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NO. 11.

THE MOVING NATIONS AND RACES.

I.

*Tramping, rumbling, innumerable feet,
Beating, burning, unnumbered hearts,
Longing, seeking, restlessly moving
The Nations and Races mingle and wander.*

II.

*Blindly they sunder, helplessly wonder,
Embattle or mingle, nor knowing why.
Plans are unfolding, life is unrolling,
Aeons are passing, men gods in the making.*

III.

*Marching as Titans, struggling as demons,
Building, destroying, constructing anew,
Nations and races are dying, returning,
Living again, filling up majesty's forms!*

IV.

*Moaning the breakers expire on the strand,
Each followed by greater, intoning the aum.
Deep roaring the nations move in procession,
Destinies worthier, richer meeting with time.*

V.

*New lives aye finding, new forms ensouling
Interweaving, entwining, close-clinging, unwinding
The threads of their fates, the races and nations
Are weaving a fabric divine—gold-cloth of God!*

—W. V-H.

LETTER FROM THE PRESIDENT.

Adyar, July 7th, 1910.

DEAR FRIENDS:—

I spoke in my last letter of the "extraordinary vigor and life showing themselves in almost every part of the Society." This time, I would draw attention to the changing attitude of the outside world towards us, and the growing respect which is being shown to our literature and our work.

One of the most striking illustrations of this is the lecture lately delivered in Milan by Dr. Ubaldo Antony, Professor of Chemistry at the Polytechnic of Milan, to the Italian Chemical Society. The learned professor dealt with the conception of the atom in ancient and modern times, remarking finally that the problem was left by the 19th century for the 20th to solve. He then proceeded to ask whether, in seeking a solution, the scrupulous investigator could afford to neglect any phenomena, fact or ideas, and proceeded to give "from another, a non-scientific field" of research certain new factors in the investigation, the work done by Mr. Leadbeater and myself, and published in *Occult Chemistry*. He said:

They forthwith give a solution to the arduous problem. The particles of which the atom is built up, the way in which those particles are aggregated to constitute the several elements, the various degrees of this association, all, in short, which can be termed the *desiderata* or requirements of the chemist, all is revealed to us, with precision, with almost mathematical exactitude.

The professor, without, of course, committing himself to the fact of clairvoyance, comments on the value of the graphic "sign:"

I only see those signs by means of which is presented to me schematically and figuratively the constitution of the atoms, the representation, that is, of a solution of some kind of the problem which is beginning to exhaust the resources of modern scientists, and that for a long time

yet must weary them; and for this representative side alone, however imaginative or fantastic, the presentation of these figures of the atoms would by themselves arouse a certain interest, were it not also that the conceptions unfolded by the authors, agreeing as they do with the most recent scientific views on the constitution of matter, give distinctly to the work a sort of actuality which renders it still more interesting, whatever be the reservation by which it should nevertheless be surrounded.

Professor Antony, who illustrated his lecture with lantern slides taken from the book, insisted:

That quite apart from *how* these forms, in their fundamental type, or in their modification of this type, were seen, the fact remains that it is the *first* time that we are presented with a graphic representation of the chemical atom, which both agrees with the actual theories as to its constitution, as also it conforms with all that is now within the domain of science as regards the various chemism of the elements.

It is certain that we could never expect any scientific man to accept our statements *en bloc*, obtained, as they are, by instruments that he cannot use or test. All that we can hope is that they may be looked at as offering rational hypotheses, to be verified or rejected in later years when science has solved the problem in her own way. *Occult Chemistry* is being translated into Italian and Spanish, and I believe that Dr. Steiner is putting it into German.

The first Transaction of the Adyar Lodge is being reviewed very respectfully for its scholarly character. It is pleasant that the Lodge named after Headquarters should be thus complimented. Another sign of the increasing friendliness of the public is the way in which the Central Hindu College is being noticed in leading English publications, and the Contemporary Review speaks of "the network of powerful socie-

ties all over the land" of India created by myself, and so on.

The sale of literature is advancing by leaps and bounds, and that of my own has doubled during the past year. From every side come demands, and here, at Adyar, our Vasanta Press is sorely overworked, and its Superintendent is clamoring for another printing machine, an oil-engine, and a machine-shed. To my stern reply that I cannot lay my hands on another Rs. 10,000 to cover these, he murmurs gently that the work continues to grow, and the next week comes up smiling, and proffers his prayer once more.

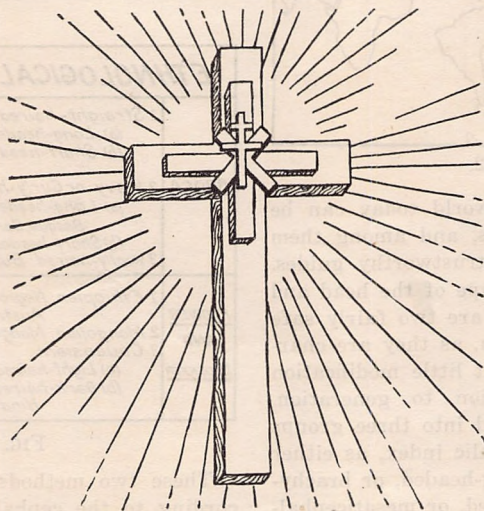
Two requests I am going to make: will our members try to double the number of subscribers to *The Theosophist*? I want 10,000 (though this will mean the new machine!), and a little effort on the part of members would easily fulfil this wish. We have very few subscribers in America, though we have so many members there.

The second matter is more important. A very heavy debt, increasing every year, has been allowed to accumulate for very many years on the village schools in Ceylon, the founding of which was due to the energetic work of Colonel Olcott. The Government has now made education compulsory and has laid down rules to which the schools must conform, the Buddhist schools can only continue to exist if the debt is lifted off them; if this is not done, they will be handed over to other bodies, chiefly Missionaries, supported from America and England with plenty of money, and Colonel Olcott's great work for Buddhist education will perish. Mr. Moore has been made Manager with a strong Sinhalese Assistant, and vouches for the continuance of the Schools if the debt is lifted off. The sum needed is £2,500 (\$12,500). I ask each member: "Will you help?"

Your faithful servant,

ANNIE BESANT,

P. T. S.



FIRST PRINCIPLES OF THEOSOPHY.

(Continued from page 347.)

CHAPTER II.

THE RISE AND FALL OF CIVILIZATIONS.

In Fig. 12 we have a picture of the world today. In the many lands north and south and east and west live many peoples of diverse races and creeds, and a study of their race characteristics and customs is one of great fascination. The study of peoples, so far as their bodily characteristics are concerned, is called Ethnology. We shall be better able to understand what Theosophy teaches as to the rise and fall of civilizations if we first study what modern scientific research tells us of the living races of mankind.

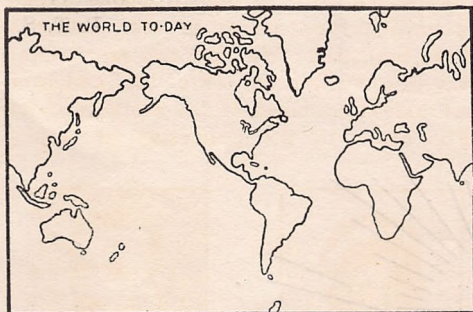


FIG. 12.

The peoples of the world today can be classified in many ways, and among them two are recognized as trustworthy guides. It is found that the shape of the head and the texture of the hair are two fairly safe methods of classification, as they are characteristics that with but little modification pass on from generation to generation. Peoples are first divided into three groups according to their cephalic index, as either dolichocephalous or long-headed, or brachycephalous or short-headed, or mesaticephalous or medium-headed. The cephalic index is that figure obtained when the maximum breadth of the head is stated as a percentage of its maximum length. The

breadth in any units multiplied by one hundred and divided by the length in similar units gives the index. When the result in any given individual is below seventy-five, he is called dolichocephalous or long-headed; between seventy-five and eighty he is mesaticephalous or medium-headed; and above eighty he is said to be brachycephalous or short-headed.

The second method of classification according to the texture of the hair is due to the fact that hair may be woolly, or curly and wavy, or straight and smooth. In woolly hair, each hair is flattened like a ribbon, and a transverse section under the microscope is seen to be oval. Smooth and straight hair is not flattened out, and a microscopical section shows it to be circular. Wavy and curly hair is midway between the two peculiarities of oval and circular, tending more to the former than to the latter. It is these structural characteristics that make hair either woolly, or straight or curling.

ETHNOLOGICAL CLASSIFICATION	
	1 Straight-haired (a) Long-headed: Eskimo (b) Short-headed: Red-Indian, Peruvian, Mongol, Malay, etc
BROCA	2 Wavy or Curly-haired (a) Long-headed: Anglo-Saxons-Scandinavians, Basque, Berber, Semite, Indo-Aryan, Nubian (b) Short-headed: Finn, Kelt, Slav, Iranian
	3 Woolly-haired: Bushman, Kaffir, Negro
FLOWER AND LYDEKKER	1 Ethiopian: Negroid, Melanesian, Negro, Bushmen, Australian 2 Mongolian: Mongols, Malays, Polynesian 3 Caucasian: (a) Light-haired: Slav, Teuton, Fair Celts (b) Dark-haired: Of southern Europe, Arabs, Hindus, Afghans

FIG. 13.

These two methods of classification, according to the cephalic index and according to the hair, are summed up in Fig. 13. Broca's classification shows us three main types of peoples. No race in all its individuals follows one type only; in each

may be found long-headed or medium-headed or short-headed individuals; but one of the three types will predominate, and according to that will be the classification of the race. Sometimes, however, though the hair will be a sure indication of classification, a race may be so mixed that the ethnologist is uncertain whether it should be labeled medium-headed rather than long-headed or short-headed.

The classification of Flower and Lydekker is but little different, though it takes also into consideration the facial angle, the colour of the hair and skin and other physical peculiarities.



FIG. 14.



FIG. 15.

It is noteworthy that both these systems of classification give us in the world today three principle types of races; 1. the Ethiopian type, dark-skinned, almost black, with slanting teeth, head tending to be dolichocephalic, and with woolly hair; 2. the Mongolian, with high cheek bones, yellow or reddish or dark in complexion, hair straight and smooth, and in the men scanty on the face; 3. the Aryan or Caucasian, either white or brown, and sometimes almost black, with hair curling or with tendency to curl, flaxen, light brown, black or red.

We have excellent examples of the Ethiopian type in Figs. 14 and 15. The woolly hair, the broad nose and thick lips are prominent in these peoples. Though these two individuals chosen as examples of their race type are not handsome according to our standards of beauty, nevertheless they are not repulsive. Fig. 14 shows strength

of a kind, while Fig. 15 shows a rugged but artistic modelling that would delight the eye of Rodin. Figs. 16 and 17 give us examples of the second type. In that of the Red-Indian we may note dignity as well as thin lips and high cheek-bones, and the straight hair; the same race characteristics, but with softness of feature, are seen in the Mongolian of Fig. 17.



FIG. 16.



FIG. 17.

When we come to the Caucasian races, we have a type nearer to our standards of the beautiful. We have two representatives in a Sicilian boy (Fig. 18), and in a dark-haired Irishman of the northern Celts (Fig. 19). In the Caucasian or Aryan



FIG. 18.



FIG. 19.

racies we have probably the highest forms, not only in beauty of structure, but also for quick response to external stimuli and high sensitiveness to the finer thoughts and emotions.

The peoples of the world today have their civilizations, but no nation continues for ever, and the fate of Nineveh and Tyre, of Greece and Rome, will be the fate of all. Some will vanish utterly, leaving hardly a trace; others like Greece will leave to mankind a mighty message of the art of life. Something of the rise and fall of

civilizations we may know by the study of history, but in historical studies we see the past through a refracting medium of time and tradition, and we can never be fully certain that our conclusions are not limited or erroneous. Yet without the study of the past of humanity we cannot judge of the present or construct the future, and our philosophy of life cannot be true to fact.

Theosophy opens a new way to study the civilizations that have been, a method in which for the time the past is annihilated, in which written records or traditions need have no part. Difficult as is this subject to expound, yet an attempt must be made, for it is one of the fundamental truths of existence, to which we shall have to refer again and again in the course of this exposition of Theosophy.

In Chapter I. it was mentioned that behind all life and form, as their heart and soul, is a great Consciousness. It is His manifestation that is the evolutionary process, and "in Him we live and move and have our being." Of Him theosophists today speak as the Logos. To that Consciousness there is no past, and what to us has been is with Him an event that is still happening. To the Logos the past is as the present, and the event of each moment of past time is still happening in Him, is still a part of His present Self. Mortal mind can little understand the Eternal Now, and yet it is one of the greatest of truths which when grasped shows new values to all things.

Mysterious and incredible as is this Eternal Now, yet man may know something of it too. Man, the individual evolving soul, is in truth in the image of his Maker, and what He is in His fullness now that man will be some day. Hence it is that by a certain development of faculties latent in the human consciousness, men can touch even now the fringe as it were of the Consciousness of the Logos, and so, with Him, see the past as happening now. It is no picture that passes before the vision of the investigator, no panorama that unveils itself before him as on a stage; it is an actual living in the so-called past. He has but

to select that part of the "past" he desires to investigate, and he is of it and in it. Does he desire to see the earth before its crust has solidified, then he lives millions of years ago, and round him is the earth with its seething molten metals, and he can watch what is happening, hear the explosions and feel the heat and the pressure. And this in no dream condition, but just exactly as he may go into a busy thoroughfare today, hear the roar of the traffic, watch the people as they go to and fro, or look up at the sun and the clouds, and note whatsoever thing interests him. Does he desire to hear an oration of Pericles or see a triumph of Caesar, then he is in Athens or Rome; the life of that day is all round him; he hears the musical Greek or the sonorous Latin; he watches the actors in life's drama of those days. The book of time is spread out before him, and it is for him to select an event that, to us, has been a thousand years since, and as he puts himself in touch with the memory of the Logos the past is the present for him, and he may study it with such faculties as he has today.

Theosophical investigators, of present and past generations, have thus investigated the past of the earth, by reading the Record in the memory of the Logos, and much information gathered in this way forms a part of theosophic teaching. What they have found in their researches into past civilizations is as follows.

Long long ago, over one million years ago, the distribution of land and water is as shown in Fig. 20, the dark shaded parts representing land. We know that the surface of the earth is changing all the time, with here a coast line slowly sinking, and there new land rising out of the waves; but how may any one know exactly what was the distribution of land and water a million years ago? It is this that is possible, first by reading the Record, and second by study in the museum of the Adept Brotherhood. The Hierarchy or the Great Brotherhood, mentioned in the Introduction, has preserved, from the day man began his habitation of the earth, fossils and skeletons, maps, models and

manuscripts illustrative of the development of the earth and its inhabitants, animal and human. To those that through utter renunciation of self and spiritual aspiration earn the privilege, the study of past forms and civilizations in this wonderful museum is of never failing delight. There the theosophical investigator finds models in clay of the appearance of the earth long ago, before this or that cataclysm, patiently constructed for the guidance of later generations of students by the Adept investigators of past civilizations. The maps of Figs. 20-23 have been drawn after survey of the land and water by reading the Record, and by checking such survey with the globes in the museum of the Brotherhood.

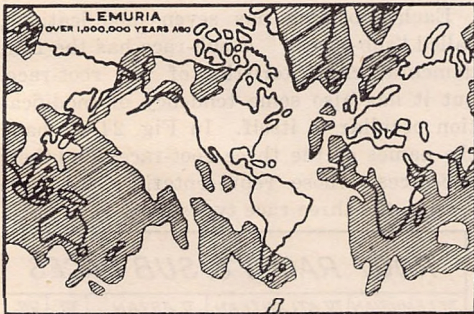


FIG. 20.

As we look at the map of Fig. 20 we see that most of the land today was under the waves then, while most of the land of those days has sunk below the sea, leaving here and there remnants, as in Australasia, and parts of other continents. The great continent that is seen to extend along the equator, covering much of the present Pacific Ocean, is called Lemuria by the students of Theosophy, the term being taken from the naturalist Sclater who held to the existence of some such continent because of the unusual distribution over wide territories of the Lemur monkeys. Even in the days of Lemuria men peopled the earth and the Lemurian peoples were of our first type in Figs. 14 and 15. The Ethiopians and the woolly-haired races today are remnants of the ancient Lemurians, with little change of type, except a diminution of stature.

Slowly as years passed the configuration became as in Fig. 21. Where the Atlantic Ocean is today, there existed once upon a time a continent which theosophists, following Plato, call Atlantis. It was on this continent that there arose the second type of the peoples that Flower and Lydekker have called Mongolians—those with smooth hair and high cheek-bones. From their original home in Atlantis they migrated in all directions, and give us today the millions of China and kindred peoples, and the fast disappearing Indians of North and South America.

By the time of the map in Fig. 22, Atlantis and the remnants of Lemuria have changed in outline, and as we come to the days of Fig. 23, of the once vast continent of Atlantis there remains but a large island in the Atlantic Ocean. In 9564 B. C. mighty convulsions destroyed this last remnant of Atlantis, and the island went down under the sea, creating a huge tidal wave that swept the lowlands of the earth, and leaving in men's minds the tradition of a vast devastating flood. As Atlantis sank under the waves other parts of the earth, as the desert of Sahara, rose up, and what was once an inland sea of central Asia became the Gobi desert now, and the earth took on more or less its appearance today.



FIG. 21.

Long before the destruction of Atlantis, however, round the southern shores of the central Asian sea, a new race of men had sprung up, the Aryans or the Caucasians, our third type of Figs. 18 and 19. Southwards and westwards they spread, becom-

ing Hindus and Persians, Greeks and Romans, Celts and Teutons.

Thus in Lemuria, Atlantis and Asia arose the three races whose descendants people the earth today.

Theosophy teaches that the rise and fall of civilizations is not a mechanical development, "a Chequer-board of Nights and Days where Destiny with Men for Pieces plays." Nations come and nations go, according to a plan. The Logos from the beginning of human existence has planned what races, and religions and sciences appropriate to them, shall appear one after the other, and His agents on earth, the Great Brotherhood, carry out His plan. It is the Adept Brothers that throughout the millions of years direct the evolutionary process, using all nature's forces, visible



FIG. 22.

and invisible. In the Brotherhood, for each race with its definite type there are two Adepts whose work is its destiny. One is called the Manu, who directs the physical development of the race, forming the new race type by modification from that already existing, according to the plan of the Logos before him. The Manu it is that guides the migrations of the race, directing them to do their appointed work. The other guardian of the race is its Bodhisattva, or spiritual teacher, who watches over its intellectual and emotional development, arranging for it such religions, arts and sciences as shall enable it to play its role in the drama written by the Logos.

Following the plan of the Logos, during that period of time that humanity evolves on earth, seven great race types are made

to appear, called "root-races." So far in the evolution of men, only five of the seven have appeared, and of them the first and the second appeared so long ago that they have left no direct descendants.

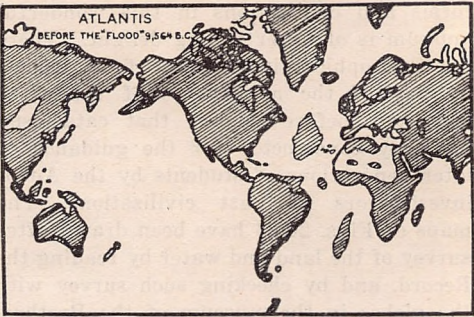


FIG. 23.

Each root-race has seven modifications, called "sub-races." A sub-race has the fundamental characteristics of the root-race, but it has also some tendency or modification peculiar to itself. In Fig. 24 we have the names of the three root-races and their sub-races, whose representatives we have seen in the three race types already studied.

ROOT RACES & SUB RACES				
III LEMURIAN	IV ATLANTIC	V ARYAN	VI VII	
1				
2				
3				
4	1. Rmoabai			
5	2. Tlavatl			
6	3. Toltec			
7	4. Turanian/Chinese			
	5. Original Semite	1. Hindu-Egyptian		
	6. Akkadian	2. Aryan Semite		
	7. Mongolian	3. Iranian		
		4. Celtic		
		5. Teutonic		
		6. Future American	1	
			2	

FIG. 24.

The third root-race is the Lemurian, and its earlier sub-races, the first, second and third, have left no trace at all. Negros, Negritos, Negrillos, and other woolly-haired races represent the later sub-races of the Lemurian root-race. Hardly ever is a root-race to be found now pure, but though it may have intermingled with other sub-races, usually it still shows its peculiar characteristic.

From the fourth sub-race of the Lemurian, the Manu of the Fourth Root-race developed the new root-race, the fourth or the Atlantean. It too has its seven sub-races. Of the first and second sub-races no pure descendants are living, but the skeleton of the Furfooz man is a fair specimen of the first, and that of the Cromagnon man of the second. The Toltec sub-race still remains in the pure Peruvians and the Aztecs and the Red Indians. The fourth migrated from Atlantis, and went eastwards, past Babylonia, along the Yellow River into the plains of China. They are represented in certain parts of China today by a tall yellow race, quite distinct from the seventh sub-race Chinese. The Original Semites, the fifth sub-race, have left their descendants for us in the pure Jews, and in the Kabyles of North Africa. The sixth or Akkadian were the Phœnicians that traded in the Mediterranean seas, and the seventh or Mongolian was developed out of the fourth or Turanian on the plains of China, and spread to become the modern Chinese. Two races, the Japanese and the Malays, belong hardly to any special one of its sub-races, having in them the mixture of two or more. With the Japanese specially it is as though they were like a last ebullition of the whole root-race, as a final effort before the energies of the race began to subside, and hence they possess many qualities that differentiate them from the seventh sub-race of the Chinese.

From the fifth or Original Semite sub-race of the Atlantean, the Manu of the Fifth Root-race evolved his new type. The fifth or Aryan root-race also has its seven sub-divisions, but so far only five of them have appeared. Of the first are the Aryan Hindus as also one type among the Ancient Egyptians, that to which belonged the upper ruling classes. The second is the Aryan Semite, distinct from the Original Semite, with as its Aryan representatives the Arabs and Moors today. The third is the Iranian, to which belonged the Ancient Persians and of which are their descendants today. Of the fourth sub-race of the Celts were the ancient Greeks and Romans, and to it belong their modern de-

scendants in Italy, Greece, France, Spain and elsewhere, as also the Irish, the Scotch and the Welsh.

The Teutons are the Anglo-Saxons of today—the Scandinavians, the Dutch, the German, the English and their descendants in America. By an intermingling of several sub-races the Manu of the Race is developing the sixth sub-race that is called in the diagram the "Future American." It is in process of formation in the United States now. The seventh sub-race is also yet to come.

The Manu of the Sixth Root-race will develop his type later on from the future sixth sub-race of the Aryan, and thousands of years hence the Manu of the Seventh Root-race will develop his new type from the seventh sub-race of the sixth root-race.

RACE CHARACTERISTICS		
	ATLANTEAN	ARYAN
1	<i>Rmoahal-Giants-Mahogany-red</i>	} <i>Hindu-Philosophic</i> <i>Egyptian-Practical</i>
2	<i>Tlavatti-Mountaineers-Red-brown</i>	
3	<i>Toltec-Administrators-Copper-red</i>	2 <i>Aryan Semite-Tribal</i>
4	<i>1st Turanian-Colonists-Yellow</i>	3 <i>Iranian-Poetical</i>
5	<i>Original Semite-Fighters-White</i>	4 <i>Celtic-Emotional-Idealistic</i>
6	<i>Akkadian-Sea-faring-Traders-White</i>	5 <i>Teutonic-Commercial-Scientific-Individualistic</i>
7	<i>Mongolian-Farmers-Yellow</i>	6 <i>Future American-Intuitive Coöperative-Fraternal</i>

FIG. 25.

