He would be living in the midst of all sorts of high influences and beautiful thought-forms, but would be almost entirely unconscious of their existence because those particles of his astral body which could respond to their vibration are carefully shut in where they cannot be reached. That lowest type of astral matter corresponds to the "solid" subdivision of physical matter, and the astral counterpart of any solid physical object is composed of that lowest subdivision of astral matter—the

seventh class of astral matter, if we number the sub-planes from above downwards. In exactly the same way the astral counterpart of a physical liquid is matter of the sixth astral sub-plane, and the counterpart of the physical gases is astral matter of the fifth sub-plane, and so on. Thus we see that the astral counterparts of the floor, walls and furniture of a room will all be of the lowest type of astral matter, and consequently the man newly dead usually sees these counterparts very vividly, and is almost entirely unconscious of the vast sea of thought-forms which encompasses him, because almost all those forms are built out of combinations of the finer types of astral matter.

In process of time, as the consciousness steadily withdraws inward, the shell of this coarsest type of matter atrophies and begins to disintegrate, and matter of a somewhat higher type is as it were uncovered and becomes the surface through which impressions can be received. Since this usually happens gradually, it means that the man finds the counterparts of physical objects growing dimmer and dimmer, while the thought-forms become more and more vivid to him, so that without necessarily moving at all in space, he finds himself living in a different world. If while this process is going on he should encounter you at intervals he will be sensible of what will appear to him as a great improvement in your character—not that you have necessarily changed, but that he is becoming able to appreciate the higher vibrations of that character, and is losing the power to receive the lower ones. Your disposition may remain just what it was, but the dead man, having commenced by seeing only its worst features, will pass it all slowly in review until presently he reaches a condition where only the very best and highest side of it is within his consciousness. This then is what is meant by passing from one sub-plane to another—that the man loses sight of one part of the wonderful complexity which is the astral world and that another part of it comes into his view. It is after all only a repetition on a smaller scale of what happens to each one of us as we pass from plane to plane. The whole astral world and the whole mental world are both of them around us here and now, yet so long as our consciousness is focused in the physical brain we are blankly unconscious of

them. At death the consciousness is transferred to the astral body, and at once we find ourselves seeing the astral part of our world, having lost sight of the physical. When later on we lose the astral body in turn, and live in the mental body, we are then conscious (though only very partially) of the mental part of our world, and have altogether lost for the time both the astral and the physical. It must also be remembered that, just as it is possible for the man living on the astral plane to defy the desire-elemental and insist upon keeping the particles of his astral body in constant motion, just as they were during his physical life, so it is possible for the man still in physical life to train himself to have at his command the physical and astral and mental consciousness practically simultaneously; but of course this means considerable advancement.

To sum up the foregoing, then: "Rising Higher" in the ordinary spiritualistic sense is simply raising the consciousness from one stage of the astral to another, the matter of the astral body having in the first place been arranged after death by the desire-elemental. In such a case the consciousness can only act through the shell of matter which lies outermost, and consequently at first the dead man is confined to the perception of the lowest sub-plane, and can only become conscious of a higher sub-plane when that outer coating of denser matter is in great part worn away. Consequently such a man in the earlier part of his post-mortem existence is naturally shut off from all the best and pleasantest part of astral life; and when he escapes from that condition he may in one sense be said to have risen higher. But you will easily understand that a Theosophist, who comprehends the conditions of the astral plane, altogether declines to permit the re-arrangement of his astral body by the desire-elemental in the first place; or if that should happen during the momentary unconsciousness which immediately succeeds death, those of us who are trying to help the man immediately break up the elemental's arrangement and restore the astral body to exactly the condition in which it was during life, with all its varieties of matter mingled in the natural way, so that the dead man can perceive the whole of the astral plane, instead of only one subdivision of it. In this way his astral life is perfect from the first, and he can

be a very much more useful person than if he were confined to the consciousness of one subdivision only.

Still, there is just this much of truth behind the idea of location as connected with the sub-planes. Here on the surface of the earth, we are in presence of matter in the solid, liquid, gaseous and etheric conditions. But it is undoubtedly true that broadly speaking the solid matter forms the basis, that the liquid matter is usually resting upon it, and that the gaseous matter rests upon both of these lower forms. There is a certain amount of solid matter and a great deal of liquid matter floating in the air above us, but still it remains broadly true that the zone of solid matter is limited by the surface of the earth and the zone of liquid matter by the upper surface of the clouds, while the zone of gaseous matter extends a great many miles above that, and the zone of specialized etheric matter a great deal further still. So that although all classes of matter exist around us here, we might yet say that in one sense each has a zone of its own, and that in each case the zone of a finer type of matter extends somewhat further from the center of the earth than the zone of the denser type of matter next below it. A similar condition exists with regard to astral matter. All possible kinds of it exist here close about us, and the great majority of the denizens of the astral world spend most of their lives comparatively near to the surface of the physical earth; but as their consciousness touches the higher types of matter, they will find it easier and more natural than before to soar away from it into regions where there are fewer disturbing currents. I was once brought into touch with the case of a dead man who informed a friend of mine during a series of spiritualistic seances, that he frequently found himself about five hundred miles above the surface of the earth. In this case the questioner was one who was well versed in occultism, and who would therefore know well how to conduct his enquiries and the investigations of his friend on the other side intelligently and scientifically; so that there might well be some truth in his friend's assertions. I think that it will be found that the finer types of astral matter extend almost to the orbit of the moon, whence

the name that the Greeks gave to the astral plane—the sublunar world. In fact, so nearly does the limit of astral matter coincide with that orbit, that the moon is usually within our astral envelope at perigee and outside of it at apogee. I knew, likewise, of a case in which a dead man reached the moon, but could not then return. That was because the continuity of astral matter failed him—the tide of space had flowed in between, as it were, and he had to wait until communication was re-established by the approach of the satellite to its primary.

No man can tell when he may be called upon to enter the service of God. When he is called upon to do so he must take on himself all the hard problems of the circumstances in which



he finds himself and try to the best of his ability to solve them. He will find them filled with difficulty, perhaps, but their solution will bring strength and he will feel when all is over that he has done the right thing at the time when he thought himself in such unfortunate case that he could no longer endure the strain of the fight. He need not think that Those Who have gone before are indifferent to his suffering. On the contrary They suffer with him and feel his anguish, too. They would gladly bear his suffering for him if They could do so, but this is not the Law. Hence it is better for each one to do his part in the certain hope that all will be well in the end.



**"LOST SOULS."**

(Concluded from p. 351.)

Thanks to this beneficent law the world is steadily but slowly evolving, even though we see round us all the while so much that is undesirable; and even such men as I have described may not after all fall very far. What they have lost is rather time and opportunity than actual position in evolution; but to lose time and opportunity means always additional suffering.

To see what they have lost and what they have failed to do, let us revert for a moment to the analogy of investment. The Ego expects to recover that which he puts out to interest in lower matter—the block that we have called (c)—and he expects it to be improved both in quality and quantity. Its quality is better because it has become much more awake, and capable of instant and accurate response to a far more varied gamut of vibrations than before—a capacity which (c) when reabsorbed necessarily communicates to (a), though of course the store of energy which made such a powerful wave in (c) creates only a ripple when distributed throughout the substance of (a). It should be noted here that although the vehicles, containing as they do the grosser as well as the finer types of the matter of their respective planes, can respond to and express evil thoughts and emotions, and although their excitement under such vibrations can produce perturbation in the entangled causal matter (c), it is quite impossible for that matter (c) to reproduce those vibrations or to communicate them to (a) or (b), simply because matter of the three higher mental levels can no more vibrate at the rate of the lowest plane than the string of a violin tuned to a certain pitch can be made to produce a note lower than that pitch.

(c) should also be increased in quantity, because the causal body, like all other vehicles, is constantly changing its matter, and when special exercise is given to a certain part of it, that part grows in size and becomes stronger, precisely as a physical muscle does when it is used. Every earth-life is an opportunity carefully calculated for such development in quality and quantity as is most needed by the Ego; a failure to use that opportunity means the trouble and delay of another similar incarnation, its sufferings probably ag-

gravated by the additional bad karma incurred.

Against the increment which the Ego has a right to expect from each incarnation we must offset a certain amount of loss which in the earlier stages is scarcely avoidable. In order to be effective the entanglement with lower matter must be very intimate, and it is found that when that is so, it is scarcely ever possible to recover every particle, especially from the connection with the astral vehicle. When the time comes for separation from that, it is almost always a shade and not a mere shell that is left behind on the astral plane; and that very distinction means that something of the causal material is lost. Except in the case of an unusually bad life, however, this amount should be much smaller than that gained by growth, and so there should be on the whole a profit on the transaction. With such men as I have described—men living entirely in their passions or their minds—there would be no gain either in quality or quantity, since the vibrations would not be such as could be stored in the causal body; and on the other hand, as the entanglement had been so strong, there would certainly be considerable loss when the separation took place.

3. Cases in which the personality captures the part of the Ego which is put down, and actually breaks away. These are happily excessively rare, but they have happened, and they represent the most appalling catastrophe that can occur to the Ego concerned. This time (c), instead of repelling (b) and driving it gradually back into (a), by degrees absorbs (b) and detaches it from (a). This can only be accomplished by determined persistence in deliberate evil—black magic, in short. Reverting to our former analogies, this is equivalent to amputation at the shoulder, or to the loss by the Ego of nearly all his available capital. Fortunately for him he cannot lose everything, because (b) and (c) together are only a small proportion of (a), and behind (a) is the great undeveloped portion of the Ego on the first and second mental subplanes. Mercifully man, however incredibly foolish or wicked, cannot completely wreck himself, for he cannot bring that higher part of the causal body into activity until he has reached a level at which such evil is unthinkable.

The case which we are now considering is a real instance of the loss, not indeed of a soul,

but of a personality; and such mutilation leaves the Ego maimed and weakened to a very terrible extent. By his carelessness in permitting this he has for the time cut himself off from the current of evolution, from the mighty wave of the life of the Logos, and so until he can return into incarnation he stands (as appears to him to be) outside that life, in the condition of Avichi, the waveless. And it is said that that sensation of being utterly alone in space is the most awful fate that can ever befall the sons of men. Even when he does return to incarnation, it cannot be among those whom he has known before, for he has not enough available capital left to provide ensoulment for a mind and body at his previous level. He must now be content to occupy vehicles of a far less evolved type, belonging to some earlier race; so that he has thrown himself far back in evolution, and must climb over again many rungs of the ladder.

Meanwhile what of the amputated personality? It is no longer a permanent evolving entity, but it remains full of vigorous and wholly evil life, entirely without remorse or responsibility. As the fate before it is disintegration amidst the unpleasant surroundings of what is called the "eighth sphere," it naturally tries to maintain some sort of existence on the physical plane as long as possible. Vampirism of some kind is its sole means of prolonging its baneful existence, and when that fails it, it has been known to seize upon any available body, driving out the lawful owner. The body chosen might very probably be that of a child, both because it might be expected to last longer and because an Ego which had not yet really taken hold could be more easily dispossessed. In spite of its frenzied efforts its power seems soon to fail, and I believe there is no instance on record of its successfully stealing a second body after its first theft is worn out. It is consoling to know that such entities are so rare as to be practically unknown, and that they have the power to seize only those who have in their nature pronounced defects of kindred type.

We learn, then, that millions of backward Egos, unable as yet to bear the strain of the higher evolution, will fall out in the middle of the Fifth Round, and come along on the crest of the following wave; that those who live selfishly, whether in the intellect or the passions, do so at their own peril and at

the serious risk of much sorrow and loss; that those who are so foolish as to dabble in black magic may bring upon themselves horrors before which imagination shrinks appalled; but that the term "lost soul" is, after all, a misnomer, since every man is a spark of the Divine Fire, and therefore can never under any circumstances be lost or extinguished. C. W. Leadbeater.\*

\*Adyar Bulletin, March, 1909.

"The religious sentiment was awake in all the tribes of the continent, and even the lowest had myths and propitiatory rites by which to explain to themselves and cajole to their own interests the unknown powers which order the destiny of human life. There is a singular similarity in these myths. The leading cycle of them usually describes the exploits of a divine man, the national hero-god, who was the first instructor, often the ancestor of the tribe, and the creator of the visible universe. His later history is related with singular parallelism by tribes in Canada and Mexico, in Yucatan and Uruguay. After teaching his people the arts of life and the sacred rites, the forms of their social organizations and the medicinal powers of plants, he left in some mysterious way, not by the event of death, but for a journey, or by rising to the sky; leaving with them, however, his promise to return at some future day, when they should need him, and he should again become their guide and protector."

"The mortuary rites indicated a belief in the continued existence of the individual after apparent death. These were by incineration, by inhumation, by exposure, or by mumification. Articles were placed with the deceased for use in his future state, and the ceremonies of mourning were frequently severe and protracted. A sacredness was generally attached to the bones and therefore these were carefully preserved. In accordance with a superstition widely felt in the Old World, they are supposed to harbor some share of the departed spirit. The conception of the after life is wholly material. The Zapotec, for instance, believes that he will return to his familiar haunts after a few hundred years, and buries all the money he makes that he may then live at his ease."

From "The American Race,"

## THE MASTERS.

I wonder how many of our members have entered the atmosphere of joyous enthusiasm and intense belief in the Masters that surrounded our Founders and their colleagues during the first years of the T. S. I do not mean a bodily entrance therein occurring necessarily during the lifetime of those leaders: the physical touch is not the sine qua non of such experience; but who of those who have read, say, the first volume of *OLD DIARY LEAVES*, *THE OCCULT WORLD*, *INCIDENTS IN THE LIFE OF MADAME BLAVATSKY*, *REMINISCENCES OF H. P. B.*, and some of the early volumes of "The Path" and "Lucifer," has not felt the thrill of the spirit of those times, when the Masters were a splendid reality and Their Presence continually realized. Phenomenal occurrences were the natural concomitants then of almost any association with H. P. B., who bore such valiant testimony to the existence of the Great Ones, and many of her associates were strongly moved by what was seen and experienced around them, to strive for a personal touch with the Brotherhood, and so sought to qualify themselves by right development for that high honor. The period was one of inspiration, of expectancy and revelation. Each magazine, or book, or instruction, was eagerly looked forward to for new teaching, for fresh evidence of the work the Brothers were doing through Their Messenger to the outer world. Those were glorious days, days when souls awakened to the reality of another and greater world, and seized with happy eagerness every opportunity leading to a growth into conscious knowledge thereof.

Some achieved, and now take the places of those who led them; others made progress along helpful lines, and others still allowed the pressing conditions of outer life to dim the vision they had received.

Then came the period of crystallization; books were written systematizing the teaching with care and definiteness; Lodges were formed in increasing numbers; courses of lectures were everywhere given, and all possible was done to promote the formation of organs, or vehicles, for propaganda purposes, and thus, in the advancement and growth of the forms of our philosophy, soon passed, with a few notable exceptions, the age of inspiration, or new teaching.

But now, in the ceaseless turn of the cyclic

wheel, there approaches an era like that into which our movement had its birth, and again we may tread the way under the royal guidance of the Great Ones, and draw light and life from their divine presence. Before us lies the field of their work, and for its successful execution skilled craftsmen are needed; within their hearts there should be deeply implanted the spirit of fraternal unity, a spirit which is to be the key note of the Race now in the making; they should faithfully guard and preserve unbroken the outer Links with the Brotherhood, and into their labors they should put all the knowledge, power and devotion they possess, and their circumstances permit, for once again the Great White Lodge spreads the wings of its over-shadowing presence over us, and the promise of the future is so impressive and inspiring as to give zest and stimulus to the very least of Their helpers. We must lift our hearts from the thrall of manas and sense it, and we must let the new spirit pervade our whole being, if we would have a part in this momentous work of the new era. We must try to realize the Divine Masters as Great Beings actually near us, guiding and uplifting and teaching, and not regard them as mere intellectual postulates, or far off abstract forces. They are gloriously alive, manifest in flesh and blood even, concentrating and focussing for the time being Their marvelous powers upon the world at large and upon Their Society in particular, as is ever done, according as conditions permit. But how true it is, that the people never really believe that they themselves can be the centre of anything out of the ordinary. They can easily look back two thousand years, and believe that a Master walked the earth and taught, and they will marvel at the density of the people of His time that they knew Him not,—little dreaming that they themselves may at the very moment be just as blindly dense to their own privileges and opportunities.

