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A DEVA.

I.

*Wandering alone I sit me down and muse
Upon the closing day, dreaming of God's power.
Now floats down a sweet tender influence filled
Full with vibrant force, wafted from heaven's dower.*

II.

*There before me stands looking westward, One,
A Minister of God's light, a deva, tall,
Majestic, his head a hundred feet in air!
Shimmering robes from his wide shoulders fall!*

III.

*Toward the departing sun, he sends his gaze!
Radiant the streams of light in which he sends
His Ministers to spread the beams of that broad afterglow.
Joy leaps calm to joy as each his colors tends.*

IV.

*Long stands he thus unconscious of himself, a part
Of Nature, of God's works. Feeling at heart the harmony
Of His celestial plan, His grace the deva draws
And spreads its flood in shining banners o'er the sky.*

V.

*Calm, full of majesty, of adoration standest,
Thou mighty angel, presage of that final return
To our common Father we now but know in dreams!
Ever may thy leaping altar-fires more brightly burn!*

—W. V-H.

SAINT JOHN THE BAPTIST AND
SAINT JOHN THE EVAN-
GELIST IN ART.



Saint John and Saint Peter. Durer, Pinacothek, Munich.

The art of the Middle Ages and much of that of the centuries of the Renaissance was inspired by the Scriptures. The Church was the great patron of art and many painters were actuated by a deeply religious spirit as was Murillo, who fasted and prayed before beginning a picture. This period was productive of the greatest number of representations in art of St. John the Baptist and St. John the Evangelist, among them many famous works.

Their lives and legendary history were an inexhaustible source of inspiration to almost every painter or sculptor of religious subjects

and throughout Europe ecclesiastical decoration, interior and exterior, paintings, statues, bas-relief and frescoes represent them as well as a great number of the oil paintings and statues far removed from their places of origin into the great galleries. In England, the arms and emblems of the Saints appear on ancient manuscripts or painted and carved on screens and windows. Tuscany in particular is filled with figures of John the Baptist.

St. John is the patron of many towns and trades and of the Freemasons, and the titular saint of all baptisteries. He can be recognized in art by symbols which were prescribed by the traditions of the Church,—the lamb, the symbol of Christ, the cross-hilted staff, typifying self-denial, and the raiment of camel's hair in allusion to his life in the wilderness. His typical gesture is the pointing finger. Great solemnity characterizes him. He is the companion of the infant Christ in many Madonnas, a youth in the wilderness; he appears in groups as the ideal reformer and always is endowed with great dignity and beauty.

Rubens portrays the playfulness of childhood in "The Infant Jesus and St. John," the original in the Court Museum in Vienna. Murillo's "St. John of the Lamb" in the Vienna gallery has been called the most exquisitely faultless of paintings. It shows the delicate spiritual beauty of childhood as does also "the Children of the Shell" by the same artist in the Prado Museum in Madrid. In Leonardo's "Virgin of the Rocks" and in Raphael's many lovely paintings of the Madonna and the Holy Family, St. John is a child, the play-fellow of the infant Jesus, most frequently represented as gazing devoutly at him holding the cross. "St. John in the Wilderness" by Sir Joshua Reynolds, represents a child of remarkable beauty and is typical of the Baptist,—the lamb is beside him, his right arm is uplifted, with the cross held in the other hand.

Among popular single figures may be mentioned Andrea del Sarto's youthful St. John in the Pitti Palace, a copy of which is frequently displayed in shop windows in Italy. Michael Angelo represented St. John as a youth. His figure is now in the

Berlin gallery. In the "Ansidei" Madonna by Raphael, St. John holds in his left hand a crystal cross rather than the usual cross of reeds and stands looking rapturously upward.

Luca della Robbia's "The Virgin and Child with St. John" is a delicately and gracefully carved medallion, privately owned in Florence. A figure of St. John in the church at Impruneta, near Florence, also by della Robbia, is considered one of the most beautiful artistic representations of St. John of the Renaissance. The graceful drapery and the fine modeling of the head are especially noteworthy. In the "Crucifixion," also in this church, is the figure of St. John the Evangelist. He stands opposite the Virgin at the foot of the Cross, his hands clasped in agony. In this work, in low relief in white enamel on a blue ground, della Robbia's art is brought to perfection.

