

The Theosophic Messenger

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MEDITATION

I.

*Scarce do I feel the mighty wings that bear me;
Smoothly beneath cool air is flowing. On earth far below,
In yon wild gorge, lie the nest and callow young.
All is fair peace!*

II.

*Here how fresh and cool, clean and full of light!
No enemy may reach me here—strife all unknown!
Yet long may I not stay—duty far away. Fledglings call!
Fledglings call! Mate is busy! Down drop I,
Dreaming of returning!*

W. V-H.

REINCARNATION IN THE PAST.

There is perhaps no philosophical doctrine in the world that has so magnificent an intellectual ancestry as that of reincarnation—the unfolding of the human spirit through recurring lives on earth, experience being fathered during the earth-life and worked up into intellectual faculty and conscience during the earth-life, so that a child is born with his past experience transmuted into mental and moral tendencies and powers. As Max Muller truly remarked: “The greatest minds humanity has produced have accepted reincarnation.” Reincarnation is taught and illustrated in the great epics of the Hindus as an undoubted fact on which morality is based, and the splendid Hindu literature which is the admiration of European scholars is permeated with it. The Buddha taught it and constantly spoke of His past births. Pythagoras did the same, and Plato included it in his philosophical writings. Josephus states that it was accepted among the Jews, and relates the story of a captain who encouraged his soldiers to fight to the death by reminding them of their return to earth; in the *Wisdom of Solomon* it is stated that coming into an undefiled body was the reward of “being good.” The Christ accepted it, telling his disciples that John the Baptist was Elijah. Virgil took it for granted. The ritual composed by the learning of Egypt inculcated it. The neo-Platonic schools accepted it, and Origen, the most learned of the Christian fathers, declared that every man received a body according to his deserts and his former actions. Though condemned by a Roman Catholic council, the heretical sects preserved the old tradition and it comes to us in the Middle Ages from a learned son of Islam: “I died out of the stone and I became a plant; I died out of the plant and I became an animal; I died out of the animal and I became a man; why should I fear to die? When did I grow less by dying? I shall die out of

the man and become an angel.” In later times we find it taught by Goethe, Fichte, Schelling, Lessing, to name but some among the German philosophers, Goethe in his old age looking joyfully forward to his return; Hume declared that it was the only doctrine of immortality a philosopher could look at, a view somewhat similar to that of our British Professor McTaggart, who, lately reviewing the various theories of immortality, came to the conclusion that reincarnation was the most rational. It need not remind any one of literary culture that Wordsworth, Browning, Rossetti and other poets believed it. The reappearance of the belief in reincarnation is not, therefore, an emergence of a belief among civilized nations, but a sign of recovery from a temporary mental aberration in Christendom, part of the derationalization of religion which has wrought so much evil and has given rise to much skepticism and materialism. To assert the special creation of a soul for every fresh body, implying that the coming into existence of a soul depends on the formation of a body, inevitably leads to the conclusion that with the death of the body the soul will pass out of existence; that a soul with no past should have an everlasting future is as incredible as that a stick should exist with only one end. Only a soul which is unborn can hope to be undying. The loss of the teaching of reincarnation—with its temporary purgatory for working out evil passions and its temporary heaven for the transmutation of experiences into faculty—gave rise to the idea of a never-ending heaven for which no one is good enough and a never-ending hell for which no one is wicked enough, confined human evolution to an inappreciable fragment of existence, hung an everlasting future on the contents of a few years, and made life an unintelligible tangle of injustices and partialities, of unearned genius and unmerited criminality, an intolerable problem to the thoughtful, tolerable only to blind and foundationless faith.

—ANNIE BESANT.

—From the Chicago Tribune.

LETTER FROM THE PRESIDENT.

ADYAR, May 5th, 1910.

DEAR FRIENDS:

I must begin with an apology. I was travelling and forgot.

The most marked characteristic of the present time in the T. S. is the extraordinary vigor and life showing themselves in almost every part of the Society. If we look at Ireland and Scotland as instances—for they are countries in which public interest seemed to be confied to their capitals—we see that the work has started forward in a marvellous way. Four Lodges have already been formed in Ireland, and it would not be surprising to see the establishment of a National Society there ere long. Scotland now has its own organization, and a vigorous propaganda is being carried on, for the first time in its Theosophical history. England is showing more activity than we have seen there before, and encouraging news of progress from other countries comes with every mail.

There is one suggestion that I would like to make, half of it to the older members, half to those who have more lately entered the Society. The older members, while continuing along the paths which suit them best, should not look coldly or disapprovingly on the new paths planned by the youngers. They should copy the wise example set by our late brother, W. Q. Judge, who when a new plan was brought to him by an enthusiastic junior, listened to it kindly and patiently, and then said: "Well, go along and carry it out in your own way, and do the best you can; the more ways, the better." The elders need not actively co-operate in every plan proposed, but they should give a free hand to their juniors, and do nothing to discourage new ventures, though, when asked for it, they may give counsel. The future is with the younger members, and their initiative and eagerness are valuable factors in the work; even when they fail, for lack of experience and knowledge, the failure will help them to do better in the future. The elders should not en-

dorse where they dissent, but they should not hinder.

The younger members, on their side, should remember that had it not been for the labors of the elder ones, carried on through times more difficult than the present, they would not be standing where they are to-day, and their enthusiasm should not be soiled with ingratitude. They should not think of their elders, much less speak of them, as antiquated, fossilized, stationary, etc., etc. The young bring enthusiasm and energy into the work, but they have not the experience or the knowledge necessary for its guiding, and were they allowed to direct they would wreck that which they mean to serve. They see only one side of a question, and, for them that one side is the only one. Their impatience and self-confidence are dangers, and the comparative slowness of the elders is needed for balance. If the young man will offer his vigor and *elan*, and the elder man his experience and prudence, and both will co-operate instead of antagonize, the T. S. will gain by the wedding of maturity and youth.

A correspondent writes:

In Mr. Leadbeater's articles we hear nothing of the work or of the disciples of any but the Master M. and the Master K. H. and I have been wondering whether the disciples of the Master Jesus had their place there, or whether their place was in the outer world.

The Masters co-operate with each other, and the only reason why the two mentioned have been specially spoken of is because they are the Manu and Bodhisattva of the coming Root-Race. Disciples of any Master may take part in the Great Work and become members of the Community, and the varying types and temperaments will all enrich it, since the one plan is accepted by all and each does His own share of the work in absolute conformity with the plan. The story in the May issue of *The Adyar Bulletin*, entitled "An Apprentice," is full of instruction for the present moment.

I have a notice to give which should be circulated as widely as possible: it is to remind members that no one must come to Headquarters without first writing to me, obtaining the Rules, and returning to me the signed promise required from all would-be Residents. The number of Residents is necessarily limited by the accommodation, and, apart from this, it does not follow that a person's wish to come here makes him or her a suitable inmate. On several occasions people have turned up without notice, and have been annoyed when there was no room; two or three have been entirely unsuitable, two have been penniless. It is very unpleasant to refuse people, but Adyar is not a hotel to which any one has right of admission, but is the Headquarters of the T. S., to be used only for T. S. purposes. It is not an asylum, supported by charity, in which people can be supported; nor is it a sanitarium, to which they can resort to repair shattered health. Members of the T. S. of three years' standing, known to my-

self or their General Secretary, able to support themselves financially, proposing to devote their lives to T. S. work, desiring to study in order to prepare themselves for work in sound health physically and mentally, and willing to lead a simple and frugal life, are alone eligible for residence. Next year, when the lately acquired properties are ready for occupation, members who do not fulfill all the above conditions may be accommodated for a stay of a few weeks or months, but even then they must write to me beforehand, and *await the answer before they start.*

At Headquarters all goes well. A large contingent of friends from Benares will be coming this month, to spend part of the C. H. C. vacation. It is right that Adyar and Benares should be linked together, and each visitor from one to the other helps to spin the web of love and sympathy which makes us strong in unity.

Your faithful servant,

ANNIE BESANT,

President of the Theosophical Society.

HOME.

I.

*Our resting place, Thou, dear Home!
Would thou wert lasting, enduring, unchanging!
Yet thou art fading!*

II.

*In Thee is our home eternal, O Christ!
Thou, anchored in God, our true resting place,
Changeless, eternal!*

III.

*Bodies discarded, new forms are given,
Hearts' center Thine, strong enduring,
Thy love eternal!*

IV.

*Forms lost forever, unfolding destiny!
Worlds destroyed utterly, unchanging Thou,
Home is in Thee, anchored in God!*

—W. V-H.

KARMIC CYCLES.

In what follows let it be understood that we are looking at the subject from the standpoint of evolving humanity. Also let us not use the terms matter or limitations of matter, since past association with these terms and our sense impressions tend to dwarf our conception of the Cosmos. Rather, let us simply say limitation, meaning thereby the self-imposed limitations of the Logos on that portion of himself that is "we."

As the breath of the wind covers the sea with waves of different lengths and heights moving in different directions and at different speeds, slowing transferring their life one into another, so the Great Breath fills the universe with waves of all kinds, acting on all planes in a most mysterious manner. Coming a little closer home we see how from the nature of the evolving life and the qualities of the imposed limitations the whole action, interplay, or Karma must become rhythmic, wavelike, or cyclic in its mode.

While Karma and reincarnation are the subjects of first importance in the study of the Ancient Wisdom, we see from the above that reincarnation is simply a particular line of Karmic waves, and that the study of Karmic Cycles includes both Karma and reincarnation.

Before the mind's eye we can see a vast procession of cyclic activities moving on, some vast and stately moving in orbits immense, others quickly changing within the scope of our vision. Only a small portion of the whole can we cognize and of that only a little is ours now. As the sculptor is greater than the image he liberates from the marble, as the artist is greater than his painting—so is the Logos greater than the Universe he fashions.

Now since all the life of the fragments of Him which are "us" is his life and our wills are his very will, we can draw from the undifferentiated higher nature of Him till we have powers equal to those He used in fashioning and sustaining His Universe as was the purpose from the beginning. In

short, the powers put into the Universe are slowly being acquired by or transferred to each conscious centre within it.

As to the nature of the cycles, we see that they consist of a loosening, a tightening, and a shifting of the limitations—in other words, expansion, contraction, and turning of conscience, and owing to the nature of the factors involved the confines of consciousness at the close of a cycle cannot be reduced to exactly what they were at its beginning.

We can imagine how the life within the rock may require an earthquake, a volcanic eruption, or a dynamite explosion to make it aware that something has happened. We know how the unevolved man will contact a certain condition time and time again, bringing him serious trouble, and he will only see some of the minor cycles contained within the larger—just its garments. He will look up his troubles as coming from a different source each time, when, in fact, it is the same old trouble coming back in a slightly different guise. He will call it bad Karma doubtless, if he is familiar with that term. Let us dismiss from our minds all such ideas. If we have faith in the wisdom and love of the Father, then we know each Karmic cycle we contact offers us the best opportunity at the time. It is in the very nature of things the line of least resistance for us. It may be pleasant or it may be painful, but it cannot be bad except as regards the manner of our doing.

Again, we can imagine that in some mysterious way the Lords of Karma connect us to a Karmic cycle from time to time as they do the more or less permanent atoms of our body. Probably at first we gaze at it dumbly without understanding and with little interest; but more and more we get into the rhythm of it. It gets into our lives. It pleases. It pains. It thwarts our plans. It comes again and again as it swings around its orbit and we grapple with it only to be defeated again and again until at last our strength is sufficient to grasp and squeeze it into nothingness, and then we find the

powers it *seemed* to have are ours. Innumerable are our ties with these wheels rolling around us in all directions, pulling us here and there, almost to pieces at times. Each tie is, as it were, the radius of the Ring Pass—not of that particular cycle and woven together they make, in the aggregate, our cable tow, our Karmic limitations.

We observe that as the inner life expands an earthquake is no longer necessary to merely attract attention, that as man evolves it is no longer necessary for the Lords of Karma to knock him down with a great sorrow and then spend years nursing him back to strength only to knock him down again and again through lives, just that he may learn some simple lesson. We see that it is a law that can learn with increasing frequency greater and greater lessons from smaller and smaller things.

So it behooves the Theosophist to stand at attention and see big things in little things; to grasp the little cycles as they come and so clear the field for larger ones. Keeping in mind Mrs. Besant's graphic description of humanity climbing the mountain, when some one grasps the plan and sees that his will is the will of the Logos and that he can call on it to an unlimited extent for His work, he will not stand as most of those who see him, in dumb, open-mouthed wonder, as he almost flies up the mountain side out of sight of the crowd, but we will understand and endeavor to more and more pick up the little Karmic threads as the cycles roll round and not waste our time gazing at some spectacular thing that does not concern us.

In the May "*Theosophist*" is printed a letter written by Master K. H. to an officer of the London Lodge years ago. Some may pass it lightly by as an interesting bit of ancient history of the Theosophical Society. Let us look a little deeper and see if it does not offer many opportunities just now. It was written by a Master, therefore it contains no idle words. Naturally, it marked the closing and opening of a cycle as does its appearance in the "*Theosophist*." Originally it was directed for one and indirectly for a lodge. In the new cycle it is for many

and indirectly all T. S. members. It gives very definite directions and suggestions for work. It speaks of bringing about relations with the Masters such as had formerly existed. It refers to helping other Sections, etc., etc. Let us think of the responsibilities of the American Section T. S. and its lodges and individual members as regards this letter. What is our responsibility for the help we received from the original letter through the London Lodge? What can we do to further the work now with all that has been given us? Many more questions can we ask ourselves. Many we can answer, and more we can answer as we seek. Note that the letter appears just as matters are being shaped for the next Convention, which is to be preceded by a brief summer school. Does it not sound the keynote for work we should inaugurate? Consider the letter and the Convention together and perhaps more can be seen. It may be said of the Convention: "There is nothing special; Mrs. Besant is not coming." In a sense there will be "nothing special." Mrs. Besant was here last year and closed out many an old cycle, sounded the keynote of a new cycle and started the forces going along new lines. How vigorously those who caught the new note at once have been working during the year takes no great insight to see. The summer school and Convention offers just the opportunity needed to organize and vivify with one life a body of workers to do just what the above letter indicates, viz., to help new members to become useful and to establish strong centres through which the great uplifting spiritual forces may flow to the end that the two first great pieces of work of the Society may be consummated—making straight the way for the return of "The Mighty One" and preparing the seed of a new race.

No, there will be "nothing special" at the Convention, but there will flow from that Convention a force that will specialize in the world of men as years roll on, in more hope, more faith, more love, less sorrow, less desperate struggles and waste, and it will bring nearer to men the "peace that passeth understanding"

E. HOLBROOK.

ZOROASTER'S MINOR TESTS.

At one time several disciples of a wise man, who had shortly before died, applied to Zoroaster to be accepted as his disciples.

The Master replied: "Before I can accept you, you must submit to a few minor tests, in order to ascertain whether my manner of instruction will suit you."

He led them into a room which contained a large number of vessels of various forms and sizes, filled with many different kinds of materials.

"Which of these vessels," he asked, "has the greatest value? I will leave you for a short time to give you an opportunity to examine them. But you must promise me not to discuss among yourselves your opinions regarding the vessels." They pledged him their word to do so, whereupon he left the room.

After a time he returned and asked whether they had finished their examination and come to a conclusion. The oldest of the disciples holding up a vessel said: "This seems to date from the time of the great Kikao, who, according to exact investigation, lived in this vicinity for a long time. Look at its symbolic shape, the fine curve of its neck, the exceptionally large opening at the mouth of the neck. Master, this is the crown of the collection."

Another took the word, and said: "I give this vase the precedence. It has the greatest value. Not by age or history can we arrive at a just valuation. Nature, the great and sublime artist, carries away the prize in every contest for supremacy. Please look at this form, how handsome and exquisite—everything in accordance with the strictest rules of art, and yet so irregular as if the hand of nature had formed it herself. I am confident that this vase has the greatest value in this collection."

The others passed their opinion, each according to his individual conception, or according to the views they thought their new Master favored. Only one failed to make any attempt at expressing his opinion. The Master asked why he declined to pass an opinion:

He replied: "I am not sufficiently educated to pass any judgment along artistic lines; besides, I have not the courage to tell you my conclusions."

"Nevertheless," the Master replied, "let us hear your opinion on the subject."

"Well, then," replied the disciple, "that vessel is of the greatest value, in which the most precious things may be kept the safest."

"This is well answered," replied the Master. "The value of anything depends on the object for which it was produced. Vessels are made for the purpose of storing things, and those which serve their purpose best are the most valuable."

Addressing all, he said: "I must further test your discrimination."

He led them into a chamber where a large number of loaves were laid out on a table. They were from the lightest and finest to the darkest and coarsest in quality. The Master said: "Please tell me with what kind of bread the wise man nourishes himself."

One of the disciples immediately answered: "With the darkest and coarsest, for he is beyond all sensual pleasures. He also limits himself to the smallest amount as this gives him independence and freedom—wisdom, without this, is inconceivable."

A second replied: "The wise man is worthy of the finest and whitest bread, for to what other purpose has the Creator given his blessings? Is it not to enjoy them? And who deserves this more than the wise man who stands in the radiation of the eternal light and carries within himself the image of divinity?"

A third said: "The nourishment of the wise man should consist of a mixture of the finest, the medium, and the coarsest; this is genuine spiritual food because it symbolizes the three aspects of the basic triad."

After all, but the one who had previously hesitated, had expressed their opinion, Zoroaster addressing him, remarked: "Well, and you, what is your opinion?"

He replied: "My judgment is not un-

biased in this case, because it is influenced by observing your ways. I notice that you have a large field of barley about your hut, and I see that among the different kinds of bread, barley bread is here also represented. Hence, it is my opinion that bread made of grain which the wise man has raised himself is the most useful to him."

"Thou hast answered well," replied Zoroaster. "He who draws upon his own re-

sources will solve the riddle of life. These young men are far too learned; they are beyond my teachings; hence I would advise them not to bury their treasures with me, but to go into the world where their knowledge will be remunerated. But you may remain with me, for you will no doubt obtain the favor of the goddess of Wisdom, as your soul is free from the art of the word-spinner and smatterer."

POETRY AND ITS PRESENT APPRECIATION.

It is part of the history of European nations that in their childhood days they possessed a wandering class of singers and story-tellers who, imitating their betters at court recounted the tales of daring of their day or recalled in crude verse the legends and the fairy-tales of a still earlier period. This period of crude and wild exploration and adventure was followed by a rapidly growing civilization as man recalled his experiences in forming other sub-races and nations. It has been in these periods and in the first flush of the acquired powers of young races' glowing manhood that poetry has heretofore most flourished both as to its production and as to its appreciation by men and women of idealistic tendencies. It is in these earlier periods that poetical inspiration has been most free, since it was then that the keynote of the nations' lives were sounded.

It has long been the fashion of literary critics to deplore the modern status of poetry and to lament that in both respects sad degeneracy is to be observed.

We feel that while the value assigned to poetry at the present time by the cultured in general is not what it was at an earlier period, yet the appreciation of poetry by those who do love it has never heretofore been equalled. The influence of the great classic poets upon the thought and action of our time is incalculable. The extent to which their thought-forms are used as the molds in which men cast the products of

their own aspiration and idealism would be pathetic did we not feel the immense advantage accruing to them in utilizing patterns far larger and more elaborate than they could fashion and in coming into contact with collateral, related or associated concepts.

Theosophists will gladly recall that the present time is the dawning of the era in which buddhi will have its systematic development and in this era the beautiful will have its highest recognition as much as will the good and the true. Poetry will come into widespread recognition and appreciation. The influence of the great outpourings for the aiding of the new sixth sub-race which is now forming will be felt in the production and appreciation of all imaginative work, but in none so much as in poetry, which can be utilized so extensively in arousing buddhi.

The poetry which we may anticipate will be of most use will be of all those forms and qualities which will appeal to the abstract, the eternal and universal as for us springing from, based upon and rooted in the particular. The ingenuity of poets will, one imagines, be far less taxed to discover new forms than to simplify and render more usefully flexible the old ones. The essential advance in the new poetry will be its bolder appeal to buddhi, to the subtler and more deeply-seated part of your nature by sounding the chord of our oneness with God and His Created Beings.

—W. V-H.

WORDS OF PEACE.

They who essay to act as agents in the plans of God must needs keep themselves as little children, lest in the blindness of their own conceit, they stumble where there is no stone and fall. For to be as little children is to be of humble faith, trusting the loving care which daily guides and guiding loves, feeling the greater power of the leading hand, proving without doubt or cavil that the greater power is there. Duly to profit by the allotted help it must be that small suggestions are received in humble wise, held in the heart and holding learned. For if ye will to submit unto a so-called higher criticism suggestions which while they have come from those much further on yet are but of the normal wisdom of this earth, clarified and thereby rendered useful, the mind which will insist on a new creation in the wisdom lore and be unmindful to accept of that which plainly is analogous to what it knows, never can travel far, for seeing, it perceiveth not and even though the Son of Man should stand before it in a bodywise yet would it say, "Now, how can this one be a God, for is not he as we ourselves are?" So, children, open up your hearts, so that the wisdom, given from those further on, may be received and garnered there rather than in the mind place, where is not power enough for proper assimilation and growth. Brood o'er the kindly things, will to believe, even though belief itself is farthest off; then shall ye find in simple ways, ye are prepared now to do much work and many works will follow.

THE DEW-DROPS.

Once upon a time two dew-drops fell from heaven on a hill, and lay side by side in the chalice of a flower. And one said to the other, "I must hurry or this burning sun will be the end of me; I have much good to do," and he slid down the stem and sank into the earth. The other gazed at the sun and felt its warmth more and more.

Months later they met again at the bottom of the hill as they were slipping into a shining sea. "Brother, how did you get down?" asked the first. "I have been so busy. I went into the earth and became a plant. Then an animal ate the plant, and I became the animal. A man ate the animal, and became man. I have been extremely useful. What did you do?"

Answer made the other, "When you left me I did nothing. I felt more and more the sun's warmth and it was heaven. I knew I was dying but I desired death. When I woke again I was in the clouds, so much larger than when you saw me and changing my shape so often, but all so light and wonderful, with the sun's rays dancing all through me. After a while there was a light that suddenly gleamed, and a sound that rent the air, and music was all about me. I was rapt in the music. When it was ended I found myself here by you again. Ah, but it was all so glorious!"

Then the two dew-drops slipped side by side into the shining sea.

C. J.



THE RETURN TO BIRTH.

THE whole of our solar system is a manifestation of its Logos, and every particle in it is definitely part of His vehicles. All the physical matter of the solar system taken as a totality constitutes His physical body; all the astral matter within it constitutes His astral body, all the mental matter, His mental body, and so on. Entirely above and beyond His system He has a far wider and greater existence of His own, but that does not in the least affect the truth of the statement which we have just made.

This solar Logos contains within Himself seven planetary Logoi, who are as it were centres of force within Him, channels through which His force pours out. Yet at the same time there is a sense in which they may be said to constitute Him. The matter which we have just described as composing His vehicles also composes theirs, for there is no particle of matter anywhere in the system which is not part of one or other of them. All this is true of every plane, but let us for a moment take the astral plane as an example, because its matter is fluid enough to answer the purposes of our enquiry, and at the same time it is near enough to the physical to be not entirely beyond the limits of our physical comprehension. Every particle of the astral matter of the system is part of the astral body of the solar Logos, but it is also part of the astral body of one or other of the seven planetary Logoi. Remember that this includes the astral matter of which your astral body and mine are composed. We have no particle which is exclusively our own. In every astral body there are particles belonging to each one of the seven planetary Logoi, but the proportions vary indefinitely. The bodies of those Monads which originally continue all through their evolution to have come forth through a planetary Logos will continue all through their evolution to have *more* of the particles of that Logos than of any other, and in this way people may be distinguished as primarily belonging to one or other of these seven great Powers.