Root-races and sub-races play their roles in the drama of the Logos, in order to give experiences to us His children that He sends to be born in them. For that it is that the Manu brings about differences in his sub-races of colour and other physical peculiarities, places them among mountains or by the sea; for that it is that the Bodhisattva of the race sends to the sub-races different aspects of the one Truth, in the many religions and philosophies that appear in them under his guidance.

In Fig. 25 we have something of the characteristics of the races, and to understand the significance of the table let us

imagine a soul as it is born in sub-race after sub-race, in them all. Starting with a birth in the first sub-race of the Atlantean, what strange experiences he would have as a primitive giant-like man; and then how different those as a mountaineer, taciturn and hardy, sensitive to changes of sun and cloud. In a birth as a Toltec in Atlantis or Peru, his life would be as an administrator of some kind in the wonderful patriarchal government that was the glory of the Toltecs; he would have thrust upon his shoulders the welfare of a village or province, would be trained to sink his individuality in some life-work for his fellow-men. As a Turanian colonist he would know of wanderings in search of new lands, of the struggle to tame nature in a new settlement. As an Original Semite he would be first and foremost a fighter, who developed quickness of decision and was taught that his life was not his, but belonged to his tribe. As an Akkad he would know something of the magic of the sea, the need to sense the psychological moment in the disposal of his wares, and would develop much mental strength in business competition. And then as a Chinaman, a farmer, hardly leaving for a day his ancestral farm, how intimately he would know a few of his village, might share their griefs and sorrows, and learn much of the inner meaning of life away from the turmoil of war or trade.

Imagine how different too would be the experiences in those same sub-races should he then be born in each in a woman's form, with a woman's duties; new standpoints and sensibilities would be developed, for the lack of which surely a soul would be all the poorer.

Following the soul's journeyings in rebirths, let us watch his entrance among the Aryans. Surely a life in India would leave an indelible mark on him, giving him something of the Hindu philosophical and detached view of life. In Egypt of old later, among its practical and happy people, not given to dreams, he would develop another phase of his nature. As an Arab, coming into the bosom of the desert, would not that

desert leave an impress upon the soul in a quick sensitiveness and the sense of the peopled solitude and the vastness of nature?

As an Iranian he could not speak but his thought would take poetical form, and even if he had nothing of poetry in him, a life as an Iranian would put him into touch with another phase of life. Then as a Celt—as a Greek of Athens perhaps, what a new conception of life he would have, believing that the gods are everywhere on sea and on land, that he was descended from them, born to make an art of life, to have as his ideal to know something of everything and so develop a rounded nature and a health of heart; or as a Roman, firm in the conviction that religion and the family and the state are one, with his deep sense of law and reverence for it, and a readiness to obey in order that he might learn how to rule; or as a Frenchman or an Italian, sensitive and quick to respond to emotions, dazzled by ideas because they are such, irrespective of material considerations; or as an Irishman, perhaps a descendant of the Tuatha de Danaan, with his dreams and intuitions, with his exaltations and depressions.

And then born a Teuton, in Germany or England or America—what new qualities would not the soul add to those already acquired? Impersonality through scientific research, conscientiousness through business, and individualism would he gain; and would not Beethoven, too, and Wagner, and Shakespeare give him a new message of life?

Of the future sub-race, the Future American, we can already forecast some qualities; fraternal, as in the American conception of the relation of parent and child; co-operative, in combining and merging in business and the work of material development; intuitive, with an ability to approach anew the world problem, untrammelled by the traditions of the old world.

Thus civilizations rise and fall, and develop this or that quality, but the meaning of it all is Reincarnation. They come and go, only to give us training grounds

for the experiences we need life after life. Our Father in Heaven makes them out of the dust, lets them play their part, sinks them under the waves or destroys them in a fiery cataclysm; and they are all

only scenes in the drama He has written for us His children, that by playing well and truly our roles in them, we may some day be like Him.

—C. Jinarajadasa.

(To be continued.)

ILLUSIONS.

It is frequently said that man is what he makes himself. Within limits this is doubtless true if we look at man from without, that is, at the manifestations through forms or matters. Looked at from within we see it rather as a world he is building in which he lives. In its material aspect it is his aura. From the birth of the causal body he has been taking more or less part in the fashioning of this world, building, sustaining, destroying or regenerating—from life to life.

To the worm eating continually within an apple, his world may be represented by the space he has consumed from the without and bears the marks of his workings. So man lives within a world, call it subjective, inner or ideal if you will, still it is his real world which he himself has builded and what he calls his objective, outer or real world is only the ashes of his past cast on the screen of his limitations. He is like a spectator at a show who, looking past the actors on the stage to the scenery at the back, fancies he sees trees, houses, lakes, sky, clouds, etc., reaching back to the dim distance, when, in fact, he only sees a canvas daubed with colored earths. He looks outward, unconscious of what is being enacted in his real world, upon a surface which he calls his real world which has behind it nothing more resembling what he thinks he sees than the things behind the scenes resemble the paintings on the canvas. From a larger point of view, the one world is neither more or less real or ideal than the other.

The inner world is the field of interplay between the Self and the not-Self, and in it ordinary human conscience moves and works, never being able to fully contact the outer,—a veil of his world always being between his consciousness and the outer—and equally unable to reach the calm point at the center. Thus his consciousness moves and works, sometimes through forces from without, sometimes by his own volition and his world and the hollow sphere of the outer world alike grow as he feeds on the latter and transfers its essence to the former.

It is a stupendous thought that these little worlds of ours are the germs of future Universes within the body of an older Universe. When from the standpoint of time and space we try to trace the karma of our little worlds we see how they go back into the individuality of our Father the Logos and so on indefinitely. Going forward they go into the individuality of Universes yet unborn. We see how there is apparently an ever increasing individuality from animal to man, to Master, to Logos, and we have a growing sense of the gravity and responsibility of our feelings, thoughts and acts in the ever present now. Trying to follow the karma of these little worlds we see them advancing, receding, turning, combining, mixing and separating in the endless currents of the Great Breath that never ceases.

The mind staggers at the immensity of it all, and falling back we exclaim, "The Self Alone Is."

—E. Holbrook.

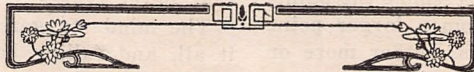
OUR AIM.

T. S. members ought by this time to have fully grasped the idea that the things that they are working toward are ideals of the New Race. Every race has its standards, and when those standards are lived up to, the general growth which they were intended to bring about ensues. The standard of separateness set for the fifth race has developed strong centres. These were essential, and now as the next standard—that of co-operation—becomes an effective ideal, the vigorous centralized units will work toward unity rather than separateness and become the elements in a greater whole. In a transition age such as ours, there is a general lack of definiteness of ideal, because of those who have caught the spirit of the new standard, and those others who are holding to the old. Between these stands the man who is practising partially both ideals, and so we have confusion, a want of unity of purpose, not only in the race, but in the individual himself. So far as Theosophists are concerned this uncertainty should not be, for they at least are not working in the dark. They have had an impressive, coherent scheme laid before them, containing the plan of the past and an indication of the future, and the relation of the two to the present. And so, understanding the workings of things, it is at least intelligent that they should fit themselves into the forward movement and work earnestly with the law. If they are to be of the progenitors of the new race, they must here and now begin to build into their nature the qualities of that race. This will involve uprooting from their lives many growths of the passing age which have become choking weeds. In other times man could, with progress to himself, give rein

to his astral nature, his desires, his lesser emotions; but now he must constantly withdraw his forces from this region of his being and focus them ever and ever higher; in other times he could indulge in strife and combat, ever exalting the individual and personal above the mass; but now he must work for the unity of all, sacrificing the personal in order that the impersonal may gain. Anger is to be renounced for self-control; suspicion for truthfulness; greed for generosity; self-indulgence for purity of life; competition for co-operation, and a compassionate tolerance must take the place of fault-finding, criticism and condemnation of one's fellows. We no longer can afford to be narrow; our guage must be broad to meet the new conditions—we must be wide in our tolerance, deep in our sympathy, far-reaching in our insight, and wholly untrammelled by petty things in thought or action. In all things we must deliberately refuse to be carried along by the stream of a passing age. The world's work ahead demands big souls—men and women capable of action on broad and generous lines, who will work with the good and refuse to soil their minds or their tongues, not to mention their work, **by making points of the weakness of others.** Such men and women will content themselves with dealing only with those imperfections which are their own, and when that task is done it will be easily found that they have little to condemn in others, but much to do to help them with their karmic burdens.

In a word, we of the fifth race mind, who have joined the army of workers for the coming age, must begin the development of the sixth race mind, and should work towards that end with ceaseless and joyful endeavor!

A. P. Warrington.



THE MENTAL BODY.

After reading *Man Visible and Invisible* students have sometimes remarked that the list of qualities there given seems incomplete, and that nothing is said as to some others which are at least equally common, such for example as courage, dignity, cheerfulness, truthfulness, loyalty. The reason that these were not included in that first account is that they have not, as have those other qualities, readily distinguishable colours; but it must not therefore be supposed that their presence or absence would be indistinguishable by clairvoyant vision. Such qualities are indicated by differences in the structure of the mental body, or by changes in its surface; but it might be said, broadly speaking that they are represented rather by form than by color. It will be remembered that in the drawings of the mental body given in the book above mentioned the colors which indicate some of the principal qualities were shown, and something was said as to their general arrangement in the vehicle. In a general way, all the colors denoting good qualities are to be found in the upper half, and those denoting unpleasant qualities are mostly in the lower half. The violet of high aspiration, the blue of devotion, the rose-color of affection, the yellow which indicates intellect, and even the orange of pride or ambition—all these belong to the upper part, while thoughts prompted by anger, selfishness or jealousy gravitate towards the bottom of the ovoid. While the illustrations there given fairly indicate the appearance of the mental body when at rest, there is considerable variation from those types when the man is in the act of thinking strongly or definitely.

The mental unit may be regarded as the heart and centre of the mental body, and upon the relative activity of the different parts of that unit the appearance of the body as a whole to a great extent depends. The various activities of the mind fall naturally into certain classes or divisions, and these divisions are expressed through

different parts of the mental unit. Mental units are by no means all the same. They differ greatly according to the type and the development of their owners. If such a mental unit lay at rest the force radiating from it would make a number of funnels in the mental body, just as the light shining through the slide of a magic lantern makes a large radiating funnel of light in the air between the lantern and the sheet. In this case the surface of the mental body may be likened to the sheet, because it is only at the surface that the effect becomes visible to one who is looking at the mental body from the outside; so that if the mental unit were at rest we should see on the surface of the mental body a number of pictures in color, representing the various types of thought common to the person, with presumably dark spaces between them. But the mental unit, like all other chemical combinations, is rotating rapidly on its axis, and the effect of this is that in the mental body we have a series of bands, not always readily distinguishable, and usually in about the same relative positions.

Where aspirational thought exists it invariably shows itself in a beautiful little violet circle at the top of the ovoid of the mental body. As the aspirant draws near to the gateway of the Path this circle increases in size and radiancy, and in the Initiate it is a splendid glowing cap of the most lovely color imaginable. Below it comes often the blue ring of devotional thought, usually rather a narrow one, except in the case of the few whose religion is really deep and genuine. Next to that we may have the much broader zone of affectionate thought, which may be of any shade of crimson or rose-color, according to the type of affection which it indicates. Near the zone of affection, and frequently closely connected with it, we have the orange band which expresses proud and ambitious thought; and again in intimate relation with pride comes the yellow belt

of intellect, commonly divided into two bands denoting respectively the philosophical and the scientific types of thought. The place of this yellow color varies much in different men; sometimes it fills the whole of the upper part of the egg, rising above devotion and affection, and in such a case pride is generally excessive.

Below the group already described, and occupying the middle section of the ovoid, is the broad belt devoted to concrete shapes—the part of the mental body from which all ordinary thought-forms issue. The principal color here is green, shaded often with brown or yellow according to the disposition of the person.

There is no part of the mental body which varies more widely than this. Some people have their mental bodies crowded with a vast number of concrete images, whereas others have only few. In some they are clear and well-outlined, in others they are vague and hazy to the last degree; in some they are classified and labelled and arranged in the most orderly fashion, in others they are not arranged at all, but are left in hopeless confusion.

In the lower part of the ovoid come the belts expressing all kinds of undesirable thoughts. A kind of muddy precipitate of selfishness too often fills the lower third or even the half of the mental body, and above this is sometimes a ring portraying hatred, cunning or fear. Naturally as men develop, this lower part vanishes, and the upper gradually expands until it fills the whole body, as shown in the illustration in *Man Visible and Invisible*.

Degrees in the feeling which prompts thought are expressed by brilliance of color. In devotional feeling, for example, we may have the three stages of respect, reverence and worship; in affection we may have the stages of good-will, friendship and love. The stronger the thought the *larger* is the vibration; the more spiritual and unselfish the thought the *higher* is the vibration. The first produces brilliancy, the second delicacy of color.

Within these different rings or zones we usually see more or less clearly marked

striations, and many qualities of the man can be judged by an examination of these striations. The possession of a strong will, for example, brings the whole mental body into far more level definite lines. All the striations and radiations are steady, firm and clearly distinguishable, whereas in the case of a weak and vacillating person this firmness and strength of line would be conspicuously absent; the lines separating the different qualities would be indeterminate, and the striations and radiations would be small, weak and wavy. Courage is shown by firm and very strongly marked lines, especially in the orange band connected with pride. Dignity also expresses itself principally in the same part of the mental body, but by a calm steadiness and assuredness which is quite different from the lines of courage.

Truthfulness and accuracy are portrayed very clearly by regularity in the striations of the part of the mental body devoted to concrete forms, and by the clearness and correctness of the images which appear there. Loyalty shows itself by an intensification both of affection and of devotion, and by the constant formation in that part of the ovoid, of figures of the person to whom the loyalty is felt. In many cases of loyalty, affection and devotion a very strong permanent image is made of the objects of these feelings, and that remains floating in the aura of the thinker, so that when his thought turns towards the loved or adored one the force which he pours out strengthens that already existing image, instead of forming a new one as it would normally do.

Joy shows itself in a general brightening and radiancy of both the mental and the astral bodies, as also in a peculiar rippling of the surface of the body. General cheerfulness shows itself in a modified bubbling form of this, and also in a steady serenity which is pleasant to see. Surprise on the other hand is shown by a sharp constriction of the mental body, accompanied by an increased glow in the bands of affection if the surprise is a pleasant one, and by a change of color usually

involving the display of a good deal of brown and grey in the lower part of the ovoid when the surprise is an unpleasant one. This constriction is usually communicated to both the astral and the physical bodies, and often causes singularly unpleasant feelings, which affect sometimes the solar plexus (resulting in sinking and sickness) and sometimes the heart-centre, in which case it brings palpitation or even death; so that a sudden surprise may occasionally kill one who has a weak heart. Awe is the same as wonder, except that it is accompanied by a profound change in the devotional part of the mental body, which usually swells out under this influence, and has its striations more strongly marked.

At the moment when a person's thought is strongly directed into one or another of these channels, the part of the mental body which corresponds to that thought usually bulges outward in form in addition to brightening in color, and so disturbs for the time the symmetry of the ovoid. In many people such bulging is permanent, and that always means that the amount of the type is steadily increasing. If, for example, a person takes up some scientific study, and therefore suddenly turns his thoughts in that direction much more than before, the first effect will be the bulging I have described, but if he keeps the amount of his thought on scientific subjects steadily at the same level which he has now adopted, the protruding portion will gradually sink back into the general outline of the ovoid, but the band of its color will have become wider than before. If however the man's interest in scientific subjects steadily increases in force, the protrusion will still remain in evidence even though the band was widened. The general effect of this is that in the undeveloped man the lower portion of the ovoid tends always to be larger than the upper, so that either the mental or the astral body has the appearance of an egg with the small end uppermost; while in the more developed man the qualities expressing themselves in the higher part are always tending to increase, and consequently we have for the time the ef-

fect of an egg with its smaller end pointing downwards. But the tendency always is for the symmetry of the ovoid to reassert itself by degrees, so that such appearances are only temporary.

Reference has frequently been made to the ceaseless motion of the matter in both the mental and astral bodies. When the astral body, for example, is disturbed by any sudden emotion all its matter is swept about as if by a violent hurricane, so that for the time being the colors become very much mixed. Presently, however, by the specific gravity of the different types of matter which reflect or emit these various colors, the whole arrangement will sort itself once more into its usual zones. Even then the matter is by no means at rest, as the particles are all the time rushing round these zones, though comparatively rarely leaving their own belt and intruding on another. But this movement within its own zone is entirely a healthy one; one in whom there is no such circulation is a mental crustacean, incapable of growth until he bursts his shell. The activity of the matter in any particular zone increases in proportion to the amount of thought devoted to the subject of which it is an expression.

If the man should permit his thought upon any given subject to stagnate, that stagnation will be faithfully reproduced in the matter appropriate to the subject. If a prejudice should grow up in the man, thought on that particular subject ceases altogether, and a small eddy forms in which the mental matter runs round and round until it coagulates and becomes a kind of wart. Unless and until this wart is worn away or forcibly rooted out the man can not use that particular part of his mental body, and is incapable of rational thought on that subject. This foul thickened mass blocks all free movement either outward or inward; it prevents him on the one hand from seeing accurately, or from receiving any reliable new impressions on the matter in question, and on the other from sending out any clear thought with regard to it. These diseased spots in the mental body are unfortunately also centres of infection;

the inability to see clearly increases and spreads. If part of the man's mental body is already stagnant, the other parts are likely to be affected; if a man allows himself to have a prejudice on one subject he will probably soon develop prejudices on others, because the healthy flow of mental matter has been checked and the habit of untruth has been formed. Religious prejudice is the commonest and the most serious of all, and it completely prevents any approach to rational thought with regard to the subject. Unfortunately a very large number of people have the whole of that part of their mental bodies which should be occupied with religious matters inactive, ossified and covered with warts, so that even the most rudimentary conception of what religion really is remains utterly impossible for them until a catastrophic change has taken place.

It may be remembered that in *Man Visible and Invisible* drawings were given of the astral bodies of men of the devotional and scientific types. Variants of these with which we frequently meet are the intuitional person and the matter-of-fact person. The latter has generally much of yellow in his mental body, and his various bands of color are usually regular and in order. He has far less emotion and less imagination than the intuitional man, and therefore often in certain ways less power and enthusiasm; but on the other hand he is far less likely to make mistakes, and what he does will generally be well and carefully done. In the vehicle of the intuitional man, we find much more of blue, but the colors are generally vague and the whole body ill-regulated. He suffers much more than the steadier type, but sometimes through that suffering he is able to make rapid progress. Of course, both the glow and enthusiasm and the steadiness and regularity have their place in the perfect man; it is only a question of which is acquired first.

Mystical thought and the presence of psychic faculties are indicated by colors of which we have no equivalents on the physical plane. When a man begins to develop along occult lines the whole of his mental

body must be rapidly purified and brought into thorough working order, for every part of it will be needed, and every part must be absolutely at its best if he is to make any real progress. It is eminently necessary that he should be able to make strong and clear thought-forms, and in addition to this it is a great help and comfort to him if he is able to visualize them clearly. The two acts must not be confused; one man may be able to make a stronger and clearer thought-form than another, and yet not be able to visualize it so well. The foundation of a thought is a direct act of the will, working through the mental body; the visualization is simply the power to see clairvoyantly the thought-form which he has made. Let him think strongly of any object and the image of it is there in the mental body—just as much there whether he can visualise it or not.

It must be remembered that all mental work done on the physical plane must be through the physical brain, so that in order to succeed it is necessary not only to develop the mental body but to get the physical brain into order, so that the mental body may readily work through it. It is well-known that certain parts of the brain are connected with certain qualities in the man and with his power to think along certain lines, and all these must be brought into order and duly correlated with the zones in the mental body.

Another point, the greatest of all, is that there is another connexion to be made and kept active—the connexion between the ego and his mental body; for he is the force behind, which makes use of all these qualities and powers. In order that we may think of anything we must first remember it; in order that we may remember it we must have paid attention to it; and that paying of attention is the descent of the ego into his vehicles in order to look out through them. Many a man with a fine mental body and a good brain makes little of them because he pays little attention to life—that is to say, because the ego is putting but little of himself down into these lower planes, and so the vehicles are left

to run riot at their own will. I have written elsewhere of the cure for this state of affairs; but very briefly it comes to this: Give the ego the conditions which he desires, and he will promptly put himself down more fully, to take advantage of them. If he desires to develop affection, give him the opportunity by cultivating affection to the fullest extent on these lower planes, and at once the ego will respond. If he desires principally wisdom, then endeavor by study to make yourself wise upon the physical plane, and once more the ego will appreciate your effort and be delighted to co-operate. Find out what he wants and give it to him, and you will have no reason to complain of his response.

—C. W. Leadbeater.

From Adyar Bulletin.

FINDING OUR WORK.

It is a common saying in Occultism that the newly chosen Chela must find his work. The Master knows the capabilities of the pupil, but the neophyte must himself find them in his own nature. In each one of us is the germ of divine possibilities. Each must discover and cultivate his higher powers, those that pertain to the ego, and, with rejoicing that he has the possibilities which can be used and developed in the service of the Teacher, use them to the utmost.

The seeking and developing of these powers is for us at this moment of prime necessity, because the amount of spiritual force passing through the Theosophical Society is so very great that every one of us must do his utmost to transmit it properly. Each member who has an aspiration for the work, a surge of love in his breast for the Helpers of humanity, the mighty Brothers, must and does receive of their

force. And it is well if we utilize the force properly for the Cause. In some way this force finds expression. Downward or upward it must be discharged. If not properly used, lessons will be learned through suffering endured. If carefully considered study is given the channels through which the force is expended, and if purity is maintained almost all the force will be used in the Work, and real help will be given.

The beauties and capabilities of the human soul are so numerous that every earnest pupil can find some mode of self-expression, some avenue by which his heart may find satisfaction in loving service. The possibilities of service are almost infinite, as we have been so frequently told by our great teachers, and we must constantly bear in mind the training we need for the work of the future.

A great band of writers in all departments of literature will be needed to affect with Theosophic principles and interpretations the developing races which must henceforth grow with such rapidity in grace, knowledge and spiritual strength. No aspirant need despise, or in the slightest deprecate the talent which his Lord has given him. There will be place and opportunity for students, scientists, thinkers, musicians, speakers!

Our true propaganda is that of our members, each of them should develop to the utmost of his powers of expression in all the ways in which he feels he has the least germ of ability which he can water and nourish. The swiftness with which causal bodies develop under Their influence and Their love is marvelous; in months and years are accomplished the changes usually produced in centuries, millenia, aeons. So try, against all illusional odds, to discover and use the divine in you, and its avenues of expression on lower planes. Then when your Lord cometh He will find you ready!



THEOSOPHY FOR CHILDREN.