St. John is many times represented as preaching, his hand raised in addressing a crowd, as in Raphael's young St. John in the Uffizzi gallery and Donatello's wooden statue of a grown man carved for the Florentine chapel in Santa Maria dei Fiori in Venice. Rembrandt's painting in the Royal Museum, Berlin, is a canvas filled with many figures. Rodin's statute of St. John preaching portrays great intensity of purpose.

Donatello modeled many Baptists. These statues are now in Florence, Rome, Berlin and London. The sandstone relief of the youthful St. John in the National Museum, Florence, is one of the most pleasing. The marble statue made for the Mar-

telli family and willed by the first owner never to be given away or sold is still in the Martelli palace. It is a masterpiece, finely finished, and represents St. John in the act of walking.

Scenes from the life of St. John are portrayed in the well-known bronze doors of the Baptistery in Florence, and Ghirlandajo's paintings on the choir wall of Santa Maria Novella, Florence, depict scenes from the legendary history of St. John.

The Baptism of Christ was a favorite subject both of the masters and the earlier artists. A curious mosaic from the fifth century forms the center of the dome in

S. Giovanni at Ravenna. Giotto's painting of the Baptism is in the chapel of the Arena at Padua. Above the east door of the Baptistery, Florence, stands three figures on separate pedestals representing the Baptism—Christ, St. John and an angel. Bellini's painting in St. Corona, Vicenza, is one of the most beautiful.



Christ and St. John. Ary Scheffer.

*St. John
the Evangelist*

The most constant emblem of St. John the Evangelist is the eagle, though the pen and the book and the red robe also characterize him. The eagle alone represented him in the earlier works—later he appeared in human form, holding his gospel. In art, he is more distinguished than the other Evangelists. He sometimes appears as a young man or in middle age, but he is oftenest represented as an old gray-bearded man. As an apostle, he is a handsome youth with flowing hair and is placed near the Saviour. When

the two Saints John are introduced into the same picture, they may be known by their attributes and the more youthful appearance of the Evangelist.

St. John the Evangelist is the patron of the Knights Templar, of many towns, of authors, book makers, theologians and even of paperhangers. Both saints were the chosen patrons of ancient guilds.

In Correggio's fresco in the Church of St. John the Evangelist at Parma, St. John is represented as writing his visions, his eyes turned heavenward. The eagle occupies a large space at the right of the lunette. St. John sits between Adam and David in "that splendid group of Apostles, Prophets and Saints"—the "Disputa," the great fresco painted by Raphael on the Vatican walls. Great spiritual beauty characterizes him,—he is "lost to all" but his record of revelation. St. John the Baptist also appears in this fresco as a member of the Trinity.

Donatello's noble conception of St. John the Evangelist is in a dark choir-chapel in the Florence cathedral, a colossal seated figure in marble. Its dignity and strength suggest the later and better known work, Michael Angelo's "Moses." It was completed before Donatello was thirty, although he was engaged upon it for years.

Durer's last work was a painting of the four Evangelists in two groups, St. John occupying the foreground of one panel with the open Bible. These great "images," a noble and serious work, are now in the Munich gallery, having been sold after being presented to the Council of Nuremburg by Durer. St. John's red drapery is boldly painted.

Both Saints John play at the feet of the Madonna in a marble group in the church of Santa Maria-sopra-Minerva in Rome. They appear in a relief by an unknown artist on the tomb of Henry VII in West-



Madonna Del Plato. Raphael. Imperial Gallery, Vienna.

minster Abbey, and the martyrdom of St. John the Baptist and of St. John the Evangelist are the subjects painted on the wings of an altar-piece from the early school of the Netherlands, now in the Museum at Antwerp.

The "Beheading of St. John" has been painted many times, but it is a subject unsuitable for representation. Puvis de Chavanne's painting, however, has been called a "beautiful modern rendering of martyrdom."

In all sacred literature there are scarcely two such appealing figures as are the Saints John. They are of the devotional and tenderly loving phases of human character. Annunciator, martyr and most dearly beloved they inspire the race to enthusiasm, devotion, patience and tender, pure affection.

—Ina G. Johnson.

FIRST PRINCIPLES OF THEOSOPHY

(Continued from page 651.)

CHAPTER III.

THE LAWS OF REINCARNATION.

*The Lord let the house of a brute to the
soul of a man,*

And the man said, 'Am I your debtor?'

*And the Lord—'Not yet; but make it as
clean as you can*

And then I will let you a better.'

—Tennyson.