In these seven planetary Logoi certain psychic changes periodically occur; perhaps they correspond to in-breathing and out-breathing, or to the beating of the heart with us down here on the physical plane. However that may be, there seem to be an infinite number of possible permutations and combinations of them. Now since our astral bodies are built of the very matter of their astral bodies it is obvious that no one of these planetary Logoi can change astrally in any way without thereby affecting the astral body of every man in the world, though of course more especially those in whom there is a preponderance of the matter expressing that particular Logos; and if it be remembered that we are taking the astral plane merely as an example, and that exactly the same thing is true on all the other planes, we shall then begin to have an idea how important to us the motions of these great Beings are.

Madame Blavatsky writes of a certain order of great Beings whom she calls the Lipika, or Lords of Karma. We are told that their agents in the administration of karma are the four (really seven) great Beings who are known as the Devarajas or Regents of the Earth. Each one of them is at the head of a certain great group of Devas and nature-spirits, and even of elemental essence. Once more for purposes of explanation let us confine ourselves to the astral plane, but always with the memory at the back of our minds that the same thing applies to all the other planes as well. Astral matter as a whole is specially under the control of one of these Great Ones, but the second sub-plane of *every* plane is also to a certain extent under the direction of the same Great One, because that sub-plane holds the same relation to the plane of which it is a part as the astral plane does to the whole set of planes. Therefore for every sub-plane there are two influences—the influence of the ruler of the plane as a whole, and the sub-influence of the ruler of the sub-plane.

Now out of this astral matter, every par-

ticle of which belongs to the garment of one or other of the seven planetary Logoi, and is at the same time under the predominating influence of the Devaraja of the astral plane and also under the subordinate influence of another Devaraja who indirectly rules its sub-plane, our astral bodies have to be built. In order to help us to grasp this let us think of the sub-planes of the astral plane as horizontal divisions, and of the types of matter belonging to the seven great planetary Logoi as perpendicular divisions crossing these others at right angles. (There are still further sub-divisions, but we will take no account of them for the present in order that the broad idea may stand out clearly.) This then even already gives us forty-nine distinctly marked varieties of astral matter, because on each of its sub-planes we have matter belonging to each of the planetary Logoi.

Even taking no account of the further sub-divisions we see that we have already the possibility of an almost infinite number of combinations; so that whatever may be the characteristics of the Ego he is able to find an adequate expression for himself.

Let us consider the case of an Ego who is about to descend into incarnation. We must think of him as resting upon the higher part of the mental plane in his causal body, and having no vehicle lower than that. Since the death of his last physical body he has been drawing steadily inwards, first into his astral and then into his mental vehicle, and at the end of the heaven-born life he has cast off even the latter. He then rests for a certain period on his own plane—a period which varies, according to the stage of his development and the condition of his consciousness at that level, from two or three days in the case of an ordinary undeveloped man to a long period of years in that of exceptionally advanced people. Then he begins once more to turn his attention downwards and outwards. As in the course of his upward movement he has withdrawn his attention from the physical and the astral planes respectively, the permanent atoms have passed into a dormant condition, and have ceased

the vigorous vibration which is their usual characteristic. The same thing happens to the mental unit at the end of the heaven-life, and during his rest on his own plane the Ego has these three appendages within himself in the dormant condition.

When he turns his attention once more to the mental plane the mental unit immediately resumes its activity, and because of that it at once gathers round it such matter as is required to express that activity. Precisely the same thing happens when he turns his attention to the astral atom, and puts his will into that. It attracts to itself material capable of providing him with an astral body of exactly the same type as that which he had at the end of his last astral life. It is necessary to have this fact clearly in mind, that what he thus acquires as he descends is not a ready-made astral body, but simply the material out of which he is to build an astral body in the course of the life which is to follow.

In the case of lower-class Monads with unusually strong astral bodies, who reincarnate after a very short interval, it sometimes happens that the shade or shell left over from the last astral life still persists, and in that case it is likely to be attracted to the new personality. When that happens it brings with it strongly the old habits and mode of thought, and sometimes even the actual memory of that past life.

The astral matter is at first evenly distributed throughout the ovoid; it is only when the little physical form comes into existence in the middle of the ovoid that the astral and mental matter is attracted to it, and begins to mould itself into its shape, and thereafter steadily grows along with it. At the same time with this change in arrangement the mental and astral matter are called into activity, and emotion and thought appear.

The aura of the little baby is comparatively colorless, and it is only as the qualities develop that the colors begin to show. This is the material which is given to him out of which to fashion his astral vehicle, the material which he has earned by the desires and emotions which he allowed to play

through him in his previous life, but he is by no means compelled to utilize all this material in building for himself his new vehicle. If he is left entirely to himself, the automatic action of the permanent atom will tend to produce for him, from the materials given, an astral body precisely similar to that which he had in the last life; but there is no reason whatever why all these materials should be used, and if the child is wisely treated and reasonably guided he will be encouraged to develop to the fullest all the germs of good which he has brought over from his previous life, while the evil germs will be allowed to slumber. If that is done this latter will gradually atrophy and drop away from him, and the Ego will develop within himself the opposite virtues, and then he will be free for all his future lives from the evil qualities which those germs indicated. Parents and teachers may help him towards this desirable consummation, not so much by any definite facts which they teach him as by the encouragement which they give to him, by the rational and kindly treatment uniformly accorded to him, and above all by the amount of affection lavished upon him.

We must remember that while the higher vehicles, the mental and the astral body, are expressions of the man at his present stage of evolution (as far as that can be expressed in the matter of their respective planes), the physical body is a vehicle or a limitation imposed upon him from without, and is therefore pre-eminently the vehicle of karma. The evolutionary force comes into play in the selection of its materials, but even in this it is at every turn limited and hampered by the karma of the past. The parents have been chosen because they are fitted to give such a body as will be suitable for the development of the Ego committed to them, but with every pair of parents there are manifold possibilities. Each of them represents a long line of ancestry, and very often a particular parent may be chosen, not for anything that he is or has in himself, but because of some quality which appeared to an unusual degree in one of his ancestors—because he possesses a power which is not used, though it is

latent in his physical body, because it is physically descended from that ancestor. In that parent, and in many preceding generations, the faculty to express that quality may have slept entirely without effect, but when there comes into the line an Ego which possesses the quality, the faculty to express it leaps out from the dormant into the active condition, and we have the case of what is called reversion to a remote type.

In the formation of the physical body there are three principal forces at work; first, the influence of the Ego who is intending to take up the new form; secondly, the work of the building elemental formed by the Lords of Karma; and thirdly, the thought of the mother. Now suppose that an etheric body is about to be formed for an Ego in the process of his descent into incarnation. He is himself an Ego of a certain type and sub-type, and these characteristics of his are impressed upon his physical permanent atom, and this in turn determines which of the perpendicular divisions of etheric matter shall enter into the composition of that etheric body and in what proportion they shall be used. This quality of his, however, does not determine which of the horizontal divisions shall be employed, and in what proportion; that matter is in the hands of the four Devarajas, and will be determined according to the past karma of the man. Each of these Devarajas has vast hosts of assistants at his command, so that no one of the births which are momentarily taking place upon earth is ever overlooked. The Devarajas make a thought-form, the building elemental mentioned above, which is charged exclusively with the production of the most suitable physical body that can be arranged for the man. For his evolution he requires a body which has within it certain possibilities; for that purpose he may be born of a parent who himself possesses these possibilities, and therefore can directly hand them on, or he may be born of a parent whose ancestors, on one side or the other, possessed these possibilities, so that the unawakened germs which can respond to them may be handed on by that parent to his offspring.

Remember that this elemental, which is

put in charge of the development of the physical body, is the joint thought-form of the four Devarajas, and that its primary business is to build the etheric mould into which the physical particles of the new baby-body are about to be built. In building this new etheric body it has four varieties of etheric matter which it can use (the four over which its creators respectively preside), and the type of the etheric body which is produced depends upon the proportion in which these constituents are employed. Remember that the elemental has no power of choice with regard to the perpendicular sub-divisions, but he has every freedom with regard to the horizontal kinds of matter.

It is quite impossible for us at our present level to understand the working of so mighty a consciousness of that of a Devaraja, so we can only chronicle the fact, without pretending to explain it, that the elemental in doing its work appears somehow not to be entirely separated from the minds which projected it. In some way inexplicable to us it still remains to some modified extent within their consciousness, and in rare cases, where a developed Ego is even at a very early age beginning to take active possession of his body, it would seem that he may come into direct contact with them, and call down upon himself by their consent more karma than they had originally apportioned to him. One who can do that while the elemental is still at work can also retain during later life this touch with the Karmic deities, and therefore his power to appeal to them for further modifications. So far as we have seen, however, this possible modification may be only in the direction of the increase of the karma to be worked out, not in that of its decrease. The awakening of consciousness which enables an Ego thus to come into touch with the Devarajas and to co-operate willingly with them so far as their work with himself is concerned, may of course commence at any time; so that an Ego who was not in touch with them during the working of the elemental which built his physical body may yet, by stupendous efforts along the line of

self-development and usefulness, attract their attention in life and evoke from them a definite response.

It must be remembered that the germ which is to expand into the physical body of the man has within itself two constituents, with two sets of potentialities. (Of course the student must be careful not to confound this physical germ which comes from the parents with the physical permanent atom which the Ego brings with him.) It is essentially an ovum, which has within itself all the possibilities of the maternal ancestry, but it has been pierced by a spermatazoon which brings with it all the potentialities of the paternal ancestry. Now these two sets of possibilities are very wide, as may easily be seen if we reflect upon the number of ancestors which any one of us must have had, say a thousand years ago. But wide though it is, it has its limitations. For example, take the case of one of our gardeners here at Adyar—a man of what is called the coolie class. Going back a thousand years that man's ancestors must have been counted by millions; yet all those millions must have been of the coolie class. They must have included all possible varieties of coolie, good and bad, clever and stupid, kind and cruel; but they were all coolies, and therefore all had the limitations of the brain and the qualities belonging to that class.

From among these potentialities the elemental has to make its selection. For that purpose it has two questions to consider, quality and form. Of these the former is infinitely more important. The latter is concerned chiefly with the matter of the lower sub-planes. But the quality of the etheric matter selected for the building of that higher part of his physical body will to a very large extent determine the capacities of that body during that incarnation—whether it will be naturally clever or stupid, placid or irritable, energetic or lethargic, sensitive or unresponsive.

So the first work of the thought-form or elemental of the Devarajas is to select which of these possibilities shall be brought into prominence in the building of the new phys-

ical body—especially in the building of its brain. The mere outer form is a minor consideration, though of course also an important one, but this too is part of the work of the elemental. If the man has deserved the limitation of deformity in his physical body or of weakness in some of its organs—the heart, the lungs, the stomach—it is through the elemental that this karma is adjusted. His instructions (if we may use such a term) are to build a body of a certain kind and degree of strength, and with certain characteristics brought into prominence. But these are not instructions given to him to carry in his mind, for he has no mind; they are rather himself, his very life, for when those instructions have finally been carried out he ceases to be, because the work for which he was created is done.

It is a well-known fact to students of embryology that in their earlier stages the germs of a tree, a dog or a man are practically indistinguishable. They all grow in the same manner, but the difference between them is that one of them stops at one stage of that growth, while the others go on further. The reason for this obvious fact is not clear to those who adopt the materialistic view. They have to postulate that matter coming from a particular source, although in every way identical in appearance with matter coming from a totally different source, nevertheless possesses within it some inherent qualities which compel it to reproduce the form from which it came. The compulsory force is not an inherent quality in the matter, which is in truth identical and composed of precisely the same chemical elements, but it is the divine life pressing forward to ensoul this matter, and moulding it for itself into the form which is suited for it at that particular stage of its development. As soon as the entity becomes individualized, and therefore commences to make individual karma, this additional factor of the moulding thought-form of the karmic deities comes into play, and takes possession of the growing germ, even before its own Ego can grasp it.

The form and color of this elemental vary in different cases. At first it accurately ex-

presses the baby body which it has to build, as that body should look (as far as the elemental's work is concerned) at the time of its birth. Then when that much of its task is successfully achieved, it sheds that outer husk of itself and enfolds the form of the next stage at which it has to aim—the size, shape and condition of the body as it ought to be (taking only the elemental's work into account) at the time when it proposes to leave it. All further growth of the body after the elemental has retired is under the control of the Ego himself.

In both of these cases the elemental uses itself as the mould. Its colors represent to a large extent the qualities which it is calculated to evoke in the body which it has to build, and its form is also usually that which is destined for him. It exists only for its work, and when the amount of force with which it has originally been supplied is exhausted, there is no longer any power left to hold together the particles, and it simply disintegrates. This elemental takes charge of the body from the very first, but some time before physical birth takes place the Ego also comes into contact with his future habitation, and from that time onwards the two forces are working side by side. Sometimes the characteristics which the elemental is directed to impose are but few in number, and consequently it is able to retire at a comparatively early age, and to leave the Ego in full control of the body. In other cases, where the limitations are of such a character that a good deal of time is necessary for their development, it may retain its position until the body is seven years old. Egos differ greatly in the interest which they take in their physical vehicles, for some hover over them anxiously from the first and take a good deal of trouble about them, while others are almost entirely careless with regard to the whole matter.

When a child is still-born, there has usually been no Ego behind it and consequently no elemental. There are vast hosts of souls seeking reincarnation, and many of them are still at so early a stage of their evolution that almost any ordinary surroundings

would be equally suitable for them; they have so many lessons to learn that it matters very little with which one they begin, and almost any conceivable set of surroundings will teach them some lesson which they sorely need. Nevertheless it does sometimes happen that there is not at a given time any Ego able to take advantage of a particular opportunity, and in that case, though the body may be formed to a certain extent by the thought of the mother, as there is no Ego to occupy it, it is never really alive.

In building the form the elemental takes the etheric matter which it needs from that which it finds ready within the body of the mother. That is one reason for the necessity of the greatest care on the part of that mother during the time the child's body is being formed. If she supplies nothing but the very best and purest materials, the elemental will find itself compelled to choose from those. Another factor which has an exceedingly powerful influence is the thought of the mother during this period, for that also moulds the shape which is slowly growing within her. Again, this shows us why the mother's thought must during that period be especially pure and high, why she must be kept away altogether from all coarse or agitating influences, why only the most beautiful forms and colors should surround her, and the most harmonious conditions should prevail in her neigh-

borhood. If the elemental's instructions do not include some special developement in the way of features, such unusual beauty or unusual ugliness, that part of the shaping of the new body will most likely be done by the thought of the mother—and by the thought-forms which are constantly floating round her. If she thinks often with devoted love of her husband there is a strong probability that the child will resemble its father; if on the contrary she looks often at her reflection in the mirror and thinks much about herself, it is very probable that the child will bear considerable resemblance to her. Equally, if it happens that she is constantly thinking with devoted affection or admiration of some third person, the child is likely to resemble that person—always supposing that the elemental has no definite instructions in this matter. When the children grow older their physical bodies are influenced largely by their own thoughts, and as these differ from those of the mother, we often see that considerable changes in physical appearance take place, the child in some cases growing more beautiful and in other cases less so as the years roll by. "As a man thinks, so is he" is true on the physical plane as well as on others; and if the thought is always calm and serene, the face will surely reflect it.

C. W. LEADBEATER.

—*From Adyar Bulletin.*



ON CEREALS.

(Continued from page 559.)

The most important use of cereals is undoubtedly as breadstuffs. Bread has thoroughly established its place as the most palatable, nutritious, and convenient cereal preparation for general use. Crackers or biscuit and the various kinds of cake, pastry, etc., are in a way varieties of bread or substitutes for it and are recognized as staple foods. What, place, then, is left for the so-called breakfast foods?

At dinner, aside from bread and sweets, carbohydrates are supplied in the vegetables served with the meat. In the morning and sometimes also at luncheon or supper these do not seem so attractive or convenient and in their place we use some preparation of cereals. There are reasons for believing that there is a growing tendency in this country to use less meat at all meals, perhaps, excepting dinner. This, of course, increases the importance of cereal foods as a part of the diet.

Some of the prepared cereal foods are pressed into cakes or in some other way manufactured into such forms that they may be eaten to a greater or less extent like bread or crackers as an accompaniment to various dishes. Such preparations are undoubtedly wholesome and nutritious, but except for their flavor and texture, which may appeal to many, they do not surpass the ordinary breads, which experiments have shown have as great or greater nutritive value and usually cost less.

In the diet of young children, cereal foods are of much value. The cereal breakfast foods, when they agree with the children, are wholesome and reasonably economical articles. When eaten, as is usually the case, with milk or cream they are an important addition to the diet. The ill effect sometimes noted may usually be avoided if excessive amounts of sugar are not added. Dates or figs, which are sometimes cooked with cereals, not only are palatable and wholesome, but also offer an easy way of varying the cereal dish.

Cereal breakfast foods of different sorts are also valuable foods for the aged, as when

properly cooked they are soft and easily taken care of in the digestive tract. They are often preferred to more hearty foods, and their use is certainly rational. In institution dietetics, especially when a considerable number of the inmates are children or aged persons, some breakfast cereal should find a place in the menu, and is not inconsistent with economy.

In invalid dietetics cereal foods are, of course, almost indispensable and the standard flours and meals and the more modern prepared breakfast and special cereal foods all find their place, either when cooked in ordinary ways or for the preparation of gruels or other special dishes.

There is such a bewildering variety of cereal breakfast foods on the market, with such differences in appearance, taste, and claims to nutritive value, that it is hard to make an intelligent choice between them. True economy here, as with other kinds of food, depends upon the amount of digestible nutrients which can be obtained for a given sum of money.

Of the five cereals most commonly used for breakfast foods, oats contain perhaps the largest quantities of the important nutrients, with a fairly low proportion of crude fiber. Wheat ranks very close to oats in all respects, however, and even when prepared with the bran is freer from crude fiber. Many persons consider that the bran contains so much protein and desirable mineral matters that it should be retained in spite of the crude fiber which it contains. Digestion experiments indicate, however, that the crude fiber makes the whole material so much less digestible that more protein is actually available to the body when the bran is excluded. Moreover, the ordinary mixed diet probably furnishes all the mineral matters which the healthy body needs, so bran is not needed for this purpose. The bran-containing preparations should be avoided by persons of weak digestion, but are often useful in cases of constipation. Such differences are, however, too small to be of importance to

normal, healthy persons, and all the ordinary varieties of breakfast cereals are wholesome. Individual taste must determine which are most palatable. Appearance, palatability, and relative cost will always and rightly be important features in the selection of all these cereal breakfast foods. Corn and its preparations are rich in carbohydrates and fat, but are slightly less digestible than the other cereals. Rice is poor in protein, but remarkably free from crude fiber, and consequently furnishes a large proportion of digestible carbohydrates. Barley contains a fair proportion of nutrients and is moderately digestible. All these differences in composition and digestibility are comparatively slight and may be disregarded by healthy persons living on the ordinary mixed diet.

Thoroughness of cooking is a factor which has a bearing upon digestibility. It not only makes the cereals more palatable, but also breaks down the walls of indigestible cellulose which surround the starch grains and other nutrients and produces other changes so that the digestive juices can work on the nutritive ingredients more effectively. Poorly cooked cereals are less palatable than the same dishes well cooked and may cause indigestion and be really harmful. When the partially cooked preparations are used care should be taken to insure sufficient re-cooking before serving. The majority of the ready-to-eat brands are apparently thoroughly cooked.

In choosing between the various breakfast foods it must be remembered that a novel appearance and quasi-scientific name do not necessarily represent any unusual food value. Unless something is added during the process of manufacture, all brands must have just about the same composition as the cereals from which they are made, as manipulation can not increase the amount of food material in a cereal product, though it may materially modify its appearance and flavor. As far as the claims to predigestion are concerned, it is safest to assume that in at least the majority of cases the goods do not contain a much larger proportion of soluble—i. e., partially digested—starch than any thoroughly cooked cereal. Fortunately, the matter is of little importance

to healthy persons, since they are probably better off for doing their own normal work of digestion. If any one is so ill as to need predigested food, he should depend upon the professional advice of a competent physician in selecting it. The predigested and malted cereals should be judged by the same standards as the others.

The investigations made have thus far failed to discover any uniform relation between price and nutritive value. The retail prices of breakfast cereals run all the way from 3 cents a pound for some of the plain meals sold in bulk to 15 cents or more for some of the ready-to-eat brands. The proportion of nutrients supplied, pound for pound, does not differ greatly. The partially cooked brands, usually medium priced, are certainly easier to prepare than the raw grains and may be more truly economical in households where time, labor, and fuel are scarce. In general, the ready-to-eat brands are higher in price than the partially cooked goods, though they have practically the same nutritive value, pound for pound, as other classes of cereal breakfast foods. The extent to which they should be used for their special flavor and the variety they give to the diet must be decided according to individual circumstances. It is only fair to add, however, that, whatever the relative food values of malted and unmalted foods, the cost of the former to the manufacturer is greater, and the increased price is to this extent justified.

In the selection of cereal breakfast foods the consumer may be guided by the results of analyses of disinterested chemists, by the digestibility as determined by actual tests, by cost, by taste, by economy, or by the observed effects of the goods upon individuals. It seems fair to conclude that the chemical composition, considered in connection with digestibility and cost, furnishes a satisfactory guide for selection, due attention being paid to palatability and individual preferences.

All things considered, the cereal breakfast foods as a class are nutritious, convenient, and reasonably economical foods and worthy of an important place in the diet when judiciously combined with other foods.

—From U. S. Gov. Pamphlet.

*RENTS IN THE VEIL OF TIME.**Notes on Reincarnation.*

Among men there are many different classes, and the arrangements made for the reincarnation of these classes vary greatly—vary because the one supreme object is to promote the progress of their evolution, and (being so different) they need different treatment. It has been written by Sir Edwin Arnold:

Who toiled a slave may come anew a prince
For gentle worthiness and merit won;
Who ruled a King may wander earth in rags
For things done and undone.

While it is unquestionably true that there are instances of such sudden change of station as is suggested by the poet, they are comparatively rare, and must not be taken as representing the ordinary course of a line of lives. In the vast majority of cases a person born in the cultured classes is likely to find himself in a similar position in his next birth. The reason for this is twofold. First, he is the kind of Ego who can profit by such environment, or he would not be put there; secondly, the kind of karma which he generates in that position is far too complicated to be worked out in the slums or among primitive savages. Therefore Egos of the higher class usually take birth among cultured people; though now and again we come across a notable exception.

Among such higher-class Egos there are several broad types. An Ego of that type with which our researches have made us most familiar usually runs through the various sub-races in regular order, taking one birth in each, and allowing an interval of some twelve hundred years between those births. Each sub-race appears to be specially intended and adapted to develop certain qualities and to teach certain lessons, and the Ego passes through them all in turn so that his character may be gradually rounded out and final perfection attained. An Ego who already possesses the quality which the conditions of a certain sub-race are intended to evoke may overleap that sub-race altogether and incarnate in the next, while an Ego peculiarly defective in that quality may

need two or three successive incarnations in that sub-race before he is ready to pass on to another.