Let us think more on the Masters, my brothers, and Their sublime renunciative work,—meditate upon Them, whether our temperament be intellectual or devotional, and try to develop that appreciation and reverence which will enable us to become in spirit a part of that great invisible form that radiates with Their Life as centre, and enfolds Their beloved co-workers in loving unity, a unity laboring as one great, blissful whole toward the upliftment of the world,     Albert P. Warrington.



The branch vote taken on the question of when and where to hold the Convention of 1909 is overwhelmingly in favor of Chicago and for the middle or latter part of September.

Mr. Charles A. Grubb, a well known resident of Regina, Saskatchewan, British America, has been appointed secretary of a center located at that point for the Province of Saskatchewan.

Mr. Grubb is a theosophist of sixteen years' standing and has traveled a great deal. We look forward to his services with much hope.

Returning to Chicago from Denver Mr. Jinarajadasa paid another brief visit to Council Bluffs and Omaha at the end of March. Public lectures were delivered at both places. At Omaha a lecture was delivered under the auspices of the Woman's Club on "The Sub-Conscious Mind."

Lincoln Lodge, Nebraska, also received a short visit, and two public lectures and three branch lectures were given.

Members who wish to send copies of the Primer to friends will do well to send us the names and addresses with or without their cards for enclosure. We will then send the card together with the book, thus doing away with the necessity of the members' forwarding the book to the recipient at additional cost.

Mr. C. Jinarajadasa lectures during June at Rock Island, Davenport and Moline, then Grand Rapids, Michigan.

Members should try to get as many notices as possible of Mrs. Besant's tour in the public press.

We have heard with pleasure of the progress of the Theosophical Movement in France, where, since November, 1908, four new Lodges have been formed, one has been dissolved, and one revived and sixty new members have joined.—H. P. B. Lodge Leaflet.

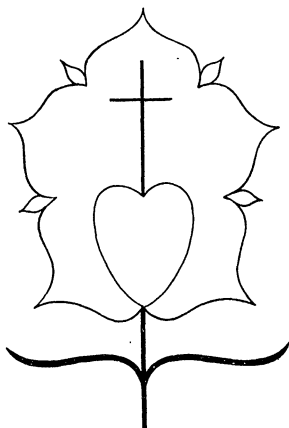
Members are advised to remove and frame the portrait of Lord Bacon.

The feast day of Saint John is June 24, and as the Saints John are patron saints of Masonry the June Messenger has been devoted to the subject of Masonry and Theosophy.

Six thousand five hundred copies of June Messenger are being printed.

Members are urgently requested to endeavor to get "Theosophist" in public libraries wherever possible. The Carnegie libraries of the country, now so numerous, may easily be encouraged to put this journal on their list and in that way "Theosophist" may be accessible to their readers. Members may also easily subscribe for the journal and donate it to libraries.

Members sending money by personal checks should include 10c for collection. If this is not done the cost of collection falls upon the Society.



I have been asked to state whether members of the T. S. can belong (1) to the new Quest Society; (2) to the International Mystic T. S.

(1) Members can belong to any society outside the Theosophical Society, according to their pleasure.

(2) Rule 30, T. S. Rules (passed by the General Council in 1907), declares that "Lodges and unattached Fellows residing within the Territory of a National Society, must belong to that National Society, unless coming under Rule 31." Rule 31 gives permission to any lodge or Fellow who, "for any serious and weighty reason" is desirous of leaving the National Society to which it, or he belongs, "to sever all connection with the National Society" if the President, after consulting the General Secretary, "shall sanction the transfer." It is clear, therefore, that a member must belong to his national organization, unless he is allowed to leave it for cause shown, and in that case he severs all connection with it. He does not come under the Rule 31 unless he desires to leave the National Society in the territory of which he resides, and the International Mystic T. S. is being formed under Rule 31, by virtue of which alone it can come into existence. Annie Besant, P. T. S.

Mr. Geo. Story, an enthusiastic Esperantist and Theosophist, whom some of our members know already by correspondence, has taken charge of the correspondence department of the league and it is hoped that members will avail themselves of the opportunity to learn Esperanto. Mr. Story, however, will not correct letters except "by request." A two-cent stamp should be attached to all letters requiring an answer. The pamphlet "Esperanto and the theosophical Esperanto League" is free for distribution. Any member is welcome to as many copies as may be distributed by sending postage. Chas. Ludovic Gutmann.

A good man, through obscurest aspiration,  
Has still an instinct of the one true way.

—Goethe.

I. Cologne, April 10 and 11: Augustinerplatz 7; Dusseldorf, April 12 to 22: Spiritual Hierarchies and Their Reflection in the Physical World (Kosmos, Zodiac, Planets). II. Christiania, May 9 to 22: Theosophy in Its Relation to the Apocalypse. III. Budapest, June 3 to 12: From Buddha to Christ. IV. Cassel, June 24 to July 7; The Gospel of St. John (Its relation to the other Gospels). V. Munich, August 22, The Children of Lucifer. Mystery-drama by Edward Schure (performed by members T. S. under the direction of Dr. Steiner). Munich, August 23 to 31, The Orient in the Light of the Occident. The Children of Lucifer and the Brothers of Christ. VI. Basel, September 15 to 26, The Gospel of St. Luke.

For further information please apply to Miss M. von Sivers, Berlin W. Motzsts. 17. Headquarters of the German T. S.

We have had made several thousand handsome buttons showing the seal of the Theosophical Society which can be had either in that form for men or mounted as pins for ladies at a cost of 7c each, including postage.

A lady and daughter 13 years old, theosophists, desire a home among theosophists.

Members are urged to preserve *Messenger* with a view to having them bound at the end of the year. We will arrange to aid those who have thus preserved their copies when the present volume is complete.

The American Association for International Conciliation, through its secretary, Mr. F. P. Keppel, has, at our request, sent offers to all the secretaries of branches to mail them the documents of the Association regularly without expense. We urge branch secretaries to respond favorably to this offer as no expense is incurred and a quantity of extremely useful reading material will be supplied branches in that way.

The eminent biologist, Prof. J. C. Bose, of Calcutta University, author of "Plant Response as a Means of Physiological Investigation," "Comparative Electro-Physiology," "Response in the Living and the Non-living," and other scientific research works, visited Chicago in February last. During the two months he spent in the United States he visited many of the leading universities here, studying their methods, and lecturing upon the results of his researches.

While in Chicago he delivered two lectures. The first was given at the University of Chicago upon "Mechanical and Electrical Response in Plants"; that is (1) the mechanical response coming from the molecular disturbance by outside impact upon the matter or form, and (2) the electrical response from the life within.

The modes of excitation of response, and of registration, were by means of some very delicate electrical instruments invented by the professor himself. He took for his experiments a sensitive plant, a radish, a turnip and a stalk of cauliflower. He demonstrated that the excitatory wave produced in a small radish by the prick of a pin, was accompanied by molecular derangement and recovery. Also that it required time for such a disturbance to travel to other parts of the plant. If the stimulus, such as a blow, was quickly applied, the excitation was prompt, and the effect of the blow very marked. If more slowly applied the response was slow.

Continued stimulus without rest, was proved to result in fatigue. Excitation to the point of fatigue was demonstrated fully, proving that there is a law of alternating activity and rest for all physical matter. He further showed that if too hard pressed by continued stimulation, the limit of reaction appeared, and no outer stimulus could bring responsive return.

There were differences also in the power of resistance and of recovery, the cauliflower showing fatigue much more quickly and reacting less readily than the radish, indicating a fruitful field of study into the relative values of foods from the fatigue standpoint by our T. S. vegetarians and physicians.

But while these responses of molecular matter to external stimulus were of intense interest, the second part of the lecture was of still greater importance. The internal electrical response was shown to be quite independent of the external mechanical response.

Even though the latter might be feeble or scarcely apparent, the internal response continued. This response of the life within the plant, its expression of its own life powers when its form was disturbed from without, demonstrated the Oneness of Life. So long as a unified electric life remained within the body of the plant, so long did the power of internal response remain. Too much heat, too great cold, poisons, or too long privation of light would separate the life from its plant form.

To the Theosophical student the entire lecture was filled with beautiful and wonderful illustrations of our teachings concerning Life and Form, and with suggestions for the necessity to increase our powers of observation.

The second lecture of the learned professor was upon the "Polarization of Light Waves," and was given before the Western Society of Electrical Engineers. Crystals, metals and wood were used in experiment. The delicate instruments responded to the demand made upon them with almost more than mineral intelligence, and many remarkable exhibitions of polarizing were given. Reversal of polarity, under prolonged stimulation, was fully demonstrated, and one observer was reminded of the ancient Hindu story of the living Lotus flower in the human heart. In the early stages of evolution its face is turned downward; but when the light of Truth begins to find entrance, the flower reverses its face, and forever after looks upward. A reversal of polarity, truly.

"Octaves of sight" presented a new line of thought. The strong and perfect transmission of light waves when the polarizer and analyzer are parallel, and the slight transmission when these are at right angles, furnished more material for correspondences. The T. S. members present came away realizing that not only had they had glimpses of the borderland between science and occultism, but they felt stimulated to renewed effort to attain to that greatest of all polarization—one-pointedness.

Prof. Bose was accompanied by his wife, a very charming and cultured Hindu lady, who is greatly interested in trying to secure opportunities for western university education for college trained Hindu girls. It is to be hoped that Prof. Bose will again visit America for a longer stay, and that our T. S. members will avail themselves of his incontrovertible arguments in their public lectures.

—Mary Weeks Burnett.

Secretaries of branches are urged to see that delegates to Convention are elected by their branches at the regular meeting held before the summer vacation. Notices to this effect are sent out to secretaries at a later time by circular letter, but it may happen that branches adjourn very early before the summer vacation and that in this way the opportunity to regularly elect delegates will be lost.

Lectures may be obtained from the lecture bureau by the payment of ten cents, at the time of request for lecture. One lecture only is mailed to a person at a time, and two cents per day is charged for all lectures kept over thirty days. Fannie U. West, 5487 East End Ave., Chicago.

A letter from Mr. Guglielmi Ruyer of Toulon, France, tells us of the establishment of a League of the Order of Service of that branch for the purpose of spreading theosophic doctrines among the soldiers at the arsenal at that point. This work will, no doubt, be of great service as soldiers who are isolated from their families are especially in need of a spiritualizing philosophy during their period of more or less enforced service.

Translators from foreign languages, especially Bohemian, Hungarian, Russian, German, Finnish, Dutch and Scandinavian are much desired. We wish to ask them to make translations for the use of headquarters from theosophic literature from time to time.

The Oriental Consistory of Chicago recently held its annual reunion in Medinah Temple. About 250 candidates were inducted into the mysteries of the higher degrees,—a number greater than has heretofore constituted a single class in Chicago. An enormous and very successful banquet was held during their stay in the city.

Dr. Pascal, who died April 18, 1909, in Paris, at the age of 48 years, was for a long time the General Secretary of the French Section. The incineration of his body occurred on April 28, 1909.

Readers will be interested in hearing of the plans being made by Seattle Lodge and all the Coast Lodges to utilize the opportunity presented by the Alaska-Yukon Exposition for the spread of theosophy. The experiment of the maintenance of a booth at the Lewis & Clark Exposition of 1905, being quite satisfactory, we cannot fail to repeat the project this year. We have, therefore, secured the necessary space in the Educational Department and upon this we hope to erect the theosophic booth before the opening of the Exposition the first day of June. Of course, funds are necessary to carry forward the work, and our treasurer has secured a nominal sum by voluntary subscription; but we shall need more money and much literature to carry on the booth work. The leaflets and Messengers, for distribution, have been generously provided by the General Secretary of the Section and we feel sure that many members of the Society will be glad to contribute to this propaganda work.

Thousands of people will for the first time have their attention drawn to theosophy and will question in regard to the meaning and significance of this beautiful word. There will be at least one member in charge of the booth during the busy hours, whose duty it will be to hand out leaflets to passersby and answer the questions of those who are sufficiently interested to make inquiries.

This room will be a pleasant resting place and serve as headquarters for all visiting members.

Several hundred names and addresses of visitors were secured in Portland and a similar record will be kept this year. There is no doubt that the A. Y. P. is to be a most interesting and unique exhibition, and that there will be a large attendance from all parts of the U. S. and Canada and from many foreign countries.

Elizabeth M. Wardall.

It is particularly urged that inasmuch as The Theosophist is the official magazine of the Theosophical Society for the entire world all interested in Theosophy subscribe for it if possible.

Mrs. Salenda E. Coblents, 16 Northend avenue, Salem, Mass., died on March 9th. She was one of the charter members of Danvers Lodge.



## THE FIELD.

Work in the Middle States was finished in Kansas City March 7. Eight lectures were given at the Academy of Music to audiences of considerably more than the average size as compared with Detroit and Grand Rapids. A study class of thirty-odd was organized. In Kansas City, Kansas, four lectures were given at the Congregational Church lecture room and Odd Fellows Hall, Saturday evenings being given to question meetings while Monday evenings were thus utilized in Kansas City, Missouri. Just four weeks were spent between the two cities but the work was all done in a little more than two weeks, the rest of the time being lost on account of not being able to arrange the program further ahead than from city to city.

At this point, Kansas City, circumstances made it necessary to abandon the field work for the season and return to California. At the moment of writing this, arrangements are under way for a course of lectures in San Francisco covering a period of about three months and beginning April eighteenth. At the time of the earthquake the San Francisco Lodge had a membership of about sixty-five. Deaths and removals have brought it down to forty-five. But it is one of the most harmonious and united Lodges I have ever seen and we hope to meet with success in again building it up. The old hall, the Academy of Science, which used to be crowded during the course of lectures here three years ago, has not been rebuilt and Eiler's Recital Hall, seating about three hundred people, is the best obtainable and has been engaged for every Sunday evening. We shall have an enquiry meeting every Monday evening (the plan I have found very successful elsewhere in drawing people into permanent relationship to the Theosophical Society) and hope to form a large class from which new members may be drawn.

L. W. Rogers.

When the subject of propaganda work came up at the last Convention I urged the necessity of establishing new Lodges of the Theosophical Society in territory where there are none and called attention to the fact that in such important cities as Omaha, Cincinnati, Columbus, Baltimore and other large places we have no

Lodges and Theosophy is practically unknown. A plan was proposed by which new Lodges could be organized in these and other great centers of population; not a theoretical plan on paper but one that has been thoroughly tried and proven in practice. The difficulty of the work was pointed out and the financial requirements stated. The appeal for funds met with generous response from the Convention, but, of course, only a very small percentage of the membership was present and success could be hoped for only by interesting a much larger number. For various reasons—which it would be a waste of time to discuss, for that is now ancient history to Theosophists who are striving to realize the importance of the present and the future—this larger number have not become interested. To shorten the story it is enough to say that from the close of the Convention to the present moment the amount of money that has been placed in my hands for propaganda work is one hundred and fifty dollars, and I certainly need make no further explanation to those who may be wondering why I have not carried out the proposed plan of establishing new Lodges in new fields. That is enough about the past. Now for the future.