Once in ten thousand years or more, an idea is suddenly born into the world, that, like another Prometheus, ushers in a new era for men. In the century behind us such an idea was born, a concept of concepts, in that of Evolution. Like a flash of lightning at night its light penetrated into every corner, and ever since men have seen nature at work and not merely felt her heavy hand. In the dim dawn of time was similarly born another concept, that of Reincarnation.

Reincarnation—that life, through successive embodiments ascends to fuller and nobler capacities of thought and feeling, and Evolution—that forms ascend becoming ever more and more complex in structure, are as the right hand and left of the Great Architect that is fashioning the world. The riddle of the universe is but half solved in the light of one truth alone; consider the two as inseparable, the one complementary to the other, and man then finds a concept that grows with his growth.

Though Reincarnation is usually thought of as peculiar to the souls of men, it is in reality a process that affects all life in all organisms. The life of the rose that dies returns to its subdivision of the Rosaceæ "group soul," and then reincarnates as another rose; the puppy that dies of distemper returns to its dog group soul, and later reincarnates as the puppy of another litter. With man the only difference is that he does not at death return to any group soul, as he is an individual and separate consciousness; when he reincarnates he re-

turns with the faculties developed in his previous lives undiminished by sharing them with another individual.

By common usage, however, the word Reincarnation is restricted to the process as it affects the souls of men, and it is used in one of three senses, as follows:

1. That at the birth of a child God does not then create for it a soul, but that the soul has long before existed as an individual in some spiritual condition. At birth, for the first and the last time, the soul takes a human form. This is the doctrine of Pre-existence.

2. That the soul of man has already appeared in earlier embodiments, sometimes in human form, but at other times as an animal or as a plant; that similarly after death the soul may be reborn as an animal or plant before returning once more to a human habitation. This idea is best known as Transmigration or Metempsychosis.

3. That the soul of man before birth as a child has already lived on earth as man or as woman, but not as an animal or a plant; and that at birth, after an interval of life in a spiritual condition, the soul will return to earth again as man or woman, but never taking birth as a plant or as an animal. This is the doctrine of Reincarnation.

Theosophy teaches that a soul, once become individualized and human, cannot reincarnate in animal or vegetable forms, and theosophists today use the word Reincarnation only in the third significance above; in modern theosophical literature Reincarnation does not mean rebirth as plant or animal, for, were such a thing possible, a soul would gain nothing for its evolution by such a retrograde step.

Since this work is a text-book of Theosophy, arguments for and against Reincarnation have here no place. Each inquirer must discover for himself the fact of Reincarnation by study and observation, as each student of science discovers the process

of Evolution by similar means. This chapter will outline the laws under which men reincarnate, in so far as laws have been discovered by occult investigations.

At the outset we must clearly understand who or what it is that reincarnates. For this we must understand what is the soul and what are its vehicles or instruments of consciousness.

THE VEHICLES OF THE SOUL				
MENTAL PLANE	HIGHER MENTAL	CAUSAL BODY	TO EVOLVE WITH	IDEALS — ABSTRACT THOUGHTS
	LOWER MENTAL	MENTAL BODY	TO THINK WITH	IDEAS — CONCRETE THOUGHTS
ASTRAL PLANE		ASTRAL BODY	TO FEEL WITH	EMOTIONS — DESIRES
PHYSICAL PLANE		PHYSICAL BODY	TO ACT WITH	SENSORIAL REACTIONS — ACTIONS

FIG. 26.

The soul of man is an individual and permanent consciousness that lives in a form or body of invisible matter. This soul body, composed of a type of matter called higher mental, is called in modern theosophical studies the Causal Body (Fig. 26). It is ovoid in shape and appears like a fiery luminous mist. Within this luminous ovoid is a human shape, not of man or woman with sex characteristics, but more of an angel of tradition; this shape is called the Augoeides. The soul's permanent habitation is the causal body with the Augoeides in it; in that causal body the soul lives undying and eternal. To him there is no birth, childhood, old age and death; he is an immortal soul growing in power to love,

to think, to act, as the ages roll by. He lives only to make himself an expert in some department of life by the experiences he shall gain, to find his utmost happiness in aiding the evolutionary Plan of his Divine Father.

The growth of the soul comes about at first by experimenting with life on realms lower than where is his true home. For this,

1. He gathers matter of the lower mental plane and shapes it into a mental body, with which to translate the outer world of phenomena in terms of concrete thoughts and laws;

2. He gathers astral matter and shapes it into an astral body, to translate the phenomenal world through it in terms of personal desires and emotions;

3. He is provided with an appropriate physical body, using which he translates the world in terms of physical properties, heat and light, electricity and magnetism, and others.