In this connection it is well to mention that recent investigations with regard to lines of incarnations have brought to light some facts which will be of very great interest; but the researches must be pursued much further and carefully tabulated before we shall see all that they involve. It is already obvious that there is another type of higher-class Egos who apparently do not habitually take their sub-races in order, but have rather a tendency to return again and again to one sub-race. They seem to devote themselves principally to evolution through that sub-race, and make only occasional excursions into others in search of special qualities. It is found that this type has a much shorter average interval between lives—an average of about seven hundred years instead of twelve hundred. That does not mean at all that its members generate a smaller amount of spiritual force, but that they work it out with far greater intensity. The more rapid incarnations and the return to the same sub-race might suggest that they are in some way intermediate between the first and second-class types, since these are to some extent characteristics of the latter class; but they are manifestly not intermediate, but in every way equal in general development to the highest of the first-class Egos whose lives we have previously inspected. They differ in various ways; the type of brain is a little different. They are perhaps living less on the physical plane and more developed at higher levels; but it is too soon yet to speak with certainty, and we must not make the mistake of theorizing before we have sufficient facts to go upon.

It is evident that the Egos arriving here from the moon-chain come in groups—in ship-loads, as it were, just as passengers arrive by steamer from America—with considerable intervals between them; and the members of each such ship-load have characteristics in common with regard to which they probably

differ from all the other ship-loads. It was thought at first that these might prove to be people of different rays or planetary types, but that does not seem to be so, as we have people of nearly all the types in each of the ship-loads. All this is inchoate at present and in its preliminary stages, but we can see already that it opens up some very interesting vistas, and that when the investigations have been carried a great deal further they will probably add considerably to our knowledge of the various methods of evolution. Obviously, also, since after these years of enquiry we come across an entirely new type whose existence we had not previously suspected, it is very likely that there may be other undiscovered types. It is already known that the Jews are an exception to the ordinary rule—that they constitute a race apart from others, the members of which rarely incarnate outside it; it would not be surprising if the Chinese and Japanese were presently found to constitute another and larger example of the same kind of exception. But this speculation can be proved or disproved only by the amassing of a very large number of additional facts.

Distinctly lower-class Egos incarnate many times in each race, because they are much slower in learning its lessons. As their spiritual development is not so great they generate far less force, and consequently the intervals between their births are much shorter. Many of the second-class remain out of incarnation about three hundred years; some of them far less even than that. The actual savage, whether he lives in Central Africa or in a London slum, spends a few years on the astral plane, and then comes back to earth almost immediately. It follows that the disproportion between the developed and cultured people and the vast mass of the unevolved is not quite so hopeless as it appears at first sight, for the latter have their full numerical strength constantly in evidence since they spend but little time on higher planes, while the former are away from the physical plane from ninety to ninety-five per cent of their time.

In deciding the actual place of rebirth three principal factors come into play. First and

greatest of all comes the influence of the Law of Evolution. The Logos wills the man's advancement, and that Will exerts upon him a steady and ceaseless pressure. The action of that Law tends always to place a man in such surroundings as are best suited to develop whatever qualities are lacking in him, entirely irrespective either of his likes and dislikes or of his deserts. The man in his short-sightedness often thinks of such action as unpleasant and even hostile to his progress; for he naturally desires surroundings which will give him the opportunity of doing what he can already do well, whereas the Law tends rather to put him where he will be compelled to learn to do those things which as yet he cannot do—to develop the qualities which at present he does not possess.

The second factor which comes into play in deciding where a man shall be reborn is his own karma—the result of his past actions. If uncontrolled, the Law of Evolution would give him the best possible opportunities for development; but his past lives may not have been such as to deserve those opportunities. For that reason it may not be possible to give him the most suitable place, so he has to put up with the second best. The exactitude with which any possible combination of karma expresses itself in the surroundings provided is most marvellous; it is often evident that no other place in the world would be so suitable as that in which the man finds himself. If one may put it so without reverence, the location of the quite undeveloped man presents no problem to the karmic deities; if he is to be born in a savage race, it cannot matter much whether it is in Central Africa, in South America, or among the aborigines of Australia; if he must see the light in a slum, it can scarcely be important whether it shall be Montmartre, the Bowery, or the Seven Dials. The rough impacts, which alone can make any impression upon him as yet, can be found alike in all these places. But the developed man must present much greater difficulties, for he has previously set in motion multitudes of finer forces of all sorts, and therefore an environment in which their effects can play upon him is necessary. Any one of a hundred places

would probably do equally well for the young soul; he has so many lessons to learn that it does not much matter which he takes first, or where he receives his preliminary teaching. But the older soul needs special treatment, and the one niche in all the world which is really suitable for him. It is in the nature of the case that he very rarely thinks so, because not his likings but his true interests have been consulted when the arrangement was made; but the statement is nevertheless a true one.

The third factor which influences the rebirth of a man is another variant of his karma—the links which he has made with other Egos in previous lives. All the minor good and evil that we do goes into a general debit and credit account, and is worked off impersonally; but if we so affect the life of another as considerably to help or to hinder his evolution, we form a personal tie with him, which necessitates another meeting later—sometimes many other meetings. Unselfish love is one of the strongest forces in the world, and it draws Egos together again and again, thereby largely modifying for the time the action of the forces of evolution and of karma. Not that any man can ever escape the consequences of anything that he has done; the debt must inevitably be paid, but the time and the conditions are often much altered by the introduction of this wonderful power of strong affection. Many instances of this will be noticed in the lines of lives which will be published for our study.

It seems evident that in the flowing of the long stream of our lives we gather together into groups—or it may be that we originally come forth in such groups—usually having as their centre some one dominant Ego. In the history of the lives of Alcyone we see such a group (or perhaps traces of two groups) drawn round the mighty individualities of two Great Ones who have since attained the level of Adeptship. As we press back further and further into the mists of the remote past we find this little circle of Egos ever more and more closely associated. That does not in the least imply that the bonds between them have been loosened of late; on the contrary they seem stronger than ever. The suggestion

is rather that the members have recently been strong enough to separate for a time without losing their connection—that each could go wherever it was necessary in order to develop missing qualities or to learn special lessons, without any danger that in doing this he would forget his comrades or find his love for them grown weaker. So during the last few thousand years they have met somewhat less often than of yore, while each has been learning to stand alone; but in this present incarnation the whole group has once more been drawn together—not this time by mere family relationship, but by the far stronger tie of common interest in a common work, following as ever the august Leaders to whom they owe everything that they have and that they are—the Masters of the Wisdom in whose hands lies the destiny of the Race that is to be. In this life they are loyal members of the Theosophical Society, and through it they are devoting to the service of humanity all the powers that they have gained through the storms and calms, the joys and sorrows of the many lives which lie behind them. For some of them at least the promise has been given that they shall part no more—that all their future shall be devoted to the work they love so well under the great Captains with whom their lives are so intimately united.

The hero of the first set of lives to be laid before our readers, to whom we have given the name of the star Alcyone, belongs to the type or ship-load who take between birth an average interval of about seven hundred years. He does not take the sub-races in regular order, but devotes himself chiefly to the first sub-race of the fifth Root-race—at first taking part in several of the grations from Central Asia to the plains of India, and afterwards incarnating whenever possible in that strange ancient land of beauty and mystery. Twenty lives out of the thirty which we have so far examined have been spent on the historic soil of India; yet since they have brought him to the gateway of the Path of Holiness it is manifest that this devotion to one sacred Motherland has in no way delayed his development. Let his lives be studied that his footsteps may be followed; let the reader see from hem what

qualities are necessary for the attainment of that Path, so that he also in his turn may "enter upon the stream" as Alcyone has done, and may be numbered among those who are safe for ever—whose destiny is to devote themselves to the service of humanity.

A few words should perhaps be said as to the methods of investigation adopted in examining these past lives. The ordinary plan is to use the faculties of the casual body and simply read the records. In that way the whole life under examination may be passed in review as quickly or as slowly as may be found convenient. It is usually best to run rapidly over the life and select from it such incidents as have the most far-reaching consequences, and then go back and describe those in some detail. Since in many of these stories of the past the investigators themselves have borne part, a second method of enquiry has often been open to them—to throw themselves back into those forms of long ago, and actually live over again those stirring lives—to feel once more what they felt thousands of years ago, to look upon the world from the strangely different viewpoints of an Indian ascetic, an Atlantean noble, or an Aryan invader. In this way the stories are to the writers intensely vivid and dramatic, so that they long for the descriptive powers of the great writers of fiction, that situations so striking might be adequately portrayed.

When past lives are discussed, men often ask how it is possible at so great a distance of time to fix exact dates. It has been done by strenuous labor and by much wearisome courting, starting usually from some point previously determined; and, whenever possible, the results obtained have been verified by some sort of cross-references or by astronomical observations. Errors of courting may of course have crept in, but the margin for such errors is very small, and no trouble has been spared to attain accuracy. Here then are the stories; interesting they can scarcely fail to be; may they be profitable as well!

C. W. Leadbeater.

The Stories Themselves.

The stories of the past which will appear under the above title are not printed merely as good stories—though they are often that—but as lessons in the working of karma life after life, full of instruction for the student and helpful for the realization of the continuity of human life. It must, however, be remembered in reading them that the deeper causes too often lie out of sight, and that in recording a life-story there is inevitably too much of action, too little of thought and feeling. Yet thought and feeling are far more than generators of the future. The motive of the action is more far-reaching than the action, yet it is often deeply hidden while the action saute aux yeux. Despite this, much of the workings of karma may be learned by a study of a series of lives; we see the inter-relations of individuals, the results of benefits and injuries, the links that draw the Egos together, the repulsions that drive them apart, life after life. We notice the epochs in which great groups of related Egos are formed, their scattering for centuries, for millennia, their re-unions and fresh scatterings. And out of the whole grows a sense of security, of an over-ruling guidance, of Wisdom that plans, of Power that executes, of the certain working-out of a great purpose, of agents chosen, tested, accepted or dropped, opportunities offered, utilized, rejected, of a sure onward evolution amid complexity of ebbs and flows. A single life is seen in due proportion, preceded and succeeded by many others. A feeling of strength and dignity grows up within the reader as he thinks: "I too have a long past stretching behind me, I too a vast future stretching in front." The trouble of the present lose their seriousness when seen in the light of immortality; successes and failures become passing incidents in a long panorama; birth and death—how often have they been experienced! He realizes the profound truth voiced by Shri Krshna, that since the Dweller in the body ever cast away outworn bodies and ever reclothed himself in new, "therefore, O son of Kunti, thou shouldest not grieve."



Such help we trust to put in the way of our readers by the publication of different series of lives. May they find it a strong staff in days of trouble, and a torch throwing light upon the tangled pathway of life!

Various names, chiefly those of stars, constellations and Greek heroes have been assigned to the characters who play prominent parts in this series of lives; and readers are recommended to make themselves acquainted with these dramatis personae, and trace them along their line of reappearances. Those bearing the names mentioned in the list which follows have since attained the level of Adeptsip.

Jupiter

Saturn
Brhaspati
Uranus
Mars
Venus
Neptune
Viraj
Mercury
Vulcan
Osiris

The name Mahaguru is used for Him who, 2,500 years ago, attained Buddhahood. Surya is the present Bodhisattva, the Lord Maitreya. The name Manu has been retained as indicating the present holder of that office, Vaivasvata.

A. B.

C. W. L.

Alcyone.

[The lives of the hero of this story cannot quite be taken as a fair sample of a series of lives lying behind the average man. They are the last thirty lives of one who in his present incarnation has just stepped across the threshold of Initiation, and are peculiarly useful and instructive as tracing the path which has led to the Great Portal, to "entering the stream". Certain qualities may be seen developing, certain relations may be watched strengthening themselves, and these should be studied as pointing to the goal set before him-

self by the Monad. For similar qualities and similar relations have to be developed and formed by each—by some earlier, because they started earlier, by others later because they started later. They may help some to realize that it is now as it was in the beginning, and that the door is open as of old, the path is trodden as of yore. Those who loved, supported, struggled side by side with Alcyone in the past are with him still, some to help, others to be helped. Ed.]

THE LAST THIRTY LIVES OF ALCYONE.

No.	Birth.	Death.	Sex.	Place.	Length of Life.	Interval between Lives.	Root Race	Sub- Race
1	B. C. 22662	22578	F	North America	84	819	IV	2
2	21759	21742	F	India	17	275	IV	6
3	21467	21382	M	India	85	808	IV	2
4	20574	20465	M	India	109	911	IV	3
5	19554	19485	M	China	69	600	IV	4
6	18885	18806	M	Central Asia	79	597	V	1
7	18209	18138	M	North Africa	71	674	IV	5
8	17464	17404	M	Central Asia	60	528	V	1
9	16876	16792	M	Poseidonis	84	797	IV	6
10	15995	15937	F	Central Asia	58	535	V	1
11	15402	15323	F	India	79	772	V	1

12	14551	14460	F	India	91	809	V	1	
13	13651	13569	F	Poseidonis	82	692	IV	2	
14	12877	12795	M	India	82	702	V	I	
15	12093	12003	M	Peru	90	821	IV	3	
16	11182	11111	M	India	71	682	V	1	
17	10429	10356	M	India	73	684	V	1	
18	9672	9586	M	Poseidonis	86	811	IV	5	
19	8775	8692	M	India	83	840	V	I	
20	7852	7774	M	India	78	788	V	1	
21	6986	6909	F	Egypt	77	945	V	1	
22	5964	5947	F	India	17	312	V	1	
23	5635	5588	F	India	47	618	V	1	
24	4970	4901	F	India	69	866	V	1	
25	4035	3960	F	Egypt	75	901	V	1	
26	3059	2978	M	India	81	798	V	1	
27	2180	2124	M	India	56	596	V	1	
28	1528	1441	M	Persia	87	811	V	3	
29	630	559	M	India	71	1183	V	1	
30	A. D.	624	694	M	India	70	1202	V	1

In the life with which our story begins, Alcyone was born in a female body in one of the Gulf States of North America, which was then a kingdom called Toyocatl. Its ruler at this period was Mars. Alcyone was the eldest daughter of Mizar and Helios, who were exceedingly kind, tender and devoted parents. The father Mizar was a man of great wealth, as he not only owned vast flocks and herds, but had also on his estate a good deal of alluvial gold, which was washed out of some gravel on the banks of a rapid stream in a hilly region. These flocks were not, however, goats or sheep exactly as we know them, but more resembled the gnu. The commonest animal was the kind of heavily-built long-haired goat, with head, neck, and horns not unlike those of a miniature ox. The hill country round the gulf seems to have been of quite a different outline in those days. The river now known as the Mississippi cut across the state now bearing that name, instead of flowing round in a curve between that state and Louisiana as at present. The Gulf of Mexico was less in size than now, and its configuration was quite different.

In a beautiful grove not far from Alcyone's home stood a magnificent temple, built in the form of a five-pointed star, in the angles of which were stairways which led up to the

central ceremonial chamber. Over this chamber was a large dome, colored blue on the inside. On the inside wall just below the dome was a frieze about three feet high of some metal which looked like silver, inlaid with symbols and hieroglyphics. In the upper part of the dome hung seven silver bells, heavy and large enough to give clear deep tones, resonant and beautiful. Beneath the temple itself were crypts in which were kept instruments of gold and silver studded with precious stones, which were used in ceremonial worship on special occasions. The central hall under the dome was circular, and its walls were decorated with rare stones inlaid in symbolic forms; its whole appearance gave one the idea of Byzantine architecture. In it all the sacramental and festal ceremonies were conducted. On the second floor of the temple, in the points of the star, were the rooms of the priests; one of the windows in each room looked into the central hall, and sometimes minor services or ceremonies were conducted by the priests from their rooms through these large openings.

It is here said that we find the first scene of importance in the life of Alcyone, the occasion being that of her presentation or consecration, which took place at the age of six months. Over this ceremony Mercury presided, assisted by four other priests, or rather three priests and

the Mahaguru, who hovered above the altar in astral form, visible only to those who were clairvoyant. The other three priests were Osiris, Venus and Brhaspati. This group is a most interesting one to contemplate, and it can hardly be considered a mere coincidence that those who later represented four different forms of the Great Mysteries should have been there together at this time. The ceremony of the consecration of Alcyone appears to have been largely an astrological one. The color used on the altar was an electric blue, the color ascribed to the planet Uranus, which was in the ascendant at the moment of the child's birth. The influence of this planet would also account to some extent for the latent possibilities of psychic development which came into manifestation later in her life. During the consecration ceremony a Deva appeared, and into his guardianship the child was given, with the approval of the Mahaguru, who, as was mentioned above, was present on this special occasion and directed from the higher planes the work of Mercury. The Mahaguru was the Founder of the religion of this people, and it would seem that He appeared in order to make a link between the child and the overshadowing Deva. He seemed to take possession of this, the first-born child of the family, and stretched out His arms over it with words to the effect that He took this Ego into his care, not for this time only, but for the future.

Venus was evidently in charge of the astrological part of the ceremony; he had cast the child's horoscope and arranged the necessary details in accordance with the planetary aspects in it, though it was Mercury who performed the actual ceremonies of the consecration. The child was placed upon a smaller altar, made of metal and highly magnetized; this stood in front of the principal altar and was intended to make a magnetic link between the child, the Deva and the Mahaguru, and also to inhibit any lower disturbing influences. During the ceremony the seven silver bells in the dome chimed three short musical phrases, the priests chanting in unison with them, as they stood each in the centre of one of the sides of the great square altar facing towards it. During the ceremony the little Alcyone

wore a magnificently embroidered robe, made by her mother Helios, who often also enjoyed the privilege of embroidering the priests' robes and some of the decorations of the Temple. On the child's robe was worked a large swan as a centre piece (probably the Kalahansa) and there was a border of curved svastikas. The temple itself was attached to a great central temple far away in Atlantis, over which Surya presided as High Priest, assisted by Jupiter and Saturn.

The people were a light-brown race, belonging to the Tlavatli sub-division of the fourth Root Race; and about two years after the ceremony described, we find Alcyone a little toddling whitish-brown baby, wearing golden anklets which were really her mother's bracelets; as the baby enjoyed playing with them when on the mother's arms, she put them on the little anklets, and they would often fall off as the child walked.

One of the characters whom we shall frequently meet in these incarnation-stories is Sirius, and we shall always find a strong attachment between him and our hero Alcyone. On this occasion Sirius was the son of the priest Brhaspati, and his first sight Alcyone was at that consecration ceremony. Although he was only about three years of age, he had been brought by his parents to witness this dedication ceremony, which was an exceptionally brilliant one, as the parents, being wealthy people, spent a great deal of money on decorations and processions. The grandeur of it greatly impressed him, and he at once fell in love with the baby, declaring his intention of marrying her when he became a man. When he was a few years older and again expressed the same sentiments his parents advised him to put the thought out of his mind, since they were poor and Alcyone's parents were rich. The two families lived on opposite sides of the river, which at this point was about a mile wide. Sirius did not share the view of his parents that poverty should be a barrier to his love, and when he was about twelve and Alcyone about nine years old, we find him having himself ferried across the river in order to pay his little sweetheart a visit. He brought her a piece of sugar-cane which she refused to

eat alone, so they compromised matters by taking alternate bites at it, as they sat together under the shade of a wall. Siris could not forget Alcyone, and contrived to continue visiting her; presently he swam across the river daily for this purpose, even though the current was very swift and it took courage to accomplish it. As no one knew where he went on these occasions, he acquired the reputation of being a strange boy who took lon wandering walks all alone. While swimming across the river on one of these visits he was attacked by an alligator, but contrived to kill it by stabbing it under the fore-leg with a knife which he had carried for several days, because he had seen an alligator shortly before. Alcyone's brother Herakles became an intimate friend of Siris, and being some years younger rather worshipped the older boy, and was glad to carry letters for him to Alcyone, thus considerably helping on this juvenile love affair.

Years went by, and the children grew up into youth and maiden, but still remained faithful to one another. The young lady's parents of course knew all about it by this time, but they did not look with much favor upon the penniless suiter, especially as an opportunity offered for Alcyone to become the bride of Vajra, who was the son of King Mars, and heir to his throne. Alcyone, while admitting that it would be a very pleasant thing some day to become a Queen, still would not give up her love for Siris and wished to marry him. When a final decision had to be taken in the matter of her marriage, and she was pressed by her parents to accept Vajra, she wept bitterly and was deeply distressed and not bear this, and her father was too deeply moved, so she had her way at last and was permitted to accept Siris. All being settled, Helios wished to make a settlement of a sum of money upon the two, and to carry things out gracefully and generously. Siris and his father were proud and found it hard to accept this, but it was finally arranged. Helios and Mizar made the best of things, and considered themselves fortunate that their daughter had chosen the son of one so honored in the temple as was Brhaspati.

The parents on both sides having made the

final arrangements, the marriage of the happy young lovers took place in most gorgeous state in the temple, and the ceremony was performed by the high priest Mercury, aided by Brhasti, the father of Siris. Alcyone looked most beautiful in a white robe, and here and there the skilled handiwork of Helios showed itself, as the dress was profusely embroidered with gold and jewels. Mercury, handsome as a Greek God, recited the marriage service in a most impressive and dignified manner, and threw much cordial personal feeling into the words which he had to repeat, for he had known and loved both the bride and the bridegroom since their childhood. The central feature of this marriage ceremony seems to have been a sort of *eucharist*. The celebrant invoked the Mahaguru, and then handed the sacramental cup to Siris, who passed it on to Alcyone; she drank some of its contents and handed it back to him, and then he in turn drank. The cup and the liquid had been highly magnetized, so that all earthly influence was removed from it, and only that of the Mahaguru left paramount. The husband and wife, after receiving the blessing of the Mahaguru, were bound together with ropes of roses and walked around the altar, bowing in turn before each of the priests who were taking part in the ceremony. After this circumambulation they were seated side by side in a sort of palanquin which was drawn up into the air by ropes and left swinging high above the heads of the people while further blessings were chanted. This was to symbolize their new relation to each other, that they were now alone together and apart from the rest of the world, and also that they could rise together to planes higher than either would be able to reach apart, and that thus they could work together for a higher good. Then they were once more lowered to the floor, and received a final blessing from the priests preparatory to leaving the temple. Many handsome presents were given to them, and it was noteworthy that all these were brought to the temple to be magnetised by the priests. Among them was a huge golden bowl from Helios, which was wrought in the form of a lotus. Some beautiful chased silver swinging lamps were given by

Mizar, and were filled with sweet scented oil which perfumed the whole temple. At various points during the ceremony the bells in the domes sounded soft muffled tones, but as it finished they rang out joyfully.

The Lords of Karma appear to have utilized this life for a considerable gathering of the Theosophical clan, for in addition to the nine children of Helios there were sixteen born to Sirius and Alecyone, and all of them were Egos who reappear in later lives. If we include the children of the King and those of Vajra and Herakles, who are also very numerous, we find practically all the dramtis personae in the lives of Alecyone and Orion, and even the priests of the temple are Great Ones whom we shall meet many times as our story runs its course. The children of most of these families were taught by the priests of the temple, and some of the sons became inmates of it. Besides the sixteen children of Alecyone and Sirius, they also adopted an orphan (Olympia), because Mercury was deeply interested in him.

Somewhat strained relations existed just at this time between the court of Mars and the authorities of the great Temple, chiefly owing to a number of small misunderstandings intentionally created by two young priests of very bad character (Thetis and Scorpio), who cherished a bitter grudge against the King because he had been compelled to banish their father (Cancer) for a series of heinous crimes which he had committed at the instigation of a stronger ruffian than himself. These two young fellow contrived somehow to become aware of a conspiracy against the King, and joined themselves to it, intending either to use it or to betray it, as might best suit their own machinations. They decided to request an audience from the King, and, if granted, to endeavor to utilize the occasion to assassinate him. There was a certain important functionary (Castor) in the King's household, among whose duties it was to arrange audiences for him; so these two young scoundrels wrote a letter to this man asking for an appointment, and hinting that they could betray a dark conspiracy against the King, and could also show that the Temple authorities were trying to undermine his power.