Probably there is not a single member of the Society, nor an interested student of occultism, who does not realize the tremendous importance of pushing the Society's activities into new territory and establishing theosophical centers in at least all of the important cities where there are none. But the Theosophical Society has many lines of important work and almost everybody has his energies so absorbed in some particular one of these that he has none left for any other. Some are turning all their energies to the support of this phase and others to that phase of the work. To carry on all the complex activities of a world-wide movement we have to be specialists and co-operate as groups of specialists. Naturally enough what one thinks most vitally important does not so much appeal to another. So the way to success, whether it be with the prison work, or with the circulation of literature, or with the founding of new Lodges, is to get those who feel a special interest in any given enterprise to put their energies together

for the accomplishment of that particular purpose.

I am as ready to do this special work of organizing new Lodges as I was at the Convention last Autumn but I can do no more than freely offer my services to accomplish the purpose in co-operation with those who may see the matter in the same light. I can continue making the rounds of the old Lodges without any special assistance and keep usefully busy, but that is not doing the work that is most needed. It makes a great difference in the expenses whether one work where there is a Lodge to engage the hall, put out the advertising, take up the collections and furnish entertainment, or whether there are only absolute strangers in the city. It would be folly to attempt work in unbroken ground unless at least one hundred dollars a month can be guaranteed for the expense account. It is useless to take inferior halls and do inadequate advertising. The work should be done in a way that is consistent with the permanent results sought or not be undertaken at all. One of the real difficulties of our field workers lies in the fact that they are obliged to make their plans very much as a tramp might who does not know one day where he will be the next. We never know what we will receive in the way of financial support, nor is there the least certainty on any particular date that we will receive anything more. Therefore we dare not take the risk that is absolutely inseparable from successful business. Therefore, also, we cannot plan ahead and are always at the mercy of the circumstances of the moment. Knowing so well how fatal that is to the best results I have resolved to have my program for next year practically settled before beginning the year's work. If those who desire to co-operate with me in establishing new Lodges in new territory shall, within sixty days, have pledged the necessary amount to make it possible I shall then shape affairs to proceed with that important work immediately after the Convention closes next September. If a part only is pledged, then a corresponding part of the year will be given to that kind of work. If nothing comes of the matter at the end of sixty days after the publication of this article I shall at once open negotiations with the various old Lodges that may desire to increase their membership, booking up the full year and so at least have the advantage of a settled

and seasoned program. Two or three of my friends who are as much interested in seeing the banner of Theosophy planted in new territory as I am have volunteered to form the nucleus of a group of friends that may grow to the necessary proportions to guarantee success. Of these Mrs. E. R. Broenniman, 737 Central St., Franklin, Mass., to whom I am more indebted than to any other person for practical assistance in my work, has been selected to receive donations and make returns to those who desire to contribute to the enterprise.

There are many people among the readers of the Theosophic Messenger and the American Theosophist who personally know the character of the work I have been doing the past two years. It has been said that Theosophy must be of slow growth and that it would be impossible to quickly establish new Lodges in new places. The best answer to any argument is a record of facts. The Lodges at Albany and Newark are proof that it can be done. The new Lodges in New York City and Chicago were also established under conditions substantially like those met with in new territory, and all four of these new Lodges are proof of the fact that rapid work is just as good as any other, for they are of the most active and vigorous type and every one of them is growing in membership and carrying on commendable public activities. Shall we go on with the old fashioned field work of merely holding our own by getting a few new members into the old Lodges or shall we add new Lodges and new cities to our list next year? It is for you to decide. If you wish to be one of those who will take part in this effort to carry the light of Theosophy into new places communicate with Mrs. Broenniman, at her address above given, about the matter.

L. W. Rogers.

Since the last reports from Minneapolis, the principal activity has been the visit of Mr. C. Jinarajadasa, who spent the months of November and December with our three Lodges, the "Minneapolis," "Yggdrasil," and "St. Anthony."

Arriving on November 5, he gave his first lecture in the Unitarian Church, on Sunday morning, November 8. The subject was "Christ, the Logos," and the audience room was well filled. On November 22 and 29, he spoke at the same hour and place on "The Contribution of Buddhism to Religious

Thought," and "Mohammedanism."

Public lectures were given in the same room on the evenings of November 12 and 25, and December 15, all of which were well attended. The subjects were: "The Memory of Past Lives," "Karma," and "Psychism, Eastern and Western."

On each Monday evening of his stay in the city, he conducted a public study class, in which he gave an exposition of "Man and his Bodies." The attendance at these meetings taxed the capacity of the room now occupied by Minneapolis and Yggdrasil Lodges.

Addresses to members only, five in number, were more technical. They were very helpful to our earnest students. The subjects were: "Ye are Gods," "Evolution of Animals," "Root Races," "The Theosophical Conception of God," and "Occult Chemistry."

Tuesday afternoon, December 1, he spoke on "The Sub-Conscious Mind," in Handicraft Guild Hall, by invitation of the Women's Club.

One afternoon in November, about sixty ladies, non-members, who had been invited by Mrs. Lee, his hostess, to meet him at her home, heard him on "The Evolution of the Soul."

Again, early in December, some eighty gathered to hear him speak on "The Higher Mind," supplementing the lecture in the Guild Hall. Also, on another evening, Dr. Lee invited the physicists and chemists of the University of Minnesota to hear Mr. Jinarajadasa talk on "Occult Chemistry," and they were very much interested, especially in the charts shown.

During the middle of December, he visited Council Bluffs, for three days, and did much to arouse life in the center there by lectures and talks on theosophical subjects.

On the last afternoon of his stay, he gave a public lecture under the auspices of the Yggdrasil Lodge, and the large hall was well filled. His subject was "Death and After."

Some new members have been added to the Lodges, and others have become interested. We hope to have Mr. Jinarajadasa visit us again in the near future.

Laura J. Land,  
Lena G. Holt,  
Emma S. Lee,  
Secretaries.

Since the first of the current year, Kansas City, Missouri, Branch has been very active.

From January 6 to February 10 Mr. Jinarajadasa was with us and delivered a course of twelve public lectures and one lecture each week to members only. All of his public lectures were well attended, audiences ranging from two hundred to four hundred and fifty, many of whom attended the entire course of lectures and became very much interested in theosophy. His lectures to members only were highly instructive and tended to arouse a more vital interest in Branch work. He placed theosophy in Kansas City on a very high level and the results of his work here will undoubtedly bear good fruit.

Following immediately after Mr. Jinarajadasa, Mr. L. W. Rogers came and gave a course of eight public lectures, all of which were well attended, audiences ranging from two hundred to four hundred, which was a splendid showing considering the fact that during the time he was giving his course of lectures, the combined Protestant churches of the city, together with the evangelist, Gipsy Smith, were holding revival meetings in Convention Hall, which seats about fifteen thousand people.

The activities of the Branch, at the present time, consist of a Public Study Class every Monday night, with an average attendance of about thirty-five. This class is studying the "Manuals" and the major portion will undoubtedly become members of the Branch before the close of the season. A Branch Study Class, every Wednesday evening for members only, with an average attendance of about twenty-five. A Friday afternoon class for ladies, with an average attendance of about ten.

The season's activities, with one exception, will close about the middle of June. During the vacation it is intended to review "A Study in Consciousness."

We are looking forward with great pleasure to the coming of Mrs. Besant later in the year.

Dorothy Manning.

A new branch of the Theosophical Society is formed in Cleveland, Ohio, under the name of "Viveka Lodge." The lodge will have one evening meeting weekly for members only. From time to time a meeting will be open to the public, and guests are invited. The meetings for members only are opened with a half hour drill in parliamentary law. The remainder of the evening is devoted to study.

Each member in his turn is given a subject, which he is requested to study in order that he may read an essay upon it at a later date. Discussion by the members follows. The object of this is to enable the members to do some reading and thinking at home, and train them to communicate what they have read to others.

For the present, as long as the number of members is limited, the meetings will be held at the residences of members.

The officers for the ensuing year are, Mrs. A. E. de Leeuw, president; Miss A. Goedhart, vice-president; Mr. R. Schwehla, treasurer; Miss C. Benton, librarian; Mr. A. Bienfait, recording and corresponding secretary.

We report with pleasure the quickened interest shown in Cleveland Branch meetings as evidenced by the increased attendance, and the fact that so many questions are asked by the audience at the close of the lectures, showing a growing disposition to become better acquainted with theosophical teachings. Many of Mr. Rogers' lectures have been read at these gatherings, and over a hundred copies sold for home study. Though by reason of losing seven members during the past two months our numbers are reduced, we are encouraged to believe that our work is bearing fruit, and that the truths of theosophy are being investigated and understood, as proven by the fact that we have several applications for membership now under consideration.

At the last business meeting Mrs. E. O. Peets was elected President; Mr. C. E. Davis, Vice-President; Mrs. Maude Foote, Treasurer, and Miss Conrad, Librarian. During the Lincoln Celebration we had the pleasure of hearing a lecture by Mr. E. O. Peets, the husband of our beloved President, on "The Brotherhood of Lincoln," which was very timely and much appreciated.

The following interesting papers have been read to the Society during the past two months: "Who are the Angels and What is Their Work?" written by Mrs. Talbot, and read by her sister, Miss Ella Pelton; "The Goal of Humanity," written by Mrs. Frank Houghton and read by her husband; "Ancient Mythology in Relation to Theology," by Mrs. G. W. Cady. On April 5, Mrs. Frank Sears will read a lecture on "The Atman"; on April

12, Mr. Frank Houghton will read his paper on "Purgatory."

Danvers Lodge of the Theosophical Society was organized January 4, 1909, by twelve members who demitted from Peabody Branch for the purpose. Since then the remaining members of Peabody T. S., with the exception of one who resigned, have entered Danvers Lodge. The membership at present is twenty-three, we having lost one of our charter members by death during the past week.

Regular business meetings are held every Monday night at the home of the President (and Founder), Mrs. M. S. Jacobs, 58 Water street, Danvers; former President (and Founder) of Peabody T. S. The public activities include a meeting the first and third Sunday of each month at 7:30 p. m., at the home of the President in Danvers; a meeting the second and fourth Sundays of each month at 3 p. m., at 228 Essex street, Salem; a class every Friday at 3 p. m. at the home of the President in Danvers; a class every Thursday at 7:30 p. m. at 21 Cedar street, Salem, and a class every Wednesday at 8:00 p. m. at 13 Ireson avenue, Lynn.

Work in the Lodge is effected individually. There are no committees, the work being carried on by individuals, each of whom is appointed by the President to do a line of work and giving report of same. Correspondents are appointed for those members who live at a distance. Much good is being done by one member in the line of prison work. Danvers Lodge has elected twelve honorary members. The interest in Salem is very promising, the President having addressed the First Spiritualist Society twice and is now to give a series of lectures at their request. Here is found much interest and desire for the knowledge which Theosophy can give. The Lodge is dedicated to H. P. B.

The Wednesday Class of Cleveland Branch has changed its name to the "Wednesday Afternoon Club" in order that announcements of its work may appear in the local papers under "Club News." The ladies of this Club sent their sympathy, love and flowers to our former Treasurer, Miss Pratt, whose mother, a former T. S. member, died in February. This Club contributed a number of articles of furniture, etc., to make our meeting rooms more attractive, but the society is badly in need

of a piano, and it is hoped that ways and means will be found soon to give us the use of one.

A month ago we started a Wednesday evening meeting which is to be called the Wednesday Theosophical Study Club." Its members are reading "The Story of Atlantis" at the present time. Mrs. S. M. Harding, Sec'y.

Since the first of October, Muskegon Branch has held regular weekly meetings with an average attendance of fourteen members and students. We have read and discussed "The Path of Discipleship," "Man and His Bodies" and Mr. Rogers' lectures. There has been a constant and increasing interest on the part of inquirers and there is no meeting at which several of them do not attend. It is our purpose to continue meetings throughout the summer, taking up for regular study "The Ancient Wisdom."

We have twenty-two active members though several reside out of the city and are unable to attend with any regularity. There has never been a time since the Branch was organized (and it is the second on this continent) when its prospects were more promising than they are today.—Minnie W. Chase, Cor. Sec'y.

The lecture course given by Mr. Thomas Prime in Recital Hall, under the auspices of Central Branch of Chicago, was brought to its conclusion on March 7. The last lecture was on "Evolution from the Crystal to the Christ." This was a paid admission lecture with an audience of about 200 people; the receipts of collection and tickets were \$124.25; expenses \$109.25.

Mr. Prime worked very hard for Theosophy during his stay in Chicago. His lectures were after a full day's work. On Sunday afternoons he lectured for the Central Branch; evenings for the Chicago Branch; on Monday evenings he conducted the Branch meeting; on Tuesdays he conducted a class of about 20 members in Joliet, the fruit of Mr. Rogers' lectures. Thursdays he conducted a new study class, the result of his own lectures. Central Branch is grateful for his unselfish work. When Mr. Prime left Chicago on March 27, many members of the Branch gathered to bid him "farewell."

Chas. Ludovic Gutmann, Sec'y.

Boston T. S. opened this season's activities September 23 with a musicale and social. Since then we have held a lodge meeting every Wednesday evening, except on February 17 when we united with other Boston lodges in what I must call a beautifully impressive memorial service to our late president founder, Col. Henry Steel Olcott. Dr. Dennett acted as chairman, each lodge contributing with music, appropriate readings or eulogies. Mr. C. G. B. Knauff, president of Boston lodge, left with us the thought that the keynote of Col. Olcott's work for this incarnation had been Realization and Service.

Lodge meetings this season have not, as formerly, been kept exclusively for T. S. members, any member being allowed the privilege to invite specially interested friends.

We were fortunate, during the early part of the winter, to have Mr. Irving S. Cooper of San Francisco with us; his sincerity, the abounding cheer of his personality, the stress he laid upon harmony left in his wake an inspiration for renewed efforts of work. We immediately availed ourselves of his suggestion to formally initiate new members, realizing that so important a step in the life of an individual should be marked by special recognition in the lodge. Six members have been initiated since Mr. Cooper's suggestion, he kindly taking charge of our first initiation ceremony.

The president of Boston T. S. conducts a Devotional Circle each Sunday at the noon hour at our headquarters,—Theosophical Hall. Every Sunday evening we hold a free public lecture, given by a member of the T. S. or by a leading exponent of other movements of the present time,—such men for instance as Rev. Alfred Brown, many years Unitarian minister in Newton, now a leading representative of the New Thought movement and Dr. George Galvin, founder of Boston Emergency Hospital, now president of the Boston Socialist Organization. The discussions following these lectures have been interesting and profitable. We have tried to live our brotherhood.

Now, in our lodge, we are studying the little book "The Path to the Masters of Wisdom."

There is an earnestness in our work, a willingness to co-operate which has produced an all pervading harmony and it would seem that

the meaning of a lodge as expressed by Mrs. Besant, the great privilege of being a center through which the Masters may work, is the true spirit of the endeavors of Boston T. S.

Mrs. Bessie W. Jewett, Sec'y.

If the readers of the Messenger will take down their atlas and turn to the map of California, they will note widely varying topography of that great tract of land extending for eight hundred miles along the Pacific Coast. To the north the glistening, spotless sides of mighty Shasta sweep downward to mingle with the forest-clad slopes of the Sierras. The snowy peaks of the latter, lifted in jagged outline above the tree belt—composed of scented pines, spruce and cedar—extend southward for hundreds of miles along the eastern border of the state, finally dropping away into the blistering sands of the Mohave desert, barren of life and verdure except for scattered tree-like cacti. To the west along the Coast, brown foothills, thickly wooded in the canyons, flank the sides of sagebrush covered, purple mountains, extending from the extreme south to the region near San Francisco. From there, northwards, the mountains are more hidden by forests, and, spreading wider and ever wider, eventually cover the entire northwest. The great central valley of California about five hundred miles long, is drained by the San Joaquin and Sacramento rivers, which pour their muddy torrents into the eastern arm of the landlocked San Francisco Bay. Thus naturally, San Francisco is the most important center in California, and has no other rival save Los Angeles, through which stream the commerce and people of Southern California. Eliminating the district around the bay and Los Angeles, California has few large cities, though Sacramento and Stockton are of fair size. Nor, on the other hand, are the country districts heavily populated, the reverse is rather the case. All these facts must be taken into consideration in planning theosophical work, and they furthermore indicate the value of energetic propaganda around San Francisco.