This process of taking up these three bodies by the soul is Reincarnation. During the life of the physical body, every vibration that the nerves respond to first causes a sensorial reaction in the brain; this reaction is noted then by the astral body as pleasant or unpleasant; the mental body next notes the judgment of the astral and translates the impression as a thought; that thought is finally noted by the soul in the causal body. The soul then sends its response to the phenomenon of the physical world through the mental body to the astral body, and through the astral to the physical brain. Every moment of time that consciousness works there is this telegraphing to and from the causal body. After many ideas gained thus, the soul analyzes them, tabulates them, and generalizes from life's experiments into ideals of thought and action. He transmutes the phenomenal world into eternal concepts that are a part of himself.

The return process, called death, makes no difference whatsoever to the soul in the causal body. First the physical body is put aside, and no longer is a response made through it to physical phenomena. But he

has still the mental body and the astral body. Then the astral is cast aside and attention is no longer paid to astral phenomena, and he observes the world of the lower mental plane. Lastly the mental body itself is discarded, and the soul is fully himself in the causal body, with no lower vehicles. He is home once more, as it were, though as a matter of fact he never left his real abode at all; he did but focus some of his consciousness and will through vehicles of lower matter and men called it Reincarnation. He used the vehicles for varying lengths of time, and when he no longer needed them he cast them aside. What we call life and death is, to the soul, only the turning of some of his consciousness to lower planes and then its withdrawal to the higher once more.

The method of studying the laws of Reincarnation is to observe souls as they are born into physical bodies, as they live in them, as they cast them aside at death, as they later free themselves from their astral and mental bodies, and as they are finally fully themselves in their causal bodies. Every incident of this process is recorded in the Memory of the Logos, and the investigator who can put himself into touch with that Memory can watch the reincarnations of any soul time after time.

Investigations by this method have been and are being made, and enough facts have been gathered already to enable us to deduce laws. The first important fact in Reincarnation is that its laws differ for various types of souls. All souls at any given epoch are not of equal capacity, for some are older souls and others are younger. (Why there should be this difference in age will be explained in the chapter on "The Evolution of Animals"). The aim of reincarnation is to enable a soul to be wiser and better for the experiences of the incarnation, but it is found that while one soul has the ability of learning quickly from a few experiences, another will be extremely slow, needing one experience to be repeated again and again. This difference of capacity for experience is due to the difference in age of the two souls, and according to such

differences souls naturally fall into five broad classes, as in Fig. 27.

The youngest souls are those who are unable to control their violent and crude desire-natures and are lacking in mental ability; in the world today these souls appear in the savage and semi-civilized races,

TYPES OF SOULS THAT REINCARNATE

1. **ADEPT**—Above need of Reincarnation
2. **"ON THE PATH"**—Reincarnates immediately under supervision of his Master. Renounces life in the heaven-world
3. **CULTURED**—
 - (a) Reincarnates twice in each sub-race. Average of 1,300 years in the heaven-world
 - (b) Reincarnates more than twice in the same sub-race. Average of 700 years in the heaven-world
4. **SIMPLE MINDED** } Reincarnates many times in one sub-race before passing to the next.
5. **UNDEVELOPED** }

FIG. 27.

as also in the ignorant or criminal-minded individuals in civilized communities. Somewhat further evolved, and so older, are those souls who have passed beyond the savage stage, but are still simple-minded, unimaginative, and lacking in initiative. These two classes include more than nine-tenths of humanity.

Then come the more advanced and cultured souls in all races, whose intellectual horizon is not limited by family or nation, who crave an ideal perfection and are consciously aiming to achieve it. Fewer still are those souls who have discovered the meaning of life to be self-sacrifice and dedication and are "on the Path," consciously moulding their future. And as the rare blossoms on our tree of humanity are the Adepts, the Masters of Wisdom, those mighty Elder Brothers of Humanity who are the Shadows of God upon Earth, who stand guiding evolution according to the Divine Plan.