How to present Theosophy to children is one of the pressing questions in the Theosophical Society. Here and there attempts have been made by "Lotus Circles," but they depend mostly on individual initiative and often the Lotus circle worker has little or no guidance as to methods of procedure and instruction. It might seem presumptuous for one who has no experience in Lotus circle work to take up the matter at all; but sooner or later all of us theosophists must take it up whole-heartedly, and my suggestions are only by way of rousing discussion on this important topic.

It is far more difficult to present Theosophy to children in a simple form than explain its breadth of view or its intricacies to grown up people who have thought on man and God. But happily there are those who have the fortunate gift of entering into the child mind, and almost unlimited usefulness awaits them in this branch of the order of service.

There is one difficulty at the outset. Shall the children be taught theosophical truths dogmatically, or shall they be allowed to judge for themselves? It is the latter method that distinguishes our lecture and class work from the dogmatic instruction of religious sects; we present truths for examination. But can we adopt the same method for children? We recognize that a parent has the duty to see that his child does not go astray, that he must impose his will on the child in the earlier years for the child's benefit. But on the other hand this must not be tyrannical so as to warp the child's nature or suppress the useful phases of his initiative.

Similarly is it with teaching them Theosophy. Shall they be taught that Karma and Reincarnation are a part of God's Ten Commandments, or shall they be discussed merely as a theory? Where a parent is committed to Theosophy and is willing to have the child taught Theosophy, the teacher need not hesitate to be dogmatic on certain fundamental teachings; but it so often happens that the parents of Lotus

Circle children are not religious and care neither one way or the other as to what the child shall be taught, so long as the child goes to something like a Sunday School, where however hell-fire and other narrowing doctrines will not be taught. Sometimes too the parents know little of what Theosophy is, and might even object to theosophical truths taught dogmatically. On the other hand, as things are now, it is possible only in a few lodges to have a Lotus Circle composed only of the children of theosophists, and yet much can be done for the children of non-theosophists also to start them in life with a philosophy of life truer to God's facts than what they will get in any Church Sunday School. Needless to say that the difficulty must be solved by each Lotus Circle worker for himself, as on a matter of this kind where so many local conditions have to be taken into consideration, it is hardly wise to lay down any hard and fast principle.

For my own part, in teaching the lessons outlined below, I would make it a plan to give dogmatically truths of science and history accepted today in the world of thought, but undogmatically those truths characteristic of Theosophy accepted by us, only a minority. My aim would be to lead from the first set of truths to the second, and it seems to me that if we can devise a proper series of lessons, the children will find Theosophy for themselves, without our being dogmatic. The future is with the theosophist, as theosophical truths are those that every logical mind will come to, if only false preconceptions about nature will be laid aside; and hence with children, who may be said to have few preconceived notions as to the deeper facts of life, if we but show them the facts that their own minds can observe, and then suggest (but not dogmatically assert) a grouping of the facts in the light of a theosophical idea, their minds will discover the law. I would go further and say, that as a child is not really a child but a soul in a child form, it is more important to train the

soul in methods of observation than to give it cut and dried truths. Train the soul to look at the facts, to distinguish fact from suppositions about it, knowledge from opinion, and sooner or later that soul will be a theosophist. Our aim is not to enroll members in the Society, but to give an impetus to each soul to discover Theosophy for himself soon, and so become a theosophist. Whether the Lotus Circle child when he grows up becomes a member is of little consequence, so long as we have helped him to observe one or two of God's facts.

The lessons outlined below are suited only to children past the infant stage; but the other lessons outlined by Miss Florence Hurd, of the Berkeley Lotus Circle, will be found to contain instructions suited to all ages.

LOTUS CIRCLE LESSONS.

1. *Flowers.*

Their shape. Show by living specimens how flowers are of three petals or four, or five or six, and so on. Illustrate the principle by dividing a circle into segments and drawing in the circle a flower with petals. Who makes flowers? God the Builder. Flowers have life, they like sunshine and water.

Kindness to flowers. When you pluck them put them in water. If you wear them on your person, see that they do not get crushed. Never pluck a flower wantonly and throw it away. If you see a flower liable to be trampled upon or dying in the hot sun, put it away where it will not be crushed or where it can die in the shade.

The life of the flower and the flower. The flower does not die. The real flower is the life, not the form. The life returns in the shape of another flower.

2. *Plants.*

Kindness to plants. In the home, give them water and sunshine. In the garden, clear away the rubbish from under them.

The plant likes it and will be grateful to you. Do not destroy even a blade of grass wantonly; see that whenever you cut a plant down, it is for some sensible utility for man. No plant dies. The life of the plant, and its form. Who builds the plants? God the builder. His helpers, nature spirits.

3. *Animals.*

Kindness to animals. No killing for sport. No need to kill for food. Active kindness. Not to ill-treat. Forms of ill-treatment, conscious and unconscious.

Domesticated animals. What we must do to help them. Wean them away from their savage qualities. Make them more like the best of us. Dogs, cats horses, elephants, parrots, birds, etc. The social animals, the bees and the ants.

No animal dies, only his body.

4. *People.*

Kindness to people. In thought; no anger, malice, or criticism. Thought-forms, their shape and colour. Kindness in act; no talking gossip, help to relieve pain, help to increase happiness.

The power of thought; distance no hindrance. Its effect on the person thought of and on ourselves. Responsibility for thoughts.

5. *Life and Death.*

Men do not die, only their bodies. I and my body. "Ghosts" of the living and of the dead. They are not ghosts but people without their bodies. Illustrate with stories from invisible helpers. How to treat a ghost (see "The Other Side of Death"). Invisible Helpers. What we can do as helpers.

6. *Souls at School.*

Name of school—Eternal Life. Classes in school. 1. Kindergarten souls, selfish, with motto, "I want it." 2. Grammar school souls, willing to give up their pleasures to give pleasure to others. Their motto, "You may have it." High school

souls, actively helpful, looking about for opportunities of helping. Their motto, "Let me help you."

Why are there the various grades. Subject leading to the topic of reincarnation.

7. *Reincarnation and Karma.*

No series of lessons as yet outlined.

Many beautiful lessons can be made with the construction of the Platonic Solids. Another striking lesson would be on the Cross, its shapes and symbolisms. The simple truths of religion like the Ten Commandments of Christianity, the five precepts of Buddhism and others could be given to memorize. On the subject of religion and morality, the Three Truths should surely have a prominent place. There is no reason in these western lands why a repetition of the Lord's Prayer should not be part of the exercises.

—C. J.

THE BERKELEY LOTUS CIRCLE.

The following program and method of work is the result of nearly two years work in the Berkeley Lotus Circle.

Program.

1. Music.
2. Golden Chain.
3. Roll Call.
4. Questions from "A Catechism" by C. F. Gaston.
5. Game.
6. Lesson.
7. Story.
8. Song.
9. Closing words.

The children form in line and march to their seats, which are arranged in a half circle, while they sing "The Golden Chain." When they reach their places they join hands forming a circle and repeat in unison:

"I am a link in the Golden Chain of Love that stretches around the world, and must keep my link bright and strong.

"So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.

"And I will try to think pure and beau-

tiful thoughts, to speak pure and beautiful words and to do pure and beautiful actions.

"May every link in the Golden Chain become bright and strong."

Roll call comes next, each child responding when his name is called by some ethical verse learned during the week. A few questions taken from the Catechism each week soon gives the child a brief but general idea of what Theosophy teaches.

This is followed by a game. The games used should be those which involve thought, observation and concentration.

A definite series of lessons should be prepared in such a way that they follow one another in logical sequence. The lesson material and length of time spent on it varies with the age and ability of the children. If possible two or more classes should be formed, the same lessons used but presented according to the needs of each.

A story illustrating the lesson is an excellent help for the little folks. It is often impossible to find a story which will fit in with the lesson. In this case any good and carefully chosen story well told will do if the moral is not attached. Children will draw their own conclusions but dislike to have the moral or lesson pointed out in so many words. The effect of a good story is often lost by such treatment.

A song or music of some kind makes a fitting close for the hour's work. After this a few words repeated by all sends them away with a definite aim in view of the week. We use the following:

"May we during the coming week keep our thoughts high and pure; may we be helpful, kind, unselfish, and loving toward all."

LOTUS LESSONS.

I. Virtues.

1. Usefulness and Helpfulness.
2. Kindness.
3. Truthfulness and Honesty.
4. Courtesy.
5. Obedience and Promptness.
6. Thoughtfulness.
7. Love.
8. Forgiveness.
9. Unselfishness.
10. Patience.
11. Courage.
12. Tolerance.
13. How to make others happy.
14. Brotherhood.
15. Sympathy.

II. Body and Mind.

Body: 1. Strong. 2. Clean. 3. Obedient. 4. Useful. 5. Control of body.

Mind: 1. Strong. 2. Clean, pure thoughts. 3. Control of mind.

III. Principles of Theosophy.

1. Brief outline of the Theosophical Society—Story of the Founders—Aim of the Society.

2. Talks on Planes and Bodies, (a) general talk giving bird's eye view of the whole, (b) more specific talks on different bodies including size, colour, shape and uses.

3. Reincarnation. Reasons for it; its justice, etc.

4. Karma.

5. Power of Thought.

6. Service.

7. Purity.

8. Devotion to High Ideals.

IV.

When above is finished, study in the following books is taken up, "Theosophy for Beginners," by Miss Christie, "First Steps in Theosophy," by E. M. Mallet.

STORIES.

Kindness:

Jack's Promise—"Lotus Journal" April and May, 1908.

Benjy. in Beastland—"Story Hour," by K. W. Wiggin.

Tommy—"Lotus Journal," January, 1910.

The Prince's Test—"Lotus Journal," September, 1908.

Truthfulness:

The Necklace of Truth—"Brook's Third

Reader."

Reincarnation:

"Messenger," April, 1910.

"The Strange Tale of Katsugoro"—

Evolution:

"The Fern—Fairy Dream Story," "Lotus Journal," December, 1908.

"In School," "Messenger," Feb., 1909.

"Rosy Mite or The Witch's Spell," by Vera Petrovna Jelihovsky.

Forgiveness:

"The Love Ocean"—"Lotus Journal," May, 1908.

"How Iris Forgave," "Lotus Journal," July, 1908.

"The White Dove,"—"Lotus Journal," January, 1909.

"Forgiveness,"—"Lotus Journal," March, 1909.

Unselfishness:

"Betty's Good Time,"—"Lotus Journal," December, 1909.

Courage:

"A School Girl Heroine,"—"Lotus Journal," June, 1908.

"Cal, the Coward,"—"Messenger," November, 1909.

Brotherhood:

"Flippi,"—"Lotus Journal," February, 1909.

"A Child's Song of Wisdom,"—"Messenger," April, 1909.

Usefulness:

"The Forest,"—"The Story Hour."

Forgetfulness:

"Bee Betty,"—"Lotus Journal," October, 1908.

"The Fairy Who Came to Our House,"—"Children's Hour," by Bailey & Lewis.

Florence Hurd.



RENTS IN THE VEIL OF TIME.

*(Continued from Page 613.)**The Lives of Alcyone.*

IV.

Our hero's next life was a life of pilgrimage—pilgrimage of an altogether unusual character, extending over half a century of time and many thousands of miles in distance. Yet he did not commence his wanderings until middle life. One of several remarkable characteristics of this series of lives is their abnormal length upon the physical plane. All these people whose incarnations we have been examining belong to what are called the upper classes, where the average length of life is on the whole greater than in the lower. A list of seventeen lives of Erato, for example, gives us an average length upon the physical plane of 48 years; twenty-four lives of Orion give us an average of $53\frac{1}{2}$, and eighteen of Sirius an average of 59 2-3—this latter already distinctly above the normal; but Alcyone's average is no less than 72.7!

Indeed, except when his life is cut short by accident, he rarely stops short of the fourscore years which the Psalmist gives as an extreme limit for the men of his day; and furthermore he seems always to retain full vigor up to the end of these unusually extended incarnations. Whether this is an individual peculiarity or the characteristic of a certain type, we have yet to learn.

This new chapter of our story takes us once more into the south of India, but this time to what is now the Salem district, where Uranus, the father of Alcyone, was an important land-owner—a sort of petty chieftain, who could lead a very respectable regiment of his retainers to the standard of his overlord Mars. Uranus was a man of great courage and justice, and he trained his children in both these virtues, telling them that without these qualities a man of the highest birth was lower than the commonest person who possessed them. He had a large family, but we have recognized

only Demeter and Elsa among the brothers, and Neptune and Proteus among the sisters.

Alcyone, who was born in 20,574 B. C. was a bright, engaging, unselfish child, intensely devoted to his mother Mercury. All through her life his love for her never wavered, and he took no action of any importance without first consulting her. Nothing requiring special note for the purposes of our story occurred during his childhood and youth. He received what was considered at the time a good education, and at the age of twenty he married Perseus, by whom he had twelve children; his sons were Herakles, Mizar, Polaris, Psyche, Canopus, and Cygnus, and his daughters Arcturus, Betelgueuse, Regulus, Arcor, Capricorn and Fomalhaut. He had a beautiful home and all that wealth could give him; but his desire was rather for the life of a hermit than for that of the world, and his mother encouraged him in this inclination, advising him however to wait until his children were grown up before leaving them.

During his life Alcyone took part in three military expeditions. The first was when he was quite a young man, and accompanied his father, when the latter led out his contingent of soldiers to fight for Mars. On one occasion during that campaign he received some kind of distinction for signal service rendered. On the second of these expeditions he was alone, but on the third he was accompanied by his sons, and Herakles performed an act of bravery under the eyes of Mars, who was now quite old. In consequence of this act Mars took Herakles into his bodyguard, where, subsequently, the latter was able to render him many little services.

When this expedition was over, the King summoned Alcyone to his presence, and requested that Herakles should assume his father's duties in the kingdom. Alcyone replied that whatever the King wished should be done, but that he believed himself still quite able to continue his services towards him. But the King said:

"No; it will not be possible, for when you return to your home you will find you have sustained a great bereavement, in consequence of which you will no longer fight for me in this life, and on your next visit to this city you will wear the robe of a holy man—a pilgrim."

"Be it as the King wills," said Alcyone; "but living or dead I shall always be at the King's service."

"It is true that you will do me service," replied Mars, "not this time only but many times, through kalpas yet to come; yet your greatest service will be not in fighting my enemies, but in helping me to build up a kingdom in the future which shall endure for thousands of years, and the results of your achievements in that future kingdom will never pass away." The King then thanked him and bade him farewell.

When Alcyone reached home he found that the prophecy of Mars had been fulfilled. The bereavement which the King had foretold was the death of his mother Mercury. This was so great a sorrow to him that he felt unable any longer to engage in the affairs of ordinary life; so, as his children had now all attained years of discretion, he determined to carry out his long-cherished intention of becoming a hermit or ascetic. He therefore left his eldest son Herakles to represent him at the court of the King, and his second son, Mizar, to carry on his duties as land-owner.

Herakles, though still quite a young man, became not only a great captain under Mars, but also a highly trusted adviser. He was very popular, and greatly beloved by the people. In time he became a close friend of Orpheus, the eldest son of Mars, and after the latter had succeeded his father on the throne he made Herakles his chief minister, in which capacity he worked faithfully for many years. At last some serious difference of opinion arose between the King and his prime minister, on some question of policy. Because of this Herakles, who was of a hypersensitive nature, resigned his post, and asked to be appointed to the governorship of a distant province. The King granted his request with much regret, and

Herakles became practically the absolute ruler of that province, as the King did not interfere with him in any way. In due course the King died, and soon after that his successor, Cetus, issued some mandate which Herakles considered it would be unwise for his people to obey; by disregarding it he practically declared himself independent, and may therefore be said to have founded a small separate kingdom. Herakles had married Gemini, a lady who was stormily affectionate, but of an impulsive nature and not very strong character, and they had ten children, Erato, Ausonia, Melete and Concordia being among their sons, and Capella, Spica, Auriga and Andromeda among their daughters.

Meanwhile Alcyone's second son, Mizar, managed the vast family estate very satisfactorily. He surprised everyone by marrying a slave girl (Irene) whose story is as follows. In the second war in which Alcyone fought under Mars, a number of prisoners were captured and made slaves. Among them was a man whose daughter was so strongly attached to him that when he was carried off as a captive she refused to be separated from him. After her father's death the daughter became a slave in Alcyone's household, and grew very much attached to him, serving him with great faithfulness and assiduity. She helped to look after his children, and when Mizar was left practically the head of the family, he took the bold step of making her his wife—an act which he never had the slightest reason to regret. Their eldest son was Casiopeia, and among their daughters were Altair, Wenceslas, Leto and Centaurus.

At the time of Alcyone's inconsolable grief over his mother's death, a revered friend suggested that he should accompany him on a pilgrimage to see a holy man who lived at a sacred shrine to the south of Alcyone's home. So they arranged to make the pilgrimage together, and Alcyone's youngest son Cygnus went with them, to take care of his father. When they reached the shrine, the wise and holy priest (Jupiter) received them most kindly, and Alcyone was greatly consoled by listening to his words. He also permitted Alcyone to

witness certain secret ceremonies which much resembled the Eleusinian Mysteries, and these stimulated his psychic faculties to such an extent that during one of them he not only had a vision of his mother, but was able to communicate with her. He was so deeply impressed by the beauty of the temple and its ceremonies and the saintliness of the high priest, that when he was told that there were many such shrines in India he then and there made a vow to visit them all before he died. This vow seems to have been occasionally taken by ascetics at that period, but most of them died before they accomplished it.

Alcyone soon found that he could continue to communicate with his mother Mercury, and this was a great joy and comfort to him. She approved greatly of his pilgrimage, and undertook to guide him from shrine to shrine on his way. We next see him at a great temple situated where Madura now stands, the high priest in charge of which was Saturn.

Some time after he left this place, we find him at a shrine in Central India near the Godavari river, where Brhaspati welcomed him with the warmest hospitality and friendship.

Soon after this a regrettable incident occurred. It will be remembered that Cygnus was deeply attached to his father, utterly ready to serve him in any way, showing wonderful fidelity and devotion. This was one side of his character; but on the other hand he was always getting himself involved with the opposite sex. On three separate occasions during this pilgrimage he got himself into serious trouble, and Alcyone had much difficulty in pacifying the people concerned. Each time Cygnus had promised amendment with many protestations and very real sorrow; yet temptation was often too strong for him. Alcyone again and again threatened to send him home, but still this trouble recurred. On the fourth and last occasion the case was a peculiarly bad one, and the facts became generally known, giving rise to strong popular indignation, so that Alcyone and Cygnus were compelled to make their escape hurriedly in the middle of the night in

order to avoid being lynched by an angry crowd. They took refuge in a jungle, and were there attacked by a tiger. As the tiger was about to spring, Cygnus—who was full of remorse and had been bitterly reproaching himself for the trouble he had caused—threw himself in front of his father so as to receive the full weight of the animal. Alcyone at once attacked the beast with his staff, which was the only weapon he had, and eventually succeeded in beating it off; but Cygnus was already dead, and his father deeply mourned his loss.

Alcyone journeyed next towards Burma, and when he reached the neighborhood of Chandernagar he visited a shrine and temple which was in charge of the high-priest Venus. We noticed much of an astrological nature in the worship here, and on the walls of the temple there were planetary symbols made of magnetized metal.

From thence Alcyone proceeded towards the northeast and eventually arrived at a shrine in the Lakhimpur district near the Brahmaputra river. It was in charge of a Chinese priest (Lyra) who had come from the north (Tibet) to found a new religion under the direct inspiration of the Mahaguru. This priest at a much later period became the philosopher Laotse. He presented to Alcyone a remarkable talisman, made of a kind of black stone, inlaid with minute Chinese characters in white. The inscription had been made with such accuracy that it looked as though it were done with some chemical which had taken the color from the stone, so that it resembled white veining in black marble. This talisman gave out remarkably powerful vibrations, and the object of this gift was said to be to place Alcyone under the protection of certain exalted influences which were directly subordinate to the Mahaguru himself. Before Alcyone took leave the high-priest pronounced over him a remarkable benediction, prophesying for him a vast sphere of usefulness in the far-distant future.

The next temple that Alcyone visited formed part of a small monastery situated on a snowy hillside, near Brahmakund. The

sites of many of these shrines appear to been consecrated by the Mahaguru personally, some twenty or thirty thousand years before. He established some of them by quite physical-plane methods, in much the same manner as, many thousands of years later, magnetised centres were established by Apollonius of Tyana.

After leaving Brahmakund, Alcyone spent several years in journeying slowly across the whole north of India, during which time he met with many adventures of various kinds. Perhaps the next point of special interest for us is his visit to a shrine at Mount Girnar in Kathiawar, where Alcestis was the chief priest. With this place both he and Orion were very closely connected in a subsequent life; and there is now a magnificent Jain temple there, one hall of which Alcyone himself built in that later time.

From here Alcyone went to Somnath, a place situated near the sea, with a fine view. The temple here was in charge of Viraj, and was built on a very magnificent scale.

In order to reach the next shrine of importance Alcyone had to return northwards and was compelled to cross a long, barren, deserted tract of country, not far from where Ahmedabad is now.

We next see our pilgrim in the district of Surat, at a sort of a pagoda temple. The shrine here was in charge of an old priest with a white beard and an impressive manner, a splendid, majestic man, extremely intellectual, though perhaps with too little heart. This priest (Pallas) was

known in a very much later life as the philosopher Plato. The officials connected with this shrine were rather of the nature of statesmen than of ascetics.

After Surat, Alcyone visited a temple in the Vindhya hills, called by an Atlantean name, but not of any special interest. It had a talking image which was worked by a means of a speaking-tube, but the priests who managed this had no feeling that they were deceiving the people. The priest who spoke really believed that he was inspired by the deity, and in sending his message through the mouth of the image, he considered that he was merely putting it in the way most calculated to impress his audience. There were some very good people among the priests there, one of them being Phoea, who had taken to wife Procyon.

Passing on, the wanderer visited a number of places on the way home, and altogether spent about fifty years of his life fulfilling his vow. He finally took up his abode in the cave which he had inhabited before starting on his pilgrimage, where he lived to the unusual age of one hundred and nine.

During his meditations Mercury constantly appeared to him and gave him much advice and instruction. She helped him to recover the memory of previous lives and of those who had been with him in them, so that his cave was peopled with thought-forms of many of the characters who have previously appeared in this series of lives.

DRAMATIS PERSONÆ.

VIRAJ:)
JUPITER:)
SATURN:)High Priests of Shrines.
BRHASPATI:)
VENUS:)

MARS: ...*King. Wife: Osiris. Son: Orpheus. Grandson: Cetus.*

ALCYONE: ...*Father: Uranus. Mother: Mercury. Brothers: Demeter, Elsa, Sisters: Neptune, Proteus. Wife: Perseus. Sons: Herakles, Mizar, Polaris, Psyche, Canopus, Cygnus. Daughters: Arcturus, Betelgeuse, Regulus, Arcor, Capricorn, Fomalhaut.*

- HERAKLES: ... *Wife: Gemini. Sons: Erato, Ausonia, Melete, Concordia. Daughters: Capella, Spica, Andromeda, Auriga.*
- MIZAR: ... *Wife: Irene. Son: Cassiopeia. Daughters: Altair, Wenceslas, Leto, Centaurus.*
- LYRA: ... *Priest who was afterwards the philosopher Lao-tse.*
- PALLAS: ... *Priest who was afterwards the philosopher Plato.*
- ALCESTIS: ... *Priest of Ginnar. Wife: Sirona. Sons: Tolosa, Aries.*
- PHOCEA: ... *Priest of Temple in the Vindhya Hills. Wife: Procyon. Sons: Alastor, Cancer.*

V.