During the last few months such work has gone forward with energy, and it is the purpose of this article to describe it. By consulting the map again, you will see how San Francisco rests on the tip of a long finger

which points to the north—a shaking finger not long ago, as many of us remember. The present population is about 400,000. To the east, across the bay, lie the cities of Oakland, Berkeley and Alameda, named in order of importance and size, the total population amounting to another 400,000. The ferry across the bay is famous and many thousands of San Francisco business men live on the east shore in one or another of the cities just mentioned. Berkeley is the home of the University of California, and is flooded the greater portion of the year by the latter's 2,300 students. As a strategic point, a university town is of utmost importance, since the students carry the "Ancient Wisdom" everywhere during the vacations and after graduation. The other university—Stanford—is situated near Palo Alto, about thirty-four miles south of San Francisco at the root of the finger described above. With the field of action thus in mind, let us take up the actual work itself.

On December 29, San Francisco Lodge took an important step by moving downtown, close to the site of the Headquarters previously occupied before the fire. A very beautiful recital hall, seating about 250 was secured for public lectures every Sunday evening. The Lodge room is two blocks away from the hall. Although the Lodge was very small at that time, consisting of less than forty active members, none of whom had more than a bowing acquaintance with wealth, an expense of seventy-five dollars per month was assumed, to be met by collections, donations and dues. By individual sacrifice this has been accomplished each month without fail. At our first public lecture in the new hall, our audience was double what it had been since the earthquake. Although the attendance has fluctuated, the gain in public interest is marked. The Lodge meetings increased in size so rapidly that we were forced to rent a larger room in the same building. The Lodge has taken in seven new members since January 1.

In Berkeley the growth has also been remarkable. I found upon my return from the east in December, that the public audiences in the Home Headquarters seldom exceeded twenty-five. Feeling that something must be done, I rented the Masonic Temple on my own responsibility, and commenced giving lectures

there every Sunday afternoon. The first audience numbered eighty-five. They have kept at about the same level, running in one case as high as one hundred and five. The students and some of the faculty of the university are becoming interested. Finding that the lodge meeting was becoming unwieldy because of so many beginners the Lodge decided to form three classes: a Preparatory for visitors and those members who wished to attend, an Intermediate, for members and invited friends, and an Advanced, for members only, and restricted to those who could give a portion of each day to study. The three classes come together once a month, at which meeting the Lodge transmits all necessary business, and after which the evening is devoted to reading of papers, admission of members, music, recitations, etc., topped off by refreshments. The entire plan has been a thorough success. The Lodge admitted seven new members at the last monthly meeting. The Preparatory class numbers from eighteen to twenty-six each evening all new material.

On March 1, I gave the first of a series of three lectures in Palo Alto. An audience of seventy-eight greeted the lecture on "The Mystery of Sleep," which was delivered in the little Unitarian Chapel. A number of university students were present. The course of lectures was made possible through the interest and invitation of Miss Marion Hurd and Mr. Allen Beaufait, two energetic young people who joined the Society a short time ago. Mr. Beaufait, who is a student at Stanford, spared no effort and spent many a hard-earned dollar to make the work the success that it was. In spite of other attractions, the next lecture on "The Unseen Worlds, and How We Study Them," drew out an audience of seventy, while the "Justice of Reincarnation" filled the chapel with ninety-five attentive listeners. So far as I know this is the first public work that has been done in Palo Alto. A class of fourteen was started last night and will be handled by Mr. Beaufait, who is now, therefore, a Secretary of a new and promising center. May Their blessing rest upon this effort made in Their name.

By speaking every Sunday afternoon and evening I have been able to lecture, since December 20, twelve times in Berkeley, five times in Oakland, six times in San Francisco and three times in Palo Alto. Every other

night in the week manages to get its full share of work; between presiding over the San Francisco Lodge meeting leading the three Berkeley classes, teaching an Esoteric Christianity class and attending an H. P. B. training class, I have no time free. This giving of my entire time to the Society has been rendered possible through the generosity of a half dozen friends who have stinted themselves to keep me in the field. The forty dollars which I thus receive each month manage to keep things going fairly well, but when I see the enormous good a few dollars could do here and there, in starting lectures in new fields, in presenting books to libraries, in aiding struggling lodges, etc., I yearn to see some potent alchemy transmute our hearts to nobler giving. I feel that the coming year will witness a mighty change in this regard, and then we will number hundreds where now we number tens.—Irving S. Cooper.

Gloomy as Mr. Roger's report of his course of lectures at Joliet looked, it has not been entirely unsuccessful. A theosophical study class of about 20 devoted members is now on its feet. For a manufacturing town with about 30,000 people, which has never before been visited by any theosophical lecturer, it is a very good showing and Mr. Rogers may feel some time hence more proud of this center than of others on account of the special difficulties which at first seemed unsurmountable. During his stay in Chicago, Mr. Prime looked after the welfare of the class and certainly has added strength to the theosophical cause in the prison town. Joliet will doubtless have sooner or later a lodge, which would be, considering its location, a valuable addition to the American Theosophical Society.

Chas. Ludovic Gutman.

At the last meeting of the Superior branch the following officers were elected: W. E. Haily, secretary, and Mrs. Alice L. Booth, president.

The following officers were elected for Vivellus Lodge for the year 1909: Mrs. Helen B. Young, President; Mr. Frank Wells, Vice-President; Mrs. Lillian Dick, Secretary, and Mr. W. A. Badger, Treasurer.

## BEOWULF, THE OLD ENGLISH EPIC.

Theosophy teaches us that when a race is started on its evolutionary career it is not sent alone and unfriended to grope its way blindly along an untried path. Each race and sub-race has its own Guide and group of Helpers, who have it in charge. They watch over its birth, protect and instruct it in its feeble infancy, its ignorant youth, its headstrong and passionate manhood, its inevitable senility. In its days They incarnated in its humanity that They might be in closest touch with it. Kings by Divine right They are known by various names in the different race religions, traditions and mythologies. Says Mrs. Besant, in her article "The Destinies of Nations," "Every civilization takes its rise from a little group, partly human and partly super-human, to which it looks back and from which it takes its laws. . . . The Divine Kings passed, but the Deva remains, still at the head of each nation of real existence in the astral and heavenly worlds, with a crowd of less developed intelligences under his guiding hand." So from the unseen worlds the Wisdom is ever poured out through channels that will best reach the race-consciousness, adapted to its special genius and to the stage it has attained in its development. Through its religious cults, through its arts, through its literature is a people taught. Sometimes apparently lost, buried beneath ignorance and materialism, again flashing upon the eyes of men vivid, unmistakable, "the light ever shineth in darkness" though the "darkness comprehendeth it not."

As this great truth gains an abiding-place in the mind all studies become endowed with a fresh interest. For there are evidences of it everywhere.

The teachings given by the Divine Rulers in the childhood of a race are never wholly lost. They are handed down from generation to generation, sometimes orally, making up what is called tradition, sometimes in written form, and are often brought together in a national epic. Such an epic is the great Indian poem, the Mahabharata. The Mahabharata may be considered the race epic of the great Aryan race and is said to contain the Divine Wisdom given in its youth for the guidance of that race.

That other races and sub-races possess epics

of the same order, though inferior to this in literary form, in fulness of philosophy, in grandeur of ethical teaching, there seems little room for doubt. They are found scattered about in the world-literatures, varying greatly in degrees of excellence, the Teaching in them often so over-laid by extraneous matter as to be hardly discernible, but again flashing forth a wonder of beauty and purity—the blossom in the wilderness which tells that the "Gods" have passed that way and set their symbol there.

Such an epic appears to be the old English poem, Beowulf.

Let us recall some facts regarding this interesting piece of literature. Prof. Gummere thus briefly describes it:

"Beowulf, the only complete epic preserved from Anglo-Saxon heathen poetry, is based on legends and myths that arose among the northern Germanic tribes before the conquest of Britain in the Fifth century. The poem, in its present shape, was probably composed at one of the Northumbrian Courts before the Eighth Century. The manuscript is a West Saxon copy of the Tenth Century. There are besides a few fragments preserved. Probably many other Anglo-Saxon epics were lost in the wholesale and wanton destruction of manuscripts when the monasteries were broken up under Henry the Eighth."

Stopford Brooke agrees with this, with the addition: "It was probably wrought into an epic out of short poems about the hero and, as we have it, was edited with Christian elements introduced into it, by a Northumbrian poet, probably in the Eighth Century. . . . It is based on the transfer of the mythical deeds of Beowulf, the god of summer, to the historical hero, Beowulf."

But history, per se, has but small part in Beowulf. Gregory of Tours tells us that in the sixth century, Hygelac, the uncle of Beowulf (in the poem) went down the Rhine in a plundering expedition, and was killed in an encounter with the Frankish King. The story of this event is related in our poem and it tells of the heroic deeds of Beowulf on that occasion. But Gregory of Tours, the only writer who touches the matter, makes no mention whatever of Hygelac's nephew. In fact, there is no mention in any literature, his-



torical or otherwise, outside of the epic Beowulf, of the hero Beowulf.

The only known manuscript of the poem is in the British Museum. It was first noticed in print in a catalogue of the Cottonian Library in 1689. Sir Robert Cotton, the founder of the library was born only thirtyfour years after the dissolution of the monasteries, so had a good opportunity to collect such manuscripts as escaped destruction. The epic was first presented to the modern world by a Dane, Thorkelim by name. Since then translations, transcriptions and studies of the poem have frequently been put forth by English, German and American scholars, the interest in it growing with time.

The manuscript shows the handwriting of two scribes; the first, to line 1939 breaking off in the middle of the sentence; the second taking up the work here and completing the poem. This indicates, of course, that the poem, as we have it, is but a copy of an earlier composition. The manuscript has been in serious danger of being destroyed three times and seems to have been specially protected until competent hands could rescue it from oblivion for the further enlightenment of mankind.

The composer of the original epic is, as has been said, undetermined. But an interesting theory as to its authority has been given out by Dr. Sarrazin of Kiel, who, in *Beowulf Studien* and *Anglia* has earnestly attempted the interpretation of problems involved in Beowulf. He suggests that the author may have been a certain famous Dane named Starkad, who lived about the year 700 A. D. The wonderful personality of this man is dwelt on in the *Historia Danica* of Saxo Grammaticus (writing about 1300 A. D.). According to this writer Starkad's birth was watched over by Odin; his valor and strength were superhuman, and he lived to an age far beyond that of the ordinary man; his great renown still continued at that time. "He shone out," says Saxo, "among our countrymen by his glorious roll of exploits. . . . He was the first to set in order in the Danish speech the history of the Swedish war, the said history being rather an oral than a written tradition."

Arnold, from whose Notes on Beowulf these statements are taken, agrees that such a poet as Starkad may have existed, but sees no proof that he wrote the Beowulf lays.

In looking up this personage in the Secret Doctrine, we find in a foot-note (Vol. 11-361) the following: "In *Johannes Magnus Infolio* one may see the representation of the demigod, the giant Starkarterius (Starkad the pupil of Hroszharsgrani, the Magician) holding under each arm a huge stone covered with Runic characters. This Starkad, according to Scandinavian legend, went to Ireland and performed marvelous deeds in the North and South, East and West." If the Beowulf was composed or compiled by this man, who was apparently an Initiate, it was written by one who understood the Teaching and who may have carried the work to England himself.

In studying the Beowulf Epic, if a just conclusion would be reached several facts should be borne in mind. (1) The Teachings preserved in the poem were given out to a race in its beginnings. The qualities exemplified such as a race in its youth specially needs to develop. (2) As Prof. Gummere says, there were probably many other Anglo-Saxon epics lost, therefore it is quite possible that Beowulf is but one of the parts of a greater whole, containing, in consequence, only a portion of the race-teaching. (3) The imperfect condition of the manuscript owing to age and injuries sustained by fire. Many words and often whole lines are indecipherable or entirely obliterated, and have often been supplied in the transcriptions and translations by others which seem to fill out the meaning. But who shall decide that they are the original words or even approximately express the original ideas? (4) Arnold, in his Notes on Beowulf, says: "It (the manuscript) was a bad transcript of a work the language of which the scribe seems to have imperfectly understood, and hence to have in many places hopelessly misrepresented; and the interval of time between the transcript and the original may have been indefinitely great. Except "Deor's Complaint" and "Widsith" there is no Anglo-Saxon poem the language of which so manifestly bears the impress of antiquity." (5) The modern transcriptions and translations have been made by men who, though irreproachable, it may be, as to scholarship, are not only unacquainted with occult teaching, but also are naturally more or less influenced by the doctrines of the Christian Church; hence many passages are misunderstood as interpolations of a Christian scribe, or as mere heathen superstition, so are either

wrongly translated or narrowed in meaning. To get at the fulness of what is contained in the Beowulf it should be interpreted directly from the parchment manuscript by an occultist. (6) The meaning of many Anglo-Saxon words is to us moderns vague and even obscure; so that scholars disagree, often radically, as to their significance.

But, in spite of these drawbacks, veils that prevent the seeker from penetrating the depths of the labyrinth, enough is revealed to make him pause awhile over this old poem and search as best he may for its inner meaning.

Let us now examine the contents of the poem. It consists of (1) an introduction or prelude, (2) three main episodes, relating the deeds of the hero and (3) several short lays of minor importance, some dealing with Beowulf's past life, others quite unconnected with him.

The prelude is important because of its allusion to a myth which is evidently of great antiquity, dating back, it may be, to the origins of the Germanic race. We find traces of it in the literature and traditions of the various divisions of the race. We find it in the earliest English records. Æthelwerd, in his Chronicle (early in the tenth century), tells the story thus: "Scef himself, in one light vessel, arrived on an island in the ocean, called Scani (now Sweden), dressed in armor, and he was a very young boy, and the inhabitants of that land knew nothing about him; however, he was received by them and kept with care, and affection, as though he were of their own kin, and afterwards they chose him to be king." William of Malmsbury, writing about 1140 A. D., repeats this with some added details. "Scef" was so called, he says, because of the sheaf of wheat that lay at his head. (Scef or sceaf is the Anglo-Saxon for modern English "sheaf.") He also tells us that the child was sleeping when discovered.

One mythologist, Herman Stern, relates the story as one belonging to the Scandinavian god of eternal light and goodness, Wali, (Vali, Ali). He gives it mainly as it is found in Æthelwerd's Chronicle, but adds, "As he (Scef) grew up to manhood he excelled all other youths in wisdom and feats of arms. In course of time he was raised on the shield (a Teutonic custom at coronations) and crowned. For several years he reigned with perfect beneficence, establishing peace, cultivating virtue, promot-

ing prosperity among the adoring people. But the term of his stay expired, and when the day of his departure came, he had his jewels replaced in the Mystic boat and then lay down in it, when the waves again gently carried him away. But the grateful people have never forgotten the reign of Sceaf, as they name him from the sheaf on which he lay."

In the Beowulf prelude Sceaf is confused with his son, "Scyld the Scefing," but the narrative undoubtedly belongs to Sceaf himself. He is spoken of as the ideal king who had

"World honor gained

Till all his neighbors o'er sea were compelled  
To bow to his bidding and bring him their  
tribute

An excellent Atheling."