Reincarnation takes place in the sub-races of the root-races studied in the last chapter, but before we come to its laws, we must first exempt from their working two classes, that of the Adepts and that of

those "on the Path." The Adept is beyond any need of reincarnation; all experiences that civilizations can give him he has already gained; he has "wrought the purpose through of what did make him man." Though he has become "a pillar in the temple of my God" and "shall go no more out," yet many an Adept reincarnates among

are lived over again with realization of all the happiness longed for. Centuries are thus spent in happy activity, till the forces of aspiration work themselves out, and the soul discards the mental body itself. He has then finished his incarnation, and is

Summa

SUBJECT A—LAST 19 LIVES					
AVERAGE LIFE ON EARTH 59 2/3 YEARS					
AVERAGE PERIOD BETWEEN INCARNATIONS 1356 YRS.					
DATE OF BIRTH	PLACE OF BIRTH	RACE	SEX	AGE	BETWEEN LIVES
B.C. 23650	N. AMERICA	IX. 1	MALE	56	929
22665	N. AMERICA	" 2	"	64	1135
21466	POSEIDONIS	" 3	"	84	1826
19556	BACTRIA	" 4	"	71	1276
18209	N. AFRICA	" 5	"	69	1266
16874	POSEIDONIS	" 6	FEMALE	51	1041
15782	TARTARY	" 7	"	85	1167
14530	CANADA	" 1	"	57	819
13654	POSEIDONIS	" 2	MALE	54	1505
12095	PERU	" 3	"	82	2238
9775	CHINA	" 4	"	14	153
9618	POSEIDONIS	" 5	FEMALE	54	1262
8302	ETRURIA	" 6	"	44	1241
7017	EGYPT	V. 1	MALE	68	1314
5635	INDIA	" 1	"	47	1557
4037	EGYPT	" 1	"	70	2060
1907	ARABIA	" 2	"	45	1338
524	GREECE	" 4	"	70	—
A.D. —	—	" 5	"	—	—

FIG. 28.

men to be a Law-giver and Guide, to at-one mankind with God. As the Adept takes birth, he chooses where and when he will be born, for he is the absolute master of his destiny.

Those "on the Path" are the disciples of the Masters of Wisdom, and usually after death they reincarnate within a few months or years without discarding their mental and astral bodies, as is normally the case before rebirth. The general law is that after the death of the physical body, the soul has a brief period of life on the astral plane, and then after discarding the astral body spends several centuries in the lower mental world. This lower mental world is the lower heaven (often called Devachan in theosophical literature), and there the longings and aspirations of the earth life

Carbon

SUBJECT B—LAST 24 LIVES					
AVERAGE LIFE ON EARTH 53 1/2 YEARS					
AVERAGE PERIOD BETWEEN INCARNATIONS 1113 YRS.					
DATE OF BIRTH	PLACE OF BIRTH	RACE	SEX	AGE	BETWEEN LIVES
B.C. 23875	HAWAII	IX. 2	MALE	60	837
22978	MADAGASCAR	" 2	FEMALE	57	713
22208	MALACCA	" 7	"	56	612
21540	S. INDIA	" 1	"	36	0
21504	S. INDIA	" 2	"	48	0
21456	S. INDIA	" 2	"	64	1775
19617	BACTRIA	" 4	MALE	71	1245
18301	MOROCCO	" 5	"	67	1006
17228	POSEIDONIS	" 6	"	91	1447
15690	TARTARY	" 7	"	58	1125
14507	CANADA	" 1	"	56	780
13671	POSEIDONIS	" 2	FEMALE	38	1543
12090	PERU	" 3	"	85	2319
9686	CHINA	" 4	"	13	70
9603	POSEIDONIS	" 5	"	39	1239
8325	ETRURIA	" 6	"	65	1502
6758	TARTARY	" 7	"	52	1007
5629	INDIA	V. 1	"	62	1552
4015	EGYPT	" 1	MALE	71	1208
2735	S. AFRICA	" 2	"	48	809
1879	PERSIA	" 3	"	17	341
1521	ASIA MINOR	" 4	"	31	991
499	GREECE	" 4	"	76	2020
A.D. 1597	VENICE	" 4	"	23	—
—	—	" 5	"	—	—

FIG. 29.

himself in his causal body only, with all his experiences transmuted into ideals and capacities. But as he has much still to do towards perfecting himself he reincarnates again, taking three new bodies, the mental, the physical and the astral. An exception to this usual method of evolution is the disciple on the Path; the centuries of happiness that is his in the heaven world he puts by, eager to continue on the physical plane the work for his Master, renouncing the happiness that is his due to serve mankind. His Master chooses for him when and where he shall be born, and he returns to birth with the astral and mental bodies of the life just closed, taking only a new physical body.