We pass now to another of the wonderful old-world civilisations, for the next birth of our hero was in the year 19,554 in the old Turanian race, in what is now China. He was the son of Mira, who was a man of considerable wealth and influence, and had held at various times high offices in his district. Mira was a sharp imperious man, but just and kind-hearted, and always very good to the little Alcyone, though sometimes he did not understand him, and so was a little impatient. Alcyone's mother was Selene, also a very kind-hearted person; a studious woman, more occupied with philosophical questions than with household cares. Mira had an intense admiration for her and was very proud of her learning and literary ability, and these feelings were fully shared by Alcyone as soon as he grew old enough to understand. Perhaps the principal influence in his life was that his brother Sirius, who was two years older than he, and consequently a kind of boyish hero in his eyes. Even as children these two brothers were inseparable, and though they occasionally got into mischief they were on the whole fairly good little boys.

When they were aged ten and eight respectively, one of their chief delights was to sit at their mother's knee and listen when she expounded to them her theories. Of course they did not fully understand them, but they were delighted at her evident pleasure, and naturally by degrees they absorbed a certain amount of her ideas. They were specially charmed with a book

which she had herself written, which seemed to their childish minds quite a divine revelation. It was an attempt to explain and popularise the teachings of a book of great antiquity which had been brought over from Atlantis; it seems to have been the original form of one of the Upanishats. The original of this book the children were taught to regard with the greatest respect and reverence. It was illustrated with a number of curious colored diagrams over which they used to pore with the keenest interest, although their interpretations of them were obviously fanciful. When Alcyone was about twelve years old, by a very brave action he saved his brother Sirius from serious injury—perhaps even saved his life. They were running along together in the woods, Sirius as usual a few paces in advance, when they came upon the remains of a camp-fire which had been made in a shallow pit. The fire had burnt down so that nothing but a black charred mass was visible on the surface, and Sirius jumped upon it without any suspicion of its nature. He broke through the surface and sprained his ankle with the jerk; and he was so occupied with trying to disentangle himself that he did not know that the flames had burst out behind him and fastened upon his clothing. Alcyone, running up, grasped the situation, and immediately sprang upon him and tore the blazing garment off him, burning his own hands sadly in the act; then, seeing that his brother was crippled and helpless, he dragged him away from the rapidly reviving fire, and rolled him over

on the grass to extinguish the smouldering cloth. The boys got home with great difficulty, each helping the other, for Sirius bound up Alcyone's hands, and Alcyone acted as a kind of a crutch for Sirius as he hopped painfully along on one leg.

The two brothers, as they grew up, became enthusiastic exponents of their mother's theories, which brought them to some extent into opposition to the orthodox ideas of the period, and caused them to be regarded as eccentric. Fortunately, however, at that time and place people seem to have been tolerant on religious matters, and there was no persecution of any sort because of difference of opinion.

When Sirius was about twenty and Alcyone eighteen, they both fell violently in love with Albireo, a young lady who had royal blood in her veins, being the grand-daughter of Mars, who was at this time Emperor of Western China. (Vajra, a daughter of Mars, had married Ulysses, the governor of the province in which our family lived, and report said that she led him a very unhappy life. However that may have been, one of their daughters was Albireo, and she was a very beautiful girl, of kindly disposition, though high-spirited and imperious.) The brothers were unconscious rivals for her hand, but happily Sirius discovered in time the state of his brother's affections, and instantly resolved to crush down his own feelings for Alcyone's sake. He placed the whole of his share of the family fortune at Alcyone's disposal to enable him to prosecute his suit in a fashion worthy of the exalted rank of his lady-love—not that she herself cared for money so long as she had what she wished in other ways; but her father's consent was to be bought only by costly presents, and still more by a display of the power which great wealth gives. Alcyone refused for a long time to accept his brother's gift but the attitude of Ulysses practically forced him either to do so or resign his aspiration to the hand of Albireo. Sirius would not hear of the latter course, alleging that the connexion would be of high importance for the family, though his real reason was that he knew failure in his suit would break the heart of the

brother whom he loved more than anything else in the world.

There were other suitors—notably a dashing but unprincipled young fellow (Scorpio) who was possessed of great wealth, but was not of good family. He was trying to push his suit in all sorts of underhand ways, and his plans soon brought him into collision with Sirius, who heartily despised and disliked him. When finally Sirius and Alcyone succeeded in arranging the marriage of the latter with Albireo, Scorpio was furious, and rushed away in a rage, swearing to be revenged upon them, but they only laughed at him and challenged him to do his worst.

Later Scorpio returned, pretending to regret his anger and to be heartily anxious to atone for it and to co-operate in making the betrothed couple happy. He told them that, feeling ashamed of his outburst, he had consulted an astrologer to know what he could do to help them, and had been told of a great treasure which was destined for them, which they could obtain only through his assistance. He stated that this was concealed in a certain cave in a valley in a distant part of the country, and offered to take them to the place. Alcyone, being honest and unsuspicious, gave ready credence to the tale, all the more since they needed money for the marriage; but Sirius had his doubts, and insisted upon accompanying the party. When they drew near to the spot Scorpio contrived that he should be delayed—in fact he bribed the servant to cause some slight detention, so that Alcyone and another servant (Boreas) went on alone towards the cave.

Sirius had thought nothing of the delay at first, but when other minor obstacles cropped up he began to be uneasy, and suddenly a sort of a vision flashed before his eyes in which he saw Alcyone being attacked by wild beasts, and he felt instinctively that the whole affair was a diabolical plot. Though this was only an intuition, and he had no proof, he at once accused Scorpio of double-dealing and attempted murder, and challenged him so vehemently that the villain quailed before him and practically admitted his guilt. Sirius bound him and left

him in charge of a servant, assuring him that if Alcyone came to any harm he would not fail to kill him on his return. He took with him another man and hurried in pursuit of his brother, whom he overtook just in time to prevent him from trying to enter the cave. Then they went round to the cliff above and watched to see if there was any foundation for the idea about wild beasts, and presently they saw two clouded tigers come out from it. When they returned they carried Scorpio with them as a prisoner, and delivered him over to the governor Ulysses, who when he heard their story banished him forever from the country.

All this time Alcyone had not the slightest suspicion of the unrequited affection which was eating out the heart of Sirius. When all was arranged and the marriage day actually fixed, Sirius rather broke down and made some excuse to go away to a distant city. Alcyone was much surprised and somewhat hurt at his brother's absence from the ceremony, as he could not understand it; but after the marriage it appeared that Albireo had had her suspicions, and it was through her intuition that the truth at last came out. Alcyone was full of remorse, and declared that though he could not have lived without Albireo he would far rather have died than to have thus supplanted his beloved brother. But Sirius comforted him and said that without the will of the gods he could not have known what was in his brother's mind, and so in their eyes, and therefore Alcyone also must accept it cheerfully as the decree of fate. Still Sirius never married, and indeed Albireo was much touched, and declared that she loved and honored them both equally.

Sirius and Alcyone had a younger sister Vega, to whom they were very deeply attached. Pollux, an acquaintance who was invited to the house, formed an illicit attachment to this young sister and betrayed her, and when discovery was imminent he fled. Alcyone and Sirius resolved to avenge their sister's wrong, and set out together in pursuit of him. They hunted him together all over China for two years, and

eventually traced him to the northern part of the country. While engaged in this pursuit Alcyone fell ill at a place called Uрга. There was a celebrated temple there, presided over by Orpheus, a Lama with a long white beard. He was very hospitable to the brothers, took them in and appointed Auriga, who was one of his priests, to look after Alcyone. This young priest took a great fancy to his patient, and was unremitting in his attentions. When Alcyone was quite well again, and they started once more on their quest, this young man accompanied them for some distance and was of great assistance to them.

They found that Pollux, who was evidently in great fear of them, had crossed to the Island of Saghalien in hope of escaping them. They however followed him thither, and finally overtook him and killed him; then they returned home with a sense of duty accomplished. According to the morality of the time this slaying of Pollux was supposed to rehabilitate Vega, and after a time she married Tiphys, a rich merchant of the town and a member of the governor's council, and their eldest daughter was Iris, who afterwards married Leo. Mizar had previously married Polaris, who was the son of the librarian of the principality. They lived very happily and in due course Polaris succeeded to his father's office.

During their absence the banished Scorpio had returned disguised as an ascetic, and had succeeded in securing the patronage of Castor, who was a statesman of considerable influence. While abroad Scorpio had somehow acquired mesmeric power and a knowledge of magic of an undesirable kind, and while begging for food at Castor's house he seems to have marked him as an easy prey, and used his mesmeric power to obtain an invitation to stay permanently in his house. By degrees he gained a great influence over Castor, who had him installed at one of the temples as a holy man. He maintained his position at that temple for many years, and practised his arts upon the people with great success. He never forgot his enmity to Sirius and Alcyone and gradually poisoned Castor's mind against them and caused a great deal of

trouble, for Castor to some extent succeeded in influencing Albireo's father Ulysses against them also, so that strained relations were created within the family. Scorpio found a fit instrument in Thetis, a young woman of doubtful character, who fell in love with Alcyone's eldest son Leo, and appealed to Scorpio for help to obtain some sort of love philtre to administer to him. Scorpio agreed to help her on condition that she made over to him all the money she inherited from her father. He then made clay images of Leo and of the young woman, and made many mesmeric passes over them with various weird incantations, and then contrived to conceal them in Leo's bed-room.

His magic worked to some extent, and he did succeed in creating in Leo's mind an infatuation for the young person, so that he even talked of ruining his life by marrying her. Leo's sister Mercury, however, was intuitional and sensed the existence of some kind of plot; also she knew that her brother would never of himself have been attracted by a woman of such coarse type. She spoke to her father and uncle about it, and declared her conviction that Scorpio was somehow involved in the plot, and that he was an impostor. Sirius had long suspected him, having seen evidence that he tricked the people in various petty ways, and on the strength of what Mercury said he set himself definitely to investigate, and soon succeed in tracing Scorpio's identity. This discovery at once rendered Scorpio liable to the death penalty, as his sentence of banishment had forbidden him to return to the country on pain of death; so he was forthwith executed.

All his plots were laid bare by Mercury's swift intuition, so that not only was Leo released from his spells, but Ulysses and Castor saw how they had been misled, and

perfect harmony was restored. Ulysses was anxious to atone for his previous coldness and distrust, so when a few years later he fell ill and was told by his doctors that he could not recover, he sent an embassy to Mars announcing his approaching death and begging that Sirius might be appointed in his place. Mars was pleased to accede to his request, and Sirius became governor of the district. He appointed Alcyone chief judge, and they both held their offices with much honor and respect until their death in the year of 19,485.

The exposure of Scorpio had greatly enhanced the reputation of Sirius, and his scrupulous probity maintained it at the highest level. His niece Mercury, to whom the discovery was really due, entered the temple as a postulant, and was noted for her clairvoyant faculty and her power to cure certain diseases.

When she was about thirty, Mars, now a very old man, made a sort of triumphal progress through his kingdom, and when he came into their district it was the duty of Sirius and Alcyone to entertain him. Thus it happened that Mars met Mercury, and was at once greatly impressed by her. He did not lose sight of her, and eventually induced her to leave the temple and marry Osiris, one of the grandsons, so that later she became queen of the country. But that of course was long after her father's death. Sirius and Alcyone were just as inseparable as old men as they had been as boys; throughout a long life no misunderstanding had ever arisen between them, and they died within a few days of one another, each feeling his life imperfect without the other. As Sirius had never married, Alcyone's son Leo was appointed to the vacant governorship, which he filled very creditably, greatly assisted by the tact of his good wife Iris.

DRAMATIS PERSONÆ.

MARS: ... *Emperor. Father:* Herakles. *Mother:* Brhaspati. *Brother:* Venus.
Sister: Neptune. *Daughter:* Vajra. *Grandson:* Osiris.

MERCURY: ... *Husband:* Osiris. *Sons:* Saturn, Viraj, Vulcan.
Daughters: Beatrix, Pindar.

ULYSSES:	... <i>Governor of Province. Wife: Vajra. Daughter: Albireo.</i>
ALCYONE:	... <i>Father: Mira. Mother: Selene. Brothers: Sirius, Ajax. Sisters: Vega, Mizar. Wife: Albireo. Son: Leo. Daughter: Mercury.</i>
AJAX:	... <i>Wife: Aletheia. Sons: Ophiuchus, Uranus, Calypso. Daughters: Dorado, Sagittarius, Aquarius.</i>
VEGA:	... <i>Husband: Tiphys. Sons: Algol, Proserpina, Libra. Daughters: Iris, Phoenix, Viola.</i>
MIZAR:	... <i>Husband: Polaris. Sons: Minerva, Siwa, Olympia, Tolosa. Daughters: Fides, Virgo.</i>
LEO:	... <i>Wife: Iris. Sons: Aurora, Lyra, Berenice. Daughters: Pegasus, Clio.</i>
MERCURY:	... <i>Husband: Osiris.</i>
CASTOR:	... <i>Statesman.</i>
ORPHEUS:	... <i>Lama of Temple at Urga.</i>
AURIGA:	... <i>Young Priest at Urga.</i>
BOREAS:	... <i>Faithful Servant of Alcyone.</i>
POLLUX:	... <i>False friend.</i>
SCORPIO:	... <i>Rival.</i>
THETIS:	... <i>Adventuress.</i>

VI.

The cradle of the great Aryan race was on the shores of the Central Asian Sea, which (up to the time of the cataclysm which sunk the island of Poseidonis beneath the waters of the Atlantic Ocean) occupied the area which is now the Gobi desert. The great Founder of the race, the Manu Vaivasvata, had established his colony there after the abortive attempt in the highlands of central Arabia, and after a long period of incubation and many vicissitudes the race had become great and powerful. Several times during the ages of its existence had the Manu sent forth huge hosts to establish sub-races in various parts of that vast continent, and at the time of which we have now to write once more this virile nation was outgrowing its boundaries. During its history, the Manu had incarnated again and again to direct it, but at the time of Alcyone's birth (18,885 B. C.) he had not shown himself physically among his people for many centuries, and so there had been time for differences of opinion to arise as to exactly what his intentions had been.

A section had grown up among them who argued that now that the new race was definitely established, and there was no danger that the type could be lost, the strictest ordinances of the Manu as to not mingling with other races were no longer intended to be operative. Consequently certain families allowed themselves to intermarry for political purposes with some of the rulers of the Tartar races. This was considered as a crime by the more orthodox, and it led to so much friction that eventually those who held the wider opinion established themselves as a separate community which in course of time grew into a considerable kingdom. They themselves, however, seem very soon to have abandoned the idea of intermarriage with the other races, so that there was practically no perceptible difference of type between the two tribes, but this did not in the least heal the religious division, which on the contrary seems to have been accentuated by the passage of time. The great bulk of the Aryans regarded with horror this tribe which had once intermarried, and would have no dealings with

them. The adoption or development of difference in language among them still further emphasized the division, and they were regarded as a hostile race for centuries before the rapidly increasing orthodox Aryans occupied their original territory after many battles, and finally drove them out of the desert.

The cultivable land round the shores of the Gobi Sea was a limited area, and the great central orthodox kingdom of the fifth root-race occupied all the best part of it. This separated race had therefore to be content with much less desirable territories, and they settled chiefly in valleys around the northern hills. The central race increased so rapidly that it was constantly pressing upon these independent tribes and trying to annex their valleys. The orthodox people were so extraordinarily bigoted and intolerant that they could not mix peacefully with these others who differed from them, but regarded them as demons to be exterminated, so that for the most part no compromise was possible.

Mars, who was at this time King of one of the tribes which constituted this seceding race, had long been much troubled by the incursions of the orthodox, and though he had contrived to resist them so far, he knew that he could not hope to do so indefinitely, for his tribe, though large and well-organized, was a mere handful compared to the multitudes of the central race. Unless he fought persistently against them his race would speedily be exterminated, and it seemed as though the most determined resistance could only postpone for a while this inevitable end. In his perplexity on this point he had frequently asked counsel from his religious teacher Jupiter; the latter always strongly advised against fighting, but did not tell him how he was to maintain the existence of his people.

The difficulty was constantly becoming more acute and the danger more imminent, when in answer to many prayers appeals there came at last to Mars a vision which decided his course of action. Both the orthodox and those who were considered unorthodox venerated equally the memory of the Manu, and gave him all but divine honors,

so when he appeared to Mars in a dream, and gave him counsel as to his difficulties, he very gladly accepted the solution offered.

The Manu told him that the dilemma in which he found himself was not the result of any play of chance forces, but had been specially arranged long beforehand as part of his plan. He announced that it was his desire that Mars, whom he had specially chosen for the work, should lead the vanguard of the greatest migration in history—that he should take his tribe and journey westward and southward for many years, until he reached a certain sacred land which was prepared for him—a land of unexampled fertility, in which great spiritual as well as material progress could be attained. Here he should settle and flourish exceedingly; and he was specially enjoined to treat well and kindly all the tribes and races with whom he came in contact, fighting with them only when actually compelled. He was to enter upon this promised land and move slowly onward to its very extremity, and it was foretold to him that the tribes of the orthodox empire, who were pressing so hard upon him, would rejoice over his departure and exult in their occupation of his lands; but that in the future they also should be compelled to take the same journey upon which he was now to embark, and that when they had made the journey they should find his people in possession of the most desirable part of the promised land, and that their efforts to oust them would be unsuccessful. He was further told that he himself in future lives would take no inconsiderable part in the direction of these migrations, and that as a reward for all his hard work he and his wife Mercury would have the privilege in the future of doing an even greater work—such work as the Manu himself had done. The prophecy referred specially also to his sons Herakles and Alcyone, and expressly stated that work of a similar nature awaited them still further in the future.

This vision at once lifted Mars out of all his perplexities and filled him with enthusiasm for the mighty mission confided to him.

He ordered a great assemblage of all his people, and told them what he had seen and heard, and what he had decided to do, and he spoke so convincingly that he carried the entire tribe with him and infected it with his own zeal. He instructed them to gather together great stores of food in its most portable forms, and to drive with them the strongest and best of their flocks and herds. He consulted his astrologers as to the best day for the start, and just before it he planned and carried out a successful raid upon the territory of his orthodox enemies, gaining thereby a great amount of property which was useful to him, and having his own people safe out of the way and far on their journey before reprisals could be attempted.

There was amongst his subjects a considerable party who regarded this migration as a wild scheme and the vision of Mars a delusion. The head of this recalcitrant party was Alastor, and he declared that his conscience would not allow him to follow a leader whom he believed to be under the guidance of some evil or diabolical power which was deceiving and misleading him, and causing him to undertake a mad enterprise which could only end in the utter ruin of those who were foolish enough to follow him. To this tirade Mars replied that he wanted none but loyal and willing co-operators, and that Alastor and his followers might stay behind if they pleased. Only a comparatively small number of Alastor's party were prepared to take so extreme a step, and most of his friends urged him to reconsider his determination. He however remained obstinate, declaring that he and his band of Adullamites were the only people who were naturally faithful to the commands of the Manu, since they stayed in the country where he had established them and refused to be diverted from their manifest duty by hysterical dreams and pretended revelations.

Mars wasted no more time over him, but told him that he might go to destruction in his own way. Alastor did stay behind, and displayed a certain amount of ingenuity in his endeavor to make the best of the situation. As has already been said, Mars had

organized a raid upon the orthodox, and naturally their ruler fitted out a punitive expedition to crush the audacious mountaineers. Alastor boldly went out to meet this army, announced himself as the head of one of two rival parties existing in the mountain kingdom, and offered his support to the invaders on condition of good treatment for himself and his people. He stated that for a long time he had been convinced that the men of his own tribe were wrong in having long ago intermarried with Atlanteans, and that he had often wished to join himself to the orthodox empire, but had been prevented from doing so by Mars. He described the route taken by the latter in his migration, and offered to show the invaders how, by taking a short cut across the hills, they could overtake him and probably defeat his people. The orthodox leader thought it best to accept his offer of assistance, and promised him the lives of his followers in return for his treachery. The expedition plunged into the mountains under Alastor's guidance in the effort to intercept Mars; but being unused to and unprepared for high altitudes its members suffered exceedingly, and when after many hardships they did succeed in meeting Mars they were defeated with great slaughter. The leader however, escaped and promptly put Alastor and his myrmidons to death.

True to his instructions, Mars endeavored to avoid any fighting as far as he could. When he approached any organized kingdom he always sent an embassy to its ruler announcing that he and his people came in peace and amity, in obedience to a divine command, and that all that they desired was to be allowed to pass quietly on their way to carry out the orders which they had received. In most cases the required permission was readily given, and often the inhabitants of the countries through which they passed received them hospitably, and sped them on their way with gifts of food. Sometimes a chieftain was alarmed by the report of their numbers, and refused them admission within his frontiers, and when that occurred Mars turned aside from the direct line of his course, and sought for a more friendly ruler. Two or three times he

was savagely attacked by predatory tribes, but his hardy mountaineers found no difficulty in beating them off.

Under these conditions Alcyone's early life was an unsettled and adventurous one. He was about ten years old when his father decided upon the migration, and consequently at the age to enjoy to the full the constant change and adventure of it. He had as it were two sides to his character—one frankly boyish and fond of all this excitement and variety, and the other dreamy and mystical. He dearly loved both his parents, but he seems to have specially associated his father with the former of those moods and his mother with the latter. On some days he rode with his father at the head of the caravan, or dashed on far in front on some sort of scout duty, keen and active and very much on the physical plane; on others he remained behind with his mother, often riding curled up in one of the panniers on the back of some draught-animal, buried in his own visions and taking no heed of the country through which they were passing.

In this latter condition he seemed to be living not in the present but in the past, for he had often extraordinarily vivid visions (most often really of past incarnations, though he did not know what) which he regarded as so entirely private and sacred that he would hardly ever speak of them even to his mother, and never at all to any one else. These visions were of very varied character, some of them connected with lives which we have already investigated, but others which are at present unknown to us. In many of these scenes his father and mother appeared, and he always recognised them, under whatever veil of race or sex they might be hidden. Sometimes, when a rare wave of confidence swept over him, he would describe these visions to his mother, making them mavelously picturesque and life-like. He called them his picture-stories and he would say: "Mother, in this story you are a priest in the temple," or "In this you are my mother, just as now," or again "In this you are my little baby, and I carry you in my arms."

Whenever he said these things his mother

felt herself identified with the vision, and her memory was as it were awakened by his. She remembered now that when she was herself a child she used to have similar recollections, though as she grew older they faded from her mind; and she realised that her son was seeing what she used to see. In one of his most splendid visions—that which he liked best of all—neither his father nor mother appeared, but he saw himself as a young girl filled with intense love and determination, rushing through raging flame and suffocating smoke to rescue a child who was the hope of the world—a memory of the life in Burma three thousand years before. But he had also other memories in which his parents bore no part, and some of these were far less desirable.