In going up the steps of the palace the functionary accidentally dropped the letter, and Herakles happened to pick it up. (Herakles was now an intimate friend of Vajra and in consequence was much at the palace.) He was on his way to Sirius at the time, and when he read the contents of this letter he had so odd a feeling of danger that he showed it to Sirius, and discussed the matter with him. Sirius at once consulted with his wife Alecyone, who proceeded to psychometrise it, and saw the plot in the minds of the scoundrels. In order to confirm what she saw, they took the letter to Helios, who was also psychic. She agreed as to the plot, and they felt that they ought to take some action, but since some very high authorities of the Temple had been accused of treachery to the King, and this was mentioned in the letter, it was a serious question what to do with it.

It was finally decided to say nothing for the moment to the King, but Herakles went to the functionary to whom the letter had been written. The latter had been seeking for it everywhere before reporting its contents to the King. So Herakles told him what he feared, and together they arranged that the ruffians should have the desired audience, but that they themselves should be present and also have in readiness a strong guard. The would-be murderers presented themselves, and as they were rising from the usual prostration Thetis thrust his hand into the front of his robe and grasped a dagger. Herakles, who was very close to the King's side, saw the action and guessed its meaning, so he sprang forward just in time to seize the man's wrist as he raised the dagger and was about to leap upon the King. Both the villains were quickly overpowered and imprisoned, and shortly afterwards they were banished from the kingdom. The law condemned them to be buried alive, but the Monarch commuted their sentence to banishment, because he said that, wicked as their action had been, and worthless as they themselves appeared to be, their treachery had been dictated by a perverted idea of filial affection and family honor.

The King was very grateful to Herakles for having thus saved his life, and when he heard

the part that Alcyone and Helios had played in the affair, he called them before him and publicly thanked them. The entire family, including that of Sirius, was much advanced in royal favor and public favor. Herakles was honored by receiving the King's daughter (Beatrix) in marriage, and was appointed as ruler over the large province in which the family of Sirius lived. Vajra was made ruler over the province in which Mizar and Helios lived, and as only the river separated these two provinces there was much happy social intercourse between all these families, the court and the temple priests. After the attempted assassination of the King, it became known at once that the rumor that the priests of the temple had tried to undermine the power of the King, had no foundation whatever.

Mars sent for the chief priest Mercury, who came to the palace with Herakles and Vajra. A wonderfully clear understanding was at once established between the Priest and the Monarch, and harmony was restored between the court and the temple; so much so, that when later the King abdicated in favor of his son Vajra, he took up his permanent residence with the priests in order to live a life of devotion.

Various expeditions were sent out from time to time by the King, and one of them was given into the charge of Vajra and Herakles. They were sent to make a sort of treaty with a ruler in the district now known as California, and bore rich gifts with them. On the way, near where New Mexico now is, they were attacked by savage tribes similar in type to Pueblo Indians, who captured them and then sent to Mars for a large ransom. But instead of a ransom, the King sent Sirius with a large army of trusted men to rescue the captives. This they succeeded in doing, the army engaging the Indians in front of their village while Sirius entered the village from the rear and easily rescued Vajra and Herakles, who were borne home amid great rejoicing. Herakles had learned the Indian language while a prisoner among them. Some time after their return a second expedition was sent to the district of California, which reached its destination and returned safely; but this time the King would not permit Sirius, Vajra or

Herakles to go. Another expedition was sent towards the north-west, as a rumor had come of great silver and gold mines in that direction. It was successful, and returned with much treasure and large numbers of sparkling gold-stones, such as those now found in Arizona, and also great quantities of other gems of various kinds.

During the expedition of Sirius to rescue Vajra and Herakles a rather interesting experience occurred in the family of his son Demeter, who had married Elsa and settled in a house in the suburbs of the city. They very soon found that there were other previous tenants who paid no rent, for the house was haunted in the most extraordinary way, and they were much disturbed by all sorts of unwelcome manifestations. Noises were heard, doors opened and shut unexpectedly, and they were frequently troubled with heavy foot-steps, although no visible bodies were to be found on investigation. There was also a deep feeling of sadness about the place, and sometimes spasms of acute but inexplicable fear seized upon them both. The manifestations appeared to centre themselves round a certain room, though no part of the house was entirely free from them. The constant pressure of this psychic trouble quite wore out both Demeter and his wife. It was the wife who was first actually seized upon by the haunting entities, but, in endeavoring to protect her, Demeter himself became partially obsessed, and after that had happened, quite long periods of time elapsed in many cases during which he had no accurate knowledge of what had happened or what he had been doing. Both he and his wife were quite worn out with this, and as an addition to the family was pending, the mother of Demeter (Alcyone) felt that some decided steps must be taken. She determined to go herself to the house and spend a night alone in the room which seemed to be the central point of the disturbance, in order to try to discover exactly what was the matter, and to see if there were any possible way of dealing with the subject.

Demeter and his wife strongly urged that they should be allowed to remain with her, but she insisted on being alone, saying that she

could not be responsible for anybody but herself. When everything was quite quiet, she covered the light and sat waiting. For a long time nothing happened, but at last there came three heavy dull knocks or blows, such as might be made by a large slow-moving object. Cold shills ran down Alcyone's spine, and an over-mastering sensation of fear came over her. She shook this off, hastily uncovered the light, and stood looking expectantly towards the place from which the knocks appeared to come, reciting mantras by which she expected to call in the aid of various deities. All at once she felt a cold breath on the back of her neck. She spun round and then something tapped her lightly on the back. Again she spun round but could see nothing there, and as she was thus looking into space something brushed her ankle. Looking down she saw a horrible object on the floor; it was like a large worm, perhaps four feet in length, but somewhat cigar-shaped, covered with hair, black, coarse, short and bristly; it had a sort of rudimentary face, with no features but a big red hole which took the place of a mouth, and the whole gave out a horrible and most sickening odor, as of something that had been long dead. It writhed along, and came crawling round her leg, and as she reached down to tear it off, it fastened on her hand like a vampire, and then began to coil about her body. Just then she saw her son Demeter approaching, looking like one drowned, with horribly distorted features—lead-colored, greenish, and bloated—and with a baleful deadly fire in his eyes, lambent and unholy. At first she thought he was coming to defend her; the horrible worm was just getting at her throat, and she called to Demeter to help her. But he came towards her in a curious stooping, crouching manner, his fingers clutching the air, and instead of helping her he seized her by the throat. With all her strength of will she called upon Sirius (who was absent on the expedition thousands of miles away) and he at once came astrally, in answer; he seized the beast with one hand and Demeter with the other, tore them apart, dashed the beast to the floor and stamped upon it, till it was nothing more than a jelly; then he shook Demeter into wake-

fulness and was gone as suddenly as he came. Demeter looked at his mother in a dazed sort of way, and said again and again:

What is it? What is it? What is it?

A great weakness overpowered him, and did not pass away for a long time, but he was never again obsessed. Alcyone's hair was white on one side where the beast had struck her, and for days afterwards she could not get rid of the horrible odor. The incident made a very deep impression on her mind, and whenever she thought of it, it made her physically sick. For years she could not bear the sight of any creature that writhed, and she nearly fainted one day when a harmless cat happened to curve itself round her ankle, although it was a year after her adventure; and for a long time even the sight of a small worm would cause her to grow pale and weak.

When Alcyone had called Sirius to help her, he was sitting round a camp-fire with others, and at once he fell back in a trance. He plainly heard his wife's call, and somehow found himself in a room which he did not know. Seeing his wife in dreadful danger, he rushed to her aid, endowed with superhuman strength; when he had rescued her in the manner described, he seemed to lose consciousness, and when it returned his friends of the camp were sprinkling water on his face. He felt quite weak after this, and was not fully himself for several days, so his exertion had evidently been a great strain upon him.

Alcyone went to Mercury and told him her story, asking him what could have been the cause of all these strange happenings; he looked into the matter and unearthed the fact that on the spot where Demeter lived there had been long ago a centre for a peculiarly obscene form of early magic. Its devotees used to provide at their seances a bath of human blood, and huge scorpion-like creatures materialized and stalked round it, squirting out a poison which seared everything which came near them. Among these creatures was the unpleasant object that attacked Alcyone, and as it had been starving for a very long time it was proportionately ferocious. These elementals were expressions of a certain form of

evil thought, deliberately intensified and materialized by magical ceremonies, and, being ensouled by "familiar spirits" of a particularly obscene kind, they were exceedingly dangerous. By those who made them they were called "sendings," because they could be sent to anybody whom the magician hated, to materialize in his bed-room, to sit on his breast in the night and spit venom on him. An entity of an evolution lower than the physical used to be put into such a thing, and enabled to hold it together.

In the year 22605, when Sirius was about sixty years old, the King prepared an expedition to a certain holy city in Yucatan, which was about to be visited by Surya, the Head Priest of the great Atlantean religion, and Alcyone, Sirius, Mizar, Helios, Mercury, Uranus and many others set forth, starting in late summer and traveling southward round the Gulf. At first they used carts, but after a time they had to leave the great main rock road and abandon the carts, using their mule-like horses or mustangs both for pack and riding. The main rock roads were really remnants of a previous age. When Atlantis was at the height of its glory, wide roads of solid rock were formed radiating in all directions from the Great City of the Golden Gate, stretching over hill and dale for thousands of miles; and these were crossed by a network of local roads, which, however, were not so well made or kept.

On one occasion our party fell into difficulties in trying to cross a river. At a later point in the journey they met a caravan of merchants who were using a curious camel-like sort of animal, resembling a big llama. It was some type between the two; the Atlanteans had been fond of experimenting in the crossing of animals. On one occasion our travelers came to a deep canon, and though it was less than fifty yards across, they had to travel thirty miles round to reach the opposite side of it. When about half way on their journey they met another caravan, of which all the people were in a dying condition, because the savages had poisoned the water of the stream from which they had drunk. Mercury magnetized the people and neutralized the poison,

thus saving them all. They now bent their course towards the east, and then a little to the north, and very soon a guide met them, a curious aboriginal man, who had been sent from Yucatan for the purpose of showing them the way. The people in the city were aware of the approach of pilgrims, at least of this particular caravan, and a procession met them at the gate.

Mars, Mercury and the priests at once repaired to the great temple of which Saturn was the Chief Priest, where they found some kind of initiation ceremony taking place. The number of people admitted to this was of course limited, but both Sirius and Alcyone were allowed to be present. There was a sort of golden throne, magnificently decorated; it had lion arms and a flight of nine steps leading up to it with carved animals on either side, something of the Egyptian style of work. Surya sat upon this throne, and received the people as they were presented to him, exchanging with each of them certain signs. Each priest, as he appeared before Surya, gave him the same secret salutation, which is one of those still used in the White Lodge at the present day. Surya sent out streams of blessing—or perhaps they were sent through him. Afterwards the huge brazen gates of the temple were thrown open, and the rest of the party came in, and Surya came down from his throne to speak with them, saluting them with the most friendly words. One very remarkable fact that was observed is that he must have known even then the name which Alcyone would choose on his admission to the Sangha twenty-eight incarnations later, in the life in which he met the Lord Buddha, because he distinctly referred to it. Our friends attended also another great gathering on an occasion when Surya spoke to the assembled people. Even then he preached the doctrine of love which is so characteristically his own, telling all the pilgrims the emphasis that must be laid upon that quality.

"Love is life," he said, "the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will

come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand."

Our band of pilgrims stayed in the city for about two months and then started for home. On the journey they ran short of water and could find no source of supply, but the priests located a spring by means of some sort of divining twig. While they were still on the way Helios died, to the great sorrow of her friends and relations. Mizar could not bear to leave the body to decay in the wilderness, and was grief-stricken because they had not the usual acid which it was the custom to inject into the corpse to burn it up at once. In compassion for Mizar, Mercury placed his hand on the body and disintegrated it by some means, as though by sending a current of consuming heat through it. Alcyone, being psychic, felt no separation from her mother, and so through her Helios was just as much in touch with the family as ever, as she accompanied them on their journey in her astral body.

Sirius died at the age of sixty-four, but both he and Helios continued for a long time to keep up the closest relations with Alcyone, lingering intentionally on the higher levels of the astral plane in order to do so. Her children and her brother Herakles looked after her thoroughly well as far as the physical plane was concerned. She occupied herself for the last twenty years of her life in writing a great book on religious subjects. It was in four parts, or volumes, with curiously epigrammatic and untranslatable titles. The nearest we can come to rendering them into English is: "Whence? Why? Whither? Beyond." Mercury ordered that when this work was finished it should be preserved in the crypt of the Temple; but some centuries later, in consequence of the danger of invasion, it was removed to the other Temple in Yucatan. A copy of it was made by Alcyone herself for the Chief Priest Surya, which she sent to him in Atlantis; it now rests in the secret museum of the Great White Lodge.

Ajax had married Erato, and had a son (Melete) who was about five years old when

the following curious incident happened. One day he was not to be found, and his mother, half mad with anxiety, went to Alcyone the grandmother, who tried in every conceivable way to find him, even to the sending of a servant down a well by means of a rope to see if he had fallen into it. At last, all physical resources having failed them, Alcyone sat down, determined to look for him psychically. She was successful in discovering where he was, and she told the father to take his sword and come with her at once to save the child. She led the way to an old half-ruined hut, to which a savage woman had carried off the boy, with the intention of sacrificing him in a black magical ceremony. Her intention was to make his intestines into strings for a musical instrument to be used for demoniacal invocations. The woman was resting with the child at this hut, in the course of her journey to a dark shrine which lay further in the forest. By means of a magical potion she had put the child to sleep, so that she could carry him more conveniently, and was just about to start on her way when Alcyone and the father arrived. At first they threatened to kill the woman, but after a time relented, telling her, however, that if she came near their house again she would meet with certain death.

Another curious instance of the practical utility of Alcyone's remarkable psychical powers may be noted, though it occurred many years earlier than the last, and before the death of Sirius. One night she had a very vivid dream, in which she saw a place, a deep ravine, in which there was hidden some gold. This dream came to her three times, and each time a child, or nature-spirit, led her to the spot and pointed laughingly at the gold, taking it into his hands and playing with it. After the third repetition she took it seriously and consulted her husband. He at once decided that there was something in it, and set out with Alcyone and Mizar to find the place. They soon came to indications which Alcyone recognized, but it took much time and trouble to find the exact spot. When at last they did reach it they were well repaid for their efforts; there was a sort of pocket in which the gold lay, and the amount was very great and

enabled them to be comfortably off for life, and to perform many acts of charity.

Among the latest incidents of Alcyone's life, we notice that, at the age of 84, she gave a magnificent reception in honor of some delegates who had been sent over from the Central

Temple of Atlantis, Viraj being at the head of the embassy.

In the year '2578 this eventful life closed and Alcyone passed away, loved and respected by all who had known her.

DRAMATIS PERSONÆ.

MAHAGURU:	...	<i>Invisible Teacher.</i>
SURYA:	...	<i>High Priest of Central Temple in Atlantis.</i>
VIRAJ:)	<i>Priests in Atlantean Temple.</i>
JUPITER:		
MERCURY:	...	<i>High Priest of Temple in Toyocatli.</i>
VENUS:)	<i>Priests in Temple in Toyocatli.</i>
OSIRIS:		
BRHASPATI:)	
SATURN:	...	<i>Priest from Atlantis appointed to Temple in Yucatan.</i>
MARS:	...	<i>King of Toyocatli. Wife: Corona. Son: Vajra. Daughter: Beatrix.</i>
VAJRA:	...	<i>Wife: Ulysses. Son: Alastor.</i>
ULYSSES:	...	<i>Father: Pindar.</i>
ALCYONE:	...	<i>Father: Mizar. Mother: Helios. Brothers: Herakles, Selene, Aurora, Draco. Sisters: Leo, Procyon, Leto, Andromeda. Husband: Sirius. Sons: Achilles, Hector, Vega, Aletheia, Irene, Bellatrix, Aldebaran, Demeter. Daughters: Albireo, Perseus, Ajax, Rigel, Crux, Regulus, Cygnus, Neptune. Adopted Son: Olympia.</i>
SIRIUS:	...	<i>Father: Brhaspati. Mother: Uranus.</i>
HERAKLES:	...	<i>Wife: Beatrix. Sons: Capella, Polaris, Vesta. Daughters: Capricorn, Arcor, Spica.</i>
SELENE:	...	<i>Wife: Argus. Sons: Betelgueuse, Libra. Daughters: Aquarius, Fomalhaut, Virgo.</i>
LEO:	...	<i>Husband: Alcestis. Sons: Pysche, Canopus, Mira. Daughters: Wenceslas, Sagittarius.</i>
ACHILLES:	...	<i>Wife: Theseus. Sons: Cassiopeia, Proteus.</i>
VEGA:	...	<i>Wife: Centaurus. Sons: Fides, Arcturus. Daughters: Altair, Auriga.</i>
BELLATRIX:	...	<i>Wife: Aquarius.</i>
DEMETER:	...	<i>Wife: Elsa. Son: Ausonia.</i>
AJAX:	...	<i>Husband: Erato. Son: Melete.</i>
CASTOR:	...	<i>Wife: Aries. Sons: Alcestis, Algol, Concordia. Daughters: Pollux, Siwa.</i>
THETIS:)	<i>Conspirators.</i>
SCORPIO:		

II.

Alyone was born again in a female body in the year 21759 B. C., not far from where Chitragong now stands. She was the daughter of Brhaspati and Neptune, and was one of a family of four. Her elder brother was Uranus, and her younger sister was Mizar, but both of these died young; Uranus at the age of eighteen and Mizar, in child-birth, at the age of fifteen. There was also a younger brother, who was taught from boyhood by the priests in the temple. The father, Brhaspati, seems to have been both ruler and priest of a small community or kingdom. Astrology was a prominent factor in the religious ideas of the day, and Alyone's horoscope was cast with great elaboration. It destined her to a marriage with Saturn, who was a distant relation, and it foretold that she should bear a child of remarkable power and holiness, and directed that all her early life should be arranged as a preparation for this coming event. The instructions were obeyed and she was specially instructed by the priests with a view to this.

Her childhood was a very happy one. We see her as a little, graceful, beautiful child, with very long, streaming, black hair. The only mode of dressing the hair was to catch it back from the face with golden clasps, in which were mounted most magnificent diamonds, so large that they looked like brilliant stars against her dark locks. The hair was washed daily and kept very clean and anointed with magnetized oil, which was supposed to stimulate the intellectual faculties. She was carefully secluded from all possible trouble or difficulty. Her only sorrow was the death of her elder brother, Uranus, to whom she was profoundly attached.

At the age of fifteen she was duly married to Saturn with great pomp, and a year later a noble boy was born (Surya). There was great rejoicing over this event, and every care was taken of the child of promise. Alyone was very sensitive and impressionable, and when the child was about to come to her she had a wonderful dream in which she saw a bright star leave the sky and enter her. This dream caused her to be considered a very holy

person. She was also clairvoyantly conscious of the presence of the Ego when it attached itself to her.

Everything seemed to promise for her a long and brilliant life under the most favorable conditions; yet all these expectations were disappointed, for her life was abruptly terminated at the age of seventeen by an accident in which she voluntarily sacrificed herself in order to save her child. The circumstances were as follows:

Alyone's house formed part of a great suite of buildings erected round a sort of square which was within the palace of the King. A slave-woman, who was changing the water in a glass vase containing gold-fish, was called away on some other business, and set the vase down on a table in the full rays of the sun. The glass acted as a lens, and the sun-rays, streaming through it, converged on some neighboring wood-work and set it on fire. The house was built entirely of wood, richly gilded, and the flames spread like lightning in every direction, blazing up like a furnace. Alyone was, at the moment, at some little distance off, but as the servants rushed out in every direction, shouting and screaming, her attention was attracted, and she flew, fleet as a deer, towards the burning house. The baby had been left with his nurse in an upper room, but she had gone out, confiding her charge to some fellow-servants. These fled downwards on the alarm of fire, forgetting the baby, and the terrified nurse, rushing for the child, fell back at the sight of the blazing staircase, which was the only way to the nursery. Wringing her hands, she screamed out: "The child! the child!" but dared not face the roaring flames which barred the road. "My boy?" gasped Alyone, and as the woman pointed upwards, shrieking, Alyone pushed her away and sprang up through the sea of fire. Several of the stairs had already fallen, leaving only in some places the supporting wooden bars not yet burned through, though blazing. Desperately she plunged on, climbing, slipping, leaping across the gaps through which the flames, flaring upwards, caught her garments

and scorched her flesh. Surely no human strength would suffice to carry her to the top! But mother's love is omnipotent, and, in less time that it takes to tell it, she reached the room where the baby lay. Smoke was pouring into it, and she wrapped an unburnt fragment of clothing across her mouth and crawled along the floor. The babe, crowing at the dancing flames, stretched out chubby arms to his mother, and catching him up, she pressed his face into her bosom and fled downwards with her boy close wrapped in her arms. Again she crossed that burning torrent, her body nude, her hair blazing, the diamonds dropping from it, flashing back the flames. Somehow, she reached the bottom, the open air, and fell prostrate outside, shielding the babe even as she fell. He was unhurt, but she was dying, and in less than an hour she breathed her last. More out of her body than in it, too terribly injured to retain feeling, she was scarce conscious of suffering, and her last smile seemed to be reflected on the freed astral form, as it bent over the rescued boy. Is it not the karma she made by dying for Surya then being reaped in the present opportunity given to Alcyone to serve the Blessed One again?

After its mother's death the child was taken in charge by his aunt, Viraj (Saturn's sister),

who was even then a very advanced Ego, and has since become an important member of the Occult Hierarchy. She was psychic, and through her Alcyone was still able to help and care for the child. The aunt never allowed any of the servants to touch the baby, and swung him herself in the garden in a sort of cradle hung up between the trees. There, in the quiet grove, Alcyone would astrally speak to her about the child, who was thus brought up altogether in a holy atmosphere and soon became a wonder, at the age of seven delivering teaching in the temple, so that people from all quarters came to hear him.

It seems as though from time to time the members of the present Hierarchy of Adepts were born together in different countries to assist in the founding of a new religion, or a magnetized centre. We see them also spreading the religion and sending expeditions to other distant centres, as in the previous life in North America, where an expedition was sent to Yucatan. In the present one, some twenty-five years after Alcyone's death, we see Surya sending one north to the city of Salwan. Some of the party lost their lives from hardships endured. Among these was Alcyone's younger brother, at the age of about thirty-five.

DRAMATIS PERSONÆ

ALCYONE: ... *Father: Brhaspati. Mother: Neptune. Brother: Uranus. Sister: Mizar. Husband: Saturn. Son: Surya. Sister-inlaw: Viraj.*

III

Alcyone was born this time in 21467 B. C., in a male body, as the son of a King (Leo), in what is now the Telugu country not far from Masulipatam. His mother was Orion, who, owing to a curious operation of the darker magic, which will be fully described in the story of the lives of Orion, took the body of her own daughter (Theseus), when it was ten years old and Alcyone was eleven, so that she who had been his mother was now his sister. He had also a younger brother, Albireo,

and a younger sister, Beatrix. The politics of the time were complicated and troublous, and the boy, though anxious to do his duty, was more interested in his studies than in affairs of State. He learned whatever was customary for boys of his class and time, and was proficient in riding, shooting, swimming, and the various sports of the race. When he came of age he married Herakles, who was the daughter of a neighboring Raja, and they were very happy together in their religious studies. He

cannot suddenly change from an infant to an adult. There is a certain physical process through which any infant body must pass before it can become an adult body—a process that is slow and gradual and is dependent upon the operation of natural laws. Now mental and moral growth are slower still and certainly no less dependent upon the laws of causation. As a muscle cannot be built without substance no more can a mental or a moral quality come into being without a cause.