The laws of reincarnation that apply to souls who are neither Disciples nor Adepts can be deduced as we analyze the facts in Figs. 28-31. The charts give us in tabular form facts concerning the past lives of four individuals. All four have behind

1. There are among the cultured souls two sub-types, one, of those whose period between death and rebirth averages 1300 years, and the other, of those whose interval between lives is only about 700 years (Fig. 27). The period between incarnations is largely spent in the lower heaven world, "in Devachan," and the length of life there depends on the amount

SUBJECT C—LAST 30 LIVES AVERAGE LIFE ON EARTH 72 YEARS AVERAGE PERIOD BETWEEN INCARNATIONS 746 YRS					
DATE OF BIRTH	PLACE OF BIRTH	RACE	SEX	AGE	BETWEEN LIVES
B.C. 22662	N. AMERICA	IV. 2	FEMALE	84	819
21759	INDIA	" 6	"	17	275
21467	INDIA	" 2	MALE	85	808
20574	INDIA	" 3	"	109	911
19554	CHINA	" 4	"	69	600
18885	CENTRAL ASIA	V. 1	"	79	597
18209	N. AFRICA	IX. 5	"	71	674
17464	CENTRAL ASIA	V. 1	"	60	528
16876	POSEIDONIS	IX. 6	"	84	797
15995	CENTRAL ASIA	V. 1	FEMALE	58	535
15402	INDIA	" 1	"	79	772
14551	INDIA	" 1	"	91	809
13651	POSEIDONIS	IX. 2	"	82	692
12877	INDIA	V. 1	MALE	82	702
12093	PERU	IX. 3	"	90	821
11182	INDIA	V. 1	"	71	682
10429	INDIA	" 1	"	73	684
9672	POSEIDONIS	IX. 5	"	86	811
8775	INDIA	V. 1	"	83	840
7852	INDIA	" 1	"	78	788
6986	EGYPT	" 1	FEMALE	77	945
5964	INDIA	" 1	"	17	312
5635	INDIA	" 1	"	47	618
4970	INDIA	" 1	"	69	866
4035	EGYPT	" 1	"	75	901
3059	INDIA	" 1	MALE	81	798
2180	INDIA	" 1	"	56	596
1528	PERSIA	" 3	"	87	811
630	INDIA	" 1	"	71	1183
A.D. 624	INDIA	" 1	"	70	—

FIG. 30.

them of course several hundred lives, but for purposes of study only their more recent lives have been investigated. These four belong to the cultured class of souls, but the study of the laws governing their evolution will give us also some facts concerning the reincarnation of the other two classes, the simple-minded and the undeveloped.

From the particulars given as to place, time, sex and race of the incarnations, and from the time intervening between lives, we can deduce the following:

SUBJECT D—LAST 16 LIVES AVERAGE LIFE ON EARTH 48 YEARS AVERAGE PERIOD BETWEEN INCARNATIONS 1265 YRS					
DATE OF BIRTH	PLACE OF BIRTH	RACE & SUBRACE	SEX	LENGTH OF LIFE	PERIOD BETWEEN INCARNATIONS
B.C. 19,245	CHALDEA	IV. 6	MALE	76	2022
17,147	EGYPT	" 5	"	72	1787
15,288	POSEIDONIS	" 3	"	44	498
14,746	ESKIMO	" 1	FEMALE	55	653
14,038	N. AMERICA	" 2	"	62	1187
12,089	PERU	" 3	"	85	2367
9,637	CHINA	" 4	"	12	22
9,603	N. ATLANTIS	" 5	"	39	995
8,569	ETRURIA	" 6	"	59	1053
7,457	JAPAN	" 7	"	65	1513
5,879	EGYPT	V. 1	MALE	75	1772
4,032	INDIA	" 1	"	45	1829
2,158	ARABIA	" 2	"	68	1517
573	PERSIA	" 3	"	12	41
520	ATHENS	" 4	"	71	1952
A.D. 1,503	GERMANY	" 5	"	19	332
1,854	—	" 5	"	"	"

FIG. 31.

and intensity of aspiration during the earthly life. In the case of the undeveloped and the simple-minded souls, a life in the physical body of some sixty years will create spiritual force that will give a life in Devachan for some two or three centuries—sometimes much less; should, however, the physical life be short, as when death occurs in childhood or youth, the Devachan will be much shorter, since the spiritual force generated will be smaller in quantity.