One curious set of visions which came now and then appeared to image some ceremonies of the darker magic, evidently from a very remote past. They were indescribably weird, yet thrilling, and they excited a feeling of inexpressible horror and loathing which was yet somehow mingled with a kind of savage ecstasy. There was about them a distinct sense of something radically unholy and evil—something from which Alcyone's present nature shrank with terror and disgust, while he was yet keenly conscious that there had been a time in the far-distant past when it had filled him with fierce joy—when he had somehow been able to revel in what now he utterly abhorred. He disliked these visions intensely, yet occasionally they asserted themselves, and when one had commenced he seemed compelled to play his part in it to the end. Of these he had never been able to speak to his mother, though she had twice noticed the prostration which followed them, for he came out of them in a condition of profuse perspiration and utter nervous exhaustion. But he said only that his dreams had been terrifying, but that he could not describe them.

It is not easy to recover the actual subject-matter of these evil visions, but they evidently reflected some of the wild orgies of the darker worship as practised in Atlantis—something of the same order as the alleged witches' sabbath of the Middle Ages—

a kind of riotously sensual adoration of some strange personification of evil belonging to an existence which humanity has now altogether transcended. Its devotees appear among other things to have been able by the use of some potion or unguent to assume animal forms at will and to levitate these transformed physical bodies. In looking back involuntarily upon these unholy revels Alycone always saw himself with a partner—always with the same partner; and he knew that it was for the love of that partner that he had thrown himself into this cult of evil, that her seduction had drawn him into it and taught him to enjoy it. Yet even amidst his horror he knew that she had had herself no evil purpose in doing this—that it was because she loved him, and that she shared with him what for the time made her happy, that in reality she would have died rather than harm him, and that it was her ignorance which permitted her to be used as a lure by malicious powers behind. These unpleasant visions came to the boy but rarely, and they would not have merited much detailed mention but for the fact that a few years later they were shown to have a close connection with one of the recurrent characters in our story.

Some time before the birth of Alycone a certain Mongolian chieftain had come to take refuge in the kingdom of Mars. This chieftain was a younger brother of a reigning chief who was (apparently not undeservedly) very unpopular with his people. The younger, on the contrary, was universally liked, and there was a conspiracy, though entirely without the young man's knowledge, to dethrone the elder brother and set him up in his stead. This was discovered and suppressed, but as it was impossible to persuade the elder brother that the younger had not been privy to it, he had to flee for his life, and it was in this way that he came to seek refuge with Mars. He and two or three friends who had escaped with him proved harmless and indeed desirable members of the Aryan tribe, so they settled down and were accepted without further question.

They had brought their wives and children with them, so they formed a kind of minor

community within the tribe, living amongst it but not intermarrying with it. This young chieftain (Taurus) had several children, but the only one that comes into our story is Cygnus, a daughter who was about the same age as Alycone, with whom she fell violently in love. They played together often as children, but along with many others, and it does not seem that Alycone specially differentiated her from the rest, though he was always affectionate to all. As they grew older the boys and girls drew more and more apart in their games, and so he saw less of her, but she never for a moment forgot him.

When she was seventeen her father married her to Aries, who was the son of one of his companions. He was much older than she was, and she had no affection for him, but her wishes were not consulted in the matter; it was entirely an affair of policy. Her husband was not a bad man, and was never unkind to her, but he was absorbed in his studies and had no attention to spare for his young wife, whom he regarded rather as a part of the necessary furniture of a home than as a sentient being who might possibly have claims upon him.

For a long time she fretted silently against this, being all the time madly in love with Alycone, and seeing him only occasionally and casually. At last there came a time when he was sent on ahead of the main body on a dangerous scouting expedition; hearing of this and fearing that he might be killed, she seems to have been reduced to desperation, and she fled from her husband, dressed herself in male attire, and joined the small band of men whom he was taking on this perilous expedition. Alycone succeeded in carrying out the instructions of Mars, but only at the cost of the loss of many of his men, and among others Cygnus was fatally wounded and her sex discovered.

She was carried before Alycone, and when he recognised her she asked to be left alone with him a few moments before her death. Then she told him of her love and her reason for thus following him; he was much surprised, and deeply regretted that he had not known of her affection be-

fore. As he stood beside her his mind was persistently haunted by the most vivid presentment of his old vision of the wild orgies of Atlantean magic, and like a glare of lightning it burst upon him that Cygnus was identical with the female companion of that strange old witchcraft. He was so struck by this revelation that his manner showed it, and she, who had known something in childhood of the visionary side of his nature, at once divined that he was seeing something non-physical, and set her will with all her remaining strength to see it too. She had not been at all psychic during life, but now as death approached the veil was to some extent broken through by her earnest effort, and as she seized his hand the vision which he saw opened before her eyes also. She was horror-stricken at his evident horror, but at the same time in a way delighted also, for she said:

"At least you loved me then, and though through ignorance I led you into evil, I swear that in the future I will atone for this and regain your love by loyal and ungrudging service to the uttermost."

Saying this she died, and Alcyone mourned over her, regretting that he had not known of her love for him, for had he done so he might have prevented her untimely end. When opportunity offered he told the story of this strange experience to his mother, and she agreed with him that without doubt his visions did represent the events of previous incarnations, and that she, his father, his sister, his elder brothers and Cygnus had really borne in those lives the parts of the visions assigned to them.

The strong influence of his mother Mercury over Alcyone seemed to increase rather than decrease as the years rolled on, and though the visions of his childhood now visited him very rarely he still remained impressible as far as she was concerned, and frequently caught her thought even when at a distance from her. For example, on one occasion when her sons were out on a scouting expedition clearing the way through the hills for the main body of the caravan, she became aware through a dream of an ambush into which Herakles and his party were in danger of falling. The

whole scene was so vividly before her eyes, and the natural features of the country so deeply engraved on her mind, that she could not but feel sure that the danger was a real one. She called before her some natives of the hill country who happened to be in camp, described minutely to them the place which she had seen, and asked whether they recognized it. They immediately replied that they knew it well, and asked how she came to know it, since it was more than a day's march ahead. When she heard this she was even more certain than before, and as it was clearly impossible to send a messenger to Herakles in time, she tried to convey a warning by thought.

Herakles, however, was so full of business and the cares of the expedition that he was not amenable to thought impressions just then; but fortunately Alcyone, who was in charge of a smaller body of men in a neighboring ravine, caught the feeling that his mother was in deep anxiety, and, turning his thought strongly in her direction, read the whole affair from her mind like a vision, and at once changed his course, led his own party up an almost impossible cliff and across some intervening spurs of the mountain, and reached his brother just in time to prevent him from falling into the ambush, thus unquestionably saving his life, for the arrangements of the hill savages were so well made that the total destruction of his party was a certainty. But with the warning which Alcyone gave, the Aryans were able to turn the tables on the savages and descend upon them from above while they were watching in fancied security, so that they were driven away with great slaughter and a clear way through the mountains was opened for the whole tribe.

Soon after this Mars thought it well that Alcyone should marry. The young man had no special desire in the matter, but was quite willing to accede to his father's wish, so he consulted his mother, and she suggested several young ladies whom she considered suitable, and eventually Alcyone selected Theseus. She made him a good wife, though she was somewhat jealous and exacting. He had seven children, his daughters being Draco, Neptune and Arcturus and

his sons Andromeda, Betelgueuse, Fomalhaut and Perseus. Neptune afterwards married Hector, and one of their children was Mizar, who was always Alcyone's favorite grand-daughter, and very specially devoted to him.

Many years were occupied in the westward journey through the hilly country, and sometimes the tribe suffered considerable hardships, but on the whole they got on very well and lost remarkably few men, considering the difficulties of the route. When at last they reached the great plains of India their progress was far easier, especially as their first entry upon them was into the dominions of a great King named Podishpar (Viraj) who welcomed them with the greatest hospitality, recognising them and their work, and doing everything in his power to help them on their way. In the first place he assigned to them a tract of fertile ground on the banks of a river, and supplied them with grain to sow there, so that not only did they stay encamped there for a whole year enjoying his hospitality, but they had an enormous store of grain to take with them on their way when they finally departed. A few of them, worn out with the ceaseless travelling of the past thirty years, settled down permanently in the kingdom of this friendly potentate, but the great majority decided to push on.

At parting King Podishpar gave to Mars a book of the Atlantean scriptures and a talisman of extraordinary power—a cube of wonderful gleaming crystal with a point of intense golden light sparkling in its centre. He also sent embassies in advance to tell many friendly monarchs with whom he was in alliance, telling them of the coming of the Aryans and asking them to receive them kindly. Thus their way was smoothed for them, and the weariness of the constant travelling was reduced to a minimum. The talisman was well known all over the north of India, and all who saw it did reverence to its bearer. It was supposed to confer good fortune and invincibility upon its possessor, but when Viraj gave it to Mars he said proudly:

"I have no longer need of it, for I am

invincible without it, and I carve out my own fortune with my sword."

For Podishpar had a huge two-handed sword with a golden hilt in which a magnificent ruby was set, and this sword was popularly reported to possess magical properties, so that he who held it could never feel fear, nor could he be injured in battle; and he also commanded the service of certain genii or spirits, much as Aladdin commanded the slaves of the lamp. As a further proof of good-will, and in order to cement the alliance between them, King Podishpar asked Mars for his daughter Brhaspati as a wife for his son Corona, and Mars gladly acceded to the request. Brhaspati had previously married Vulcan, one of the subordinate leaders of the Aryan host; but Vulcan had been killed in one of their fights with the savages. It is evident from this that there was then no prejudice against the remarriage of a widow.

Here and there, for one reason or another, bands of men dropped away from the great host of Mars as the years rolled on, and settled at intervals along the line of his route. In the course of some centuries these small settlements developed into powerful tribes, who subjugated the people around them, and made themselves considerable kingdoms. They were always arrogant and intolerant, and so tiresome with their constant aggressions that about a thousand years later the Atlantean kingdoms banded themselves together against them, and with some help from the Divine Ruler of the Golden Gate, finally defeated them and drove them with great slaughter down into the south of the peninsula, where the descendants of Mars were then ruling. Here they found refuge, and were hospitably treated; and in process of time they became absorbed into the mass of the population. The higher classes of the south country, though from long exposure to the Indian sun they have become somewhat darker, are as fully Aryan as any of the northern people, having mingled only very slightly with the highest Atlantean blood.

Still, in spite of these defections there was scarcely any reduction in the number

of followers of Mars, as the births among his people were largely in excess of the deaths. Alcyone might be said to know no life but this peripatetic existence, and even his children had been born into it and grew up in it. But the open air and constant exercise were health-giving, and they enjoyed their perpetual pilgrimage through these lands of the sun. Mars, who was now growing somewhat old, divided his great host into three parts, and gave them in charge of his three sons, Uranus, Herakles and Alcyone, so that he himself was relieved from all worry about details, and retained only a general supervision. His wife Mercury, however, had so great a reputation for wisdom that all the people came to her for counsel in special difficulties, and her three sons trusted greatly to her intuition.

King Podishpar had told Mars that since his instructions were to press on to the south of India he would recommend him to a certain ally of his, King Huyaranda (sometimes called Lahira) who had the kingdom next in size to his own. In fact these two monarchs at this period governed between them by far the greater part of India. One ruled the north and the other the south, and they were separated by a broad belt of smaller kingdoms, quite insignificant by comparison.

King Huyaranda (whom we know as Saturn) held rather a curious position, for though he was the autocratic and undisputed monarch of the country, the leader of its armies and the dispenser of justice, there was in the background an even greater power—that of a High Priest who was also a kind of religious ruler—a person never seen by the people, but yet regarded with the utmost awe. He lived apart from all the rest of the world in the strictest seclusion, in a magnificent palace which stood in the midst of an enormous garden, surrounded by lofty walls. After his acceptance of the office he never came out beyond the walls of the garden, and even his attendants were not permitted to leave it. He communicated with the outer world only through his representative, the deputy High Priest, and no one but his

deputy was supposed ever to see him, for when he wished to walk in his garden every one was ordered to keep out of the way. The reason for all this seclusion was that he was regarded as the earthly mouthpiece of Mahaguru, and it was supposed that unless he was kept scrupulously apart from all contact with ordinary people he could not be pure enough or calm enough to be an absolutely perfect channel for the messages from on high.

The relations between the King and his invisible High Priest seem to have been not unlike those which existed in old days between the Shogun and the Mikado in Japan, for the former did nothing of any importance without consulting the latter. At this time the High Priest bore the name of Byarsha, and was a man of great strength and wisdom—the Great One known to us as Surya, whose life Alcyone had saved at the cost of her own, three thousand years before in Burma.

When the embassy from King Podishpar reached King Huyaranda and announced the impending arrival of Mars and his host, King Huyaranda at once consulted Surya as to the attitude which he ought to adopt. The reply of the High Priest was that this migration had been ordered by the gods, and that the tribe who came were the precursors of a mighty nation from whom many great teachers of the world should come. The King was advised to receive them with all honor, and to assign to them tracts of land near all his principal cities, so that those of them who wished might spread themselves over the country and settle in it. But for those who preferred to remain as a separate community an almost unoccupied district near the foot of the Nilgiris was to be set apart, that they might dwell there after the customs of their forefathers.

This oracle spoke several years before the arrival of Mars, so when he came he found everything in readiness for him. King Huyaranda sent his own son Crux to receive him at the frontier of the kingdom, and when he approached the capital he himself came forth to meet him at the head of a splendid procession, and treated him with the utmost deference. He explained to

Mars the instructions which he had received with regard to him, and Mars at once accepted all the arrangements suggested, thankful to find that at last his wanderings were over and his heavy responsibility at an end. In a wonderfully short time the behests of the High Priest were carried out, and the Aryans were peacefully established as a recognised part of the population of this great southern kingdom.

Before their arrival Surya had issued a curious manifesto about them, instructing his people as to how they were to receive and regard these "high-nosed strangers from the north". He especially described them as fitted by their nature for the priestly office, and decreed that as far as possible the ranks of the priesthood should be recruited from them, and that the offices should also as far as possible be hereditary among them.

Those of them who wished were to be free to mingle with his own people and devote themselves to warlike or commercial pursuits, but those who were willing to take up the priestly work were to have every facility for living as a class apart from the rest, to be maintained by gifts from the rest, but to own no personal property.

The deputy High Priest, through whom these and all other decrees were promulgated to the outer world, was at this time a very old man, whom we know as Osiris, and when because of advancing age he begged to be relieved from the onerous duties of his office, by way of setting an example to the nation Surya asked Mars to send him one of his sons to take the vacant post. Mars felt himself greatly honored by this request, and said that he held himself and all who belonged to him entirely at the disposal of the Messenger of the Gods; but that as he himself was now very old and wished to retire from worldly affairs he would prefer it if his elder son Herakles could be left to take upon him his cares and to carry on the traditions and reputation of the chieftainship, and if his younger son Alcyone could be permitted to receive the signal mark of esteem which Surya destined for his family. (It should

be mentioned that Uranus had already adopted the hermit life, and established himself in a cave in the Nilgiris, and when approached on the subject he firmly declined to return to the ordinary world).

Surya was graciously pleased to accept the arrangement suggested by Mars, so Alcyone suddenly found himself in the very curious position of the representative in the outer world of what was really the chief power in the kingdom—the only person who ever met that august potentate face to face, and consequently the channel for all communications with him, even those from King Huyaranda himself. He was much oppressed at first by the seriousness of the responsibility, but as he learnt the routine of his business and came to know Surya better he found that he could easily fulfil the duties of his position. The principal difficulty was that of selection—to decide which of the score of cases which came before him each day were worth submitting to Surya, and which were not. Those which were *not* worth submitting, he had to decide himself, but by watching Surya's judgments he acquired much wisdom, and soon had a great reputation for acumen and even-handed justice.

The actual courts of law were of course not in his hands, though even there his advice carried great weight; but many people in difficulty asked redress, and when the decision of the High Priest or his deputy was once given it was never questioned. This responsibility in itself was a liberal education for Alcyone, and the constant close association with Surya was very helpful to him. There was always the guidance of Mahaguru in the background, but this was given to Surya only, usually in dream or meditation, but sometimes by direct and audible voice. On one occasion Alcyone was privileged to receive a few words of kindly recommendation in that way from Mahaguru, which very greatly encouraged him in his arduous labors and gave him a new stimulus. He held this responsible office for nearly thirty years, until his death at the age of seventy-nine, and during all this time Surya seemed to grow but little older.

When Alcyone was about sixty years

old he lost his mother, which was a very great grief to him, and would indeed have been insupportable but for the consolation and help given him by Surya. Very shortly afterwards his wife Theseus followed his mother and during the last seventeen years of his life his household was managed by his favorite grand-daughter Mizar, who was very deeply attached to him and understood him better than anyone else. At the death of Mars, Herakles succeeded to the chieftainship of the tribe, but the office soon became merely nominal, as the Aryans set-

tled down as part of the nation among whom they lived, though the priestly caste never intermarried with it. Later, however, as Crux died without issue, Herakles was unanimously called upon by the people to ascend the vacant throne, and so an Aryan dynasty was firmly established in the south of India. All Brahmanas of the south, commonly called the dark Caucasians, are unquestionably descended from the tribe whose arrival we have described, though from long residence in tropical lands they are a good deal darker than their ancestors.

DRAMATIS PERSONÆ.

- MAHAGURA: ... *Invisible Teacher.*
- THE MANU: ... *Appears to Mars in a dream.*
- JUPITER: ... *Religious Teacher of Mars.*
- SURYA: ... *The High Priest Byarsha.*
- OSIRIS: ... *Deputy High Priest.*
- VIRAJ: ... *King Podishpar. Son: Corona.*
- SATURN: ... *King Huyaranda (sometimes called Lahira). Son: Crux.*
- VULCAN: ... *Subordinate Leader.*
- ALCYONE: ... *Father: Mars. Mother: Mercury. Elder Brothers: Uranus, Herakles. Elder Sister: Brhaspati. Younger Sister: Demeter. Wife: Theseus. Daughters: Draco, Neptune, Arcturus.*
- HERAKLES: ... *Wife: Capella. Sons: Cassiopeia, Altair, Leto. Daughters: Argus, Centaurus.*
- BRHASPATI: ... *First Husband: Vulcan. Second Husband: Corona.*
- DEMETER: ... *Husband: Wenceslas. Son: Elsa.*
- ANDROMEDA: ... *Wife: Argus. Son: Arcor.*
- NEPTUNE: ... *Husband: Hector. Sons: Siwa, Orpheus. Daughter: Mizar.*
- CASSIOPEIA: ... *Wife: Capricorn. Sons: Cetus, Spica, Adrona. Daughter: Sirona.*
- ALTAIR: ... *Wife: Polaris. Son: Tolosa.*
- MIZAR: ... *Husband: Arcor. Daughters: Regulus, Irene.*
- LETO: ... *Wife: Gemini.*
- CENTAURUS: ... *Husband: Concordia.*
- TAURUS: ... *Mongolian Chieftain. Wife: Procyon. Daughter: Cygnus.*
- CYGNUS: ... *Husband: Aries.*
- ALASTOR: ... *Leader of recalcitrant party.*

—From *Theosophist*, May, 1910.
C. W. Leadbeater.

A VERY CURIOUS EXPERIENCE.

I. *The Experience.*

The experiences I am going to relate occurred to me recently as a result of a rather severe attack of influenza, and I am sending them to "Broad Views" in the hope that they may elicit an explanation of the phenomena from some of its readers who are learned and steeped in occult knowledge.

It should first of all be made clear that they cannot be ascribed to anything unusual in my temperament. I have never been called hysterical or neurotic even by adverse critics, nor have my friends ever regarded me as possessing what is called a highly strung nervous system. I am not psychic, nor abnormal in any way. I am not a feverish subject, and have never been delirious nor light-headed in any of my illnesses. I have never fainted, nor have I ever lost consciousness, excepting under the influence of anæsthetics. I am not of an excitable nature. With these introductory remarks I will start on my story.

I was seized one evening, more or less suddenly, with a rather violent attack of influenza. My temperature taken by the doctor the next morning was found to be 104, of course accompanied by high fever. As generally had happened to me before under such conditions,—lying with closed eyes, and the body a mass of discomfort and pain,—I seemed to see various figures in the air around,—conventional geometrical shapes, perfectly uninteresting and very monotonous. I have hitherto regarded their appearance as somehow due to feverish conditions. On this occasion they presented themselves, but as the hours wore slowly on, I became aware of a change in their appearance. The formal designs gave place to other objects,—moving masses of rock of different kinds, vast seams of coal, not as if seen from the outside, but at first, as though I were examining the interior of coal mines, or other geological structures. Then followed a further development, the outlines of the great blocks of stone that made

up the whole mass, would suddenly flash out with a bright light, and discover faces more or less grim and semi-human, quickly changing, or getting lost in the body of the rock, others springing up elsewhere under much the same conditions. The bright light when more carefully looked at, seemed to come from within the substance, and not from without.

After some time, towards the close of the second day, when the fever had in a great measure abated, the pictures became more interesting and varied in their character. I could see, and now from the outside as it were, mountains, rocky and rather forbidding in appearance, also vast fields of ice, glaciers and crevasses, the outlines of the individual blocks, whether of ice or rock, continually brightened or illuminated by a vivid light, and taking shape as a rather poor imitation of human faces. The one eye visible, as the faces were only, of course, profiles, would roll and show a sort of consciousness, but not of me personally. Quite at the end of the second day, before settling for the night, I saw a much better kind of scenery,—mountains, at first rather barren, but then clothed with magnificent trees. Vast forests, and long, long avenues, stretching out to what seemed to be immense distances, while from the extreme end of the vista, a glowing soft light gave the finishing touch to the beautiful vision. That night, when prepared for sleep, the room quiet and everyone gone to bed, I saw on each side of my bed, lying right close up to my body, curious shapes very solid in appearance, black in colour, which I could neither regard as objects, nor creatures. They did not move. One of them looked almost like a box, but all had a peculiar kind of grotesque consciousness about them, comical rather than awesome. Such a statement as this will, no doubt, suggest the idea that I was suffering from some kind of delirium, the result of an excited and feverish brain. But, as a matter of fact, my mind was calm, my brain not excited. I was interested, and

curious, and critical, but not in the least alarmed, disturbed or anxious. I settled myself for sleep, only amazed at the oddity and objectivity of the appearances around me.

On the third day, the doctor declared my temperature to be normal, and I was practically well, though still kept in bed. The visions, however, far from diminishing in intensity, were more vivid and persistent than before. The whole of the day passed in gazing at the ever changing, but always continuous scenes that followed one another in endless succession, whenever my attention was not withdrawn for other concerns. It mattered not in the least whether my eyes were open or shut, whether the room was lighted by the sun, or by gas, or in darkness, whether I was alone or talking to my attendants. If I did not occupy my mind in reading, the extraordinary procession of scenes was always going on. The ceiling of my bedroom is papered in plain white, but as I look at it in broad daylight, with my eyes wide open, and fully conscious of all the furniture in the room, I was surprised to observe that there was a pattern upon it, and for the moment thought it must always have been there, but that I had not noticed it. Then it became suffused with colour, a beautiful rosy hue, the pattern still being maintained. The surface then seemed to detach itself from the ceiling, and descended in the form of a lovely lace veil or curtain, which lost its colour as it descended. It was supported by its four corners, and was, of course, quite transparent; beyond it, other, but different curtains showed themselves. The design would by degrees change, but so slowly and imperceptibly, that it was impossible to discern how, still less by what means, the change was effected.