Then comes the picture of his death and sea-burial in his own ring-stemmed vessel. At the conclusion are a few words about his first appearance among the people.

. . . "On his bosom lay

Great treasure that with him should go  
Far away over the flood  
Not less an offering did they give him,  
Not less possessions than did those  
Who in his creation sent him far  
A little child over the sea."

So came Arthur, the stainless king, and so Lohengrin; and as they came they departed, in a mystic vessel, passing away from the people that had needed and loved them. So came and went "from the great deep to the great deep" many another Hero who has left the tradition of his goodness and glory in the mythologies of the world.

There have been many attempts on the part of the historians of literature to unravel the meaning of this myth of early Scandinavia. Stopford Brooke tells us: "This is the history, under the myth, of the first civilization in Scani." Mullenhoff, who has interested himself deeply in Beowulf problems, interprets it thus:

"If we look closely into this saga the ship and the sheaf clearly point to navigation and agriculture, the arms and jewels to war and kingly rule—all four gifts, therefore, to the main element and foundation of the ideal state of culture among the Germans of the sea-board; and if the bearer of these symbols became the first king of the country, the meaning can only be this: that from his appearance

that oldest state of culture dates, and that generally before him no orderly way of living a human life had existed."

What has Theosophy to add to this? Is Scef one of those Great Beings who incarnated in our humanity and acted as King and Teacher, guiding the infant race? Or does this glimpse of history point back to that dim moment of time when the men of Venus came to help the earth humanity? The child who came to the island of Scani bore a sheaf of wheat in his light vessel: wheat, says the Teaching, was brought to earth from Venus. May the sheaf, therefore, indicate that Scef was of Venus? Or is it the symbol of general agriculture, only? It is an interesting question.

The main story of Beowulf consists of two parts and is, in outline, as follows: Hrothgar, king of the Danes, builds a great hall which is named Heorot. This hall is no sooner finished and enjoyed by the king and his clansmen, than a strange monster, half human in shape, named Grendel, who dwells in the marsh near by, becomes filled with jealous rage at the sounds of happiness that reach his ears. So he visits Heorot at night, surprising and carrying away (for he has the strength of thirty men) the sleeping thanes to be devoured in his fen-home. The people are powerless and terror instead of joy reigns in Heorot. Oversea Beowulf, nephew of the king of the Geats, hears of the sad plight of Hrothgar and comes to his aid to "cleanse Heorot." Beowulf is famed for his valorous deeds and makes good his reputation by slaying Grendel and afterward the monster's mother, who comes to avenge the death of her son. After receiving the grateful benefactions of Hrothgar, our hero returns to his own country.

Part second: Nearly sixty years pass. Beowulf has reigned for fifty of these years in peace and prosperity over the land of the Geats. But now a fire dragon, having been despoiled of a part of the treasure it has for three hundred years been guarding, in revenge ravages the country. The aged king, still heroic, goes to fight his last fight and gain his last victory in behalf of the people. Long he struggles with the fiery "worm," deserted by all his thanes save one. With the help of this faithful kinsman he accomplishes the death of the dragon. But Beowulf also receives a fatal wound, and after exulting that

he has fought bravely the battles of life, he dies as nobly as he has lived.

Now let us look at the story of Beowulf. Since, as Arnold says, "From historical sources we derive absolutely no information about the hero Beowulf" and since the poem is distinctly legendary in its character, we find the mythological its most important aspect. And, to quote from the Secret Doctrine, "Bearing in mind that in mythology every person almost is a God or a Demi-God, and also a king or a simple mortal in his second aspect and that both stand as symbols for lands, islands, powers of nature, elements, nations, races and sub-races," we see that this may be a very important aspect. But no attempt will be made in this paper to unravel all the meanings that may be found in the poem. Only one or two will be spoken of.

The story of Beowulf, it is agreed by most writers on the subject, is based upon the Solar Myth, and Theosophy asserts that a Solar Myth is the shadow-drama of the life of a Great One. Says Mrs. Besant: "The Sun is the symbol of the Logos . . . or an incarnation of the Logos . . . or any one of the great Messengers who represent Him. . . . High Initiates sent on special missions to incarnate among men as rulers and teachers would be signified by this symbol. . . . The Solar Myth is a story which primarily representing the activity of the Logos in the Kosmos, secondarily embodies the life of one who is an incarnation of the Logos or one of His ambassadors. The Hero of the Myth is usually represented as a God or Demi-God, and his life must be outlined by the course of the Sun as the shadow of the Logos." (Esoteric Christianity, p. 154-5.)

The hero Beowulf, then, bears the insignia of Royalty. The contest with Grendel and his mother (typifying the disruptive forces) as well as the youthful adventures related of the Hero, are paralleled in the struggle of the Sun with the winter-powers. The Sun is re-born when the perils of winter are at their height, when storm and ice and cold torment the world; Beowulf comes when Grendel's ravages have become well-nigh unbearable:

"The trial was too heavy, loathsome and lasting;  
The king sat in sorrow, the thanes sorely grieved."

(Beo., lines 130, etc.)

The Sun struggles with and conquers the elements that threaten to destroy it and the earth; Beowulf fights successfully with the monster that would take his life and that of the Danes.

Stopford Brooke considers that the story of the slaying of Grendel's mother is simply a repetition of this same theme. This seems probable, especially so when we remember that parallelism, the same idea stated twice in different words, was a characteristic of First English poetry.

The last half of the epic presents the second aspect of the Solar activity. The Sun-God, having surmounted the Kosmic perils, performs the final sacrifice, pouring out his own life that the earth may give up its treasure for the benefit of its inhabitants. And Beowulf destroys the fire dragon, sacrificing in the act his own earthly existence for his people's welfare, only thus securing for them the priceless riches hidden in the dragon's cave.

Is Beowulf the story of a Christ? He came, as come all spiritual Teachers, when evil threatened to dethrone good. If we turn to the Bhagavad Gita we find the following lines:

"Whenever there is decay of righteousness, O Bharata, and exaltation of unrighteousness, then I Myself come forth.

For the protection of the good, for the destructions of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age." (Dis. 7.)

Compare this from Beowulf:

"Thus long lasting sorrow on the sons of the Headfanes,  
That no power of wise man could hope to avert,  
Ever brooded. The conflict terrific  
Was loathsome and endless."

At this moment of over-burdening disaster appears the Hero with the avowed determination to "cleanse Heorot" of the awful scourge.

The narrative of Beowulf is pitched in the physical key, but "as below, so above" and physical evil is the symbol of spiritual wrong, physical conflict the shadow-picture of spiritual conflict. The Hero's mission, though told in terms of the physical plane, is that of a Saviour who looses the people from the bond of an evil spirit; He teaches them the beauty of unselfish service; He gives to them the example of an ideal character; He sacrifices His life that their lives may be enriched.

Whether as a Christ or as one of those

other Messengers who incarnate among men, it is in the character of Beowulf as Ideal Man that we find one of the strongest evidences of the Teaching in the poem. Stopford Brooke calls this character the greatest piece of art in the epic—a noble concept, consistently sustained to the end. But it is more than a piece of art. Is not the Ideal Type purposely set before this youthful race as the model for the next step to be taken in the unfoldment of the individual and national character? What were the salient features of the people at this period? What the forward step required of it? Tacitus in his *Germania* describes it as a "developing, ardent, ambitious race, destined to become a dominant one." (Quoted from Gummere's *Origins of Germanic Culture*.)

The race at that period may be compared, perhaps not inaptly, to a sturdy boy, with all a boy's virtues of courage and loyalty, honesty and daring, but with his full quota of unconscious savagery as well. Even its failings leaned to virtue's side. Its excellencies were good qualities all but needed to be raised a tone higher. Beowulf, possessing these virtues, added the grace of gentleness, extended the ideals of loyalty and service beyond the hitherto narrow limits of clan and friend, prince and country, to all whose suffering called to brother man for help. The key-note of his character was goodness, from the beginning when he is introduced to us as

"Hygelac's thane

Good among Geatmen."

to the end when

"Mourned the people of the Beatas,  
His hearth-companions, for their lord.  
Said that he was of all world-kings  
The mildest and kindest of men,  
Most gracious to his people and most  
Desirous of honor."

Throughout the poem Beowulf is admitted to be the Ideal, the Hero. All the characters from the king down recognize him as such.

"Never saw I on earth

Earl greater than that one with you  
Your chief in armour. He is no coward  
But a peerless hero, unless his appearance  
deceives me."

Thus exclaimed the coast-guard. And the king's liege-man greets him in the same tone. "I ween that from valor, nowise as outlaws  
But from greatness of soul ye seek for

King Hrothgar."

King and scop and thane unite in prasing him.

There is, not only in the character of its hero, but throughout the epic, a lofty ethical strain. Meanness where mentioned, is denounced and noble motives and conduct exalted. Ordinary criticism will say: These are the innate ideals of the Germanic race expressed in this poem. Theosophy will say: These are the ideals set before the Germanic race by its Teachers, by which it may mold its developing life.

There are many elements in the poem that seem to point clearly to a knowledge of the Wisdom philosophy. A belief in the continued life of the spirit after physical death is plainly indicated. The body is called the "bodily dwelling." The life is spoken of as leaving the body to seek another home. To quote one example, which describes the passing away of the hero:

"From his heart departed his soul  
To seek the condition of the true."

The original runs:

"Hun of hredre gewat  
Sawol seccan sodfastra dom."

This has been variously translated, the usual rendition being:

"From his breast departed his soul  
To seek the doom of the soothfast."

Some prefer the last clause thus: "To seek the sainted one's glory." A truly Christianized conclusion.

But a study of the meanings of the Anglo-Saxon words proves interesting. Hredre means literally heart or thought. Occult science tells us that the Egoic centre during earth life is the physical heart. Gewat may mean went or returned. Sawol is used in A. S. to signify the immortal principle as contrasted to the life, meaning mere temporary existence. Sodfastra: established in truth, permanent, usually translated as a noun, but is also an adjective. Dom has several meanings, many of which are significant. The following quotation from the edition of Beowulf by Harrison and Sharp gives these:

"Dom 1, condition; 11, having reference to justice (1) judgment, judicial opinion (2) custom (3) court, tribunal; (1) condition of freedom or superiority, hence (4) choice, free-will, (5) might, power, (6) glory, honor (7) splendor (in heaven)."

A little thought upon these words will show

that there may be read into the passage quoted a far loftier meaning than the translators usually ascribe to it.

The doctrine of Karma is also recognized in the epic. "Wierd" is the name for Karma. "Goes wierd as she must go." "Wierd hath off-cast them to the clutches of Grendel." Demons were "wierd-sent." Of course, "wierd" may mean simply our modern word fate, but as one glossary gives it as signifying "that which has been destined from old time" it may mean the effect of a long-past cause.

Karma as regards punishment of consequence of sin is often alluded to; good requites good and evil follows evil. Death comes to Grendel "for his sins." "By praiseworthy actions must honor be got among the clans," says the Prelude. This doctrine is taught rather by example than by precept.

One aspect of Cosmic philosophy the Beowulf teaches very fully; that is, the eternal struggle for existence. Says H. P. Blavatsky, "The struggle for existence reigned supreme from the moment that Kosmos manifested into being, and could hardly escape the notice of the ancient sages. Hence the incessant fights of Indra, the God of the firmament, with the Asuras, degraded from high Gods into Kosmic Demons. . . . The battles fought between stars and constellations, between moons and planets, later on incarnated as kings and mortals." (S. D. Vol. I, 223.)

The story of the Beowulf shadows forth this Cosmic struggle as well as its counterpart, the strife between good and evil, the higher Self and the lower nature. The Hero's fight with Grendel and his mother, with the fire dragon, with the Nicors, "mere-dragons in fearfulest fen-deeps," and the story of the swimming match with Brecca, are all shadow-pictures of this cosmic law.

Thus it will be seen that the meanings to be found in the Beowulf are various, and that it seems to contain much of the Wisdom Teaching

Hellen Crawford.

If wrong you do, if false you play,  
In summer among the flowers,  
You must atone, you shall repay  
In winter among the showers.

—Mackay.

## CURRENT LITERATURE.

After a three months pralaya this periodical appears in its January (1909) number as a full fledged "International Illustrated Review"; it is the adopted official organ of the Japana Esperantista Asocio, and treats of "general information, literature, sciences, arts, industries, morals, customs, etc." It is edited entirely by orientals and their purpose will be to interest foreigners in the extreme orient, and especially Japan. The number patriotically opens with a hymn to the Mikado, which is followed by sundry news items throughout the extreme orient, some odd facts, and an old Japanese fable, and there are many illustrations of various sorts. The most striking article is one on "A Buried Problem," referring to the schism which crept into the Esperanto ranks some months ago under the name of Ido or Ilo, and which has made frantic attempts to divide the Esperantists on the question of reforms. To translate: "The attempt of an international language named "Ilo" ("Ido") by Sro. de Beaufront is only an unworthy imitation of Esperanto. It is a fact that Sro. de Beaufront before was one of the best known Esperantists, and that he was President of a French Society for the Propaganda of Esperanto, but he did not deserve that, as many believe, and also it is not true that he perfected Esperanto ten years before. He secretly prepared the imitation of Esperanto while seemingly still a fervent Esperanto propagandist, and finally in 1907 there appeared a brochure of that language under the nom de plume of "Ido." At that time there existed in France a "Delegation for Adoption of an International Language" for which Messrs. Couturat and Leau worked. . . . In December, 1907, the Delegation proposed to our Language Committee, that we should introduce reforms into our language related to the project of Ido. But we Esperantists protested against that obtrusive requirement, because our language was already very well fitted for our practical use and we in no degree needed such an arbitrary reform. From then there were momentarily born some discussions among Esperantists while the reformers tried to make converts. Sro. de Beau-

front then pretending that he was neither "Ido" nor a reformer, secretly helped the reformers. But finally in the last year he was obliged to become unmasked, confessed that he was Ido, and was driven out of the French Society. In that way the language of Ido and even Ido himself died; that which still remains is only what became born in that dead body. On the contrary our Esperanto always increases in strength and only goes forward, so that no power can hinder its progress. It is indeed laughable nonsense that which is being said—that Ido will supplant Esperanto in the near future."

Upon this point the reviewer is informed by the editor of the Amerika Esperantisto (Chicago) that it is declared in Europe that the Ido movement wholly fell to pieces in Dresden: that the president of the Berlin Idist Group has published a booklet on reforms of Ido itself, and that the most active Idist in America has his own reforms thereof. The editor further states that his house is publishing books in the full confidence of the success of Esperanto, which would not be the case if they had any doubts on the point. The various reforms proposed for Ido itself by Idists, reminds one of the remark of Monsieur Privat, that soon there would doubtless be a new Ido, or an Ido-Ido, and later the an Ido-Ido-Ido, etc.—the generic meaning of Ido being "progeny,"—all which goes to show the need for stability in an International language, and that stability decidedly Esperanto has, with all possible potentialities toward necessary expansion in the course of natural growth. The main thing is for Esperantists to stand together as a united body until international recognition is obtained, and then to let the reforms follow as a normal international growth, otherwise there would be chaos and constant uncertainty.

In the February Amerika Esperantisto there is an analytical treatment of the so-called Ido reforms under the title of "The Complications of Simplicity," and is seemingly a strong case against the "reformers" in their claims for

simplicity. The author says, "Ninety-nine per cent of Esperantists everywhere deny that the language is improved by the proposed changes. A majority of the Committee which adopted them is now opposed to them." From the reports of the large number of admissions to the Esperantist ranks each month, it would look as though the movement were only slightly affected, if at all, by the schism. It is to be expected that a movement of such potential force as this would be attacked by the destructive forces in some way, and it is pleasing to see the real strength it possesses in resisting this attack from within.