In the case of the majority of cultured souls a life of sixty years will need from 1200 to 1500 years in Devachan, the period of time depending on the quantity of force to be transmuted into faculty. But among these cultured souls, however, is a small

group, of the type of Subject C in Fig. 30, who, though they may generate the same quantity of aspirational force as the others requiring thirteen centuries in Devachan, yet condense their heaven world life into some seven centuries. Subject C is a highly cultured soul, whose lives are being published in *The Theosophist* under the title *The Lives of Alcyone*. A, B and D also are cultured souls, but they belong to the first sub-type.

2. Cultured souls of the first sub-type are born in the sub-race of a root race twice in each sub-race, and generally in their numerical order. When we consider Subject A of Fig. 28, we find him born in 23,650 in the first sub-race of the Atlantean root-race; his subsequent lives occur in its other sub-races in their order. After his life in the seventh sub-race, he returns to the first again with change of sex, and then is born in the next sub-races in numerical order, though as he returns to these it is not invariably with a change of sex. As he is born the second time in the sub-races, he omits the seventh sub-race; when a sub-race is altogether missed, it is because the soul has already acquired elsewhere the qualities that are usually to be gained only in that race. In A's case evidently one life in the seventh sub-race was enough to gain from it what he required. Similarly where a sub-race is repeated more than twice, the extra incarnation in it is needed for the soul to accomplish the purpose planned.

The second sub-type, represented by C., must also follow some general law, but no such law can be deduced as we consult Fig. 30; later on no doubt, when other individuals of the same sub-type are examined, some law will be seen.

3. Concerning the sex of the body we may observe that these four individuals vary considerably. An incarnation as man or woman is for the purpose of gaining qualities easier developed in the one sex than in the other; but since the capacity for assimilating experiences varies with different souls, and since further the needs change as the lives are lived, there is no hard and fast rule as to the number of incarnations in the sexes. Usually there

are not more than seven lives consecutively, nor less than three, in one sex before changing to the other; but there are exceptions, and we find our Subject A after a series of three as a man changes to two as a woman and then reverts to the male sex again. There has been observed the case of a soul having as many as nine consecutive lives as a woman.

4. There is no general principle to be seen as to the length of life in the physical body. The time of birth is determined by the ending of the life in the heaven world; the time of death is usually fixed beforehand by the "Lords of Karma"—those Angels of God whose work it is to adjust the good and evil of man's past and present so that through their interaction the maximum of good may result. The life may be brought early to a close through disease or accident if they see that that is best for the soul's future evolution; if on the other hand a long life is just then needed to enable the soul to acquire some faculty, then the length of life will be adjusted to that end.

Though the main incidents and the close of an incarnation are fixed by these commissaries of God according to the soul's "Karma"—i. e., according to the services due by him to others, and by them to him, as the result of past lives,—nevertheless the general plan may be modified by an exercise of initiative by the individual himself or by others whose actions directly affect him. For instance, when death is by accident, it is not infrequently the ending planned by the Lords of Karma for that incarnation; but sometimes it is not so intended, and the accident is therefore an interference by new forces brought to bear on the life. In such a case the disturbed plan will be adjusted in the beginning of the next life, so that there will not be in the end anything lost to the soul whose destiny has been changed for the moment by others.

In no case is suicide in the plan of a man's life; for such an act the man is directly responsible, though that responsibility may also be shared by others.

For souls of the two classes, the simple-

minded and the undeveloped, the law of re-incarnation is modified to the extent that they will be born repeatedly in a sub-race before passing on to the next. This will be due to their inability to gain the experience required by one or two lives in a sub-race. The period between their lives is sometimes only a few years, though it may be as long as two or three centuries. They are in reality millions of years behind the cultured class so far as their general evolution is concerned. Yet their backwardness is not due to any evil in them; it is merely a matter of the age of the soul. The fuller consciousness of life that is natural today to a cultured soul will some day be possessed by the undeveloped and the simple-minded souls; growth comes to all, sooner or later, in the endless life of the soul.

Looking at these charts of lives and noting the particulars therein of place and date and race, it may be asked how the occult investigator is certain as to any of them. How is he sure that a man in Poseidonis (Subject D) and an Eskimo woman next are the same soul? Granted there is a Memory of the Logos, how can these things be found out?