I forgot to mention that on first awaking on the third morning, before the maid had brought my early cup of tea, I found that my bed, all to my shoulders and head, was covered in a kind of shimmering silvery fabric, that sparkled and glittered in a wonderful way, and was to all intents and purposes, just as objective and real to the sight, as the familiar eiderdown of my every

day vision. When the servant arrived with my tea, the effect was not disturbed, excepting in so far as my attention was momentarily withdrawn, and as soon as I had drunk the tea and the girl had gone, there was my beautiful magical drapery, the same as before. The day was a Sunday, and never can I forget the marvelous visions that presented themselves to my eyes all through the day. Great masses of architecture in marble or stone, portions of Corinthian columns, bits of church decorations, gargoyles, the eyes in whose faces rolled quaintly, and statuary, often only plaster instead of marble, rose up from the foot of my bed, and passed slowly through the ceiling, but these were among the least interesting of the pictures. One isolated subject I got was a square marble building very white, with a dome and minarets; the walls were a mass of beautiful carving and decorations. The windows were filled in with a kind of fretwork, which rendered them partially transparent, for a light glowed through them from within, which was at times obscured by the passing of figures to and fro inside the building. I have never seen the Taj, but I thought as I looked at this that it might be something like it. Once my room was transformed into the interior of a big building with an arched roof made of large and rather roughly hewn stones, the walls being all one with the ceiling. As I looked, the end of the stone chamber that faced my bed receded, and seemed to lead to a crudely formed archway fitted in with lattice work, from behind which the same kind of dull light shone, and behind which once more figures—genuine human figures—moved, but always hidden from my view.

Once I saw before me on my bed, quite close to my face, a large handsome set of old bookshelves, fashioned in inlaid wood, and furnished on the lower shelf with thick folios bound beautifully in old stamped leather and gold. This object being so close to me I could see it clearly in all its details, and at once looked for the titles of the volumes, but, alas, they were not there. Another time I became aware of a mass of colour on my left side, at first

dingy, rather dirty red, this slowly began to take shape, the colour cleared, and there on my bed lay a lovely dark red rose, exquisitely formed, but larger than an ordinary rose. Then, as always happened with everything, it began to flutter and move and change. The colour disappeared, and I saw in the place where the rose had been the picture of a dog much loved in life. There was no sense of life about it, and it was not coloured, but the likeness was good. The whole of the afternoon, which was very quiet, my husband being out, and the servants only coming to me at intervals with food or physic, I watched these pictures. Especially was I delighted with the landscapes and the trees. These latter attained such wonderful objectivity that it seemed exactly as if I were out in the air, excepting that I was fully conscious of being in bed. Palms and leaves formed themselves, their leaves and fronds waving as if in answer to a gentle breeze, every detail of their shape and colouring clearly defined, and absolutely as physical to my consciousness as though they had been brought in from a florist's shop. They changed their character and took fresh forms, representing different species of growth from the wood and the forest, but when pot-ferns and palms were shown they seemed to be on my bed, and I should not like to say how many different kinds I saw on that afternoon.

There was not the smallest sense either of effort, strain, or fatigue in watching the varied objects, and I cannot be too emphatic in repeating that during the whole time these visions were in progress my mind was absolutely clear and normal, as those with me could testify, independently of my own assurance. At intervals of an hour or so I took up a book, and when my attention was fixed on it my customary surroundings reasserted myself. As long as I occupied myself with the book there was no question of visions. Each time that in reading there were no visions, I felt that perhaps they would not return, but they always did. I think, perhaps, the climax was reached on the third night. When by about 10:30 I was settled and made com-

fortable, the gas lowered, and I was finally left alone, my room became a veritable place of enchantment. The first thing I was struck with was, that once more my bed, from the head to the foot, quite up to my body, was draped in a wonderful glittering fabric, first of black and jet, and then of shimmering silvery stuff, lying about me in thick folds. The walls were panelled half way up in richly carved dark oak. Above this, up to the ceiling, they were hung with a glowing crimson material, and closely covered with gold, brass, and other metal ornaments of all sorts of quaint shapes, so closely were they arranged, that but very small bits of the coloured wall behind them was visible. These effects entirely supplanted the wardrobe and other articles of furniture around, that disappeared from the scene. The air all about me glittered and sparkled with intense activity. The room was suffused with a light that yet was not ordinary, and all the objects shone by their own inherent luminosity.

It did not matter in the least whether my eyes were open or shut, the effect was quite as vivid in one way as the other, yet it seems to me that this condition of consciousness must somehow have been associated with eyesight, because the vision always was limited by the range of my natural sight, *i. e.*, I did not see behind myself, nor under my bed, nor through the screen that sheltered me from draught, and although all physical objects were blotted out from my sight when the visions were in progress, I was still perfectly conscious of their presence. I got rather tired at last, that is to say not tired mentally, but I wished to get my natural sleep, but it was quite impossible to feel sleepy under the conditions that surrounded me. It would be just as easy to sleep in a theatre while an interesting play was in progress as with all these scenes that absorbed my consciousness. If I shut my eyes for a moment the visions would be dispelled, always supposing I was looking at them with open eyes, but if I kept them closed for more than a moment then the pictures would start afresh. Then if I again dis-

pelled them by opening my eyes, in a second a new scheme would evolve under the new arrangement. It seemed hopeless. At last I signalled for my husband to come and see if he could help me to sleep. I was not feverish, nor excited, nor uplifted, nor unusual. I was simply just my normal self, but under conditions quite new and inexplicable, and consequently far from feeling any possibility of sleep, though much desiring it. As my husband put his hand on my head, which was quite cool, to suggest the idea of sleep, his dressing gown at once changed its very ordinary appearance to suit the general glitter of the room. It was covered all over with beautiful silver and gold tissue, splashed with crimson, and became truly a magician's robe, but he himself, face and hands remained the same, and as we talked together about the amazing situation all the enchantment proceeded just as if I had been alone.

Of course he had to leave me eventually, and it seemed to me that the one course left was to let the pictures tire themselves out. So I lent myself once more to the amusement and interest of watching the changing scenes. The dark oak panelling was replaced by one of crimson, a soft looking fabric, upon which were struck, by means of gold headed pins, hundreds of pieces of velvet of the same colour, about two inches long and one wide, oval in form. As I looked at the curious decorations more closely, they began to wriggle and elongate themselves, until they reached a length of nearly a yard. They waved and moved out at right angles from the wall as though blown by a strong current of air, and these hundreds of restless, swaying streamers produced a truly weird effect, while from the ceiling at the same time were let down other streamers, which resembled mossy green seaweed. If I withdrew my attention from the crimson streamers and observed some other parts of the show, they shrunk back again and remained as as soon as ever I looked at them anew, quiet little tabs pinned to the wall. But then they threw out their long arms and reproduced the scene. After a very con-

siderable time I managed to get some sleep, and had a perfectly pleasant, natural night's rest, untroubled with any dreams of an unusual character.

On the morning of the fourth day another change took place. As I opened my eyes about eight o'clock, having gone to sleep again after my early tea, I found from my bed head all around the room shelves arranged and draped in red cloth, laden from end to end with every kind of silver ornament and utensil known to the silversmith's art. Once more the room was glittering with decorations. The whole of the day, I being still in bed, fresh and fresh pictures, scenery and objects passed before my eyes. I tried experiments to see if I could in any way affect the character of the visions, if I could alter the shapes of the articles or objects before me, but it seemed as if I had no connection with what was before me any more than if I were watching a play at a theatre. As I lay with my cheek on the pillow on one occasion I observed some soft feathery substance, the colour of the feathers on a peacock's neck, and very much resembling the feather, for they were feathered only on one side of the quill, just as the neck feathers in those birds are before becoming genuine tail feathers finished with the coloured eye. These were brought in greater and greater abundance, and so closely packed together that at last they formed an immense heap of material covering quite a great space, and resolving itself eventually into a mass of very soft mossy stuff, such as is sold for curtains and called chenille. Then this fabric was manipulated by invisible means into a pair of huge thick, dense curtains covering a proscenium. They were just ready to be drawn aside when all was reduced to a quivering, formless mass and other fancies were evolved. Scenery and decorations in abundance would seem just ready for development, when, instead of any climax following, all the elaborate preparations would gradually collapse or disintegration would set in.

All the five days, while I was enjoying these experiences, I was asking myself

what good is it to me or any one else? What is it I am looking at? What is producing these extraordinary effects? Of course I have heard of and read about the astral plane, and the wonderful scenes of beauty as well as of horror, that are to be met with in that region of Nature by psychics, who wander there in full astral consciousness, but that clearly was not my case. I was truly fully conscious, but always of my body and physical surroundings, although, at the same time, the objects I was so critically observing, were certainly *not* physical. Then, again, why did I never see living astral human beings or any forms which can be described as having life? For when on one or two occasions I did see men and women they did not give me the impression of being anything more than pictures thrown in, so to say, to lend resemblance to the scene in preparation, and did not possess any human consciousness. As an example, when I was watching some rather beautiful lace weaving itself before me one graceful pattern, changing into others, after a time there was a shop before me stocked entirely with garments made of lace—not at all an ordinary shop, nor were the garments suitable for anything but dolls, and selling these absurd articles were girls in a kind of livery, but they did not look really any more genuine than the stock of goods of which they were in charge, neither were there any customers. The only visions of men that struck me as bearing any resemblance of reality were those forms I saw moving behind the windows of the white marble temple, and of the latticed archway in the stone chamber, and these in both cases were practically concealed from my sight. It was, and remains a most perplexing problem. On the fourth night when packed up and left for the night, the room was once more gay with the fantastic panoramas. I thought early in the proceedings that the dark oak panelling was going to be built again as on the previous night, for on the wall close to my bed head and just over my table bearing the customary paraphernalia of a sick room, the first section of the panelling

process was started about the size of a hatchment. I was not interested in repeating the same scene, and so I determined to try and stop its further growth. I shut my eyes to break off the sight, sat up in bed, turned up the light, and did everything I could think of to destroy the picture but I could not alter or move it in the very least, and although it did not increase in size or throw out shoots to distribute itself, it remained there on the wall the rest of my waking hours and was just as objective and physical in appearance as the table underneath it or the bookshelves that hung just above. The final effect that night was brought on by the ceiling opening out and revealing to me a beautiful scene of forest trees and open air, soothing and refreshing. It seemed to be night, bright stars were in the sky—and yet different from stars,—and other larger lights resembling very well shaded arc lights, soft, subdued and moveable, that is to say, would appear dimly first in one part of the sky, go out and reappear elsewhere. After this sleep came to me, and I had another excellent night broken by no undesirable incidents.

The fifth day the visions continued but not with quite so much vividness, though even while I was sitting up and dressing for a few hours, the trees, palms and forms clustered around me seeming to be resting on my lap as I sat by the fire. But from this time on the phenomena tailed off, and in a few days practically ceased altogether. I have not, however, narrated one-half of the many curious, beautiful and grotesque scenes that I saw during those days of illness. They had the happy effect of turning what, under ordinary circumstances, would have been days of unutterable weariness and discomfort into a most wonderfully interesting, but for me most perplexing, experience.

Patience Sinnett.

II. *Its Analysis.*

This is a well-told story of an interesting but not unique experience. An account of somewhat similar visions during illness

appeared some time since in "*The Theosophical Review*."

Illness not infrequently alters the arrangement of that set of fluidic and nicely-balanced conditions which constitute the limitations of our consciousness, and consequently allows certain things which normally lie just below the threshold of that consciousness to show themselves above it. Most probably the conventional geometrical shapes mentioned as seen on other occasions come into this category, though it is difficult to be certain of this without a much more detailed definition of them. Forms which might be so described are very commonly produced as the result of strains of or impacts upon the various ethers.

When the student of occultism is asked to account for some abnormal experience, his difficulty is usually not in finding an explanation for it, but in choosing between a number of possible explanations, any of which would cover the ground equally well. That is true of a great many of the incidents here described, but there are points about some of the visions which make it practically certain that they were intentionally produced by an external agency in order to relieve the tedium of the days of sickness. How well they succeeded is shown by the concluding sentence: "They had the happy effect of turning what under ordinary circumstances would have been days of unutterable weariness and discomfort, into a most wonderfully interesting experience."

Two questions immediately arise in the mind—who did this kindly act, and by what means was the end achieved? To the first we can reply only conjecturally, but there are certain indications to guide our conjectures. It will be observed that the display, interesting as it undoubtedly was, was yet not of the highest conceivable order. Supposing that one of us, having the power to produce such visions, devoted himself to trying to lighten the dreariness of a friend's illness, he would almost certainly set himself to tell by their means some connected story, or would endeavor to raise the thoughts of his friend to some

of the higher spiritual conceptions upon which he could rely to awaken the deepest interest and the fullest response. What was really shown was much more like the kindly effort of a child to amuse by a number of disconnected pictures; indeed, such an effort made by a dead child would be a quite possible explanation of all that happened.

Suppose, however, that some adult worker upon the astral plane (whether he were what we commonly call living, or what we commonly call dead, would not matter an iota) became aware of the impending illness and wished to give such relief as he could; what would be likely to be his method of procedure? All such workers have their time occupied to an extent and with an intensity far exceeding that of any possible business on the physical plane, so obviously he could not himself sit down for five days to arrange entertainment for his patient. Clearly he must appoint a deputy to do this work. As I have said, a dead child could manage it; but far more probably a nature-spirit or an artificial elemental would be employed.

A full explanation of these terms would involve a treatise at least as large as a whole number of "BROAD VIEWS." To put it very briefly, there exists a vast kingdom of nature—quite as large and quite as varied as, for example, the animal kingdom—which is under ordinary circumstances invisible to humanity. In the course of history glimpses have occasionally been caught of a few of its species; hence the legends of gnomes, fairies, elves, brownies, pixies, sylphs, *et id genus omne*. Like the animals, such creatures are of very various orders of intelligence; indeed, there are some of them who in that respect are fully our equals along certain lines. Again, like the animals, the majority of them avoid and dislike humanity; but there are some who may become attached to individuals, much as a dog may, and would then (like the dog) be proud to be noticed, and delighted to be trusted with any responsibility or set to do a piece of work. Such a creature, having the charge given to him to stay by a sick person and amuse

him by showing him pictures, would be perfectly capable of producing all that is described in this article.

The artificial elemental is something of quite a different type. The nature-spirit above mentioned is an evolving entity, as much a manifestation of the Divine Life as ourselves, though moving along a different line; the artificial elemental is a temporary creation, not evolving or permanently existing at all, nor even in reality a living thing. It is a form created by the power of thought for some definite purpose, and it exists only until that purpose is fulfilled. At the same time it is not a mere machine, for during its temporary existence it is capable of displaying a certain amount of intelligence and adaptability in connection with its purpose. Any one who has learnt how to do it could readily construct such an instrument and charge it (as though with electricity) with the intention of amusing a sick person; and it would then proceed to carry out that intention along whatever proved to be the line of least resistance.

Whichever of these methods was employed, it is interesting to note the way in which the entity did its work. It would not have been difficult to act subjectively—to produce illusory visions by a sort of hypnotic influence; but instead of this, the plan adopted seems to have been partly a stimulation of the faculties, producing a certain degree of temporary clairvoyance, and partly the creation of forms in etheric matter. As is always the case, the entity in charge took the easiest method of arriving at its results. Any one who has been in the habit of using clairvoyant sight will at once recognize the description of the moving masses of rock and seams of coal *seen from the inside*; still more characteristic is the shining of light through everything, and the appearance of the gnomes, with their grim and semi-human

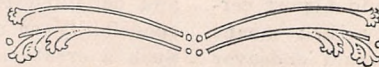
faces, as sometimes part of the rock and sometimes outside of it. The mountains and the glaciers of the second day, with the same inner light, and with the elemental essence showing through in its poor imitation of human faces; the masses of architecture, the bookshelves, the other shelves loaded with silverware, the representation of the Taj Mahal or some similar building; all these things were probably really seen by a slight stimulation of faculty; though it is, of course, also possible that the entity in charge (if human or a nature-spirit) reproduced them as semi-materialized thought-forms in etheric matter.

This latter plan was clearly adopted in the case of the dog and the rose, of the "curious shapes, neither objects or creatures," of the tabs which changed into streamers when electrified by the turning of the attention upon them, and with the pattern upon the ceiling which changed into a lace veil and descended. The same may be the explanation of the gorgeous appearance of the dressing-gown and the bed-furniture; though here the entity probably saved himself trouble to some extent by utilizing existing realities, for the "shimmering silvery fabric" described is very much the appearance that would be presented by the etheric part of the familiar eiderdown.

What really happened may be summed up as a slight stimulation of faculty, sufficient to extend the vision to some of the lower kinds of etheric matter, and then the materialization to that level of whatever objects the entity in charge thought would be amusing or interesting—the whole affair being arranged by some friend, living or dead, with the amiable intention of helping the patient through the weariness and pain of an attack of influenza.

—C. W. Leadbeater.

(Reprinted from "Broad Views," February, 1907.)



THE THEOSOPHICAL SOCIETY.

"There is no Religion higher than Truth" is the remarkable motto of the Theosophical Society. These words are a translation of a Sanskrit motto of the royal family of the Maharajahs of Benares, India, and the statement is a fair summing up of the belief of a Theosophist.

The Theosophical Society is an organization started in New York in 1875 to propagate Theosophy. One of its lecturers says: "Theosophy is not a new religion. It is not a religion at all. It is far more a science and philosophy of religion. If you will read the sacred books or bibles of other religions than Christianity, you will be startled to find how similar is the teaching there to what you have thought unique in your own religion. To us there is nothing more inspiring to find than that what we have revered as our gospel is more universal than we thought. Truth is one, but it has many presentations."

This Society proclaims three objects:

- First: To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.
- Second: To encourage the study of comparative religion, philosophy and science.
- Third: To investigate unexplained laws of Nature and the powers latent in man.

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

"It is a striking sight," says a Theosophist, "to see one of our annual gather-

ings at the headquarters of the Society at Madras, India. About two thousand delegates come from all over the world. Now these men and women do not belong to one nation or one faith; if they did, it would be nothing remarkable and any religious congress would be bigger. But when you see sitting on the same platform an English clergyman or an American minister and along side of him a Hindu priest and yellow-robed Buddhist monk and Zoroastrian and Mohammedan religious leaders, and each is sufficiently tolerant to extend the hand of Brotherhood to his neighbor of another religion—is this not remarkable? Tolerance in Religion and Brotherhood are our watchwords; and from one branch in 1875 of 17 members, we are now 900 branches in nearly 50 countries of the world, with a membership of 18,000."

—(C. J.)

GEMS FROM INDIAN SAGES.

No difference is there between Jiva (Atma) and Shiva (Paramatma). Jiva knows not Shiva. If Jiva knows and realizes Shiva, Jiva becomes Shiva.

Desire is the never failing seed of birth for all sentient beings.

My Lord is guardian of all, and is immanent in all, like the feeling of touch in wind, like the sugar-candy in sugarcane, like ghee in milk, like juice in the ripe fruit, like scent in flower.

All Vedas say that there is only One; nevertheless you speak of plurality of beings with life immanent in them. How is that? Nothing wrong in it; Vedas proclaim that there is only one Lord. As letter "A" enters into composition of all the other letters, so the blissful Lord, enters all things.





Mrs. Helen B. Young of Detroit, Michigan, will take up work with Mr. L. W. Rogers of Ridgewood, New Jersey, August 15th.

Members of the Society who are interested in the "Peace Movement" are again reminded to write for information and for pamphlets to the Association for International Conciliation, Sub-station 84 (501 West 116th Street), New York City, who will send without charge valuable reading matter.

Members and non-members of the American Section may make use of the *Section Circulating Library* by paying postage on books borrowed and the sum of five cents to aid in rebinding, etc. Out of town members may keep books three weeks with the privilege of renewal for two weeks by notifying the Librarian, and sending an additional five cents. Anyone feeling unable to pay this small sum may borrow books by paying postage only.

A member of the Russian Section has requested permission to translate the *Primer of Theosophy* into Russian. We earnestly desire that the *Primer* be made use of in all reasonable ways and trust that members of the Society will translate it and use it as a whole, or referring to it if they use a part of it. We will be glad to be notified of the wish to translate in order that duplicate translations may be avoided and also in order that we may be able to avail ourselves of some of the translations for the work in America.

The many friends of Mrs. Marie Barnard Russak will hear with regret and sympathy of the loss she has sustained through the sudden passing away of her

mother in California. It had been her intention to pay a visit to her this coming winter, and, at the urgent request of the President and the American General Secretary, at the same time to visit several of our Branches and E. S. Groups. We are glad to say that it is still her intention to come to America; she will leave the happy surroundings of Adyar and spend the greater part of the winter amongst us.

At the recent election of of the Executive Committee of the British Section the following were elected:

Mrs. Sharpe, *General Secretary*; A. S. Banks, *Hon. Treasurer*; W. Bell, Mrs. Betts, J. Bibby, Miss Bright, D. N. Dunlop, Miss K. Douglas Fox, Mrs. Larmuth, F. F. Laycock, Mrs. Ransom, Major Rooke, Rev. C. W. Scott-Moncrieff, Miss E. Severs, and H. Whyte.

CONVENTION MEMORANDA.

Members of the Society and visitors wishing to obtain rooms and board or to have hotel accommodations reserved should write to Mr. D. S. M. Unger, 334 Dearborn Street, Chicago. Persons unacquainted with the city may have attendants meet them at trains without expense. Members wishing their mail forwarded may send it in care of the General Secretary.

The Convention of the *American Section Theosophical Society*, 1910, will be held at 87 Lake Street, Chicago, Assembly Hall, Northwestern University Building, at 9:00 o'clock A. M. September 11th.

A tentative program of the activities for the Convention period has been made as follows, subject to later modification:—*Saturday* afternoon, informal meeting of delegates, and members of the Society and friends at Assembly Hall and the parlors of the building: 8:00 to 9:00 P. M.,

a reception at Assembly Hall followed by the presentation of the play "*The Promise of the Christ's Return*." Mr. C. Jinarajadasa will take the part of the chief character in the play. *Sunday* at 9:00 o'clock the Convention will open, continuing its work through the day except for an intermission for luncheon at 12:00 o'clock; at 8:00 P. M. a stereopticon lecture will be given by Mr. Jinarajadasa. *Monday* at 9:00 o'clock A. M. a session will be held devoted to the discussion of the needs of the Sectional organization. At 2:00 P. M. there will be a symposium on the Lotus Circle work. This will be followed by a lecture by Mr. Jinarajadasa on the subject, "*How to Prepare a Lecture*." A discussion of the question will follow. On *Monday* evening at 8:00 o'clock a public lecture will be given by Dr. Weller Van Hook; on *Tuesday* there will be a continuation of the post-convention program and in the evening a reception for the members and guests will be held by Mrs. Clara Jerome and Mrs. C. J. Kochersperger at their residence, 5223 Madison Avenue. The program will be continued in accordance with the wishes of the members.

During the Convention and post-Convention period the Headquarters of the Section will be at 87 Lake Street. Mail should of course be addressed solely to 103 State Street.

SUMMER SCHOOL.