1. If Christ said to the thief on Calvary "This day shalt thou be with me in Paradise" how shall we reconcile this with the natural expectation that two such opposite beings as Christ and the thief would, after death, depart to two very different places?—R. D.

Through Mrs. Russak, late of Adyar Headquarters, we are enabled to give the following reply to this question, written by Mr. C. W. Leadbeater, who is now at Adyar:—In the statement of the Christ, "This day shalt thou be with Me in Paradise," the last word could mean the astral plane. The Christ could see there "souls in Hell," and preach to them, since we know that Heaven and Hell are conditions, not places; both these conditions are possible to be experienced on the astral plane, since the matter which makes those conditions possible to experience is interpenetrating, but only those pure enough could experience the "heavenly joy." After a man dies he passes on to the astral plane, or more correctly speaking, functions in his astral body, and what he can enjoy in this body on the astral plane depends upon the purity of that body. The thief, as well as the Christ, if the story is true, went to the astral plane, and there is the possibility to experience a very beautiful heaven there for the thief, but the Christ while there, and the thief with him, could turn his consciousness to a lower plane of vibration, and help the impure souls there, without moving from the higher planes where the thief would experience his paradise. The Christ, in doing this, could take another body in the same way as a person moves in a different body while asleep at night, or he can go only in consciousness, as is done by very advanced

persons. The Heaven or Summerland of the Spiritualists is experienced in the astral plane. —C. W. L., Theosophy in Australasia.

The Esperanto Bulletin for April, 1909, contains an interesting article entitled "Esperanto As An Introduction To Other Languages," by Ivy Kellerman, Ph. D. The author claims that the construction of Esperanto is so scientific and the knowledge one gains from its study is so fundamental that no one should undertake to study any foreign language without first becoming familiar with Esperanto. The advantage that one would gain with the Romance Teutonic roots alone would be sufficient to justify the study of a basal system so easy to learn.

"Esperanto, the truly international tongue, offers this neutral ground. Based upon what is really fundamental in the European languages, it ignores small idiomatic distinctions and circumlocutions, and includes only the solid foundation of all. The Esperantist leaves his national idioms behind him, in using the international language. But he is not compelled to learn other idioms in the same moment, and learns how to render his own tongue into a speech not thus burdened by inheritances from more ancient times, and developments due to the accidents of time and chance alone. From this stage, the next step into any national language is far easier. The acquirement of the new national idioms offers no difficulties in comparison to the old method, and it will be found that the time spent upon Esperanto is more than made up, even if Esperanto be regarded as nothing but a stepping stone to the national languages undertaken, whether these be ancient or modern."

The statement editorially is made that at a recent examination before the Paris Faculty of Medicine Dr. Corret, a young French physician, had for his thesis the utility of Esperanto among physicians. He not only converted his examiners to the idea, but received for his thesis the highest possible award. The American representative of the world society of Esperanto physicians is Dr. Kenneth W. Millikan, 103 Dearborn Avenue, Chicago.

An interesting article appears, being the report of an address delivered by Rev. Dr. J. L.

Levy at the Carnegie Institute of Pittsburg on "How Can Esperanto Co-operate With The Hague Conference in the Promotion of World Peace?" In speaking of certain opposition to Esperanto, the Editor remarks as follows: "The growth of Esperanto is making it a force which must soon be reckoned within international affairs and is bringing upon it what seems to be systematic opposition from ultra-conservative elements."

"Last November the Associated Press gave out a report based on a quarrel among five members of the New York Esperanto Society stating that Esperanto was beginning to decline in popularity. Since that time three new Esperanto periodicals have appeared in North America, eight or ten in Europe, over two hundred new clubs have been organized, and the publishers of the American Esperanto Book have printed the largest edition yet issued. Phyrus defeated the Roman in battle, but at such cost he was compelled to admit that one more victory would end his career. Another "decline" like that in Esperanto, and the opposing forces will be obliterated by its impact!"

A few days ago Haeckel, who recently celebrated his seventy-fifth birthday, gave his final lecture at the close of his life work as a teacher. Although the noted scientist will remain connected with the Jena university, he will not lecture any more. Unfortunately his retirement has not been entirely harmonious, and he who has come off successful in many battles in the past has become involved in a strife in which he is in the wrong. In an article which appeared about two years ago, entitled "The Problem of Man and the Noble Animals of Linne" ("Das Menschenproblem und die Herrentiere von Linne"), and in other places he has given illustrations of embryos, to prove the theory of descent, and a zoologist, Dr. Brass, has publicly accused him of falsifying some of these pictures. Haeckel answered in a Berlin newspaper that a small part of his numerous pictures of embryos had indeed been artificially changed. This had been necessary with some pictures as the existing material for observation was insufficient, so that it was necessary, in order to exhibit a consistent chain of development, to fill up the gaps with hypotheses and to construct the

missing link by synthesis from comparison. Haeckel expressed the opinion that a large majority of all the embryologic figures which are found in the best text-books deserve equally this charge of having been tampered with. Naturally a greater sensation was created by this admission than by the charge made by Dr. Brass, and the numerous opponents of Haeckel eagerly seized the opportunity to attack him. In consequence of this, the *Deutsche medizinische Wochenschrift* requested Keibel, professor of anatomy at Freiburg, to give his opinion on the matter, and Keibel condemns the method and assumptions of Haeckel. He is compelled to characterize Haeckel's action as thoroughly unscientific and he contends that nothing like this is found in good text-books. He does not like to apply the term "falsifying" to these artificial changes, as in his opinion Haeckel undoubtedly acted in good faith. The investigations of Keibel had also the additional interest that they showed that the accuser, Dr. Brass, had not always been exactly careful with scientific truth, and that errors could be shown in pictures contained in his writings, and that further even his scientific statements are in part erroneous. Keibel concludes his important article with the opinion: "Haeckel and Brass both misconstrue in the same way the character and range of scientific investigation. Science has nothing to say about value and purpose; her business is to establish facts and the causal connection between facts. She assumes the value of truth, without being able to demonstrate it by her methods." We are interested to learn whether the two scientists thus condemned will reply to this impressive criticism and, if so, what their answer will be.—*Journal of the American Medical Association*, March 20, 1909.

"World's Work" for March has an interesting article entitled "Three Days with John Muir." The Californian sage, now 70 years old, has spent much of his long life with Nature, hourly studying things as they are to him. From his hundreds of note-books, accumulated through years of observation in the forests, on glaciers and among mountains, he has begun to write the story of his life and to leave some permanent record of the beauty in Nature to which he is supremely sensitive.



Some quotations from his note books show his gift of combining poetic prose with the exact knowledge of the scientists: "There are no accidents in Nature. Every motion of the constantly shifting bodies in the world is timed to the occasion for some definite, fore-ordained end. The flowers blossom in obedience to the same law that marks the course of constellations, and the song of a bird is the echo of a universal symphony. Nature is one, and to me the greatest delight of observation and study is to discover new unities in this all-embracing and eternal harmony." . . . "To my mind, it is inconceivable that a plan that has worked out, through unthinkable millions of years, without one hitch or one mistake, was the blind product of an unthinking abstraction. No; somewhere, before evolution was, was an Intelligence that laid out the plan, and evolution is the process, not the origin, of the harmony. You may call that Intelligence what you please." . . . "Creation is not a remote fact of history, something attended to a long time ago and finished at the time. Creation is a process, ever continuing." . . . "See how painstaking Nature is in her minutest creations. I picked up this piece of petrified wood in Arizona. It is millions of years old. Millions of years ago the tree that it is from was covered about two miles deep in alluvial mud. Then Nature set about making it imperishably beautiful. All living organisms are composed of microscopic cells that are linked together to make the organism. These cells are so minute that millions of them would have to be laid side by side to extend the length of an inch. But each cell is perfectly formed and individual.

"When the process of decay began in this bit of wood, these cells began to break down and lost their shape. But, as they did this, Nature repaired each tiny break with a bit of mineral from the water of the ooze in which this lay, so that when a cell disappeared it was replaced by a piece of enduring masonry that is an exact reproduction of the living cell. It is as if you had a brick building and wanted to change it into a stone replica without tearing it down all at once, and so you took out a brick at a time and substituted a block of marble so carefully carved that it reproduced every microscopic peculiarity of the brick in structure and surface. In time your brick house would be all of marble, but

identical in appearance and structure. So with this bit of wood, except that the replacing of cells was done on a scale of millionths of an inch. The result is that piece of wood translated into stone, in exact replica, except that Nature has added, with the mineral, a rainbow of coloring that rivals the finest gems. Think of it: millions of years of silent labor, under miles of dirt, all that at some day there might come to light a new beauty to adorn the earth."

In the January Number of the *Liddhanta Deepika*, there appears an interesting article entitled "The Serpent as a Symbol." Students of Theosophy are interested in the subject and we have read various interpretations put forward. The article presents new facts which we do not remember having seen before. The key of anatomy and natural history is applied to explain the serpent symbol. We jot down the points:

(1) The snake has no eyelids and sleeps with his eyes wide open. It symbolizes the Initiate's unbroken consciousness. It is, to quote the Voice of the Silence, "the eye that never closes."

(2) Every few weeks the snake casts his slough, which typifies the quick taking up of new bodies by the disciples.

(3) The crawling of the snake reminds us of Force, which according to science, proceeds by waves, undulating curves, rhythmic vibrations.

(4) The serpent is dumb; his hiss is not vocal and is caused by the escape of air under pressure from the orifice of the mouth. The real mystic teaches in silence by playing upon the pupil's inner nature.

(5) There are two classes of snakes, poisonous and harmless. There are two schools of Magic,—Black and White. How subtle are the workings of the serpents' venom in both cases.

(6) A serpent can fast for a year, thereby showing dispassion,—the work of the Initiate.

(7) Milk is the food of snakes, as it is of babes. Child state is the state of the Initiate.

The Indian Review contains an article on "Mrs. Besant's Mission in India" by an Indian Nationalist, speaking of our President's work for India and the Indian Nation in quite appreciative terms. It is rather curious to note

how the same noble sentiments actuated her to take up cudgels for India so far back as 1878 as they do today. She wrote at the time of the Afghan War: "Train India for freedom; educate India for self-government. Do not only proclaim that Indians shall be eligible for the high places of the State; place them there. Let Indian Judges administer justice, let Indian officers rise to high command; let Indian Civil Servants win the prizes of administration. Let Indians be taken into the ruling Council and let the imposition of taxation pass into native hands. They understand the needs and capabilities of their own people better than we do, and would be able to raise more money while inflicting less suffering. The work cannot be done in a day, but it might begin."

Various activities of our President are reviewed—the C. H. College, the Sons of India, the T. S. Order of Service,—and the spirit of the article seems to consist in the following extract: "This much is certain that even without them the spirit desiring national efficiency would have come, though possibly a little later. That it has come now, is a matter that need not trouble us. The desire is a wholesome one, and in so far that is so, the credit is in no small measure due to the energy, the unceasing activity, and the constructive genius of a single woman,—Mrs. Annie Besant, The Humanitarian."

B. P. Wadia.

"There shall not be left one stone upon another." Mark 13th ch. 12 v. Why should these words after thousands of years make such a deep impression upon us today? The words of Jesus to his pupils made an indelible mark upon them. We can answer if we understand that the words of a real Master are the living truth, and have a super-physical significance. When reading the Holy Books, we must remember that the historical accounts are of little significance, but the main thing is the teaching to the soul which is given. The truth is today just as it was thousands of years ago within us, but its outer manifestation may be new and different.

The fall into sin, the driving out of paradise, Noah's ark, the journey through the desert, etc.,—these Bible stories are as true today as ever, but we must realize that it takes place

within the soul, not in the outer world; they are there for the intelligent reader to understand spiritually.

The evangelists in the New Testament show even more of the mystic picture of the Master Jesus and His teaching. We can say in spite of the apparently contradictory and broken stories of Jesus, that they leave in the mind of the reader a living picture of the Master and are great factors as guides on the Path. The contradictory stories appear to have been made with intent for the evangelists had always in their minds the spiritual truth, and that should be in our minds also, so that the form should not attract and the spiritual side should not be forgotten.

What was the teaching of Jesus and of what significance is the Material temple! To the Jews it was a sacred place where God Himself lived. Jesus said "There should not be left one stone upon another." The pictures and forms used by the Great Ones in their teachings will sooner or later be destroyed and leveled to the ground, to give place to wider views. The temple also signifies the whole humanity in its bodily life, these bodies which we have received in order to learn to serve inwardly. Him—the Truth. Of these visible things there is not left one stone upon another, which have not become assimilated in the Soul.

V. H. V. in Tietaja.

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The Lost Word Found in the Great Work (Magnum Opus) is an interesting booklet of sixty pages by Dr. J. D. Buck published by the Indo-American Book Co. Chicago as Harmonic Booklet Series, Vol. II. Dr. Buck, a long-time student of Masonry, claims herein at last to have found the "Lineal Key" in the possession of one who "knows the combination." This key, according to the doctor, is held by the one who published the book entitled "The Great Work." He argues that "The Lost Word" was not a mere word, as is the "Substitute," but "An Instruction." He says:

"At the time referred to and prior thereto, the Great School was the source from which the exoteric School of Masonry received the 'Word of Instruction' in the secret spiritual knowledge of the ages."

"The Widow's Son was specially chosen and prepared by the Great School—the Great White Lodge—the Brotherhood of Light—to

become the Spiritual Mentor and Supreme Grand Master of the exoteric Lodge, 'when the Temple was completed.'

"Through his 'untimely death' the plan of the Great School, for the time being was thwarted, and the 'Word of Instruction' was indeed 'lost' to the exoteric School of Masonry 'until future ages might find it.' And so it remains 'The Lost Word' to this day."

The author claims that "this knowledge comes in the present age peculiarly to Freemasonry because the Craft is duly and truly prepared to nourish the tradition, preserve the landmarks, and ready to receive it, and not scout it and turn it away when the world sorely needs it, and the times seem propitious for its revelation. It comes to our Fraternity, with the hopeful assurance that here it will surely find some who are ready to receive it and pass it on from mouth to ear as they receive it, instead of crying 'away with it! Crucify it!'"

"In Galilee, there were 'only a few fishermen' and the poor, who listened gladly.

"In America today, there are said to be over two million 'just and upright Masons.' How will they listen? Will they recognize the designs on the tressleboard? Will they pass from darkness to light? Will they still the confusion? Or will they, as did their Craftsmen of old, hide in the 'caves' of ignorance, and be judged at last by 'the imprecations from their own mouths?'"

"O! that I had only known! Will the listening ear and the faithful breast receive the instruction? Alas! who can tell?"

"And this 'Great Work' is only the beginning, the 'first lesson.' More is ready to follow."

"Reference is here made to the 'School of Natural Science,' which deals only with 'cold, hard facts'; to 'The Great Work' and to the real 'Master' now among us."

"No one is asked to 'believe.' All are invited to investigate." "The book of which I have written, 'The Great Work,' is an exoteric presentation of the Grand Masonic Word that was lost. The author, a Master Mason, has received the ancient Word of Instruction, and is today in position to give it to those who can prove themselves duly and truly prepared, worthy and well qualified to receive it."

Those who feel that the Ancient Wisdom is the "Lost Word" of humanity and realize the splendid vehicle Masonry would make for its expression, are apt to look for the day when the one may provide the spirit and the other the vehicle of a great religion, one that will uplift the race to a higher plane of knowledge, love and beauty.