Experience is the food from which intellectual and moral fibre is evolved and it takes a great deal of experience to give a small product. The analogy is by no means a perfect one for a given amount of food will, under normal conditions, produce its certain and immediate result, whereas an experience usually must be repeated again and again and again before the judgment and balance won from the process guarantee that that particular blunder will never be repeated.

It is no more possible to have a miraculous transformation from the savage to the civilized man, or from the ignorant to the saint, than it is possible to have bread become bodily tissue without "due process of law." In the very nature of things the intellectual and moral character slowly evolves. Experience must be assimilated before it can become wisdom. As the savage grows at his low level so grows the civilized man at his higher level. He is getting subtler lessons in a more complex way but the process is the same. His experiences are such as to bring into play the more highly evolved mentality he has developed, but the method must necessarily be by acquiring experience, observing the results of his thoughts and acts, and registering in his innermost being the wisdom which is transmuted experience.

How do men grow wise here in this life? Is it not by the lessons they get from the experiences through which they pass? A person may become thoughtful enough and cautious enough and be so close a student of human nature that he learns some lessons from observing the blunders of others and the distress which

follows them. But for the most part we learn through personal experience to avoid the temporary pleasure purchased at the price of future pain. One who looks back over his life and sees the mistakes of the past and realizes how much greater is his moral strength now than when he made the blunders has won a victory; and it is just because he has seen this and realized the error, and has thought out the better course he could have followed, that he can now go through similar experiences without blundering. And thus from experience we advance in wisdom and compassion.

Surely nobody will deny so clear a fact as that we evolve by experience and that the average human being has very far to go before he becomes the highest of his kind. If this be so and we admit, as we must, that but a mere fragment of the evolutionary journey can be accomplished in even the eighty or ninety years of the longest physical life, we are literally forced to accept the hypothesis of reincarnation as the only plan by which the change from ignorance and brutality to wisdom and compassion can be made.

We sometimes hear people say that we may believe in pre-existence without believing that we have lived previous lives on this earth. But is not that as vague as the notion that after death we go "somewhere" and just progress "somehow?" Isn't it a failure to reason out the problem? The moment we begin to reason about it we find that we must in some way dispose of the fact that we are now in a world admirably contrived to furnish the lessons needed to produce both wisdom and compassion and that it would be a violation of the principle of the conservation of energy to learn one or two out of the thousands of lessons to be acquired and then pass on to return no more.

It is said that Agazzi once took a single bone of a fish that had become extinct and correctly reproduced with his pencil the entire skeleton, the work being verified by later discoveries. Something like that is our problem. We must work from the fragment of the universe we can see and the fragment of existence we know as physical

enabled them to be comfortably off for life, and to perform many acts of charity.

Among the latest incidents of Alcyone's life, we notice that, at the age of 84, she gave a magnificent reception in honor of some delegates who had been sent over from the Central

Temple of Atlantis, Viraj being at the head of the embassy.

In the year '2578 this eventful life closed and Alcyone passed away, loved and respected by all who had known her.

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DRAMATIS PERSONÆ

ALCYONE: ... *Father: Brhaspati. Mother: Neptune. Brother: Uranus. Sister: Mizar. Husband: Saturn. Son: Surya. Sister-inlaw: Viraj.*

III

Alcyone was born this time in 21467 B. C., in a male body, as the son of a King (Leo), in what is now the Telugu country not far from Masulipatam. His mother was Orion, who, owing to a curious operation of the darker magic, which will be fully described in the story of the lives of Orion, took the body of her own daughter (Theseus), when it was ten years old and Alcyone was eleven, so that she who had been his mother was now his sister. He had also a younger brother, Albireo,

and a younger sister, Beatrix. The politics of the time were complicated and troublous, and the boy, though anxious to do his duty, was more interested in his studies than in affairs of State. He learned whatever was customary for boys of his class and time, and was proficient in riding, shooting, swimming, and the various sports of the race. When he came of age he married Herakles, who was the daughter of a neighboring Raja, and they were very happy together in their religious studies. He

had nine children, his sons being Vajra, Aletheia, Uranus and Alektor, and his daughters Pindar, Crux, Mizar, Fides and Centaurus. A neighbor and close friend was the priest, Mercury.

In order to save King Leo from certain defeat at the hands of a coalition of neighboring States, Alcyone's mother, Orion, had induced Leo to place it under the suzerainty of the Atlantean emperor, Jupiter, and there was much discontent among the people about this. A few years after, when Orion had had to change bodies, and could therefore no longer direct Leo's policy, the discontent broke out into open rebellion and Leo was defeated and killed. Sirius was sent over from Atlantis by Jupiter to be Governor of the kingdom, which was thus made a province of the vast Atlantean Empire. Sirius made friends with Alcyone and Orion, at first perhaps from motives of policy, but the friendship quickly ripened into real affection. He fell in love with Orion, and demanded her hand from Alcyone, who gladly gave it, and a very close tie united the two families, and also that of the priest, Mercury. This made the government of the province an easy matter, as the official heads of both the parties in it were now so thoroughly united. In fact, the three families were almost like one, and made a kind of little society of their own, in which all sorts of interesting problems were discussed. Some notes upon the religion of this pre-Aryan period in India will perhaps be of interest.

We find that the language commonly used was not Sanskrit, and ceremonies usually began with the word "Tau," not with "Aum." The doctrines of Reincarnation and Karma were commonly known to the people. The Teacher (Mercury) knew of the greater people behind who sometimes helped. Some of the expressions which are familiar to us now were in use then also, as for example: "I am That." Mercury told the people that of all the qualities that they could develop, of all the qualifications they could possess, the most important was the power to recognize that all was That.

"You cut down a tree," he said, "That is the life of a tree; dig up a stone; That is what holds the particles of the stone together; That

is the life of the sun, That is in the clouds, in the roaring of the sea, in the rainbow, in the glory of the mountain," and so on. These words are taken from a discourse of Mercury on death. In a book from which he read to the people there were well-known phrases, such as: "One thing is right, while the sweet is another; these two tie a man to objects apart. Of the twain it is well for him who chooses the right one; who chooses the sweet goes wide of the aim. The right and the sweet come to a mortal. The wise sifts the two and sets them apart. For right unto sweet the wise man preferreth. The fool takes the sweet to hold and retain." (Katha Upanishat, words in Mead's translation.) The wording in Mercury's books was not actually identical, but it was clearly the same set of verses.

There was another saying: "If one is killed, I am the slain, but yet am I also the sword of the slayer, and none slays or is slain, because all are one. There is no first nor last, no life nor death, because all are one in Him."

The books which Mercury used did not come from the Aryans; this book from which he read (evidently the original of the Katha Upanishat) was written in the City of the Golden Gate by one who was a member of the Brotherhood. It belonged to a great collection, and had been handed down through centuries and centuries. The Nachiketas story had not yet been connected with it.

In one Temple which we noticed there were no images at all. The religion does not seem to have been sun-worship—at least not exclusively; rather a worship of the powers of nature. Outside the Temple there was a large bull in stone, facing the Temple and looking in. Inside there was a curious arrangement—a depression, instead of a raised altar. Two or three steps led up to a great low, square platform, paved with beautiful tiles, and then there was a depression in the centre with a railing round it. People threw flowers into the depression, in the middle of which was a slab, which was specially holy; it had some markings on it, but we could make nothing of them.

In another Temple there were very many images which were set in niches in the back wall of the Temple. The people here wore a

different dress from those in the former Temple, and there were men who were distinctly priests, which was not the case in the first Temple. The images sat cross-legged, and had not more than the natural number of arms. This was the old form of Jainism, presumably, and the images Tirthankars. Some images were naked; others, which had a looped garment over them, were probably regarded as dressed, or perhaps a conventional symbol was intended.

In another Temple a long way to the north, there was already a lingam. Up there the Trimurti was fully recognized, though the names were not those used now. In one cave-temple there was a gigantic face carved out of the rock which was three faces in one, though it was so arranged that only one face could be clearly seen at a time. There was a great Temple in South India which also contained a Trimurti. We tried to discover the meaning or the name attached to it, to see what idea was connected with it in the mind of its priests, and we found that one priest thought of it as: "He whose life flows through all," while another had the idea that the three persons were: "He who opens the gates, He who guides the stream, and He who closes the gates." We saw no specimens here of the many-armed images which are so plentiful at the present time.

The priests had very strong ideas about a "Lake of Light," which was also Death and Life and Love; all streams led into the Lake of Light, whencesoever they seemed to begin. There were traces also of the theory that all that we see is illusion, but the only Reality is the Lake of Light. "We live in the Lake of Light and do not know it. We think of ourselves as separated, but we are each a drop in the Lake." The priests seemed to be perpetually urging the people to get behind the illusion of the senses, and to realize that That was the real Presence behind all, and that the separated forms were the separated drops: "When they fall in again they are all one," they said, "and it is we ourselves who make all the sorrow and trouble."

They had a prayer to the "Lords who are the Light, who consist of the Light."

What is written above represents something of what was taught to the people, but in this small and strictly private family circle, Mercury was willing to go a little further, and expound the true meaning of the symbols, and give far more information about the Lake of Light and the Lords who are the Light. He told them of a great Teacher who might be invoked by certain prayers and ceremonies, whose blessing might be called down upon them if they asked for it earnestly and with pure heart. They invoked Him at their meetings, and a response always came, and on two special occasions He even showed Himself. This Great One was He whom we know as the Mahaguru, and His special connection with this group was that He had, in a previous birth, founded their religion and arranged that He would, as its Founder, respond to certain invocations made under proper conditions by its true adherents. He threw into the mind of Mercury the solution of their problems and the answers to their questions on religious matters, and once or twice certain personal directions were given to them, though this was a very rare occurrence.

The priest Mercury had married Ulysses. Castor, Siwa and Taurus were their sons, and Draco, Argus, and Calypso their daughters. The pleasant intercourse between the families and their study of the questions which so deeply interested them went on harmoniously for years, and the first break in the party occurred in the year 21423 B. C., when Orion confessed her black magic to Mercury and Sirius, and retired to an ascetic life. She handed over her children to the care of her friend Helios, and four years later the latter married a younger brother of Aleyone's (Albireo).

The children of these families all grew up together, and naturally fell in love with one another, so that when they became men and women there was a good deal of intermarriage between them. Achilles took to wife Mizar, while Uranus married Vega, and Hector Selene. Aldebaran, however, caused much trouble to the family through becoming involved with and marrying a woman of bad character (Gamma), who ruined his life, and left him a miserable wreck when she finally abandoned him, and

ran away with Pollux, who was a rich but dissolute merchant. Vajra also was a source of anxiety to his doting mother, Herakles, because he developed a wandering disposition, and became a great traveler in search of knowledge and experience. He, however, wrote a very brilliant account of his travels, which was read over and over again by the family group, and practically learnt by heart by the younger members. Alcyone was so interested in some of its glowing descriptions that he actually undertook no less than three difficult and dangerous journeys in order to see the places of which his son had given so attractive an account. In the course of these he met with various adventures, the most serious being that he was once captured by robbers and held for ransom, though he contrived to escape by disguising himself as a woman. In another case he was carried off his feet while trying to wade across a swollen river, and was swept down more than a mile, and very nearly drowned. He also accompanied Sirius on several of the latter's official tours through the province; indeed, Sirius delegated many of his powers to him, being anxious to show the people what thorough accord existed between the Atlantean power and their old royal family. The tie between these two men was singularly close, and, though of different races, they seemed always to understand each other perfectly. Sirius, who was very patriotic, told Alcyone much of the glories of Poseidonis and the City of the Golden Gate, and fired him with very great enthusiasm about it and an intense desire to see it, which bore fruit much later in life.

Herakles died in 21396 B. C., at the age of seventy, and Sirius, to whom she had been a particularly close friend, mourned her loss quite as much as Alcyone, and accorded her the most gorgeous obsequies. This left Alcyone much alone, and he clung more than ever to his friend Sirius, who fully returned his affection, so that the two old men were

like brothers. For thirty years Sirius had been visiting regularly every month his wife, Orion, who was living as an ascetic; and when she died, in 21392 B. C., he felt himself unable to stay any longer in India, so he applied for leave to resign his Governorship and return to Poseidonis. Alcyone, though seventy-five years of age, immediately announced his intention to accompany him, and actually did so.

The two septuagenarians had a prosperous voyage, and Alcyone found the splendors of the capital even greater than he had expected. Few of those whom Sirius had known forty-four years ago were still living to greet him. The Emperor Jupiter was long ago dead, and his son, Mars, reigned in his stead; he received the two old men with great honor, and gave them honorary posts at his court, distinguishing them with many marks of favor. He must have felt drawn to them, for he set his court astrologers to calculate the particulars of their connection with him, and was informed that both had worked with him more than once in the past, and that both were destined to serve him in some mighty work far in the future, when nearly a quarter of a lakh of years had been added to the roll of time. None of them seem to have then understood this prophecy, but it is evident that it will be fulfilled in the Californian community about 2750 A. D. Vajra, who had accompanied his father, soon took a prominent position under the Emperor and enjoyed his fullest confidence. Sirius and Alcyone lived together in the same house as brothers for ten years, and both died in 21382, hale and hearty to the last. During these ten years they jointly prepared a book upon Southern India, which was very highly esteemed, and was regarded for centuries in Poseidonis as the classical work on its subject. It was in two volumes, one treating of the different races and their customs, and the other of the various religions—the latter embodying much of the teaching given to them long before by the priest Mercury.

DRAMATIS PERSONÆ.

MAHAGURU:	...	<i>Invisible Teacher.</i>
MERCURY:	...	<i>Priest. Wife: Ulysses. Sons: Castor, Siwa, Taurus. Daughters: Draco, Argus, Calypso.</i>
JUPITER:	}	<i>Emperors.</i>
MARS:		
ALYCON:	...	<i>Father: Leo. Mother: Orion. Brother: Albireo. Sisters: Theseus, Beatrix. Wife: Herakles. Sons: Varja, Aletheia, Uranus, Hector. Daughters: Pindar, Crux, Mizar, Fides, Centaurus.</i>
SIRIUS:	...	<i>Governor. Wife: Orion in the body of Theseus. Sons: Achilles, Aldebaran, Vesta, Mira. Daughters: Vega, Selene.</i>
HELIOS:	...	<i>Friend of Orion. Wife: Albireo.</i>
POLLUX:	...	<i>Merchant.</i>
URANUS:	...	<i>Wife: Vega.</i>
MIZAR:	...	<i>Husband: Achilles.</i>
HECTOR:	...	<i>Wife: Selene.</i>
ALDEBARAN:	...	<i>Wife: Gamma.</i>

WORSHIPPING.

I.

*Gathered the throng, chanted the hymn!
 Marching the priests and alter-men!
 Bells afar pealing the aum!*

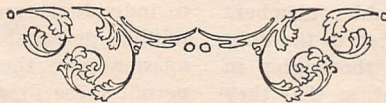
II.

*Incense ascending, altar-fires tended,
 Sighing the multitude breathes toward our God!
 Angels a-wheeling intone the aum!*

III.

*Silence, retreat to your hearts, listen there!
 The high priest has entered the Holy of Holies!
 Floats down the aum from on high!*

—W. V-H.



ADVICE FROM A MASTER

[The following letter was written by the Master K. H. to a member of the T. S. by whose permission it is now published for the first time. We print it with the hope that the advice so graciously offered will be taken to heart with gratitude and that our members will endeavor to live more and more in the spirit of the earlier days of H. P. B., a spirit which, indeed, is already so much leavening the Society.—Ed.—

The day of the separation is close at hand and I would say to you a few words. You are an officer of the London Lodge and as such have a special duty and opportunity. It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness and for Chelaship will never do. You should even as a simple member, much more as an officer, learn that you may teach, acquire spiritual knowledge and strength that the work may lean upon you, and the surrounding victims of ignorance learn from you the cause and remedy of their pain.

If you choose, you may make your house one of the most important centres of spiritualizing influence in all the world. The power is now concentrated there and will remain, if you do not weaken or repulse it—remain to your blessing and advantage. You will do good by encouraging the visits of your fellow-members and of enquirers and by holding meetings of the more congenial for study and instruction. You should induce others in other quarters to do likewise. You should constantly advise with your associates in the Council how to make the general meetings of the Lodge interesting.

New members should be taken in hand at once from the first by older members especially selected and assigned to the duty in each case, and instructed thoroughly in what you have already learnt, so that they may be capable of participating intelligently in the proceedings of regular meetings.

There is a strong disposition to slur over

the ceremony of Initiation in such a way as to make no serious impression upon the mind of the candidate. The method of the Parent Society may be unsuited to English prejudices, yet to fall into the opposite extreme of undignified haste is very much worse. Your ways of Initiation are a standing insult to every regular Chela and have provoked the displeasure of their Masters. It is a sacred thing with us; why should it be otherwise for you?

If every Fellow took for his motto the wise word of a young boy, but one who is a fervent Theosophist, and repeated with .

. "I am a Theosophist before I am an Englishman," no foe could ever upset your Society. However, candidates should be taught and old members always recollect that this is a serious affair the Society is engaged in, and that they should begin the work seriously by making their own lives Theosophical.

The Journal is well begun and should be continued. It should be the natural complement of that of the S. P. R. which is a bag of nuts uncracked.

Your Branch should keep in correspondence with all the others in Europe; the Germans can help you, the others need your help. This a movement for all Europe, not for London only, remember. The American members are under great disadvantages and have had until now, since the Founders left, no competent leaders. Your Branch can and should help them, for they are your neighbors, and the Headquarters have already too much to do in other quarters. A Chela will be detailed to answer general questions, if the Branch deserves assistance. But remember we are not public scribes or clerks with time to be continually writing notes and answers to individual correspondents about every trifling personal matter that they should answer for themselves. Nor shall we permit these private notes to be forwarded as freely as hitherto.

Time enough to discuss the terms of Chelaship when the aspirant has digested

what has already been given out and mastered his most palpable vices and weaknesses. The present is for the Branch, addressed to you as its officer. You have accepted an important service, the financial agency, and done wisely. Such aid was very much needed. If the members in Europe wish well to the Mother Society, they should help to circulate its publications and to have them translated into other languages, when worthy of it. Intentions, you may tell your fellow-members, and kind words count for little with us. Deeds are what we want and demand. The members of the London Lodge have such an opportunity as seldom comes to men. A movement calculated to benefit the English-speaking world is in their custody. If they do their whole duty, the progress of materialism, the increase of dangerous self-indulgence, and the tendency towards spiritual suicide can be checked. The theory of vicarious atonement has brought about its inevitable reaction—only the knowledge of karma can offset it. The pendulum has swung from the extreme of blind faith towards extreme materialistic scepticism, and nothing can stop it save Theosophy. Is not this a thing worth working for, to save those nations from the doom their ignorance is preparing for them? Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your karma have drawn each and all of you into this Society as to a common focus, that you may each help to work out the results of your interrupted beginnings in your last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy. You surely must realize that this would be the same as to say that effects come without causes. Know then

that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of your present associates and greatly helped by the mutual sympathy and aspiration.

Blessings to all—deserving them.

From Theosophist.

THE ART OF FORGETTING

The ancients recognized well the value of the art of remembering, and referred, half in jest and half in sorrow, to its opposite—the art of forgetting. They saw how useful would be to man the power to forget.

Truly it would be well if we could lay aside, never to be taken up again, those memories of the past of which the lessons have been learned, and in which is left only the feeling of bitterness, of sorrow, or of despair. It is well indeed that the memory of past lives fades away with the return to new experience.

The art of forgetting may be cultivated by continually setting aside, as often as they come into consciousness, the facts of the past of which one desires to be rid. This results at last in such a weakening of the thought forms, and such a reversal of the old currents of associative ideation that the unpleasant memories become no longer troublesome.

An equally important effort would be that involved in setting in the place of the ejected memory a pleasanter one, or the hope that some joyful experience of an opposite character will one day be ours.

To dwell on past griefs or sorrows does not help us or the world. It merely builds up more heavily the old walls of blackness that shut out the light.

W. V-H.



CONGRESS OF ESPERANTISTS

The movement for the adoption of Esperanto, the simple, easy, international language to be used as a auxiliary means of communication between persons of differing nationalities who have interests in common, should be one of the most interesting to Theosophists of the modern world movements because Esperantism stands for an ideal of brotherly love and universal peace second not even to that of Theosophy itself.

That Esperanto is a practical language, equally as flexible and comprehensive for everyday use as any national language is a fact easily proven beyond doubt to those who want to know. This is attested by five annual congresses already held in various countries of Europe, which were attended by from one thousand to fourteen hundred registered Esperantists of some thirty different nationalities. Esperanto was the sole means of communication used in these congresses and it proved perfectly satisfactory for every purpose.

Parliamentary discussions in the general business meetings of the congress; sectional meetings of physicians, scientists, socialists and other departments; amateur and professional theatricals productions from parlor sketches to a formal presentation of an opera by Goethe, translated into Esper-

anto by Dr. Zamenhof, the author of Esperanto; and at each congress, the "International Ball" where everyone dresses in his own native costume, all these were conducted in perfect harmony using only Esperanto.

The sixth of these congresses will be held in Washington, D. C., during the week of August 14th, where many European Esperantists will be in attendance.

From the nature of the Esperanto movement, the people who are attracted to it are also attracted to Theosophy when it is properly presented to them, many Esperantists being already interested in Theosophy more or less actively, and this Sixth Congress of Esperantists in Washington would seem to be the best chance to spread the light among a selected body of excellent "prospects."

All active Theosophists who are interested in the brotherhood of man should make every endeavor to be present in Washington during the week of August 14th for there they will see practical demonstration of real brotherhood between persons of many different nationalities. Those desiring to attend the congress should communicate without delay with Edwin C. Reed, Secretary, Esperanto Association of North America, care of Chamber of Commerce, Washington, D. C. *John M. Clifford, Jr.*



SOUTH AFRICAN THEOSOPHICAL SOCIETY

The Second Annual Convention of the South African Theosophical Society took place on the 21st and 22nd of May. In addition to local members, there were present delegates from lodges at Germiston, Pretoria, Pietermaritzburg and Durban.

The convention was inaugurated by an at-home given by Mrs. Wilfred Wybergh, the wife of the president of the Johannesburg Lodge, at the White House, Athol, on the afternoon of the 21st of May. Most of those attending the convention put in an appearance, and a very enjoyable time was spent up to the hour when it became necessary for the guests to return to town. The occasion also afforded an admirable opportunity for all to become acquainted with one another.

In the evening the delegates and members at the headquarters of the Johannesburg Lodge, United Buildings, Fox street. Mr. C. E. Nelson, as general secretary and presiding officer, having formally declared the convention open, Mr. W. I. Wybergh, M. L. A. (president of the Johannesburg Lodge) began the proceedings with a short speech, in the course of which, after extending a hearty welcome to the delegates and visiting members, he proceeded to sketch the history of the theosophical movement in South Africa, describing how the South African Section had been founded in 1899 by Messrs. Ritch, Playford and Kitchin. An interruption was caused by the war, but immediately afterwards the society was reformed by Mr. Playford. A small room in Ginberg's Buildings was secured, and it was not long e'er several notable accessions to the ranks of membership were obtained. Mr. Wybergh referred to the fact that he was now the oldest existing member of the Johannesburg Lodge, and he wound up by a brief mention of what had been achieved in the past, and of the bright promise that the future seemed to hold in it.