The Summer School, announced some time ago to be held at 827 Fine Arts Building, Chicago, was opened on August 15th and work promptly begun. Much of the work is to be planned from time to time to meet the needs of the members. A number of interesting items will be presented. Among them Mr. C. Jinarajadasa promises to read "*The Lives of Alcyone*," most of which are as yet unpublished, on Monday, Thursday and Saturday of each week. Dr. Jacob Bonggren will lecture on Wednesdays from 2:00 to 3:00 on "*Theosophy in the Edda*," Mrs. J. Forssell will read the book, "*The Inner Life*" by C. W. Leadbeater, which

has just been published, and which is not yet before the American public. Mr. D. S. M. Unger will present the following subjects, requiring two hours each week of the four weeks' course: *The Necessity for the Esoteric Reading of the Bible*, (a) *The Parable of the Prodigal Son*, (b) *The Parable of the Ten Virgins*; *Jacob's Ladder—a Fact in Nature*; *The Christ Story a Story of the Path, the Birth*; *The Relation between Theosophy and Christianity*; *The Baptism, the Transfiguration*; *the Torch-Bearers of the Dark Ages*; *The Crucifixion, The Resurrection*; *Our Work for Christ*. Miss Helen-J. Swain will read the lectures by Mrs. Besant on "*Theosophy and Islamism*." Visits to the Field Columbian Museum and to the Art Institute will be made by the members of the School under competent leadership. Mrs. Alida E. de Leeuw will deliver a lecture on *The Relation of Masonry to Theosophy*; Mrs. J. Johnsen of Minneapolis, Minnesota, will lecture on the subject of *Psychism*; Dr. Mary Weeks Burnett will deliver lectures on the subject of *Meditation*; Dr. Weller Van Hook will deliver lectures on the subject of "*The Practical Applications of Our Occultism*," Miss Julia M. Hyde will conduct a class in the study of the "*Bhagavad Gita*."

During the period in which the School is being held the activities conducted by the Chicago Lodges will be open to the members of the School.

The following books are very badly needed for the American Section Library:

By Mrs. Annie Besant: *Advanced Hindu Text-Book*; *Ancient Wisdom*; *Ancient Ideals in Modern Life*; *Auto-Biography of Annie Besant*; *Building of the Cosmos*; *Esoteric Christianity*; *Doctrine of the Heart*; *Four Great Religions*; *Hints in the Study of the Bhagavad Gita*; *Introduction to Yoga*; *In the Outer Court*; *H. P. B. and the Masters of Wisdom*; *Laws of the Higher Life*; *London Lectures*; *Occult Chemistry*; *Path of Discipleship*; *Pedigree of Man*; *Religious Problems of India*; *A Study in Consciousness*; *Shri Rama Chandra*; *Some problems of Life*; *The Story of the Great War*;

Thought Power; Theosophy and the New Psychology; Three Paths and Dharma; Wisdom of the Upanishads; Theosophical Essays; Karma.

By Chas. W. Leadbeater: *Clairvoyance; Christian Creed; Some Glimpses of Occultism; Our Relation to Children; The Devachanic Plane.*

By H. P. Blavatsky: *Modern Panarion; Stanzas of Dzyan; Voice of the Silence.*

By A. P. Sinnett: *Growth of the Soul; Esoteric Buddhism, and The Occult World.*

By Scott-Elliott: *Story of Atlantis and Lost Lemuria.*

—J. C. Myers.

OBITUARY.



Mr. George Chandler Bragdon of Rochester, New York, died August 7, 1910. Mr. Bragdon had been a theosophist for many years and was a member of the Genesee Lodge at the time of his death. Mr. Bragdon was the father of Mr. Claude F. Bragdon, one of our very active members and a forceful writer upon theosophic subjects.

In "Undergrowth," a volume of poems, Mr. Bragdon showed himself to be a poet of distinction, and in speculative and philosophical essays that in his later years he contributed to newspapers and magazines he revealed still another side of his remarkable mind.

He always numbered among his friends the finest spirits in the various communities in which he found himself, being particularly happy in attracting young men and women of a thoughtful turn of mind, to whom his exalted vision of the world was an inspiration and a guide.

Mr. Bragdon was an ardent disciple of Emerson, in whom he discerned, indeed,

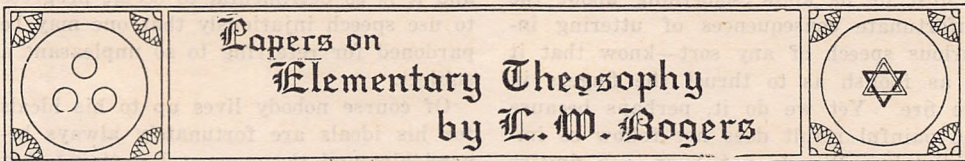
a kindred spirit, and his search for some faith which should reconcile the mystic's vision of things with the discoveries of latter-day science attracted him to the study of "the ancient wisdom," as represented in modern theosophy. He was one of the first theosophists in Rochester, and was an active member of the society up to the time of his last illness.

Mrs. E. M. Blackman, who passed to higher consciousness on June 4, 1910, was a theosophist for fifteen years. She assisted in organizing the Topeka Branch of the T. S., worked in the Chicago and Des Moines Branches, was class leader in the St. Paul Branch and at the time of her passing away was President of the Hyde Park Branch.

She was a woman of rare intellectuality and peculiar strength, but her great power lay in her understanding of human nature and its needs. She made practical application of the theosophical teachings, and had thus learned to hate no man because of his evil doing but could see in him a low grade of evolution. Her love had so expanded as to embrace all sentient creatures, and thus she was enabled to know that the "great heresy" is the sense of separateness; that brotherhood is a fact.

Her knowledge of the continuity of life was founded, not alone upon the esoteric teachings of her school of philosophy, but upon the personal verification of them.

—E. R. R.



LIVING UP TO OUR KNOWLEDGE.

One of the most difficult of all things is to live up to the occult knowledge we possess. There is a general desire among students of the occult to obtain more knowledge and everything written by the most advanced members of the Society—those who are direct pupils of the Masters—is eagerly read for any and every new fact that may be mentioned, while lectures by Mrs. Besant and Mr. Leadbeater to “members only” always find that listeners keenly alert for every point of an esoteric nature. Thus eager are we all for more occult knowledge.

But are our efforts to put it into practice as strenuous as our endeavors to obtain it? Sometimes it almost seems as though we are so intent upon accumulating more that we have no time to use what we possess. One may be a miser with occult knowledge as well as with money and like the miser live in poverty and die in poverty while surrounded with riches. A little practice is said to be better than much theory and to know more and more without putting it to use is only to theorize and to dream. Indeed, it is worse because knowledge necessarily carries with it responsibility. We are told that whoever realizes his responsibilities and utilizes his opportunities does well, for that leads to wider opportunities. Of course the reverse must be equally true. To what extent, then, do we encumber our future by failing to live up to what we know in occultism?

One of the first things the beginner in theosophy hears repeated again and again is the necessity for the control of speech and thought—the guarding of the activities of the mind; and all who have had the good fortune to observe those above mentioned,

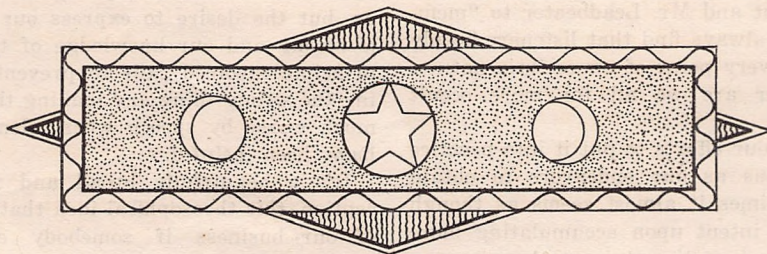
in question meetings and elsewhere, must have been impressed with the great care taken in replying to questions and the apparent caution that characterizes every utterance. The cheerful recklessness with which most of us use our tongues makes a striking contrast. We know well enough that criticism and fault-finding, except when directed to those for whose conduct we are responsible, is bad for the object of our attack and very much worse for us, but the desire to express our opinions is strong and our knowledge of the occult principle involved fails to prevent our doing the wrong thing and making the matter much worse by speech when silence would have been helpful.

It's a beautifully broad and free conception, this theosophical idea that it's none of our business if somebody else *does* make a blunder; that that's the way he will learn not to make mistakes in the future and that kindness helps him more than criticism. But the national trend is hard to resist and the critical faculty is certainly strongly developed in our country. The newspapers are eternally searching for anything and everything that is questionable and the more personal and private it happens to be the greater is the zest with which it is made everybody's business. The disposition to pry into the affairs of others, to determine what they should or should not do, to regulate the world and set people right every hour as clocks are regulated by an electric current, becomes so much second nature on the part of the public that the thing creeps almost unnoticed into our lives and before we are aware of it we are guilty of the vulgar vice of talking about our brother's faults and frailties. It's “the way of the world,” but it's the world's way that theosophists are trying to get free from.

Most of us know something about the unfortunate consequences of uttering injurious speech of any sort—know that it is as foolish as to thrust the fingers in the fire. Yet we do it, perhaps because the painful result does not follow so immediately. We do not burn our fingers now except by accident. Our knowledge of fire we put to daily use. But for the most part our knowledge of the occult relationship between gossip and pain is nearly as useless as though it had never been acquired. It is so easy to fall into the thing that nearly everybody is doing

and it is so detrimental to occult progress to use speech injuriously that one may be pardoned for referring to so unpleasant a subject.

Of course nobody lives up to his ideals for his ideals are fortunately always beyond him and the moment he attains that level they reappear on a higher one, and thus eternal progress is possible. But ideals are one thing and utilizing the occult laws we know is another. Have we not been told somewhere that until we make use of the knowledge we possess further progress will be denied us?

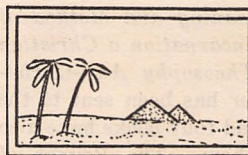


In proportion to the love existing among men, so will be the community of property and power. Among true and real friends, all is common; and, were ignorance and envy, and superstition banished from the world all mankind would be friends. The only perfect and genuine republic is that which comprehends every living being.

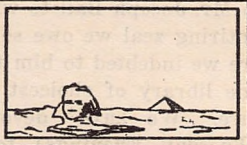
Those distinctions which have been artificially set up, of nations, societies, families and religions, are only general names, expressing the abhorrence and contempt with which men blindly consider their fellow-men. I love my country, I love my wife, the city in which I was born, my parents, and the children of my care; and to this city, this woman, and this nation, it is

incumbent on me to do all the benefit in my power. To what do these distinctions point but to an evident denial of the duty which humanity imposes on you, of doing every possible good to every individual under whatever denomination he may be comprehended, to whom you have the power of doing it? You ought to love all mankind; nay, every individual of mankind. You ought not to love the individuals of your domestic circle less, but to love those who exist beyond it more. Once make the feelings of confidence and of affection universal, and the distinctions of property and power will vanish.

—*Shelley*. (Essays and Fragments.)



The Field



—Iron City Lodge.

There is every reason to believe that our membership will increase rapidly from its present membership of thirteen, which if not large is composed of willing and assiduous workers. The past year has been marked by a growing and healthy interest in matters pertaining to theosophy. The branch has taken up literary work in the distribution of its books loaned by Mrs. Mary V. Jones, these books being distributed among its members and also being open to the public. Individual members have donated the necessary sums for the yearly subscriptions for magazines such as *The Theosophist* and *The Hibbert Journal*. The meetings are held on the first and third Mondays of each month at the home of one of its members, Miss Barbara Stannard.

—Mrs. S. W. Johnston.

—Kansas City, Kansas.

From October, 1909, to May, 1910, inclusive, the Branch held public meetings at the K. of P. Hall, 638 Minnesota Avenue, Sunday afternoons and also a class in *Ancient Wisdom*. On Thursday evening of each week a class for members only met with Mrs. Cozad, *A Study in Consciousness* being the book used. A goodly number attended all our public meetings and from ten to fifteen were present at our study-class.

We have just purchased the *Manuals* and a few other books and have placed them in one of the young men's clubs in this city. We hope to begin in September with a room of our own. There are a great number of theosophical books in the Public Library. In our Branch Library we have forty books.

—Helen A. Sharpe.

—Louisville.

Our membership is the same as it has been for over a year. We have our regular Sunday evening public meetings with an average attendance of from fifteen to eighteen; frequently strangers come in, but they do not become attached to the work. Our Wednesday evening study-class is suspended for the summer. We are supplying all the libraries in our city and state with *Primers* and each one is trying to do what he or she can do to bring help to as many as possible.

—Margaret F. Chase.

—Capital City, Washington D. C.

A departure from the usual Branch activities occurred in May when a stereopticon lecture on "Man Invisible" was given by Mrs. Florence Duffie. The lecture was a success, and was repeated for the benefit of those who were unable to attend the first one. It is the intention to arrange at an early date as an addition to the one on "Man Invisible," a stereopticon lecture on "Thought Forms." These lectures seem to be one of the very best ways in which to reach the public, giving them an object lesson in some of the teachings of Theosophy.

Crookston.

On April 22nd the members of Crookston Lodge T. S. elected the following officers: President—Dr. W. A. Robertson; Vice-President—Mr. Joseph Ball; Secretary and Treasurer—Mr. Don McDonald. The institution of Crookston Lodge is the direct result of a series of lectures delivered here last October by Mr. Irving Cooper, but the great measure of credit should be given

to Mr. Joseph Ball to whose generosity and untiring zeal we owe so much. Particularly are we indebted to him for an exceptionally fine library of choicest theosophical literature. We have devoted our meetings (Tuesday Evenings) to reading and discussing the *Manuals*, particularly *Man and His Bodies* and it is very gratifying to note the earnest desire of each individual member to help along.

—Don McDonald.

—Adyar Lodge, Chicago.

Adyar Lodge was organized and held its first meeting under charter granted, on November 17, 1910. There were eight charter members. We now have twenty-two on our membership roll. We meet regularly on each Thursday evening, July and August included, holding lodge meetings and classes open alike to the public as to members. Adyar Lodge is working jointly with Central and Annie Besant Lodges in propaganda work and as a result classes are being started about various parts of the city, and as well, a regular Sunday meeting is kept throughout the year, the latter being under the direction of Adyar Lodge. We think the work in Chicago is growing though our efforts fall short of the ideal we hope to attain. Much is to be done and we can do and will do our best knowing the Master will bless every thing done in His name.

David S. M. Unger,

—Rochester.

The Rochester Branch has during the last year held a meeting every Sunday at 87 avenue and every Saturday evening except during August at the Reynolds Library. *The Theosophist* has been kept on the rack at Reynold's Library in which we have placed twenty-three books. *Messengers* and *American Theosophists* have been placed on news-stands. One hundred *Messengers* were distributed among the Educational Departments containing the articles on Education. Ten of each of the following pamphlets have been sent to the most liberal

ministers: "*The Meaning and Method of Spiritual Life*," "*Reincarnation a Christian Doctrine*" and "*Is Theosophy Anti-Christian?*" The *Messenger* has been sent to the Peen Yan Library, and four books have also been presented to them. The *Primer of Theosophy* has been sent to the following libraries: City Hospital and Penitentiary Libraries of Rochester; Penn Yan Library; Rome Library; Cornell Association Library of Ithaca; Steele Memorial Library of Elmira; Auburn Library; Waterloo Library; and the Geneva Library. Permission has been granted to place three theosophical books in the Rochester University. The Lodge has fifteen members at present. We have lost two and granted a demit to four members. Six new members have been added during the year. Fannie Goddard.

—New York City.

A meeting that may prove of considerable importance, not only locally but nationally, was held in New York City on June 6th. It was a gathering of members representing the following Lodges: New York, Central, Interstate, Brooklyn, Newark, East Orange and Jersey City.

The meeting was well attended and enthusiastic in its determination that Theosophy should be vigorously forwarded. Plans were discussed for a large headquarters in New York City, with rooms for study and for public lectures, and with an even finer library than at present. Suggestions were offered for an Inter-City Propaganda that would enable an exchange of lecturers between all neighboring Lodges.

A substantial sum of money has already been contributed for this purpose, and no serious difficulty is anticipated in raising any more that may be needed. Everyone present favored the idea, and among those who spoke on various phases of it were: Mr. Whitty, President New York Lodge; Mr. Hoyt, President Central Lodge; Mr. Hotchner, President Inter-State Lodge; Mr. Plumb, President East Orange Lodge; Mr. Dubs, President Newark Lodge; Mr. Knudson of Hawaii; Miss McQueen, representing Brooklyn Lodge; Mrs. Hoyt, Treasurer Central Lodge; Mr. O'Neill, Treasurer Inter-

state Lodge; Mr. Prater, Mr. Copeland, Vice President Central Lodge; Mr. Schweiger, Mr. Walton and Mr. Burke.

A conference committee, composed of three officers of each lodge was formed to meet soon and often to perfect plans.

The prospectus for systematic, united and far-reaching Theosophical work is thus better than it has been for nearly fifteen years, and all the members seem determined that New York City shall soon have large and fine headquarters. *Henry Hotchner.*

—*Fremont.*

Three new members have been added within the past year. The Lodge has subscribed for *The Theosophist* and several new books have been donated to the library. Through the kindness of individual members the City Library has been supplied with *The Theosophist*, *Messenger* and a number of books on theosophy. Immediately after the convention last fall Mr. Irving Cooper gave a two weeks' course of lectures, beginning October 6th. Two meetings a week have been held until May 11, after which the Sunday evening meetings were discontinued for the summer. Our study class now meets on Wednesday evening. Three text books have been read in the past year. *A Study in Consciousness*, *The Christian Creed* and *The Changing World*. Just now the members are following the *Lives of Alcyone* as published in *The Theosophist*. A set of valuable charts were presented to the lodge by one of the members. We have lost three on account of change of residence, though they still hold their membership here. The *Primer* has been put in one of the leading book stores here and the sale has been very gratifying. The reading table in the lodge room is kept well supplied with small books and pamphlets. We feel much encouraged with the progress of theosophy in Fremont and all our members are true theosophists.

Sylvia Sheffield.

—*Jersey City.*

Jersey City is now added to the list of theosophical branches under the name *Jersey City Lodge, T. S.* Our charter is dated

June 28th, 1910, and contains a list of twelve members. Our president is Mrs. J. Harry Lufbery and our secretary Mr. F. Ross Morisen. Work was commenced here about a year and a half ago when Mr. Rogers gave a series of addresses in the Public Library Building. As a result one young man joined a New York Lodge but no class was formed until the beginning of the present year when Mr. Rogers delivered another series of lectures in the Peoples' Palace. These lectures, although not well attended, resulted in the formation of a class of seventeen members, which quickly dwindled to six or seven. Since getting definitely down to study, however, the interest has steadily increased and we now consider ourselves a fairly promising lodge, notwithstanding the fact that our first official act as a body was to vote ourselves a vacation of two months. We have of course no library as yet, but there are a considerable number of books in circulation. Perhaps we are more fortunately placed than we might be in many other cities from the fact that the Public Library contains a large collection of theosophical books. *The Secret Doctrine* is not included which is an important omission and presents an opportunity to some beneficent donator who has money to use for the spread of theosophical knowledge. We have studied "*Man and His Bodies*" and a part of "*The Astral Plane*." Classes have so far been held in a private residence, but we expect to obtain a hall next season and we are already outlining a plan for several series of lectures to be given by different persons during the next fall and winter. We are very grateful to Mr. Rogers for his kindly persistent efforts in our behalf in the face of some discouragements. The work of the propagandist is in many respects a thankless one. Argument and appeal have little after all to do in converting people to theosophy and he almost seems to be much less a missionary than a detective, his task being simply to find the few who are just waiting for what he has to give them. Our charter members are Mrs. C. Marinus, Julius Reininger, J. Harry Lufbery, F. Ross Morisen, May

L. Barton, Mary O. Bartin, Sarah B. Black, Emma O. Martin, Alice G. Morisen, Fanny J. Anthony, George W. Black and Wilmina de Bonneville.
F. Ross Morisen.

—*Boston.*

Boston Theosophical Society held the last meeting of the season of 1909-10, its annual business meeting May 25th. The election of officers, to serve till June 1st, 1911, was as follows: Mr. A. G. B. Knauff, pres., Mrs. L. K. Hastings, vice pres., Mrs. E. R. Broenniman, secretary, Mrs. M. L. Porter, treasurer. Ex. Com., Mr. A. I. Campbell, Mr. Frederick Parke, Mrs. O. M. Moore.

June 2, 1909, the Lodge membership numbered 57; 12 new members were admitted during the year and 1 member reinstated; 1 member left our Lodge to become a charter member of Roxbury Lodge, 1 sent us her resignation from the Society, and Mrs. Abbie Clement of Winthrop passed from the physical body; 5 members were dropped for non-payments of dues. We begin our new year with a membership of 62. The Lodge has willingly paid the annual dues for earnest members who could not afford it.

Early in the season the president called the members of the Executive Board together and a general committee was appointed to act under, and report each month to, the Executive Board. The object of the formation of this Committee being to promote a more general interest and a greater responsibility in Lodge work. It has resulted in a more efficient system of work, has brought the members into active touch with the work and the workers, and although the president has closely supervised his committee, it has given him time to serve in yet wider channels.

We have to thank Mr. Irving S. Cooper for suggestions and for his valuable article in August 1909 *Messenger*, which led the formation of the general committee.

A study class has been held, with but few exceptions, every Wednesday, from Sept. 8th to June 1st; the exceptions were for union meetings with other lodges, the first being Oct. 15th, when the use of our lodge room was given to the members of the Theosophical Society in and near Boston for the pur-

pose of forming what was later called the "Council for Co-operative Theosophic Propaganda." The president of Boston Lodge was chosen president of this Council, and Jan. 1st we gave up, as a Lodge, our public Sunday evening meetings, and during the remainder of the season have co-operated with the Council.

We have used Mrs. Besant's "Ancient Wisdom" for class study, with a lesson from "The Secret Doctrine" one Wednesday each month. I have already reported our devotional service held before each Lodge meeting. We could keep this half hour for our true Lodge meeting, and it seemed our duty to open the study class to the public. One young man living in Portsmouth found it possible to attend many Wednesday evenings; a young minister told us how much he had gained from these meetings; a lawyer brought his keen and critical questions to these discussions and now wishes a school of philosophy formed for the summer months. Music and flowers, readings and addresses were our "White Lotus Day" offerings in our lodge room at the twilight hour, the lodge joining later in the evening in the "White Lotus Day" service of the Council.

Besides the visit of Mrs. Besant in September, we had Mr. Irving S. Cooper for nearly two weeks in April, lecturing every day or evening, and Mr. L. W. Rogers for a Sunday and Wednesday evening in February. Mrs. Besant asked us when with us to strive for unity, to build into our bodies the power for pure and compassionate reasoning, and I can most heartily say we have surely advanced along these lines, the strong undercurrent of our whole work being for unity.
Bessie Jewett.

REPORT OF FIELD WORK FOR THE YEAR.

One who gives his time exclusively to field work finds it impossible to make frequent reports of progress. The demand upon his time soon becomes so great that it requires every making moment to manage the daily letters, lectures, class work and traveling. I have therefore awaited the close of the season.

The work of one year necessarily runs over somewhat into the next, but the only way to clearly report the work done is to cover the period from September to June. Counting thus for the season just closed I have organized five new Lodges in entirely new territory, established study groups in five other cities where there have previously been neither Lodges nor classes, and delivered courses of lectures in seven other cities, six of which were "old territory"—places where theosophy was already established.

The new Lodges organized since September 1 are: Reno, Nev., East Orange, N. J., Jersey City, N. J., Paterson, N. J., and Pelham, N. Y. All are vigorous and active and all of them, I believe, are taking in new members.