An ancient manuscript in the handwriting of King Henry VI which is preserved in the Bodleian library states amongst other things the following:—"Maçonne havethe always yn everyche tyme, from tyme to tyme, communycatedde to mankynde soche of her secrettes as generallyche myghte be usefulle; they havthe keped backe soche alleine as should be harmfulle yff they comed ynn enyлле haundes."

The first record of the admission of a woman into Freemasonry proper is that of the Hon. Elizabeth St. Leger (Mrs. Aldworth), daughter of Viscount Doneraile. She out of curiosity witnessed the ceremony of initiation but was found out by the Tyler when she was about to retire from the room. The members of the Lodge on learning this, in order to secure her silence, decided to initiate her and gave her that option—not that she asked to be initiated. In time she became the Right Worshipful Master of her Lodge and proved an ornament to the Masonic fraternity of that day.

In Germany in 1776 women were admitted into the Order called the Association of Mopses which was simply Freemasonry under another name with slightly different regulations, in order to avoid the Pope's ban. About 1742 de Chambonnet started an order (which was partially masonic in character) called La Félicité, to which women were admitted. These were, however, different from the Lodges of Adoption to which women were and are admitted and which were started by the Grand Orient of France. These were and are not regular Masonic Lodges and are not recognized by any masonic authority in the world. In 1877, the highest masonic distinction was conferred upon Mme. H. P. Blavatsky, her diploma bearing the signatures of John Yarker, 33d degree Sovereign Grand Master; M. Caspari, 33d degree Grand Chancellor; and A. D. Lowanstark, 33d degree Grand Secretary.

## BOOK REVIEWS.

How to Attract and Protect Wild Birds. By Martin Hiesemann. Witherby & Co., 326 High Holborn, London. 1s 6d.

The interest of the British people in the natural history of their isles is curious and instructive. We, who have a continental territory in which to live and over which we joyously spread our consciousness of native land, cannot help feeling a certain amusement in reading the natural history of the British Isles. We cannot escape the idea that the islands are lilliputian in character and that the variety of species and the range of their habitat is limited in the extreme. These facts, of course, give an advantage in one way to the student of natural history since his field of work is not so extensive. We, on the contrary, can rejoice in a wider range of opportunities.

This little book plainly tells, as its title indicates, how to attract and protect wild birds. Filled with diagrams, pictures and scientifically collated information about the habits of the commoner birds, the mode of attracting and feeding them, it is an extremely valuable little work. With great insight, the bird lovers who have compiled it have utilized the painstaking data of the Germans, which, as a matter of fact, constitutes the basis upon which modern bird study and bird care are founded. All theosophists who are interested in nature-study from the non-professional point of view, utilizing the study of nature for idealistic purposes, can hardly do better than to utilize this book and others of its companion series. Those are fortunate who have even the tiniest dooryard in which they can cultivate flowers and into which they can attract by one or another means the birds, which are of another form of evolution parallel to our own, association with which has such a broadening, spiritualizing influence.

Interior, a play by Maurice Maeterlinck. Frederick A. Stokes Co., New York. Price 25c.

The ideals which Maeterlinck entertains with reference to the drama and its possibilities are most curious and interesting.

He feels that action upon the stage is wholly inadequate, as a rule, to more than suggest the higher action of the soul. He, therefore, in his own dramatic work, has adopted a style of extreme simplicity which one must admire intensely. The Interior is a play which well presents his wonderful gifts in a number of directions. Four persons meet outside the windows of a country house. First an old man, meeting a stranger, talks over the death of a young girl by drowning in a pond not far distant; they feel it their duty to inform the family of the young girl, who live in the house, of her death and, standing before the windows through which can be seen the happy family, they discuss the imminence of misfortune for all of us, and the impossibility of foreseeing it. The old man defers for long the knocking at the door and the breaking of the bitter news to the parents so soon to be distressed. The stranger joins him in the discussion of the trivial details of the curious finding of the body, both endeavoring to beguile the moments with small thoughts and words, as far as possible keeping their thoughts away from the major problem of the great suffering which is to be imposed upon the simple family.

Presently the procession of rescuers, bearing the body of the young girl, reaches the part of the road which is opposite the house. The two granddaughters of the old man leave the procession, which is halted, and expostulate with him and the stranger for not having earlier informed the family. But they, too, are quickly engaged in deferring the unfortunate moment. At last the clamor of the villagers about the body can no longer be stayed by excuses. The door must be opened and the catastrophe precipitated.

This simple frame work suffices for Maeterlinck to construct a theory for thought and soul pictures, which every Theosophist will do well to read.

We are told that Maeterlinck has himself been a student of theosophy and certain touches, not only of mysticism—for Maeterlinck is a mystic of a most pronounced type—but also of occultism make all his works of

interest to us. Indeed, we cannot refrain from urging all students of theosophy to familiarize themselves with the exquisite prose poems of this writers, who, like Kipling, is doing so much for theosophy, although not joining us directly in the spread of our philosophy through the Theosophical Society.

American Charities, by Amos G. Warner, Ph. D., late Professor of Economics and Social Science in the Leland Stanford Junior University. Thomas Y. Crowell & Co., New York.

This volume is a classic in American literature, being a careful study of the causes of poverty and the means of relieving it and the methods whereby can be extended to those who are in distress. We feel that our readers will find greatest interest in the subjoined table which represents the author's deductions with reference to the best practical methods of extending charitable and to the unfortunate.

The following interesting case is given from Galton who draws the illustration from D'Alembert, who was a foundling, and put out to nurse as a pauper baby to the wife of a poor glazier: "The child's indomitable tendency to the higher studies could not be repressed by his foster-mother's ridicule and dissuasion, nor by the taunts of his schoolfellows, nor by the discouragements of his schoolmaster, who was incapable of appreciating him, nor even by the reiterated, deep disappointment of finding that his ideas, which he knew to be original, were not novel, but long previously discovered by others. Of course we should expect a boy of this kind to undergo ten or more years of apparently hopeless strife, but we should equally expect him to succeed at last; and D'Alembert did succeed in attaining the first rank of celebrity by the time he was twenty-four."

Age, Growth, and Death, by Charles S. Minot. G. P. Putnam's Sons, New York.

This work by Prof. Minot will be appreciated by those of our readers who are scientifically inclined. It deals with the problems indicated in its title from the point of view of material science and yet the author is so broad-minded that he considers throughout a number of topics that are not strictly mater-

ialistic but partake of transcendentalism.

In the last of his chapters he talks interestingly of the growth of the mind of an infant and follows its expansion step by step until the period of youth and of full development has been reached. One is not surprised to find that his explanations of material science side are in no way adequate to satisfy those who have such explanations as our own philosophy can afford. Readers will be interested in the following paragraphs quoted:

"As in every study of biological facts, there is in the study of senescent mental stability the principle of variation to be kept in mind. Men are not alike. The great majority of men lose the power of learning, doubtless some more and some less, we will say, at twenty-five years. Few men after twenty-five are able to learn much: They who cannot, become day-laborers, mechanics, clerks of a mechanical order. Others probably can go on somewhat longer, and obtain higher positions; and there are men who, with extreme variations in endowment, preserve the power of active and original thought far on into life. These, of course, are the exceptional men, the great men."

"I do not wish to close without a few words of warning explanation. The views which I have presented before you in this series of lectures I am personally chiefly responsible for. Science consists in the discoveries made by individuals, afterwards confirmed and correlated by others, so that they lose their personal character. You ought to know that the interpretations which I have offered you are still largely in the personal stage. Whether my colleagues will think that the body of conceptions which I have presented are fully justified or not, I cannot venture to say. I have to thank you much, because between the lecturer and his audience there is established a personal relation, and I feel very much the compliment of your presence throughout this series of lectures, and of the very courteous attention which you have given me."

"Finally, if my arguments before be correct, we may say that we have established the following four laws of age:—First, rejuvenation depends on the increase of the nuclei. Second, senescence depends on the increase of the protoplasm, and on the differentiation of the cells. Third, the rate of growth

depends on the degree of senescence. Fourth, senescence is at its maximum in the very young stages, and the rate of senescence diminishes with age. As the corollary from these, we have this—natural death is the consequence of cellular differentiation.”

*Steps Along the Path*, by Katherine H. Newcomb; Lothrop, Lee & Shepard Co., Boston. Price, \$1.50 postpaid.

This is one of the beautiful books which are now flooding the world, dealing with the practical application of thought power to everyday life. It is a book which will commend itself especially to those who are looking for that which is cheering and of general application and which belongs typically to that class of material which appeals to the lovers of the New Thought idea. Much of the work is written in aphoristic style. There is no heavy philosophizing in it at all.

*What is Truth?* by L. B. Elliot Stock, London. Price two shillings, sixpence, net.

The title of this book would suggest a ponderous disquisition upon the subject of the meaning of truth, but on turning the leaves we do not find that it has such a treatment, but rather a mystic presentation of many of the truths of spiritual life and thought. Christian in tendency, it deals successively with topics which will be of interest to many who wish for a beautiful book dealing with no moot topics for a quiet Sunday afternoon. The chapters are: What is truth; Thy Kingdom Come; Faith; The Church of God; Christian Socialism and Nehushtan.

*An Indian Study of Love and Death*, by Sister Nivedita. Longman, Green & Co., New York. Price, 50c.

This little book is beautiful indeed and contains a large number of quotations from Indian literature which bear upon the general topic which its title suggests. It is exquisitely introduced by the single phrase upon the fly-leaf, "Because of Sorrow." We recommend to all our readers a perusal of this work which is by no means an ill-considered and unworthy representation of the beautiful subject of which it treats.

The following is taken from its pages: "Many are the ceremonies to be performed at the burning-ghat. Amongst other things is

the offering of the Viaticum, which, with Hindus, is given after death. A similar act of ministration will be repeated every time a requiem is performed for this man's soul; and the sight of the sacramental food will carry the mind back swiftly to the heart-piercing grief of these moments, before the funeral pyre; so that prayers for the repose and benediction of the spirit may be uttered in all that concentration and exaltation possible only to great sorrow. Yet even now, before this pinda, as it is called, can be given to the dead, one is first set apart and offered for the whole world, as it were, of departed souls, 'on behalf of those who have none to offer the pinda for them.'"

In this giving of the Viaticum after death, and its re-consecration at every shraddh (or requiem), is the periodic memorial of the dead, monthly or yearly, together with prayer and the distribution of charity. The Hindu doc-

trine is implicit that no act by itself is of saving efficacy, that no rite or ceremony is more than symbolistic, and that all alike is to be determined and valued by its effect upon the mind. In concentration alone can we behold the truth. All that aids in the attainment of concentration is to be welcomed and practised.

One by one, at the burning-ghat, each who is present stands, to take leave of him, before the dead. In his heart, then, he calls him by his name, and silently asks his pardon for all wherein, consciously or unconsciously, he has offended him, and here it may be the priest intones the solemn farewell, "Thy friends have turned their faces away from thee, and thou art alone with thy good deeds."

The first brand is lighted and given to the eldest son, who goes round the pyre seven times, and then touches the lips of his father with fire, signifying the resuming into the soul of that energy heretofore made manifest in citizenship. And now is lighted the funeral fire, as the last act of personal service to be rendered by children to their dead father. As this blazes up, amidst the silence of the kinsmen, the ministering priest will recite the Vedic prayer: "Om! Take Thou this man from amongst us, O Agni! by the pathway of blessed souls, and enable him to reap the harvest of his deeds! To Thee, O Effulgent!

is known the past of all! Cut off from this man all his transgressions! To Thee, O Agni! our salutation! Om!" The devotional content of this name cannot be expressed as "O Fire." "O God, who dost manifest Thyself here, in the energy of fire!" might be accepted, perhaps. Again, hours after, as the fire dies down, are said the final salutations: "Om! Now has this Mortality been merged in Immortality, This finite soul become one with the Infinite Being. The body of this man is here reduced to ashes! Now, O mind! is the time for thee to remember thy former deeds!" This probably signifies, "Now is left to us memory alone." This is several times repeated, before water is brought from the river in an earthen pot to quench the dying embers. The ashes are collected and scattered on the stream. And, last of all, on the spot where the fire has been extinguished, the pot is taken, now emptied of its water. A single blow is given; and it lies, there in the burning-ghat, broken into a thousand fragments.

The Metaphysics of Nature, by Carveth Read. A. and C. Black, London.

This book, first published in 1905, has now been given a second edition.

It is the most valuable philosophical work reviewing the present status of thought on the topic involved, which is now extant. Sane, careful, logical, not denying the higher possibilities of idealism, the work seems to us well worth most careful consideration by the deeper students of theosophy and its relations to western philosophy.

As giving the author's view point in some few respects, we quote the following:

"Some expressions of mine (as in Chap. I, paragraph I) concerning the need of a metaphysics of Ideals to supplement the metaphysics of Nature have incited more than one of my reviewers to say that I now owe a work on the metaphysics of Ideals. In fact, the conception of such a work has long stood before me; but I do not feel myself pledged to write it, because it is above my powers. Ideals are not the work of reason, and they are sure to suffer under ratio-cinative discussion. To treat of them is not the proper task of a merely analytic thinker, and the prospect of attempting to treat of them fills me with dismay. They are hardly fit for prose."

"He who makes the Sciences of Nature or Ideals of Humanity the object of criticism, and investigates their validity and value, is not, therefore, sceptical about them. In some ages it is a fashionable distinction of the Minute Philosopher to doubt of the Ideals; at present, perhaps, to doubt of the Sciences; but it would be very insincere of me to claim merit upon either score. It is, indeed, foolish not to recognize that Natural Science, so recent a growth, must be immature, or not to admit that much even of what is considered to have been established may be infected with error. It is also obvious that popular morals are little better than barbarous, and philosophic morals often narrow, timid and compromising; that popular religion is wavering, confused and superstitious, and that philosophical religion usually consists in offering one's personal persuasion as an apology for catholic dogma. But these things cannot hide the equally obvious truth that our daily life depends in every detail upon science, and for its stability and amelioration upon morals and religion. . . . Must not all our culture appear shallow and vain in the comprehension of the world to come? May not our own descendants be the "superior beings" to "show a Newton as we show an ape"?"

"Since, then, it is generally admitted that Truth is relative in so many ways, both as to its matter and as to its form, to the species, the individual and the present conditions of each witness, we cannot wonder if many regard it as unattainable, on the ground that we can never have any confidence in the correspondence of our judgments with their objects."

"It is sometimes said, again, that we do not, indeed, understand the whole purpose of Nature, but that we cannot reasonably expect it; or even (at hazard) that the Universe may not recognize our code of morals. But such arguments will never do; the doctrine of Final Causes is an attempt to explain Nature by what is most familiar in ourselves; and it is a strange inversion to defend the doctrine on the ground that it passes all understanding."

A little philosophy maketh men apt to forget God, attributing too much to second causes; but depth of Philosophy bringeth a man back to God again.—Lord Bacon.

Greek and Eastern Churches, by Walter F. Adeney, D. D. Chas. Scribner's Sons, New York. Price, \$2.50.

This work is one which will prove of very great interest to all persons disposed to the study of comparative religion, since it describes after the manner of our religious brethren the origin and history of the Greek and Eastern churches in an entertaining and at the same time an accurate manner. To be sure, the point of view is not that which would be taken by theosophists. On the contrary, the ordinary historical evidences are accepted with almost a childish eagerness in order to make a complete story. Nevertheless, much will be found of highest interest in the work, pertaining to the persistence of Christianity from earliest times to our own and with reference to the changes which have taken place in doctrines and thought.

Of the chapters dealing with different departments of Christian activity none is more interesting than that on Abyssinian Christianity which has passed through such an interesting series of experiences. Nothing can exceed the faithfulness with which Christianity has been maintained in Abyssinia from the early times to our own date.