Mr. C. E. Nelson, the General Secretary of the South African Section, read letters from the presidents of the Pretoria and Durban Lodges, who were prevented from

being present; also a telegram from Mrs. Taylor of Port Elizabeth, who regretted her inability to attend, and sent her good wishes for the success of the convention.

The report of the General Secretary for the year ending February 28th, 1910, was then read. It began with a cordial reference to the good work done by the late General Secretary, Mr. Henri Dijkman of Pretoria, up to the date of his resignation early in this year. Statistics relating to the various lodges throughout the country followed. These showed the actual number of enrolled members to be as follows: Durban, 12; Pietermaritzburg, 18; Germiston, 7; Arcadia (Pretoria) 7; Pretoria, 35; Harmony (Johannesburg), 10; Johannesburg, 36; Cape Town, 18. The grand total of members on the register of the section was 135. The discrepancy between this number and the figures of the individual lodges was accounted for by the fact that the returns for the lodges and the section had been made up to different dates. During the year under review, South Africa had been favored by a visit from Mr. W. B. Fricke, the former Recording Secretary of the Theosophical Society at Adyar, Madras, who is now engaged in active propaganda work throughout the world. This visit had put new life into the movement here, and Mr. Fricke's influence had been especially felt in Natal and Cape Colony, resulting in very satisfactory accessions to the ranks of membership. In conclusion the report referred to the generally increasing interest that was being taken in theosophy, not only here but in all countries, and mention was made of the decision of "*The Christian Commonwealth*" to publish once a month a supplement to be devoted to theosophical thought, a remarkable departure on the part of an avowedly orthodox periodical.

The report having been formally adopted, Mr. Wybergh proposed a vote of thanks to the General Secretary, following this up by a brief discourse on theosophy in its relation to the churches. He pointed out that theosophy was not antagonistic to Christian-

ity, and that the society fully appreciated all that had been done by the latter during the past centuries in the amelioration of social conditions and the assisting of the spiritual evolution of humanity. He expressed an earnest desire for a *rapprochement* between the Theosophical Society and the churches; and urged members to do all in their power toward this much-to-be-desired end. He pointed out that a better spirit was already beginning to exist between theosophists and the various christian bodies, and asserted his conviction that the sincere efforts which were being made in this direction would eventually win their proper reward.

Mr. W. E. Marsh spoke a few words on behalf of the Pietermaritzburg Lodge, expressing the pleasure which it gave him to be present, and concurring in the hopeful outlook for theosophy in South Africa.

Thereafter the financial report for the year was read by Mr. Syde, the honorable treasurer, and duly passed. The report of the librarian of the Headquarters Lending Library was also read. This was listened to very intently, since the department is an important one. The report concluded in the following words: "The work and influence of the library are extending, and a quiet, but, nevertheless, good work we feel sure is being done by this new department of the society's activity."

The next business was the formal appointment of a general secretary for the South African Theosophical Society, Mr. Nelson having only been acting as such since the resignation of Mr. Dijkman. Mr. Nelson was proposed for the office by Mr. Wybergh, Mr. H. Robbins seconding, and upon the motion being put to vote, he was unanimously elected.

In accepting the appointment, Mr. Nelson spoke in enthusiastic terms of all that theosophy has been to him, and how greatly it had enlarged his views of those great questions which should, after all, be our chief concern in this life. By joining the society he had debarred himself from taking part in the religious work which had always been a source of great pleasure to him; but he had been prepared to face the

inevitable, and soon realized that his energies were being turned into a new channel. He had become more and more convinced that in the theosophical movement his life's work lay, and he welcomed the opportunity his election promised to afford him of proving the zeal and earnestness with which the cause inspired him. He exhorted the theosophists not to be hide-bound, and warned them that they ought not to rely upon any other person's dictum or opinion, but that it was their duty to search for and follow that Inner Guide, which was the only reliable Teacher and Director of the spirit of man. He urged his hearers, also, not to seek to confine themselves in their studies to purely theosophical works so called, but to preserve an open mind upon all subjects, and to keep abreast of the advance of knowledge in the various departments of learning and research. He pointed out the great work so far done by theosophy, which work was by no means to be measured merely by the actual achievements of the society in itself, but by the subtle change that had been effected and was still going on in the general body of human thought; and he wound up by a fearless prediction that theosophy was destined to bring about, by quiet and almost imperceptible means that glorious revolution for which all the world—or at least, its better part—was eagerly waiting.

The several offices in connection with the section were filled by election; a resolution was passed by which the headquarters of the South African Theosophical Society were agreed to be removed from Pretoria to Johannesburg; and various other business was attended to.

At a subsequent meeting on Sunday morning the business to be settled by the convention was finally concluded. In the evening a social gathering took place in the lodge room, when there was a large attendance, and the proceedings were marked by much gaiety and pleasant social intercourse. This brought to the close a convention which was an unqualified success and a bright augury for the future, and which was undisturbed by a single jarring note or unpleasant moment.



Readers are reminded that back numbers of *Messenger* for completing files are on sale at this office at 10 cents each. Stamps may be sent in payment.

By addressing Mrs. W. J. Hunt, 163-165 Collins street, Melbourne, Australia, members can obtain handsome printed satin Bookmarks, bearing the picture of Mrs. Besant at the ages of 20 and 60. The Bookmarks can be had in colors—cream, orange, and pale blue (only few of latter color)—at 3 shillings per doz., or 20 shillings per 100, post free.

Transactions of the Adyar Lodge of the T. S.. No. 1. Three scholarly and most interesting papers mainly about Lao Tsz and Herakleitos. The first contains an original translation of the famous Chinese book: *The Classic of Purity and Rest*. Price Re. 1 or 1-6. Apply to Hon. Secretary Adyar Lodge T. S., Adyar, Madras.

Charters have been issued to the following new lodges: St. Louis, Missouri; Pelham, New York; Paterson, New Jersey; and Jersey City, New Jersey.

Mrs. D'Alta Gilland, a member of the Seattle Lodge, has organized a study class

at Ft. Sam Houston, Texas, and is doing excellent work for the section.

In *Messenger* of April 1910 there was printed an article by Mr. Wm. H. Kirby, entitled "*Mysticism and Occultism*." This was referred to as a digest of a lecture by Mrs. Besant. We learn that this is an error. On the contrary the work is entirely that of Mr. Kirby.

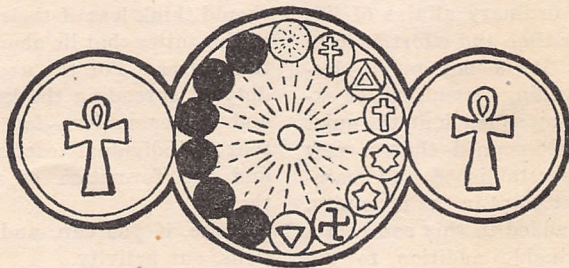
Last year, at Convention time, great interest was exhibited, among visiting Co-Masons, in the workings of the Order here in Chicago.

Because of the possibility of many old as well new members of the Order being in the city, during the first two weeks of September, the following notices are given:

Lodge St. Germain—Worshipful Master, Edith A. Houston, 2nd and 4th Sundays, 2:30 P. M., Bush Temple, cor Clark St. and Chicago Ave.; North Side.

Lodge St. Alban—Worshipful Master, Minnie C. Holbrook. For information address, No. 1513 East 66th Place, Chicago.

The words *burying ghat* in the *Benares Letter* in the May issue, second column, sixth line from the bottom, should read burning ghat.



THE CONVENTION.

We should take advantage of favorable periods in which to prosecute with renewed activity the work of upbuilding the Society and of spreading its distinctive doctrines. No observant member can have failed to note the very evident new impetus which the Society has enjoyed since the organization elected Mrs. Besant to the presidency. In all the previously established sections satisfactory activity has been maintained, or, as in America, great growth has occurred. We can see in the influx of life which has occurred in America the fact that the present period is favorable for expansion, and we can with confidence join our heartiest efforts to the life forces pouring through our organization.

We, therefore, urge the members of the American Section to send as many representatives as possible to Chicago for the Convention. We cannot promise extraordinary entertainment, and we shall sorely miss the wonderful inspiration of the President's presence among us, but we shall have excellent opportunities to study the needs of the Section and to do what lies in our power to meet them.

The most strenuous efforts should be made to promote a propaganda spirit and to extend and perfect our efforts in that direction. For this purpose we should give careful preliminary thought to the subject.

It should especially be borne in mind that the Theosophical Society is a training school for teachers and organizers. Our work in spreading Theosophy must be done by ourselves, and it is the duty of members who are engaged in the ordinary affairs of life to give part of their time and effort to local propaganda work. It is not public lecturers we need, travelling organizers, or expounders of Theosophy so much as the quiet workers who are determined that a new study-class shall be established and maintained at this or that point in their vicinity. Every new worker added in this cause is a permanent and valuable addition to the

great body that in the future centuries will extend Theosophical doctrines through the world. We must remember that the acquisition of Theosophy in its perfection is the work of ages for each Ego, that each succeeding personality has to be taught, and that the mission of the Theosophical Society is to be that nucleus of the universally recognized brotherhood of humanity which shall furnish the teachers needed in each generation. It is our duty, in each Lodge, to train teachers by giving the members opportunities and encouragement to teach.

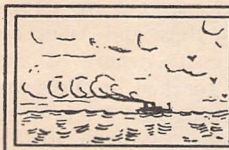
An unfortunate tendency on the part of some is to wait for outside aid before undertaking propaganda work. We believe the best work is not done through great public lecturers, but through the efforts of individuals, teaching individuals, or a few people. Furthermore, in this way of teaching, lecturers can quickly develop, if they wish to do so, the power of addressing large audiences.

It is high time that our Section should look to the swiftly approaching period when it shall step into its rights of manhood. The day of small things must not be despised, but the day of great things must be anticipated and prepared for, and finally met without surprise or weakness. The day of great things for the Section is rapidly approaching and all must be ready.

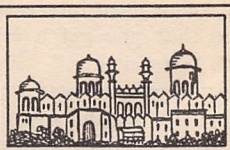
The immediate duty of the Section is the preparation for the coming of the Great One, and this is not so far distant. The Society exists for the benefit of humanity—for itself alone it could not exist. Lodges should think less of their own life and more of the duties that lie about them and outside themselves. For the great public rests the duty of spreading the knowledge of karma and reincarnation—for the minor public that of individual teaching in study-classes and the formation of new Lodges from them. mf

Come, if you can, and join our deliberations, our activity.

WELLER VAN HOOK.



Adyar Letter



ADYAR, May 24, 1910.

I have not written for some time my Adyar Letter to the *Messenger*, for which I can find many excuses, but won't! Others have tried their hands at it, but they too have vanished, defeated by the persistence month followed month! I do not know what to write. There are too many things to say, and yet I do not know what to say. Our beloved President, herself, chronicles the happenings at Adyar more regularly and in a better manner than I can. Under the circumstances, to say something fresh and something new is difficult. Her "Head-quarters' Notes" in the Adyar Bulletin; her "On the Watch Tower" in the *Theosophist*; her quarterly Presidential Letter to all Sections, leave the field of observation and comment rather bare for one.

More lands! More houses! Two big bungalows with extensive gardens and one small strip of thick palm-grove have been added to our property, bringing our total acreage to 266. Enthusiastic friends, anxious to draw the day of the beginning of the Sixth Root-Race nearer, offered to purchase for the Society another house with gardens on the other side of the river, and thus make Mr. Leadbeater's prophecy in the March *Theosophist* more tangibly recognizable. Against this our good President struck! She did not object to having more lands and houses, but she has enough on hand to look after, and when what we have is under tillage and use then more could be added. The practical business capacity of our President shines out in this. Now we have, besides Blavatsky and Olcott Gardens and Besant Grove, Besant Gardens, Damodar Gardens and Alsace Grove. Mr. Leadbeater has to his name "Chambers"—"Leadbeater Chambers"—where students are to be lodged from next year. This is the gift of our good and genial friend, Mr. Charles Harvey, whose splendid present of

R's 60,000 (\$20,000) has brought these quarters into existence.

Electric light! We are getting quite civilized here! No more kerosene oil lamps and lanterns that smell and speak—yes they speak when wind plays upon them or human hands carry them about. But they speak no music, I tell you! When the arrangements are complete we will bid good-bye to them. With the lamps the poor lamp-boys too will have to go out of existence. The next step seems to me to be disposing of the waterman, not terrible and bad of the *Secret Doctrine*, but the docile, gentle creatures who bring to us this very necessary produce of Varuna. If water pipes are fixed up they too will be relieved. Yes, there are many things in my old head, but time is short and requests for money long.

There is one thing that seems to be in demand more than any other—a large suitable library building—to properly house our increasing number of books. We want R's 60,000 (£4,000 or \$20,000). Who will give it? The plot of ground is ready, the plan of the building is on the mental plane; money is what we want, and building will materialize on the physical plane.

But I must mention a new scheme launched by the President. "Why not have our own dairy?" thought she; why not, forsooth? So a dairy is already there with a family of cows and calves, and our good brother Naraniah as dispenser of wholesome, pure milk. Au revoir to tea and coffee! We are having unadulterated milk, and we are going to enjoy it. The President's thoughtfulness has supplied a long-felt want.

We have had a very successful E. S. Conference—six meetings in twenty-four hours. Two were conducted by Mr. Leadbeater, the remaining four by the President, who also took a special Masonic meeting and gave a public lecture on "The Immediate Future."

It was a most interesting lecture, and I will see that you get a copy of the report for the "*Messenger*." Every member of the Society should read it; it is of international importance, and every Section of the T. S. will find it instructive.

"*Rents in the Veil of Time*" have affected some of us at Adyar. Fresh "Bulletins" are being issued almost every week. These emit from the President's office where Mr. Leadbeater also works. They create somewhat of a stir—in the manner of all "Bulletins" of a personal nature—and one after another we take and ponder over the new and revised tables of *Dramatis Personae*. "Look, you have been my son," says one; "I say, we have been sisters in No. 7," dreamily puts in another, and so on and so forth. Grandmothers and sister-in-laws, and even mother-in-laws interest people, and all search for names of planets and other dignitaries in relation to their own. Yes, it is great fun and great excitement, but gaining of knowledge too. The past reveals most interesting connections of very long standing, in fact of thousands of years, existing between the Great Ones and some of us. The future is hopeful, and for the devoted and pure in heart, full of promise and therefore of joy. May we prove worthy of our high ancestry!

MAGIAN.

ADYAR.

On the whole I had a pleasant passage out to India on the S.S. "Somali." The start was not so very pleasant for we had a very rough sea in the Bay of Biscay which did some damage to the vessel, washing away a couple of the companionway ladders, flooding the dining salon and four of the state-rooms, mine being one of them. Later on we had very nice weather, improving all the time. Going through the Suez Canal and the Red Sea it was very warm, but not too warm for one who likes Californian summers. In the canal we were blocked for about six hours owing to a stranded steamer and some of our passengers took the opportunity of going ashore and treading the sands of the desert where we met some camels. Things are now beginning to

look Eastern. On our way out we stopped at the ports of Malta, Suez and Aden, and had time for short visits ashore at each place. Colombo was reached on February 19th early in the morning and I left in the evening of that day, taking a steamer for Tutticorin and train from there to Madras. On the steamer from Colombo I met a fellow-member of the T. S., the Rev. C. W. Scott-Moncrieff, one who was obliged to leave his church owing, I think, to his bishop's disapproval of Theosophy; some mention was made of this matter at the late Indian Convention of the T. S. We travelled together to Adyar, arriving at 7:15 on the morning of February 21st and to our delight and surprise were met by Mrs. Besant, Mrs. Russak and another member from headquarters, who drove us home in an auto. The hot season is hardly on yet but it is very warm. The custom is to get up quite early in the mornings—at about 5 o'clock. Mornings and evenings are the times when classes and meetings are held and all the middle part of the day is filled in at the student's own discretion. There are two meals served in the dining hall, breakfast at 10:30 A. M. and dinner at 6:30 P. M.; also there is an early breakfast served between 6:30 and 8 A. M. and an afternoon tea at 4 P. M.; light meals of tea, toast and fruit can be had in student's own rooms or on the verandahs at other times. Three mornings a week a "*Secret Doctrine*" class meets at 8 o'clock and three evenings each week there are T. S. classes and three evenings E. S. classes, conducted by Mrs. Besant. These are fine meetings and I shall write more about them later on.

There are several blocks of buildings about the grounds. The Library, chief offices, and Shrine Room are perhaps a quarter of a mile or more away from the students' quarters. Mrs. Besant has her room there and Mr. Leadbeater has a bungalow near by; Mrs. Russak also has a house there and several others, Mrs. Cooper-Oakley among them, are close by. The meetings held by Mrs. Besant are all on the roof outside her room and this week we have been meeting by moonlight, of course in the open air.

Every one seems to have dropped European clothing. The customs worn are very varied and the general idea seems to be that the simpler the clothing the better it is. Some dress much after the ancient Greek style and almost all wear white cotton clothing of one style or another. Some wear sandals and many go about barefooted. It is all very free and very nice.

As a rule we don't see much of our leaders during the day. They have a great deal of work going on, but in the evenings some of us go in surf-bathing and generally Mr. Leadbeater is one of the party. At about that time—5 o'clock—Mrs. Besant makes a rule of taking a walk around the grounds and students can take that opportunity of speaking to her, so that usually there is quite a little party; also she gives us opportunities for interviews privately during the day.

Some new buildings have been commenced for Hindu students and a number of natives are at work in places filling in hollows and leveling ground. In the grounds are many fine trees, one, a magnificent Banyan tree, said to be the fourth largest in India, is close to the students' quarters, in what is called the Blavatsky Gardens. This tree is so large that thousands of people could stand under its branches and among its many trunks. Mr. Leadbeater thinks that the tree may be 500 or 600 years old. Several of the students here say that the spirit of this tree often shows itself; they describe it as violet in color and taking something of the human form; it seems to take a pleasure in the admiration people feel and express at its shape and beauty.

I think there are about twenty-two students in the Blavatsky Garden department; I counted that many together at breakfast

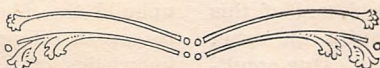
time. There are others around Mrs. Besant's quarters who don't take meals here and again there are Hindus; these we only see, as a rule, at the lectures and meetings in the evenings. There we meet people of many types; usually the Hindus sit cross-legged on the floor close in front of Mrs. Besant and Mr. Leadbeater, who always accompanies Mrs. Besant to the meetings and sits in a chair at her right hand; he brings with him two charming Hindu boys, one of them 14 years old, the other, his brother, two or three years younger. Sitting around in a half circle are the others, in all, a company of about fifty-five or sixty.

Our separate rooms, which we use for study and sleeping, are nice and simple. Each room has a bathing-room attached—not an ordinary bathroom, for there is no bath-tub. The floor is of stone and is hollowed in one part; a large earthenware vessel filled with water is always at hand and a large ladle serves for lifting the water out of the vessel and splashing it over oneself. So we have the convenience for bathing at any time in the day, which is very nice in a hot climate. There is also a wash-basin on a rustic stand in the bathing-room. Just a bed, a writing-table, a wardrobe, hooks for clothes and a set of book-shelves form the simple and all-sufficient furniture of the sleeping room.

After the articles in the "*Theosophist*" on "*The Beginnings of the Sixth Root-Race*," which end in the March number, there will follow articles about some researches which Mrs. Besant and Mr. Leadbeater have been making, looking up the past lives of many people now around them. These were given to the students here in the evening talks before I arrived, or some of them were, for the talks are still going on.

With good wishes to all the members,

THOS. PRIME.



Occultism

THE DIRECTNESS OF OCCULT EFFORT.

A great reproach of mysticism among men of action has been that its methods are indirect, and to the so-called practical observer, seem to be ineffective.

Such statements cannot be predicated of occultism, which boldly affirms its directness of methods, its power to choose the goal of its efforts and its ability to achieve the most positive of results. Indeed, our occultism rejoices in its power exactly to see the end toward which man is tending, the major and minor stages of his journeyings, and to aid him at all points in ways often unseen and unknown.

In fact, with our knowledge of evolution and the forces used in its accomplishment, we are able to apply our available energies without such losses as they sustain when used by the ignorant and unskilled.

The nature of the forces which are called spiritual is such that they tend, when used, to act in a sort of explosive manner, seeking dissipation into the great storehouse of Nature by the shortest routes. It requires the action of a superior power—that of the will—to hold them in check, to discharge them at that moment when maximum effects can be produced by their action, and to direct them to such targets as will be affected immediately, or after repeated action, by their bombardment. Those who will for a time follow upon the lower, and for us easily observable planes, the effect of spiritual forces may easily see what enormous results are produced.

All must admit that there are forces which we classify as spiritual, and in which we are acting. The vast majority of men merely know that there are forces of this kind, but feel that to acquire an exact knowledge of them is hopeless. Our occultism teaches, and for those who will to know, demonstrates that such information is now attainable and that it can be put in practice

to the immediate and immense advantage of the world and of those who practice it in the spirit of universal helpfulness.

Directness, freedom from wastefulness, unselfishness—all are needed; the forces at our disposal are to be used, not dissipated in fruitless effort. But it is the associative character of true occultism that makes it effective. It is the fact that the line of action of our force is directly maintained from the Great Fountain of all forces to the special works in Their charge that enables the Brothers to utilize Their pupils' efforts without essential loss.

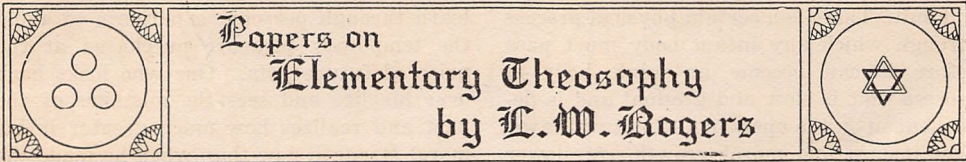
But there are certain laws which the Masters must obey in working through Their pupils. They must apply Their forces as nearly as possible along the lines of the pupils' spiritual ideals and practical endeavor. Hence the great importance of gaining true spiritual ideals and purposes, and of engaging in those works in Their names which truly coincide with Their design.

Especially at the present moment it is important that no effort should be diverted from such channels as they have appointed through Their representative, the President of the Theosophical Society, Mrs. Annie Besant.

She has told the world, privately and publicly, in a tour involving almost the whole of the civilized earth, not only that the times are changing with extreme swiftness to the inauguration of a new and happier era, but that the very Being who effected such enormous alterations in the world's Karma two thousand years ago by His sacrifice, will again appear in the outer world to bring a new message to men.

Our duties are: (a) To maintain and to upbuild the Theosophical Society, and (b) to spread diligently through the world the knowledge of Karma and of reincarnation that the world may be prepared, when He comes, to understand and apply His words.

—W. V-H.



REINCARNATION AND EVOLUTION.

For those of us who are convinced that individual life does not cease with the death of the physical body and also that human evolution to higher and higher stages of development is a fact in nature—and this includes many who are not yet assured of the truth of Reincarnation—there remains the necessity of finding the *method* of evolution by which such continuous progress is possible.