Other cities where study groups were organized are: Elizabeth, N. J., Passaic, N. J., Rutherford, N. J., New Rochelle, N. Y., and Reading, Pa. Some of these are only awaiting my visit to organize a Lodge. Thus, in all, theosophical activities have been established in ten new cities, half of them now having Lodges and the other half study groups.

The seven other cities where lectures were given were New York, Brooklyn, Washington, Baltimore, Rochester, Boston, and Franklin, Mass. The two weeks course at Washington was given chiefly because there was nothing else ready at the moment. Baltimore had just organized a Lodge and was much in need of help, being practically "new territory." New York got about three months on account of its size and its necessities, Brooklyn a short course because it was easy to reach, Rochester a partial fulfillment of an old promise and Boston a couple of nights because it was located near Franklin, Mass. Boston is a great theosophical center but from my point of view the most important of all places is the one that has *no* theosophical activities. So Boston got what time was left on hand at Franklin. At the latter place Mrs. Eleanor Broenniman had organized a study group previous to the lectures.

It was by far the hardest of the five

years I have had in the theosophical field work but has also given the best results. Mr. J. H. Talbot was with me from December to June doing all the advance work of hall renting, advertising, etc., so that for over five months I had the full time for lectures and class work. The usual program was seven nights a week by using each Monday afternoon at Pelham, N. Y., and each Tuesday afternoon at Elizabeth, N. J., while the regular course continued each evening at another city within reach. In five of the "new territory" cities mentioned two courses of lectures were given a couple of months apart.

Those who have in mind propaganda work in new fields and want help to start new centers may be interested to know that my permanent address is Ridgewood, N. J.

—L. W. Rogers.

—Harrogate, England.

The headquarters of the Dutch Section in Amsterdam face the quiet waters of the Amstel. The library at Headquarters is a delight. Two rooms are filled to overflowing with fascinating books in many languages, not to mention scores of bound volumes of all the important theosophical magazines. The front of the building is given up to a flourishing book publishing company, while in the rear is an excellent though small hall in which meetings and classes are held.

Two doors away is found the well-known "Theosophical Quarters" building which has been the home of many theosophists for the last sixteen years. In the rear of this large house is a fine garden, and in the rear of this a large piece of recently acquired property on which a temporary temple has been erected. In one room in this building, called the "Outer Court" most of the public lectures are given.

The Hague Lodge has purchased a residence on a quiet street as its quarters, and by taking out a partition on the ground floor has made a most excellent lecture room. Upstairs are the library and lodge rooms. In the rear is a beautiful garden which was given by one of the members.

Ten days were spent at the Summer School in Weybourne Springs Hotel on the southeast coast of England. This was the second annual English theosophical school of this sort and was a decided success in many ways. Over eighty people attended, many of them for the full two weeks, and at all the meetings the enthusiasm ran high. A meditation group met at 8:30; breakfast came at 9, while at 10 the lectures for the morning commenced. Each lecturer spoke from thirty to forty minutes and was then followed by others whom the spirit moved. The discussion usually ended at 11:30 or 12. At 1:00 the dinner gong sounded. The afternoons, usually free, were sometimes filled in with readings from one of the poets or with a talk from one of those present on arts and crafts, etc. Tea was served at about 4:30 while at 7:00 o'clock the dining-room was crowded with hungry guests. The evening meetings commenced at 8:30 and started with a lecture followed by discussion. I forgot to mention that music and a devotional reading always preceded the study of each meeting either morning or evening.

A fine spirit of tolerance ruled the discussions and while directly opposed opinions were sometimes expressed it was always felt that each one had perfect liberty of opinion. It was refreshing to notice the absence of bitterness and the clashing spirit of argument.

—Irving S. Cooper.

A Summer School of Theosophy was held at the Weybourne Springs Hotel, Norfolk, England, July 4th to 17th inclusive.

The following subjects were discussed: Reception of Members, Music, etc.; *H. P. Blavatsky; Thirty-five years of Theosophy; The Secret Doctrine; Isis Unveiled; The Three Fundamentals of the Secret; The Key to Theosophy; Initiates; The Upanishads; The Rishis; The Voice of Silence; The Christ; Discipleship; The Human Races; The Rosicrucians; The Sixth Root Race; Drama and the T. S.; The Bhagavad Gita; The Imperishable Sacred Land; The Meaning and Scope of the First Object of the*

T. S.; Light on the Path; Karma and Re-incarnation; The Future of the T. S.; The Lunar and Solar Pitris; Socialism and Re-incarnation; The Tao and Christian Doctrines.

SCIENCE, RELIGION AND ART LEAGUE, T. S. O. S.

The fundamental idea back of the formation of this league was to present theosophy along the three main lines in which all knowledge naturally falls and so satisfy the three predominant types of individuals. A secondary idea was to establish a school of specialties which in due time would develop into an institution in which the main branches of study ordinarily taught in existing schools and colleges might be presented in the light of theosophy.

In cooperation with the Brooklyn Lodge, a very interesting season's work was accomplished, which left the members full of enthusiasm for further efforts.

The program of the Science Section was as follows:

An instructive lecture on Chemistry and Occult Chemistry, carefully prepared and demonstrated by charts and drawings, was given by Mrs. Harold C. Store, President of the Brooklyn Lodge, whose favorite study is chemistry; a lecture on the Gyrostatic Engine, Electricity, "Vril" and Astral Force by Mr. George Lewis, inventor of a remarkable engine that has recently been patented and that will do much to justify the experiments made by Mr. Keely; a course of lectures on Astrology by Dr. H. R. M. Maddock. These popular lectures were followed by a class for the study of astrology. Dr. Maddock is a magnetic teacher and drew good audiences.

The program of the Religious Section was as follows:

A presentation of Socialism and Theosophical Socialism by a prominent socialist, Mr. Harry Nailor, and socialist-theosophist, Mr. M. J. Whitty, which was edifying and instructive from both sides; a lecture on The Mystery of the Pyramids, demonstrated by a colored drawing, by Dr.

Maddock; a course of talks on "Modernism," by Harold Boon, a catholic-theosophist of much promise as a future lecturer.

The program of the Art Section was as follows:

A Recitative-Musical expounding Ibsen's *Peer Gynt* was delightfully rendered by Mrs. Catherine Mann-Payzant and Mrs. Harold C. Stowe, both capable pianists, assisted by Miss Mastick, violinist; A Recitative-Musical, "Hauptman's *Sunken Bell*," given by Mrs. F. Milton Willis, recitationist, Mrs. Payzant and Mrs. Stowe, readers and musicians, Miss Williams, vocalist (illness prevented the appearance of Mrs. Willis.)

There was a class in French and a reading class in Esperanto conducted by Miss Annie C. McQueen. League members and friends gave loyal support to all efforts. A euehre party, organized by Mrs. John D. Wilkie, in the name of the League School realized a substantial sum toward the rent fund and proved that cards as a method of concentration are not untheosophical. The School will have a kindergarten next season; an orchestra will also be organized. The co-operation of self-supporting teachers, along any of the lines, is invited. Annie C. McQueen, 70 Hanson Place, Brooklyn.

THEOSOPHY FOR THE BLIND.

The object of our council is to remove, as far as lies in our power, the barriers hitherto existing, preventing educated, English speaking, Blind, from sharing with us the knowledge that theosophy provides. To accomplish this end we intend to transpose into "American Braille," in a systematic order, the more important works from our theosophical literature. The American Braille System has been selected as the one most generally known in America and the one most easily learned by Blind in other countries; it can be easily understood and mastered by a few hours attentive study, an important factor when we consider that blind people, not knowing theosophy, would less likely find inducement to learn a more complicated system in order to read theosophical subjects.

In order to induce a large number of

members and others to share in the good work, and thus secure a regular pecuniary assistance, the fees for membership have been placed as low as fifty cents a year. It is evident that a very large roll of members would be required for a regular production of the Braille theosophical literature, even with the favorable conditions under which we are working, with the generous support of the "Perkins Institute." During the first "experimental year," having not yet secured a regular means of income, we have tried different methods to collect the necessary funds with the result, that sale of about four hundred book marks, a general appeal to T. S. lodges in the United States, and an entertainment held in Boston, have brought in the neighborhood of one hundred dollars.

To give an idea of the cost of the production let me mention that the outlay for brass, paper and covers required for twenty-five copies of the "Outline of Theosophy," recently issued, amounted to \$32.00. Other expenses are those regularly connected with the activities of an organized society, propagation expenses, occasional repairs, transportations, etc.

A literary committee is authorized, under certain restrictions, to select the works to be published in Braille. The "Outline of Theosophy," by C. W. L., has already been stereotyped and as a start twenty-five copies have been printed; the next to follow will be: 2nd. "Path of Discipleship," by Mrs. Annie Besant, and 3rd, a book devoted to the exposition of the doctrines of "Karma" and "Reincarnation," the component parts of this book having not yet been decided upon. Besides the transposition into brass plates by a stereotyping machine, some of our members are engaged in transposing by hand by aid of a Braille hand-writer; only one copy of course, can be secured by this method. Of articles and lectures, planned to be written or already added to our Braille Library, can be mentioned "The Meaning and the Use of Pain," "The Place of Peace," and "Is Theosophy Anti-Christian?" all by Mrs. Besant. A "Primer of Theosophy" is also going to be transposed in the near future.

At a meeting held by our council on June 2nd a theosophical circulating library for the Blind was established and Miss Emma I. Carr was elected librarian. An advertisement to the effect was inserted in "Tieglers Magazine for Blind" and the applications immediately following have been so numerous that the first edition of the "Outline" most likely will prove insufficient.

In regard to the co-operation with similar societies in other parts of the world, we are only aware of the existence of one, in London, and a member of our literary committee has been appointed to open correspondence with the management of the Braille League in London. *Ole W. Dahl.*

In his article in April *Messenger* Mr. Unger says: "It is highly desirable that theosophists should learn to use Christian technical words when teaching theosophy to Christian students. Some of the students in the Correspondence School find this a difficulty and are at a loss how to proceed. I have found the same difficulty and to clear up one point I asked Mrs Besant at Convention how to deal with the matter of resurrection. She answered 'as reincarnation, and if the friend is very orthodox be very careful not to hurt his feelings, but ask him where all the material is to come from to furnish bodies for all who have died?' Also one of the early Church Fathers wrote 'there are many resurrections.'" *J. M. Hyde.*

—Seattle.

Seattle Lodge after passing through diverse changes and agitation seems to have rallied its forces. New strength and ardour is succeeding to anxiety. Harmony, love and peace are the strong arms and motto of our new President, Mr. Ray Wardall. Our Ex-President, Mr. Thomas Barnes, is as ever faithful and spurred by his persuasive eloquence he went twice to Victoria where he gave lectures every night for two weeks; on his return to Seattle he organized a new members' and beginners'

class, a much-needed and useful work. This course will completely and systematically cover the whole philosophy. The students of this class meet every Tuesday evening and has an average attendance of fifteen. The H. P. B. Training Class has always been well attended, averaging twenty-five scholars. The work is very effective and helpful.

Our new Book Concern is being successfully handled by Mrs. Bush, assisted by Mr. P. Cammans. \$66.00 worth of books were bought, \$51.00 were donated and \$22.00 worth of books have been sold since the Book Concern was started. Our lending library contains over 200 volumes. It has been augmented lately, several volumes having been donated by members. The books of the library are circulating very actively.

Seattle Lodge has the good fortune to welcome in its midst a Hindu pioneer, member of the Rangoon T. S. Lodge, Burma, India; U. L. Desai, M. D., physician and surgeon from the Royal College of Edinburg. Dr. Desrai is a high degree Mason and has been a member of T. S. for twenty-four years. He was a friend of our beloved H. P. B. and is also one of Mrs. Besant. The Doctor has kindly started a series of lectures on "*The Philosophy of the Human Soul*." We feel sure that his deep knowledge will be a help to many in Seattle. I will add that Dr. Desai is accompanied by his charming wife and two children. Mrs. Desai has brought with her that sacred and harmonious musical instrument "Vina" on which she plays skillfully and beautifully.

—Blanche Sergeant.

—Honolulu, T. H.

Our lodge is gaining members and we can report a better attendance of both members and visitors. During the last year we have been studying *The Ancient Wisdom* and *A Study in Consciousness*. We have a good lending library and a fairly good stock of books for sale.

—Elizabeth Sanford.

CORRESPONDENCE SCHOOL.

PATH OF DISCIPLESHIP—
QUESTIONS.*Lecture III. Page 89.*

1. What is Initiation and what is its aim? (91-92). 2. How does the work done between two successive Initiations differ from that done on the probationary path? (92). 3. What is the essential characteristic of one "who has entered the stream"? (93). 4. What three things have to be accomplished between the first and second Initiations? (95-98). 5. Are outer forms and ceremonies connected with religion useless? (98). 6. What requirements have to be made between the second and third Initiations? (101-103). 7. Explain why it is dangerous to try to gain psychic power prematurely without special help. (102-103). 8. What is the great achievement of the third stage? (104-105). 9. What is said of the range of consciousness of One who has passed the fourth condition? (107). 10. What are the "five fetters" that must be broken at this stage? (107-108). 11. Tell what is said of the condition of consciousness of One ready to pass the "last gateway." (108-109). 12. What is meant by the "Great Renunciation?" (108-111). Send answers to *Miss Anne de Leeuw, 2096 Stearns Road, Cleveland, Ohio.*

ESOTERIC CHRISTIANITY. AUGUST
QUESTIONS. Pages 68-82, Inclusive.

To whom were the mysteries entrusted by the Apostles? Name a few of the early Fathers and give some of their sayings which prove their knowledge of the Mysteries. Did the Mysteries of the early time differ from the Mysteries of the present? Who was Saint Clement? What is "The Thyrsus?" How may we know when we have found the Mysteries in writings? Why it is so difficult to teach the Mysteries to

the ignorant? By what name did the Hebrews refer to the truth? What is meant by Illumination? When is a man ready to receive the Mysteries?

—*D. S. M. Unger, 334 Dearborn St. Chicago.*

MAN AND HIS BODIES. AUGUST
QUESTIONS. Pages 58-65.

1. What effect has the linking together of succeeding lives upon the building of bodies? 2. Why are the physical, astral and mental worlds called "man's school-house?" 3. What is *devachan*? Describe it. 4. What are the characteristics of the two departments of the mind-world? 5. Describe the mental body.

Send answers to *Mrs. Addie Tuttle, Montana Hotel, Anaconda, Montana.*

TO A CORRESPONDENT.

Remember that from the time you pledge yourself to do the Master's work, whatever is the occupation you must have for your bread and butter the Master will train you through it, for His real work for you later on. You must not feel that, because you have to sit in an office at work that seems a waste of energy, you are not doing His work, as you would like to. For His work, sometimes, qualities that can be developed in an office are needed, and your present drudgery will not be wasted. Whatever business you must go into for your daily bread, try to be an expert in it, with the idea in your heart, "Some day the expertness I am gaining now will be useful in His work."

—*C. J.*

Children's Department.

THE SOUL'S LESSONS.

The winter season was drawing near, and the apple tree in the orchard knew it. So it began to get ready for the change—for the long sleep which it always liked to take during the cold months of the winter. The sap, which it had been pumping out through all its branches and little twigs during the spring and summer, it now called back to its heart. Then one by one the leaves grew yellow and brown and dry, and when the cold winds began to blow, they fell to the ground, forming a warm covering all around the roots of the tree, so that they would not freeze when the frost came. Then the tree went to sleep, for it was very weary.

The snows fell and the rains, and the water sank deep underground, beneath the warm blanket of the leaves. The roots of the apple-tree drank thirstily, but the tree did not waken. But, after a few months, when the days were warmer, a wonderful thing happened. Slowly, from within herself, the apple-tree began to make herself a new dress. At first, all over the twigs and branches, little buds appeared, and little by little, these unfolded. Ere long, a glorious mass of fragrant bloom clothed the tree, and soon the green trimmings could be seen—the new leaves, born again from the sap, which was running along all the branches! The little children, seeing this, laughed, and said, "Spring has come!" And all nature seemed to know, for all the trees put on their new spring dresses. The birds, who had been away on their winter vacations, began coming home, and looking about for safe warm places in which to build their nests and rear their little families. Nature was awake. Mother earth was fresh and beautiful again! This was the Easter season, the resurrection, the time of rebirth!

In the heaven-world, too, all was bright and beautiful. It always is bright and beautiful there, for there is no winter, no sorrow, no discontent. All is happiness and beauty. A little soul was waiting for

a body to be prepared on earth, so that he, too, might return. His mother he had already chosen. She was a queen, beautiful and rich, but she was also very sad. The little soul in heaven understood and smiled. Some months before, the king, her husband, had died; and now the nation was without a ruler. All the people of the nation were waiting anxiously for the little soul to come back to earth, so that they might have a new ruler. One bright morning in May, the little soul opened its eyes on earth, and then forgot all about heaven, for it was shut into a little baby body. At first it cried, for everything seemed very strange, and the baby could not understand. The bells of the city were chiming out to the people the glad news that a king had been born. Twenty-one bells they had counted. The expected heir to the throne was come; he was a boy!

But the new king did not hear the bells, or, if he did, he knew not what message they gave forth. He was only dimly conscious of his queen mother, who held him close to her heart, and almost wept for joy. For, was he not the hope of his nation, as well as her pride? What destiny awaited her baby boy? Would he live to sit upon the throne of his fathers? Would he be strong and noble and wise? His nation, once the mightiest of earth, was fast declining; and unless those tiny baby hands proved strong, disaster awaited his people.

That babe is now grown to manhood; he has taken his scepter into his own hands; in the future lies the welfare of his people and his nation. Shall he lead his people to great heights of achievement and freedom, or shall he drag them into still greater depths of poverty and distress? Shall his coming mean for his nation what the coming of the sap means for the tree—resurrection, rebirth? Such is the mighty destiny for which he has been prepared; such the great opportunity which lies within his grasp. Responsibilities press upon him

thick and fast, while the world looks on and wonders how he will face them. Only the future can tell the sequel.

On that same bright morning in May which saw the birth of the king, another soul took birth in far-off California. His mother was poor, but she was very happy; for she was the wife of a man kind, gentle and true, and she loved him! When the little soul opened his eyes in the body of her baby boy, such happiness filled the mother's heart as she had never before experienced. To her beloved she had brought the gift of a son! King, too, was he, in that fond mother's heart. He grew to noble manhood under the sunshine of her smiles, and watered by a love quite as rich and fragrant as that which graced the heart of any queen. No special tutors and professors trained this little lad of humble birth; the public schools of the city taught him all he knew of books—and unfortunately, he was not fond of study. But he grew into a wholesome, healthy boy, with clean heart and firm principles, like his father before him. His future, too, lies in the hands of destiny. What shall time hold for him? What sorrows and disappointments shall be his? What joys and happiness has he deserved?

Why was one born a king, the other to humble position? Why was one born with power and great responsibilities, the other with none? Why are nature's gifts so unevenly apportioned?

We find, however, that the king is weak of body, constantly watched by his physicians, while the poor lad is sound and healthy. The world calls the humbler handsome; but even the most partial could find no trace of beauty in the features of the king. So *all* life's gifts have not been given to the one or denied to the other.

And so it is with all of us. Nature has given us some gifts out of her rich store and some she has withheld. Those which she has given us we have earned, and they are ours to use. Those which she has withheld we have not earned, and she will not give us what we have not deserved, for she is ever just, though kind. Why, then, should we envy our brother those gifts which we

have not deserved, while we, perhaps, have others which he has not earned?

The king is born because he is fitted for the work which he must do in that position; no other man can do it so well as he. He has been prepared by much training for that difficult position, and a special work has been given into his hands for accomplishment. The other boy cannot take his work from him for he lacks the qualifications which will enable him to perform it. And then, on the other hand, he has his own place in the world and his own duties to perform.

Many times before has the soul of the king lived upon the earth, in other bodies, in other lands perhaps, and many lessons have been set before that kingly soul, in those many lives, by which it has learned to rule. Only after learning such lessons can it be entrusted with the care of a nation. The soul of the humbler lad, likewise, has learned other lessons during many former lives on earth. Those are the lessons which were needed to fit it for the work it now has to do.

The souls which make up the human family are like links in a mighty chain, stretching up from earth to heaven. If we take out any one link, the chain will be broken and imperfect, so all must be equally cared for, for each has its proper place. Wherever any link of the chain happens to find itself, that is the place where it belongs and where it has to learn its lesson. Last time, the link was a little lower down—but now it has passed beyond that point, and must strive to get even a little higher. It must try to reach up to the place occupied by the link just ahead, while that link, meantime, is pressing still further forward to make room for the one behind it. So all the links pull together, and all move slowly forward and onward.

Suppose one link should become dissatisfied and refuse to attend to its work, because it preferred to have the place of some other link in the chain? Then the whole chain is kept back; it must wait for that one link to learn its lesson. The king is such a link, and the poor boy is another link. So each one of us is a link, taking our

proper place in the chain. Some of the links at the top of the chain are older, and so they are further along in the chain; the younger links are just beginning to learn some of life's lessons. But the older links have harder lessons than the younger, and that is why they are higher up. Only after all the easy lessons have been learned can we move onward and take the more difficult places.

When a little boy first goes to school, the teacher gives him only very easy lessons. He must learn to read letters and figures before he can be taught to spell or to count. After that first lesson is learned, then he can spell easy words, such as cat, dog, ant, boy. He can count to ten or twenty. Then he takes harder lessons; and after several years, he can read books and enjoy the story told in them, for he no longer has to think of letters and words and what they mean, but he uses those letters and words to find an interesting story.

So when young souls first come to earth they have to learn the easy lessons of life. They have to be taken by the hand by older people, who guide them and watch them and show them what is right and what is wrong, and keep them away from the wrong things, so that they will not suffer. Sometimes, a little baby gets away from his parents, and he sees the fire and thinks it bright and pretty. He wants to play with it, and puts out his hands to reach it. Then he finds that it burns, and he suffers, and then he has learned to leave fire alone. So often these young souls get burned, because they leave their parents and play with fire. For after a time, these young souls grow up, and they don't care to be let around by the hand of parent or teacher. Then they go off on their own account, but the teacher has told them what things are wrong and what are right. Then, if they do the wrong things anywhere, they have to suffer, and then they

will remember that the teacher was correct in warning them against that wrong-doing. So the soul grows, life after life, making many mistakes, breaking many laws, getting into much trouble, and suffering much pain and sorrow. But because of all of this suffering, the soul grows wiser and better and stronger.

All the lessons of life which will fit the young man of California to become a king will take many lives and many hard lessons. He will have to come back many times before he will be strong and wise enough to govern a nation. The king, on the other hand, has already had his training, and that is why he is given the task.

So all of us have learned some lessons out of life in the past, and we still have many other lessons yet unlearned. The *means* by which we are enabled to learn these lessons is what is called *Reincarnation*, which means that the soul, the real man or woman within us, comes back to earth in new bodies, made of flesh and bone. We cannot learn new lessons except in these bodies, and if we do not come back, we will not grow in knowledge and power. So the soul *wants* to come, because the soul longs to be wise. Each time we come, we have new bodies and new brains, and so we do not remember when we were here before. But that does not matter, because the soul does remember, and all we have learned is stored in the soul, so that we know at once what is wrong and what is right, what brings pain and what makes us happy, if we have had that lesson before. That is what speaks to us from within our hearts when we are about to do that which is wrong. Every life we come back a little wiser and better than before, and some day we shall be able to take great responsibilities, to teach and help the world, and to bring comfort and happiness to others.