The International Theological Library, to which this book belongs, is of extreme value, consisting of a large number of volumes and deals with topics of high interest which appeal to theologians. We commend these books in their conception at least to our readers who, in case they wish to look up modern presentations of all theological topics, will find in them much of value.

The Perfect Way, or The Finding of Christ, by Anna Kingsford and Edward Maitland. John M. Watkins, London. Price 36c.

This book is one of the earliest of those which were written a generation ago in the development of the modern mysticism which is practical occultism. Anna Kingsford undoubtedly had close and powerful associations with entities of a high character in the unseen world, but the quality of the material which she transmitted was quite different from that which Madame Blavatsky gave out. It had a vagueness, a lack of classification and a certain unsatisfying characteristic which caused

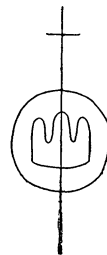
it to fail to gather about her teaching a strong body of students actuated by well understood and accepted principles, who would carry on permanently the work which she attempted. Many things will be found by those interested in this book which give desirable points of view.

Theosophists will do well, however, before studying the book, to acquaint themselves well with the leading principles of their own philosophy in order that the ideas which are given out in this work may not be confused with their own.

It should be said that this is a reprint of the book which was originally published in 1881 and 1882. This present reprint is gotten out for the sake of furnishing the public with an inexpensive edition of the work.

Yun-Nan The Link between India and the Yangtze by Major H. R. Davies. G. R. Putnam's Sons New York. Price \$5.00.

This splendid work deals with the explorations and studies which have been made in the province of Yun-Nan China which lying at the western border of China, extends almost to the sea-coast and includes the territory next to Thibet, which has so much interest for theoso-



phists in the fact that the imperishable Sacred Land lies within or near its remote precincts. It is in or near this territory that the Sacred City of occult tradition is to be found.

The work is illustrated with many curiously interesting photographs of the half savage people who inhabit the remote wilds of the interior.

One cannot help wondering at the care with which the surveying of these distant countries has been done and the accuracy with which the maps accompanying the book are made out. Those who are interested in the study of the geography of the region in and about Thibet will find this book of great value and interest.



## Children's Department

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

### CHATTA AND THE BUDDHA.

Listen, Children, while I tell you a tale of long ago. In India two thousand five hundred years ago, there lived a little boy in a town not far from Benares. It was the usual thing for a boy then, after he was eight or nine, to leave his father and mother and go away from home to study. The hero of my story was called Chatta Manavaka, and his father, when the time came, sent him to a teacher in another town. Chatta lived with his teacher like one of the family, and after lessons he had to sweep up the dead leaves fallen from the trees and give water to the shrubs and clean the garden paths, or gather the firewood.

After staying away from home a year or so, Chatta would return home for a holiday, and when holidays were over go back to his teacher again. When he returned to school, his father always gave him a bag of gold to take to the teacher as a present. There were no regular school fees, because knowledge was too holy a thing to be sold for money, but presents were made to the teacher in this way.

Chatta was a good boy, and fond of his studies. He learnt by heart hundreds of verses about the gods, and who they were and what they did, and all about the brave things done by Rama and Hanuman the monkey, and other heroes. Also he learnt a lot of funny little tales in verse about the animals, and how they talked and acted, just like those tales about Mowgli, and Balos, and Kaa and Bagheera.

Now, in those days there lived near Benares a wonderful man whom the people called Samana Gotama. He had been born a prince, but he gave up his horses and jewels and servants and his beautiful clothes, so as to live simply like the poor who did not have these luxuries. He was dressed in a plain yellow robe and carried a bowl in his hand to beg from charitable people a meal once

a day. He was at this time about forty-five years old, with a beautiful face and sweet, loving eyes; and every one that met him was struck with awe at the wonder and beauty of his face. People called him often Buddha, and wherever he went crowds came to listen to him. He told them how to be kind and charitable, never to hurt or kill any living creature, and to speak only true and kind words. They had been told all that ever so many times before, but somehow as he talked, it seemed so much more beautiful to hear about it all, and so much easier to do.

Samana Gotama loved all men, and was always trying to see whom he could help. He knew how many thousands of people were suffering and wanted to be comforted every day, and each morning before he began his day's work he would try to find the person who needed his help most that day. The angels loved him greatly and were always eager to carry out his wishes. They were delighted they could help him in his work of helping men. Samana Gotama had strange and wonderful powers. He could see what was taking place far away, and he could read men's thoughts; and he saw the past and the future. So when any one came to him, he knew where that person had been born in his past lives and where he would incarnate again in the future.

One morning at sunrise, as the sky was a beautiful pink and gold, and the birds began their screaming and chattering, Samana Gotama, as was his custom, looked over the world with his inner eyes, to pick out the person who needed his help most that day. And he saw it was Chatta. Chatta that day was going back to his teacher after the holidays, and was carrying the bag of gold, the present from his father.

But Samana Gotama saw more; he saw that it was Chatta's karma to die soon, that in a lonely part of the road robbers would set upon him for the gold and kill him.

So Chatta would die, but that wasn't terrible, because, you see, children, it would be only Chatta's body the robbers would kill, and they couldn't really harm him. The moment the body stopped breathing Chatta would be living in his little astral body, very much surprised, of course, at what had happened, and perhaps a little frightened. But except for his fright, he wouldn't be any the worse.

Now Samana Gotama wanted that Chatta shouldn't be afraid at all, and that as he met death he should be thinking lovely and noble thoughts. For then after death he would live in heaven, thinking of Samana Gotama and all the beautiful things taught him. And this was the way. Samana Gotama helped Chatta.

He told the angels to guide Chatta to him. At evening that day Chatta was to be made to pass through the town on his way, and out of curiosity he would come with the crowd to hear Samana Gotama preach. So it happened that among the people listening to Buddha's words was Chatta with his bag of gold. Chatta was very fond of new ideas and so listened very carefully to all that was said. After it was over he did not go away with the crowd, but hung about, because he wanted to go on looking at Samana Gotama and his beautiful eyes. When Samana Gotama did not look directly at him, Chatta was fascinated by the face and looked and looked and looked; but once or twice Samana Gotama looked at Chatta full in the face. Then the wonderful eyes were too much for Chatta, and he had to bend his head, listening but not looking.

Now Chatta was a high caste boy and had been carefully brought up; and so without being unmannerly he still managed to hang round listening to the general conversation.

Presently when the crowd had thinned, Samana Gotama called Chatta to him and asked him if he had understood the sermon. "Yes," said Chatta, "a part of it." Could he repeat the promises mentioned in the sermon? Chatta could not do that correctly, so Samana Gotama said them again and made Chatta repeat them after him as follows:

"I promise not to hurt or kill any living creature."

"I promise not to take a thing not given to me."

"I promise to keep my thoughts pure and clean."

"I promise not to tell what is false."

"I promise not to drink or smoke or take any intoxicating drug."

Chatta repeated them, and having a quick memory learnt them at once.

Then Samana Gotama said: "Chatta, some day would you like to be as I am now, a teacher and a guide to men, and help them to Salvation; some day in the future will you be a Buddha, as I am one today?"

Now Chatta was a wise little boy, and he knew that if he strongly desired to be like any one, he would be that, though it might take many lives. If life after life he kept his resolve, then one day he would have his wish. So, shyly looking up at Samana Gotama's face, Chatta said, "Yes; it will be beautiful to be like you—some day." With a beautiful smile, "Chatta," said Samana Gotama, "this morning as you were coming here, you were singing at the top of your voice. If I give you a song, will you sing that instead?"

You can imagine, children, what Chatta's reply was. Think, a beautiful song, all made for him to sing, his own song and no one else's!

Samana Gotama was a great poet too, children, and so it did not take him long to make for Chatta his song. It is today in the old language that he spoke in those days in India; but I know only a little of that language and only a part of the song has been translated into English. I wish I were a poet to put it in a beautiful poem that you could all read. However, I must tell you what the song says. Remember, Chatta was only about twelve, so it was very simple; and Samana Gotama wanted him to sing it as he went tramping along with his bag of gold.

The first verse says what a beautiful thing it is to be a Buddha some day—to be a teacher of angels and men, helping all to live beautiful lives.

Then the second verse tells how beautiful is Wisdom, for it helps you to be pure and strong, and wise and gentle.

The third verse says that in the world there is always a band of Noble Brothers, the Souls who have "entered the Path," how serving them always gives you happiness.

The other verses sing the beauty and happi-

ness of the heavenly world; what lovely angels are there, and how beautiful life is with them when we die.

This is the song, and Samana Gotama sang the verses too, so that Chatta would remember better. After Chatta had learnt them, and that was quickly, he was given permission to go on his way. Chatta put his hands together, and bringing them to his forehead, bent low in token of reverence and so took his leave.

Now the disciples of Buddha, grave and reverend Arhats like Sariputta and Moggallana and others, and Ananda too, had watched all that happened and remembered; and forty years later, when Lord Buddha had passed away, Ananda told the tale and put on record how one day the Lord had instructed and helped a little boy.

It is not every day, children, that one of us is brought before one so great as Samana Gotama. What a pile of good karma Chatta must have accumulated! And then to be singled out of the crowd and helped in that way! No wonder Chatta was deeply impressed and was full of his new song. Next day he continued his journey, happy and joyous and singing his song at the top of his voice, and swinging his bag of gold to keep time.

Then happened what Samana Gotama foresaw; it was Chatta's karma, and so was really well. In a lonely part of the road, robbers fell upon him and killed him. But you know they couldn't really kill him; it was his body only that they killed. Chatta wasn't even frightened when death came. He was so full of his song, thinking of Samana Gotama, and of some day being like him, and of all the beauties of living with angels, that I doubt if he was conscious of the death of his body. So when the body died, Chatta was just the same in his astral body, if anything more delighted than ever with his song. Soon he began his life with the angels of the heaven world, and there Samana Gotama taught him new truths.

About thirty years later, Chatta came back to birth again in Greece. His further earthly adventures I will tell you another day.

Children, to this day, in Buddhist lands, brown, barefooted boys and girls, when school for the day is over, fold their palms and

sing the first three verses of the song that Lord Buddha composed for a little boy. Years ago, as a boy in school, I sang them; years later as a man and a teacher in that same school I have led the boys in singing that song—in memory of Chatta and Samana Gotama, Lover of men.

C. J.

### THE PALM TREE AND THE LITTLE SPRING.

A stately palm tree once lived in a great desert, its large crown of leaves shading from the burning heat of the sun, a little spring which trickled at its roots. The spring, in its turn, helped the tree, for it gave the moisture which the latter needed to help it to grow, but the tree did not realize this, and though only of the fact that the little pool of water which the spring made served as a good mirror in which to admire its beautiful leaves and its tall and stately trunk.

One day as the tree was looking down at its reflection in the pool of water, it noticed that this long, graceful trunk was becoming somewhat bent, so that the leaves at its top did not cover it in quite such a kingly fashion, but fell down upon one side more than upon the other. The tree, always proud of its fine appearance, was quite disturbed by noticing this fact.

"How foolish of me," it thought to itself, "I have really been too vain, and leaning over to admire myself in the pool, has quite spoiled my good and erect carriage. I will look in it no more. In fact, now that I think of it, why should I? As it is, I have a very good idea of just how I appear, from looking into the pool so many times."

So the trees stood very straight, and the sun shone brightly down, hour after hour, upon the little pool, its hot rays taking much of the moisture, and the spring at length began to feel quite faint and cried out to the palm tree in great distress:

"O, tree, shade me as you used to do, for the heat of the sun is taking my very life, and soon I fear that I shall die if you do not protect me."

The tree, however, thought only of itself, and of its beautiful straight trunk, and that its crown of leaves should be regular once more and fall in even and correct lines, so it replied:

"No, indeed! Why should I bend over to keep you from the sun, when it twists my own back quite out of shape to do so? What is it to me if you do dry quite up? It will not injure me so why should I concern myself about it?"

So the days went by and the tree grew straighter and straighter, its leaves falling once more in graceful lines about its head, but the spring became weaker and weaker, and the water which was its very life gradually disappeared, under the hot rays of the sun. It no longer murmured, for it was too weak to do so, and one evening just at sundown, its life seemed quite gone, for the water had all disappeared.

That night there came along the desert a party of travelers, weak and spent with the hardships of their journey along the burning sands. They had come many miles and their water was all gone, but knowing of this spring, they had pressed eagerly on, the long, hot way shortened by their belief that they would soon find rest and refreshment, and great was their distress when they found that the spring had disappeared. There was nothing to do, however, but to remain here for rest for a short time, for their camels were too tired to go further, and their hopes and courage were gone.

The tree, as it watched them in their distress and want, suddenly began to feel the thirst of which they talked, and then it quickly came to realize that it had been very foolish and short-sighted not to have thought that as it protected the spring, so the latter furnished, in its turn, the water upon which the very life of the tree depended.

Drier and drier the tree became until at last it cried out in its extremity:

"O, spring, do not die. I was wrong! Only live and I will help you all that I can. I will bend over you even if it does make my back all crooked and ugly, and even if all my leaves do fall down upon one side for I cannot live without you."

But the spring did not respond and the tree felt weaker and weaker and as its need for water increased, it began to notice more and more how the travelers shared in this need, and the first faint realizations of sympathy stirred within it, and it forgot itself for the first time in sympathy for others, and then it came to itself, and knew how very selfish, and foolish, and wrong it had been.

Then it ceased to think of self at all, but only of how it could serve the travelers, and it cried out again:

"O, spring, only live! Come back and be again as you were. I was very wrong and selfish, and wicked, but I did not mean to be, for I did not know. Only come back, and we will live and work together for those who need us, for I need you just as much as you need me, and all the world needs us both. Only forgive me and return!"

The soul of the spring, so far away, but dimly heard this call for the life had gone, and was so far away in dreams, that only this great call of unselfishness, for service to others, had the power to reach it, but it heard and responded to this call, and returned from the world of strength and life, to this one where help is always so greatly needed.

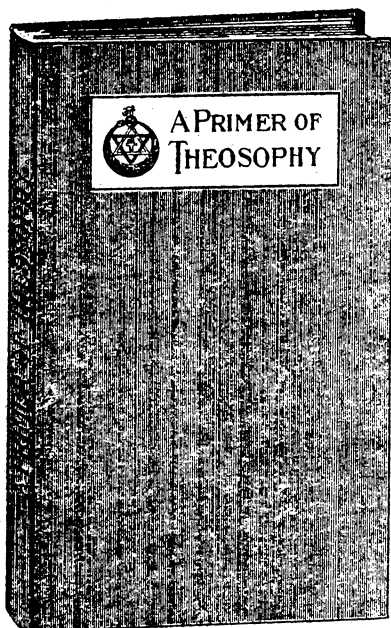
The tree, bending low over the place where the spring had once been, watched and waited, and at last a little moisture began to appear, just as the first beams of the rising sun shot up from below the Eastern horizon. The heart of the tree beat high with hope, and it bent still lower over the spring, to show how much it meant all that it had said, and as it did so, it felt a great wave of love and tenderness welling up within it for all the world and all the creatures therein, and was filled with a great wish to help all.

Then the spring bubbled forth, and the thirst travelers cried aloud in their joy. The spring was glad that it had returned, even though it had left that bright land of dreams for this one of need and toil, for it realized as never before what a glorious thing life is when one can serve; but the tree was the happiest of all, for had it not learned this greatest lesson of life? One cannot live alone or for self, but all must work together, for each is dependent upon all others, and that to serve is the greatest blessing of all. The tree had learned that its own life with that of all others was a link in the golden chain of love and service which encircles the earth, and extends even beyond the stars, and that each link must be complete to keep the chain whole, so that blessings of help, and wise and good gifts from the Greatest of Beings may be passed on and on down to the humblest, all working together, always upward and onward to fuller and fuller expressions of love and service.

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