Now, in what way is progress accomplished? By just what progress does one who is ignorant acquire wisdom? What experience is necessary to transform cruelty into sympathy? Suppose that we were called upon to devise a plan by which the race can be evolved from savagery to civilization, and from the cultured man of the world to the saint. How would we set about the work of teaching the ignorant and vicious that cruelty is wrong? Could any plan be so effective as that which makes a misdeed react on the doer? What other plan could be at once so effective and so just? Is there any other conceivable way in which a savage *can* get the lesson except by that of a succession of reincarnations in which the cruelty of one physical life is swiftly followed by the consequences in the astral life that sear into his being a vivid realization of his folly, that to be followed in turn by another physical life begun at a little higher level because of these experiences? If this is not what happens to the savage then what does become of him at death? Is he left eternally in "the happy hunting grounds" as savage as when he died? That would be to deny evolution altogether. We are obliged to do something with our savage when he dies or else abandon the problem. The popular notion is

that there is only earth, heaven and hell. Somewhere he must continue to live or immortality is not a fact at all. A place of endless punishment would be diabolical injustice for this ignorant child of nature, and surely nobody will argue that he is ready for heaven. It is clearly impossible to consistently assign him to either of these regions. But there is certainly no inconsistency in assigning him to the physical life again. On the contrary, it is not only the one consistent thing under the circumstances, but it is just the environment he requires for his further evolution. He is a nature child in the kindergarten of the universe. His reasoning powers are undeveloped. He is obliged to learn chiefly through the physical senses. The higher joys of the heaven world would be meaningless to him. But in the physical life there are lessons he can comprehend—lessons that have a distinct effect in changing his character. Cold and hunger make him uncomfortable and in his efforts to escape them thought is stimulated and art has its beginnings. Appetites and passions have free rein and the reaction in the astral life brings him up with a short turn. The lessons are simple, rough, vigorous—the only kind that he can grasp. Little by little they are hammered in and little by little he grows through their assimilation. He grows mentally and morally in the same way that he grows physically from infancy to maturity. The food he eats at a given time is slowly assimilated and becomes an actual part of his body. It becomes the flesh and bone that gives him increased size and strength. What he physically absorbs one day is the foundation of his physical progress on the next. Only by converting food into muscle is physical growth possible for him. He cannot grow very much in one day. He

cannot suddenly change from an infant to an adult. There is a certain physical process through which any infant body must pass before it can become an adult body—a process that is slow and gradual and is dependent upon the operation of natural laws. Now mental and moral growth are slower still and certainly no less dependent upon the laws of causation. As a muscle cannot be built without substance no more can a mental or a moral quality come into being without a cause.

Experience is the food from which intellectual and moral fibre is evolved and it takes a great deal of experience to give a small product. The analogy is by no means a perfect one for a given amount of food will, under normal conditions, produce its certain and immediate result, whereas an experience usually must be repeated again and again and again before the judgment and balance won from the process guarantee that that particular blunder will never be repeated.

It is no more possible to have a miraculous transformation from the savage to the civilized man, or from the ignorant to the saint, than it is possible to have bread become bodily tissue without "due process of law." In the very nature of things the intellectual and moral character slowly evolves. Experience must be assimilated before it can become wisdom. As the savage grows at his low level so grows the civilized man at his higher level. He is getting subtler lessons in a more complex way but the process is the same. His experiences are such as to bring into play the more highly evolved mentality he has developed, but the method must necessarily be by acquiring experience, observing the results of his thoughts and acts, and registering in his innermost being the wisdom which is transmuted experience.

How do men grow wise here in this life? Is it not by the lessons they get from the experiences through which they pass? A person may become thoughtful enough and cautious enough and be so close a student of human nature that he learns some lessons from observing the blunders of others and the distress which

follows them. But for the most part we learn through personal experience to avoid the temporary pleasure purchased at the price of future pain. One who looks back over his life and sees the mistakes of the past and realizes how much greater is his moral strength now than when he made the blunders has won a victory; and it is just because he has seen this and realized the error, and has thought out the better course he could have followed, that he can now go through similar experiences without blundering. And thus from experience we advance in wisdom and compassion.

Surely nobody will deny so clear a fact as that we evolve by experience and that the average human being has very far to go before he becomes the highest of his kind. If this be so and we admit, as we must, that but a mere fragment of the evolutionary journey can be accomplished in even the eighty or ninety years of the longest physical life, we are literally forced to accept the hypothesis of reincarnation as the only plan by which the change from ignorance and brutality to wisdom and compassion can be made.

We sometimes hear people say that we may believe in pre-existence without believing that we have lived previous lives on this earth. But is not that as vague as the notion that after death we go "somewhere" and just progress "somehow?" Isn't it a failure to reason out the problem? The moment we begin to reason about it we find that we must in some way dispose of the fact that we are now in a world admirably contrived to furnish the lessons needed to produce both wisdom and compassion and that it would be a violation of the principle of the conservation of energy to learn one or two out of the thousands of lessons to be acquired and then pass on to return no more.

It is said that Agazzi once took a single bone of a fish that had become extinct and correctly reproduced with his pencil the entire skeleton, the work being verified by later discoveries. Something like that is our problem. We must work from the fragment of the universe we can see and the fragment of existence we know as physical

life and find the missing parts. As from the single bone the naturalist reconstructed the skeleton, so must we build upon our fragments a sound hypothesis to explain the whole.

Let us imagine that somebody who had never heard of schools or of the education of children should one day come upon a school in operation and silently observe what was there going on from day to day throughout the term. He would note that some sort of a systematic plan was being carried out; that the children, varying greatly in the ability to comprehend, were being given lessons of various kinds; that all clearly had years of work ahead of them and that while some were brilliant and some were stupid, all were making some degree of progress. Now, suppose that as the term drew to a close the observer endeavored to explain it all to himself and to figure out the future course of the pupils. He would have three vital facts to guide him in his conclusions that a systematic plan of mental development was being carried out; that

it contemplated great intellectual growth, which must naturally cover a long period of time; and that only a very small part of the work had actually been accomplished in the term that was now closing. Would he reasonably conclude that those children would return for another term of study? What other deduction *could* he make? If he decided that, with the rudiments of learning thus far acquired, they would probably at once enter various universities or drift aimlessly out into the world and "just somehow" acquire the education they missed in the school room, his reasoning would be remarkably like that of those who believe that this physical life finishes our physical experience.

Once admit two facts, immortality and evolution, and there is no logical escape from the hypothesis of reincarnation. With it we can explain both individual development and racial progress. Without it we are able to explain nothing.

L. W. ROGERS.

THE ANCIENT BOOK.

I.

*A leaf is turned in the Ancient Book—
The Book that is centuries old.
And each little life is minutely told,
Some are ashen and some are gold!
Who needs to know needs but only look
Back on the leaves of this Ancient Book.*

II.

*And you have one—and you and you!
It records the Fate that was wrong and true,
Records the Fate so old, yet new—
It records the Fate that gave me thee—
Back in this Book that we all can see.*

III.

*And through the leaves of this Ancient Book
Is that love like a chaplet strung,
The consummate love that was old—then young,
Wondrous love that the world has wrung—
And were it not for love and thy look—
I'd care much less for this Ancient Book!*

—HARRIET TOOKER FELIX.



The Field



Santa Rosa, Cal.

Mr. Jinarajadasa has come and gone, and Santa Rosa has had the inestimable privilege of listening to a series of his lectures.

Although the public did not respond in large numbers to the advertisements of his lectures, those who came were charmed into close attention by his unobtrusive, clear and beautiful treatment of our philosophy, and from subsequent conversations with some of those present, it is quite evident that he left a deep impression. One member was added during his visit, and the call for literature is increasing.

The members of Santo Rosa T. S. are grateful for his visit. White Lotus Day was duly observed.

At the annual meeting Santa Rosa T. S. re-elected the present officers.

Although there is no actual gain in numbers, the Lodge having gained three and lost three, the activities for the past year are not uninteresting. For though the members are not wealthy, yet the Lodge spent in various contributions and propaganda work over \$75.00 during the year, besides meeting all other expenses, leaving a small balance in the treasury.

The library was increased from profits of the book business, while ten subscriptions for the "*Theosophist*" were sent from here.

The Lotus Circle is kept going. Mr. Jinarajadasa's work has sent us some new inquirers.

This is our Tenth Anniversary, and the work has been kept up without vacation and with rare intermission.

P. VAN DER LINDEN.

—Santa Cruz.

During the past quarter we have had a good attendance at our branch meetings. We advertise our meetings to be held every Friday afternoon at 2 o'clock. There have been thirteen meetings with an average at-

tendance of six. We have had twenty-two visitors, who appeared interested in our philosophy. Mr. C. Jinarajadasa came to Santa Cruz April 30th, lecturing four afternoons and evenings. His lectures, interesting and instructive, held the attention of his hearers so closely that perfect silence prevailed. His presence, uplifting and inspiring, gave us courage for greater effort in our work and a more loving consideration for all. We hope to be favored with a more extended visit from Mr. Jinarajadasa. During the last three months we have sold and given away twenty-four theosophic primers, also many leaflets and tracts. Books of the T. S. Library and also those owned by members are loaned to inquirers. An extra class is being formed to study Mrs. Besant's "Changing World." The study of our regular branch meetings is confined to the manuals as best suited to the comprehension and interest of strangers. Greetings from the Santa Cruz Branch to all.

—FANNIE HARRIS.

—San Diego.

Mrs. Besant visited San Diego Branch on September 5th. Her visit here was one of the most successful in the itinerary. The public lecture was given in the leading theatre of the city at 3 P. M., one hour and fifty minutes after the arrival of the party from Los Angeles, with only time for light refreshments and change of traveling costume. The accompanying party pronounced it the most powerful lecture delivered since the party left Chicago. The audience was culled from the intelligent element of the city, the thinkers in the churches and the various clubs and organizations that represent San Diego thought-life. Everywhere the lecture was pronounced as marvelous in its scope, its far-reaching idealistic heights and its intelligent basis for practical life.

It is too soon to report upon what the result in growth to the Society will be, but one great practical result has been accomplished. At this point it has been widely circulated that there is a great International Society at Adyar, India, with Mrs. Annie Besant as its president, a fact which many in San Diego did not know. As members we are filled with new life and enthusiasm to work as never before to hold this center hear for the Great Ones; that if it be their will to pour forth energy here they may find one ready for their use.

—EFFIE B. ALEXANDER.

—San Francisco.

The present year has been one of the special interest to Golden Gate Branch owing to the fact that we have had the pleasure of listening to many interesting lectures and talks from two very noted lecturers in the theosophic field. During the months of February and March Mr. H. M. Le Apsley came to San Francisco to lecture under the auspices of the San Francisco Branch and he very generously gave every Wednesday evening to the Golden Gate Branch. The Sunday evening lectures attended by the members of our branch who did not wish to miss the opportunity of hearing such a noted occult student. In April our branch again joined with the San Francisco Branch, as Mr. C. Jinarajadasa lectured under the auspices of both branches. His lectures proved to be exceedingly interesting as he has the happy faculty of giving out theosophical concepts in a clear, concise, eloquent way and was much appreciated by the members and the public. Mr. Jinarajadasa held a question class at the headquarters of our branch on Wednesday evenings during his stay in San Francisco and also conducted a class on Friday afternoons on "*The Christian Creed*." Again in May Mr. LeApsley returned to San Francisco and lectured another month under the auspices of the Golden Gate Lodge. He also conducted classes on Tuesday, Wednesday and Friday evenings which were well attended and much appreciated. Since Mr. LeApsley's departure the usual routine

work is being pursued. We have our regular branch meeting in which we have taken up the study of "*The Secret Doctrine*." We have a class on "*A Study in Consciousness*" on Tuesday evening and every Sunday evening we have a public lecture at our headquarters. On the whole Golden Gate Lodge seems to be holding its own and also making a slow but steady gain.

ELIZABETH JANE EATON.

Pasadena, Cal.

The large tourist hotels have closed their doors, and the regular residents are either leaving or planning to leave for the beaches and summer resorts. As a consequence the work of Pasadena Lodge began to show gaps in its rank of members, and on June 1st a summer recess was taken until the early fall. But in order that those members remaining in town might not be deprived of a focus from which to continue to draw some inspiration, semi-monthly devotional meetings are being held, and so far with a gratifying amount of success, the attendance at both of the meetings so far held being good.

Then, too, several members who are not contemplating leaving the town have inaugurated in their several districts Reincarnation groups. Neighbors or friends living conveniently are invited to drop in on the night set apart, when discussion along the triple line of "Brotherhood," "Reincarnation," and "Karma" is engaged in for one hour. When I say "discussion," however, it might be better, perhaps, to say that the leader answers questions bearing upon these vital points of Theosophical teaching, after a short exposition of some phase of the principles underlying these fundamentals. One of these "groups" is being started in South Pasadena—a town altogether distinct from Pasadena—and it is hoped that ultimately this will ripen into a Lodge.

On May 26th the annual election of officers was held, and with one exception the same officers were elected for another year, as follows: Theophile Colville, President; Mrs. Mary MacFarland, Vice-President; Mrs. Delia L. Colville, Secretary; Mrs.

Helene B. Wilbar, Treasurer; and Mrs. Clara A. Wharton, Librarian.

(MRS.) DELIA L. COLVILLE.

—*Chicago, Ill.*

I sent out fifty-seven "at-Home" cards for May 16th—forty-five of which were to Morgan Park ladies, and twelve to members of each of the Chicago T. S. Lodges, viz.: The Adyar, Central, Kenwood, Englewood White Lodge, Chicago, Blavatsky—Dr. Burnett and myself representing Annie Besant Lodge. Of these lodges the Central and Adyar were represented. What I wanted was plenty of theosophists, besides the speaker and myself, to visit after the lecture with my friends, and bring theosophy to them in a social way—talking theosophy in groups, as it were; but this could not be accomplished on account of train service not accommodating the city folks, for which all were duly disappointed, but of course it could not be helped.

The cards announced that Dr. Burnett would talk on "*What Theosophy Is*," and the day, Monday, May 16th, at 2:30 P. M., Dr. Burnett being unable to come out, Mrs. Minnie C. Holbrook, of New York, very graciously consented to come and speak in the Doctor's place, for which I feel truly grateful, for if she hadn't I do not know what would have been done, unless to change the date until convenient for Dr. Burnett to come out, and when a change like this is made interest is nearly always lost, and I fear the attendance would have been poor; but the Good Law took care of it all beautifully, and it was pronounced a success by nearly everyone present. I may add here that out of the fifty-seven invitations, thirty-five were present, five of them theosophists from the city.

Mrs. Holbrook read to us for one hour, giving a very clear and concise outline of theosophy; then answered questions for about ten minutes, which was all too short a time, for nearly every lady had a question she wished answered.

After these theosophical friends left us it was most interesting to note the discussions carried on in groups through the rooms by

my Morgan Park friends; this surprised me very much and of course pleased me greatly. These were some of the remarks one would hear when they were puzzled over the point they tried to understand: "Oh, if the speaker were only here, I have so many questions I want to ask;" "Theosophy is so entirely different from what I thought it was;" "It is thoroughly Christian;" "A beautiful Religion," etc.

—MRS. JULIA A. MYERS.

—*Central Lodge, N. Y.*

White Lotus Day was celebrated Sunday evening, May 8th, at Geneological Hall, in the usual manner, with music, speeches and short readings from the *Voice of the Silence* and the *Song Celestial*.

Central Lodge acted as host this year to the various lodges in New York and vicinity.

The hall was beautifully decorated for the occasion with ferns and flowers—white lilac predominating. Huge masses of these flowers were banked against the wall at the back of the platform and at each end. Interspersed here and there were pedestals bearing large jars filled with Easter lilies and white carnations. On the reading desk was a vase of gorgeous purple orchids, wreathed in feathery green. Behind this, in the centre of the wall, on a background of deep crimson velvet, hung a large picture of H. P. B. Radiating from this on all sides were branches of dogwood blossoms forming a starry halo around the pictured face. Running along each side of the hall down to the entrance were hung large clusters of lilac and dogwood—the whole giving an air of sweetness and grace.

In the absence of the president of Central Lodge, the vice-president, Mr. L. W. Rogers, presided and gave the address of welcome to the visiting branches. Later in the evening, Mr. Rogers gave a talk on "*Our Heritage from the Dead*," a fitting and most appropriate subject for the occasion.

The speakers of the evening were mostly representatives from the other lodges, and the topics chosen by them were of a reminiscent nature, relating to the extensive travels

of H. P. B. among the different races of the world in her search for the truth. Mr. Henry Hotchner, president of the Inter-State Lodge, told of a few incidents in the life of the late Col. Olcott, which showed the greatness of this man's character and his noble ideals.

It was a matter of regret that the length of the program restricted each speaker to ten minutes. This limitation made impossible any but the briefest presentation of a subject. Especially was this noted in the short talk given by Mr. Harold Boon of the Brooklyn Lodge on "*The Influence of Theosophy on the Individual and on Society*." The brief summary of the subject-matter indicated the vast storehouse of ideas behind.

At the close of the program there was a call for Mr. Whitty, president of the New York Lodge, who had caused his name to be withdrawn when the program was seen to be of too great length to allow a satisfactory hearing of all the speakers. He now gave us his thoughts crystalized into words of brotherly love, peace, and goodwill to all.

With this the meeting came to an end, and Mr. Rogers invited all those present to help themselves to the flowers. The floral offerings from sister branches were on so generous a scale that no one went away empty-handed. Soon there was nothing left but a few scattered blossoms and a lingering fragrance pervading the air.

—KATHLEEN A. STREET.

—New York.

During the early spring New York Lodge made some changes in its administration, adopting a new set of by-laws which invested the government of the lodge in a board of nine directors. These directors were elected by the members from among themselves, and will serve for a term of three years each. At each annual election three directors are elected. The board meets regularly the second Monday evening each month and transacts the business of the lodge. This step was taken in view of preparing the way for future incorporation of

New York Lodge under the laws of this State.

A change has also been made in the date of the annual election. Hitherto this has occurred in the fall. It now takes place during the last week of May. At this election the three new delegates are elected, and within a week from the election the nine directors hold a meeting and elect from among themselves the five officers of the lodge. The result of this last official election was as follows: President, Mr. M. J. Whitty; vice-president, Mr. T. Richard Prater; secretary, Mrs. Annie Peake; treasurer, Mr. Wm. J. Schweiger; librarian, Mrs. Sarah Penfield.

Mr. Cooper has been in New York about a month, lecturing here and in various lodges in our environs. For two weeks we had the great privilege, conjointly with Central Lodge, of having him with us, and during that time public lectures and members' talks were held. His last lecture closed our work for the season.

All during the summer the lodge room will be open on Tuesday evenings, to which all interested are invited. Our membership at the close of this year was 67.

Another treat our members recently had was a visit and informal talk by Mr. Knudson of Honolulu, who told of his remarkable personal efforts in reaching some of those higher planes that are of such absorbing interest to students.

It is truly a privilege for us theosophists who are struggling with our multiplex problems of life to meet with a member of such poise and simplicity of manner. Such visits help a lodge in organizing ideals of co-operation and assist us to make practical much of what we study.

Co-operation is in the very air, and it is today taking form in a significant movement of the three theosophical lodges here in this city coming together and considering a proposition of establishing a headquarters. The Central, Interstate and New York Lodges are in the primary movement of securing suitable headquarters or house, where a general assembly hall may be provided for public lectures, etc., and other

rooms for the individual lodge rooms. Besides establishing a good strong center for theosophic activities, there is another feature in the movement—the co-operation for propaganda by the outlying centers of Brooklyn Lodge, East Orange Lodge and Newark Lodge. These connecting links will serve as arteries for the interaction of life for success of this overwhelming congestion of five million people. More of this great movement will be told later as it is now only in its formative period. But on all sides members are meeting the idea with gladness and enthusiastic effort, and so it is hoped that before fall New York City will have a headquarters.

ANNIE PEAKE.

—*Capitol City, Washington.*

Some time has elapsed since making a report to you of the activities of the Capitol City Branch, but the fact is we have been so busy that, even, now, it is difficult to find a spare moment to tell a half of the story. Since September last, about sixty lectures have been delivered and fifty-nine classes held. None of the lectures delivered by Mr. Rogers on his visit to Washington are included; all of the lectures having been delivered by members of the branch, showing that we do not have to go outside for talent. With rare exception the lectures were a splendid exhibition of the powers that can be obtained by one who is in earnest and enthusiastic in the work of defining and spreading theosophy. The classes have been especially large and interesting and the questions of a character showing intelligent comprehension of the subject. An aggregate of about 2,400 people have attended the lectures, and 590 attended the classes. If the next five Sundays were included (our activities for the season close with June 30) the figures would be larger.

Right here I would like to interpolate that our service has not been confined to Washington, but has spread to Baltimore, Brooklyn, East Orange, Newark, Irvington and Pelham, at which points the lectures of Mrs. Florence Duffie were enthusiastically received. She is an earnest and gifted speaker and was much encouraged by the evident appreciation of her efforts. Dr.

Cory and Dr. Baker have also lectured several times before the Baltimore branch, so as to provide a continuous course of lectures before that branch during the winter.

The press has not been as favorable to us as during the past branch year, but that has been offset by liberal advertising and by the judicious use of a mailing-list. A mailing-list we deem indispensable in the work of a branch, and we have endeavored to enlarge it from week to week by the addition of the names of those who express a desire to be served with a notice of our lectures, until now we have about four hundred names of residents of Washington who are really interested in the movement. We deem the mailing-list the strongest adjunct to the work of a branch, and have proved it such by actual experience. Every lecture and class is advertised in this way by post, and the notices for the next lecture handed out at each lecture for distribution by our friends.

Our library is constantly growing, a careful selection of books being made, and is an especial factor in the propaganda work. The books are in constant use, not only by our members but particularly by those who are not members, as the record of our librarian will attest.

We have determined that the Capital City Branch shall be a strong and useful servant of the Masters, and do all that it can in "preparing the way" for Him that is to come.

"White Lotus Day," May 8, was a most enjoyable one at the branch headquarters, which has been named Theosophic Hall. The Washington Branch, the Blavatsky Branch of the T. S. of A., and others, responded to invitations sent them and joined with us in the celebration of Memorial Day. Appropriate selections were read and the speeches were excellent. A particularly beautiful incident of the occasion was the reception of Master Austin Ketchum, a bright boy of 14, as a member of our branch. The incidents of the day will long remain a sweet memory to the participants, new friendships being made, old ones cemented, and a feeling of comradeship warming the hearts of all.

—A. W. BAKER.

Superior, Wis.

The last Sunday in May marked the close of a year of Theosophic activities for Superior Lodge.

Last year the majority of our members became members at large. This, with various removals, brought us close to the point of extinction. But the coming of Mrs. Besant, Mr. Jinarajadasa and the recent lectures of Mr. Irving Cooper aroused a new interest in Theosophy among many intellectual people. Shortly after Mrs. Besant's visit to the Twin Ports, Mrs. Booth, our president, started study classes at her home. A few months ago the Public Library was secured for her Sunday afternoon lectures to advanced students, and in a short time eleven new members were secured. Mrs. Booth illustrated her lectures with the charts of the various planes and the auric man in colors and the original blackboard diagrams. Her lectures were always well attended by a select number and have developed a higher appreciation among many, of the practical value of Theosophic studies in every-day life. Mrs. Booth's thorough, practical knowledge of Vegetarianism has caused her to take a strong stand in her advocacy of an ultimate non-carnivorous diet for all those who wish to strive for the improvement of their bodies. Her advice along this line was considered valuable and is being followed by a number in a gradual way. A short time ago Mrs. Bach organized an Esoteric class at her home on John avenue. Using as an introductory Mrs. Besant's "Thought Power," she intends to take her students through some of the recent works on Yoga studies and then follow this up with an entry into the field of metaphysics, western psychology and transcendental philosophy, the object being, as I understand it, to show how Theosophy furnishes the key for a lucid comprehension of these subjects, so abstruse to the uninitiated. Emerson's puzzling "Over-soul" and his many paradoxical and apparently contradictory expressions will receive elucidation at the hands of this analyst, and much of his wisdom very likely compared with Light on the Path.

Between Mrs. Booth's lectures and Mrs. Bach's class, a comprehensive program of study may be expected when our fall work begins. It is to be hoped that when Dr. Booth gets his "Theosophic Institute" established, these two enthusiastic co-workers may become a part of his corps of teachers.

W. E. HAILY.

Salt Lake City.

Seven months ago today, the 25th of October, this Branch was organized with a membership of 31. This was about seven weeks after the visit of our beloved President, whose lecture was followed by four of Mr. Jinarajadasa's.

During the first part of the winter, up till the middle of January, the Branch carried on the following activities: Branch meeting on Wednesday evenings, at which the President, Mr. Munson, generally spoke, covering various topics of interest to the members. A public meeting on Monday evenings, studying in the "Ancient Wisdom," Mr. Rice, Vice-President, taking charge of this. And on Sunday afternoons an ethical class, which was also in the hands of Mr. Munson. At all of these meetings the attendance was good, a large number of the members attending regularly.

Mr. Jinarajadasa kindly consented to give us two weeks in January on his way to the Coast. During these two weeks there were six lectures to the public, delivered in the Unitarian Church, and five for members, given in the Lodge room. These were all a great help to the members, and were well attended.

After Mr. Jinarajadasa left the branch took up their own work as follows: Branch meeting was as usual on Wednesdays. At these Mr. Munson spoke every other week, while at the meetings between the lectures the branch studied in the Manual "Karma." Later the lectures to the branch were discontinued, and the branch worked in the above-mentioned book weekly. There has been a study class on Friday evenings, which worked in "Thought Power" first, and then in "Yoga Aphorisms." This class

has been in the hands of Mr. Rice. We have held weekly meetings on Monday evenings, at which Mr. Munson has been delivering a series of lectures, intended to give the inquirer a general idea of what Theosophy has to offer. The two public meetings will be discontinued for the summer sometime in June, while the branch intends to hold weekly meetings at the homes of the members, or in the parks, as the room it has occupied during the winter is likely to be very warm when the summer weather is on.

We have a nucleus of a lending library now, which has done very good work this winter, most of the books being out all the time. We have also recently organized a book concern, with a very small capital to start on. Both of these we expect to grow, and do good work in the future.

During the winter, since organizing, we have added to our membership a little now and then, till at the present writing we have a total membership of 46. A few of these have left the city permanently, and a good many of the others are away now and then. We would like to hereby make request to those who have left the city for any length of time, either permanently or otherwise, to be sure that the secretary of their branch has their address. This will be of much use to him a little later, and we will appreciate their efforts in making the work go along smoothly.

We feel that we have had a very successful year, and are grateful for the opportunities given for work and study. We are also hopeful and anxious that the years to come will find this new center doing its part of the Master's work, passing on to the many who are ready the happy tidings of Theosophy, and the glorious message of the days that are dawning.

G. T. INGERSOL,
Cor. Sec., P. O. Box No. 794.

Brooklyn.

The closing exercises of the Harmony Lotus Group of the Brooklyn Branch held its closing exercises on Sunday, May 22, after a very successful season of work. The Lotus Buds gave a little playlet called "*Claire and the Tone Fairies*," and the offi-

cers of the group, who are formed among the children themselves, read their reports. Financially the group has come to the end of the year with a good balance, which the children have decided shall be used as a beginning for a "Piano Fund," to be the property jointly of the Lotus Group and the Branch.

All the members are looking forward to a very successful year when the new season opens.

MURIEL WILKIE, President.

BARBARA STOWE, Secretary.

CATHERINE MANN-PAYZANT, Leader.

THE THEOSOPHICAL ANTI-VIVISECTION LEAGUE OF NEW YORK.

A league with the above title has been recently organized under the rules of the T. S. Order of Service, with headquarters at the rooms of the New York Lodge, 226 West 58th street. Its objects are:

To further in all ways possible the movement towards more restrictive legislation, leading to the total abolition of the practice of vivisection in, first, the State of New York; and second, in any or all of the States of the Union.

To disseminate by lectures and literature the theosophical knowledge of the unity and evolution of life, and the relation of animals to man, which will show the wrong, injustice and cruelty of the practice.

To co-operate with all other societies whose objects are the same.

It is desired to call the attention of all open-minded people to the question of vivisection, with the object of securing full investigation and discussion of the practice. It has been claimed by vivisectionists that medical progress is dependent on this method, and that discoveries of real importance and benefit to mankind can be gained only by animal experimentation.

The impression has been carefully cultivated that vivisection is largely carried on under an anæsthetic, with little suffering to the animal, who has a quick and painless death.

Believing the first statement to be unsupported by facts or satisfactory evidence,

and the second absolutely false; that the reports of the vivisectioners themselves, supply sufficient proof of the atrocities committed on helpless creatures, co-operation in a campaign of education is earnestly invited, with the aim of establishing the principle that COMPASSION is the way of progress that protection of the weaker of our younger brothers in evolution is a responsibility that cannot be evaded, and that no one who sows the seeds of cruelty may dare to expect a harvest of true knowledge or physical well-being.

EMILIE B. WELTON.

—*Gatico, Chili.*

I spent a week in Valparaiso a month ago and attended a couple of meetings. They were interesting and there are evidently

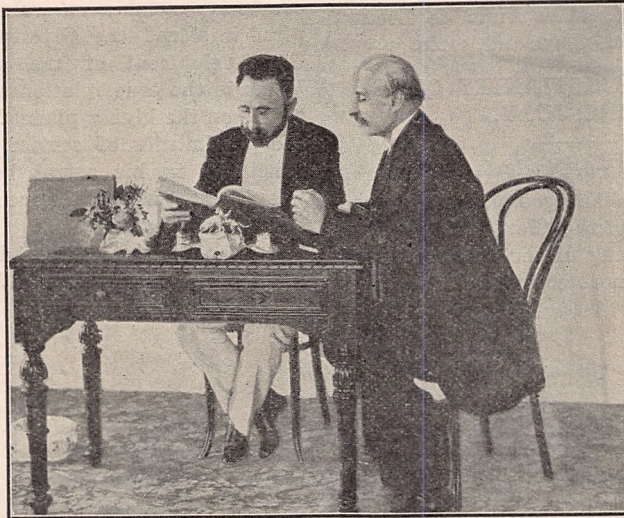
some hardworking members. In all they have about one hundred members in Valparaiso and its suburb Vina del Mar, and since Dr. Mario Rosio de Luna introduced them to the public as being entirely distinct from the spiritualists they have been working more openly. Among their troubles are the Jesuites, who it is said have split one branch, controlling both sides of the split, and are trying to get foothold in another.

—HERVEY GULICK.

Cleveland (Ohio) Lodge would be pleased to exchange programs with any other Lodge having programs of open meetings. Address Cleveland Theosophical Society,

5607 Euclid Ave.,

Cleveland, O.



Dr. Eugene Morisot and Dr. Morio Roso de Luna.

CORRESPONDENCE SCHOOL.

JULY QUESTIONS ON THE PATH OF DISCIPLESHIP.

Pages 77 to 89.

1. Of what four qualities must a man develop at least the beginnings on the probationary path? (77-88) 2. What help is afforded the probationer, and what is required of him? (75-77) 3. To what extent must viveka (discrimination) be evolved? (77) 4. How does the growth of viveka assist that of vairagya? (77-78. 5. What are the six mental qualifications that constitute shatsampatti? (79-87) 6. Explain how thought control itself leads to control of action. (80) 7. Describe the attitude towards his fellows of a man in whom tolerance is developing. (81) 8. Explain why its probationer has need of great endurance. (83-86) 9. How does faith develop out of endurance? (86-87) 10. What is said of the relation of psychic development to spirituality? (88-89)

Send answers to Miss Anna de Leeuw, 2096 Stearns Road, Cleveland, Ohio.

ESOTERIC CHRISTIANITY QUESTIONS, JULY.

Pages 25-67, inclusive.

Name some of the requirements of one who wishes to be of the "Perfect." Explain the esoteric meaning of the "second birth" and give one or more scriptural references

referring to this subject. What great apostle was an initiate and mention some of his teachings that prove him to be one of the "Perfect." What other apostles were initiates and mention some of their teachings which prove them to be of the "Perfect." Why do the lives of initiates correspond to the life of the Christ, and mention some parallels. In what sense did St. Paul use the title "spiritual father?" What do the words mean, "I am crucified with Christ?" Of what importance in the life of the initiate is the "Crucifixion?" Are we to accept the bible narratives as facts? Who is the mystical Christ?

MAN AND HIS BODIES, JULY QUESTIONS.

Pages 50-58.

1. Explain the method by which the astral and physical bodies are joined. How can one remember on waking what transpired in sleep? 2. Give some evidences of the development of the astral body. 3. What is the true relationship of earth-life to life on the higher planes? 4. What are the possibilities of service when man can functuate in his astral body? 5. What takes place with reference to the astral body after death?

Send answers to Mrs. Addie Tuttle, care of Montana Hotel, Anaconda, Montana.





The Tarot of the Bohemians. By Papus.

Second edition revised, with preface, by A. E. Waite, No. 7, with a key to the Tarot and pack of 78 cards.

In this curious book on the Tarot, the author Papus proves more in regard to the derivation and antiquity of the Tarot than Mr. Waite in his preface will admit is provable. Mr. Waite claims: "That they contain a very high symbolism which is interpreted according to the Laws of Grace rather than by the pretexts and intuitions of that which passes for divination." In short, Mr. Waite in his key to the Tarot tries to show the reader that the important part of the cards is the philosophy concealed in them, and not the fact that they are used for fortune telling. He says on this subject: "The allocation of a fortune-telling aspect to these cards is the story of a prolonged impertinence." The pack of cards is curious in design and coloring, and if one cared to learn their meaning from his Key, they would doubtless afford much entertainment.

"The Old and the New Magic." By Henry Ridgely Evans. The Open Court Publishing Company. Price \$1.50 net.

I wonder if anyone ever went into the woods before dawn, entered the hollow in a quiet glade where the fairies were playing, fired a shot-gun over their heads and asked to be admitted to their charmed circle, expecting to be received.

It is in this spirit that this book is written. Having in his own mind decided that all the great students of occultism were dealing in fraud, Mr. Evans has written to expose them all. Not one of them has he

touched in the slightest; in no one instance has he been fair. To take up the book and look it over, its figures of automata, of mirrors, of mills, of sleight-of-hand tricks, is a mere weariness.

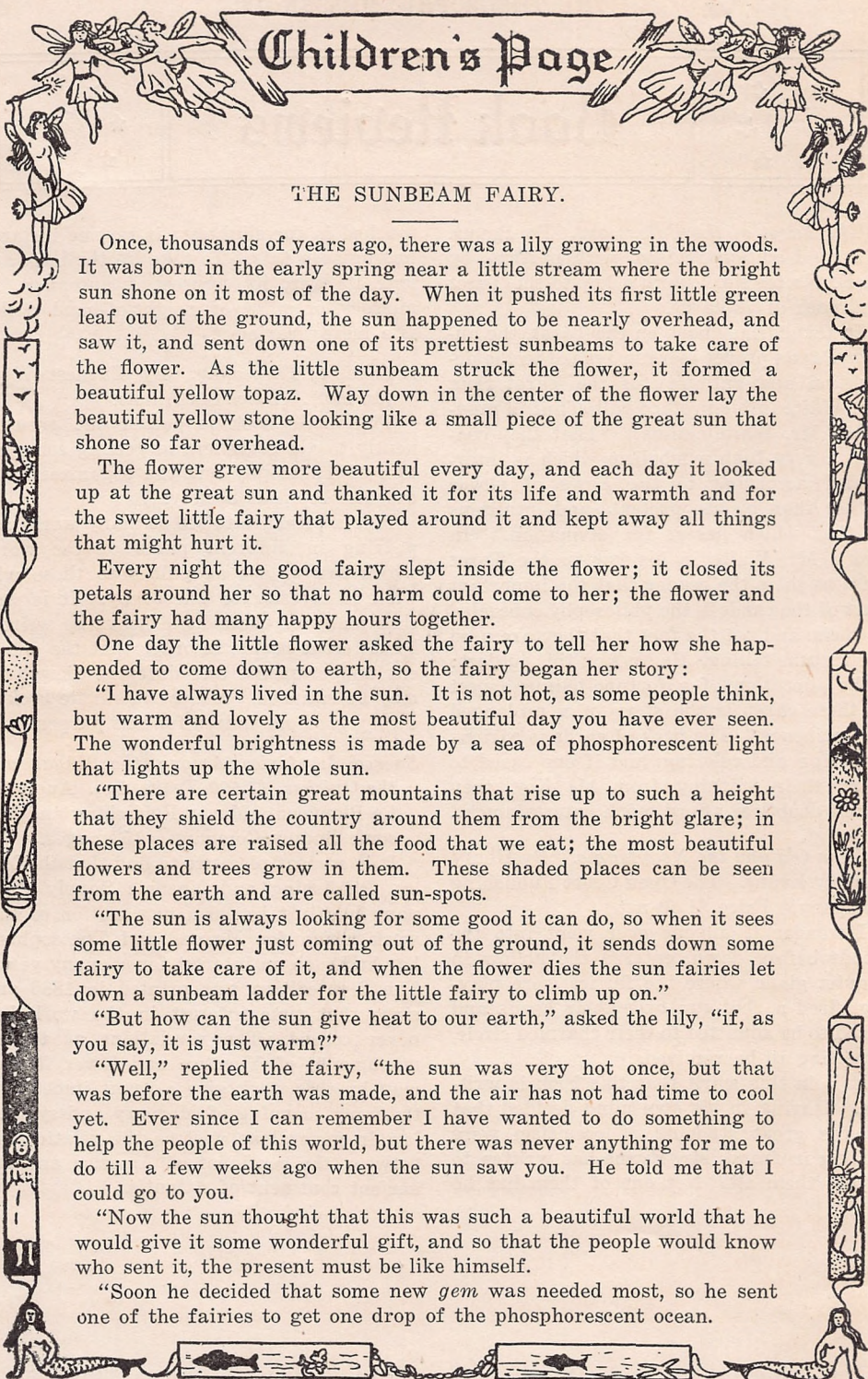
A Guide to Theosophy. By Earnest Wood (16 mo.). Price Six Annas.

This little book is gotten out pre-eminently to aid beginners in getting some notion of Theosophy and the organization of the Theosophical Society.

It is a pleasure to see so many works appearing in different parts of the world which are to act as guides to those who wish to investigate Theosophy. It is well that many of these little books be written by different people in order that the different temperaments and different viewpoints may be satisfied. Mr. Wood's little book is a very good one indeed for this purpose.

Sacred Mysteries Among the Mayas and the Quiches, 11,500 Years Ago. Augustus Le Plongeon. Macoy Publishing and Masonic Supply Company. 153 pages.

It is a great pleasure to find that the Macoy Publishing and Masonic Supply Company has just issued a new edition of this work which for Masons and Theosophists has had such an interest for so many years. The first edition was printed in 1886 and since that time interest in the work has never ceased. The revelations as to the monuments of Yucatan and lower Mexico may by this work give a great impetus to the inner meaning of Masonry and symbolism in general as well as the relationship between the continent of America and the ancient continent of Atlantis.



Children's Page

THE SUNBEAM FAIRY.

Once, thousands of years ago, there was a lily growing in the woods. It was born in the early spring near a little stream where the bright sun shone on it most of the day. When it pushed its first little green leaf out of the ground, the sun happened to be nearly overhead, and saw it, and sent down one of its prettiest sunbeams to take care of the flower. As the little sunbeam struck the flower, it formed a beautiful yellow topaz. Way down in the center of the flower lay the beautiful yellow stone looking like a small piece of the great sun that shone so far overhead.

The flower grew more beautiful every day, and each day it looked up at the great sun and thanked it for its life and warmth and for the sweet little fairy that played around it and kept away all things that might hurt it.

Every night the good fairy slept inside the flower; it closed its petals around her so that no harm could come to her; the flower and the fairy had many happy hours together.

One day the little flower asked the fairy to tell her how she happened to come down to earth, so the fairy began her story:

"I have always lived in the sun. It is not hot, as some people think, but warm and lovely as the most beautiful day you have ever seen. The wonderful brightness is made by a sea of phosphorescent light that lights up the whole sun.

"There are certain great mountains that rise up to such a height that they shield the country around them from the bright glare; in these places are raised all the food that we eat; the most beautiful flowers and trees grow in them. These shaded places can be seen from the earth and are called sun-spots.

"The sun is always looking for some good it can do, so when it sees some little flower just coming out of the ground, it sends down some fairy to take care of it, and when the flower dies the sun fairies let down a sunbeam ladder for the little fairy to climb up on."

"But how can the sun give heat to our earth," asked the lily, "if, as you say, it is just warm?"

"Well," replied the fairy, "the sun was very hot once, but that was before the earth was made, and the air has not had time to cool yet. Ever since I can remember I have wanted to do something to help the people of this world, but there was never anything for me to do till a few weeks ago when the sun saw you. He told me that I could go to you.

"Now the sun thought that this was such a beautiful world that he would give it some wonderful gift, and so that the people would know who sent it, the present must be like himself.

"Soon he decided that some new *gem* was needed most, so he sent one of the fairies to get one drop of the phosphorescent ocean.

"It was the most beautiful gem ever seen, but how could he send it down to earth?"

"He was just wondering about it when he saw you. He foresaw how beautiful you were going to be and decided to entrust the topaz to you, so he gave the stone to me and told me to take great care of the flower so that it could go to seed and so make some more gems.

"So I carefully took it and came down to you and now you have it in the center of your blossom!"

The little flower was very much pleased with the story and was happy that the sun-god had chosen it to have the sun. "But," said the little fairy," one day I was told not to let anyone pick the flower for the topaz, as they must *work* for it."

The little flower did not understand what

she meant by this, but it did not ask the fairy any questions, for it thought that perhaps she did not want to say.

So the flower grew and the wind scattered its seeds and more flowers grew, and each one had a topaz in its heart.

After many hundreds of years the flowers became more scarce till there were none left.

But when the flower decayed the topaz did not and after hundreds of years these gems were covered up by the soil and rocks.

It was not till thousands of years afterwards that they were found by some men who were digging a coal mine.

So the fairy spoke the truth: "*Men have to work to get them!*"

And the great sun-god was happy.

A STORY THE ROBIN TOLD.*

Once upon a time, before the old trees had been cut in the forests, and the wild animals roamed among them; before the House People came over the salt water to teach the Red Brothers to break faith with Heart of Nature, and kill the Wild-Wood Brethren for other purposes than food and covering; on the top of Wild-Cat Mountain, in his skin-covered wigwam, lived an Indian Chief, and his motherless child Wenonah.

The beasts all loved Wenonah. The wild cat smoothed his snarl into a smile, and carried his furry cubs in his mouth to her that she might caress them; the shyest moose would kneel before her to have his head rubbed; the plover every season brought for her eating some of his most treasured eggs; the spider wove rare lace for her; the painted wood duck moulted his gayest feathers for her decking. Of all living things, she loved the birds the best, and among them we came first, and next to us the Bluebirds.

In Moon of Leaves we both flocked near her, as she pulled the blossoms from the wild plum trees, or sought the pink and white flowers in the meadow. In Moon of

Strawberries we followed her through all the wood as she made flower-garlands and, giving them messages to her vanished mother, threw them in the swift river. In Moon of Falling Leaves, when the women ground samp, pounding it in a rock-bowl hollowed on the cliff, we would surround her, lest she moved too near the edge.

One day when Spring had gladdened the land, and her Father had cut a new notch in his time-stick, the sixteenth since her birth, Wenonah gathered us the closer, stroked our feathers, whispering, "Do not fail me, dear brothers! Little brothers, you will not fail me?" And though not knowing what she meant, we promised.

One night when we were roosting in the trees, a shadow came among us. It was Wenonah, and she called, "Brothers! Brothers! The time has come! I need you! Wait by the wigwam when the darkness thins, at the hour when night and morning wrestle for the owning of the heavens; and be silent!"

So we gathered noiselessly, as the night went on.

Just as a glow spread upward from the

earth's edge to where the Morning Star blazed, out from her tent curtains stepped Wenonah, her filmy garments hanging about her like the petals of the wind-flower, but her face shone like the Star she gazed at. We were frightened, but she spoke lightly to us: "I go to my Mother beyond the Morning Star; come thou part way with me, that my flight may be unseen."

Stooping she took some earth and rubbed a little on the breast of each one of us, saying: "This is in token that you shall return again in safety to earth." With that, she stepped from the cliff, the South Wind bearing her aloft, as our wings bear us, and surrounding her we flew eastward.

Always it grew lighter, and we felt the breath of the Sun hot upon our breasts, and the moist earth upon them burned red in color like brick-clay. Seeing this, Wenonah, turning, said: "You must leave me now, returning earthward."

"No, we will follow you," we cried, all the warm-hearted Blue-birds beginning to weep sadly.

"You may not follow where I go, for the speech of that country is unknown to you. Return, my brothers."

"A token! A token! Give us a token!"

we cried.

Still looking at us, she saw the reddening of our breasts, and said: "Forget your stripes and spots, my Robins, and wear forever on your faithful breasts the earth-color, reddened in my service by the touch of morning!"

"And you, my Blue-birds, sweethearts, carry on your shoulders the blue sky of my new home to be the spring sign of your Earth Mother." And she gently rubbed the rusty edges from their feathers until they were bright blue.

Once more she said, "Return, my brothers," and then we no longer saw her, and we obeyed.

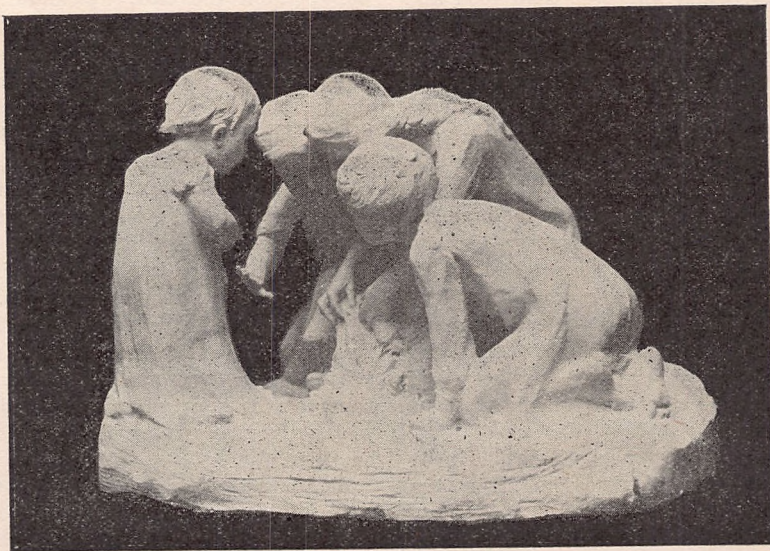
When we reached the mountain, it was full morning, and there was a sound of weeping about the wigwam, and within lay a shape they called Wenonah, and they said, "She is dead!"

But we knew better.

To this day we have kept our ruddy breasts, and the Blue-bird his blue back and sad note; and if our young show at first some of the old-time stripes, they quickly moult away.

*From "The Legend of Opechee," in *Tommy-Anne and The Three Hearts*, by Mabel Osgood Wright.

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Looking for Fairies.