The questions are natural, and the answer will perhaps make clear that the methods of occult investigation are not radically different from those employed by the scientists today. The locating of any part of the earth where an individual is born is not a difficult matter; the investigator will see the birth of the child, and then he will have to look round the surrounding country to note its relation to seas and mountains and lakes and rivers; his present knowledge of geography will then enable him to locate the place. If the epoch is remote and the configuration of the surface of the globe is different, he must one moment look at the place as it was then, and the next moment put himself in touch with the Divine Memory, *at the same place*, but in later historical times or even today; he can then know what name geographers give to the place now.

To know the race and sub-race much previous study in ethnology is required. To

one who has traveled much there is little difficulty in distinguishing a Chinaman from a Japanese, or even a French Celt from an Italian Celt, or a German from an Englishman. Similarly observations of the race peculiarities, and especially of the variations in the finer constituents of the bodies of the sub-races, will enable the investigator to find the information he seeks.

The fixing of dates is a more difficult task. As the investigator reads the Memory of the Logos, he can watch the events on earth as fast or as slowly as he desires. He may, if he likes, watch the incidents of a day of long ago, minute by minute; or he can in the course of a few seconds swiftly note summer, autumn, winter and spring, and summer once more, at any place he chooses, and so count time by seasons. If he desires perfect accuracy he must watch the seasons as they fly thus, rapidly counting past time year by year.

Within historical times, if he is watching a scene in Egypt and desires to know the date, he may perhaps need to observe some court ceremony, catch the Pharaoh's name as it is pronounced by someone, and then consult a cyclopædia to find the date of that monarch. In Greece he may need to see some one write a letter or document, and note the number of the Olympiad, or he may fix upon some well known event like the Battle of Marathon and then count the number of years from that to the incident that he is interested in. In Rome he must find a scribe dating a letter such and such a year "from the founding of the City," or he could find the date by watching some debate in the Senate and noting the names of the consuls for the year, and then by getting their date from a historical list. Sometimes he will count backwards or forwards from a landmark in time like the sinking of Atlantis 9,564 B. C.—that time having been for once and all fixed by him by previous counting. When hundreds of thousands of years are needed to be counted, the investigator will need to know something of astronomy to calculate the large periods by the relative positions of the stars. As with modern scientific research the value of the work of the occult inves-

tigator depends upon his care in observation, and upon his general culture and ability to present his observations in a methodical manner.

In recognizing a soul in his different incarnations, a careful investigator need never make any mistake in identification. It is quite true that the subject's physical body is a different one in each incarnation, but his soul body, the causal body with the Augoeides in it, does not change. Once the investigator has noted the appearance of that permanent body of the soul, he will recognize it life after life, whatever be the changes of the temporary physical body. It is that causal body that is the certain mark of identification, and that will be the same whether the physical body be that of a new-born infant or that of a man tottering to the grave.

Two more diagrams remain to be considered in this chapter. They are Figures 32 and 33. The three souls, A, B, and C whom we have studied are closely linked by bonds of affection, bonds that were forged many many lives ago. Each soul evolves under the pressure of his own separate eternity, but he treads the path to his deification not alone but hand in hand with other souls whom he learns to love. A true bond of affection is always one between souls, and not merely of the earthly garments; and whatever these latter may be, the love will flash through them from one to the other. Physical relationships are of minor consequence; the one many dimensional power of love will manifest itself always as devotion.

Of the subjects A, B, and C, A and B belong to the sub-type among cultured souls that have 1,300 years in Devachan, while C belongs to the second sub-type with only 700 years interval between lives. It is obvious that A and B cannot appear in all the lives of C, unless they both die young in each life to entitle them to only some 700 years of Devachan. What has really happened is given in Fig. 32. During the time that C has had 31 incarnations, A has had only 18, and B only 22. In the first of A's 18 lives he meets C and they are husband and wife; but that

life he does not meet his other friend B. When A is next born again he is husband to B, and brother-in-law to C; but in the meantime both B and C have had each a life where they have not met A. Studying the chart we shall find that during his 31 lives C meets A twelve times, while he

B	A	A	C
		HUSBAND...	WIFE...
WIFE...	HUSBAND...	BROTHER IN LAW...	BROTHER IN LAW...
GT. GD. FATHER...	GT. GD. SON...	BROTHER...	BROTHER...
		BROTHER*	BROTHER*
		WIFE...	HUSBAND...
SON...	MOTHER...		
MOTHER...	SON...	HUSBAND...	WIFE...
FRIEND...	FRIEND...	BROTHER...	BROTHER...
FRIEND...	FRIEND...	DAUGHTER...	FATHER...
MOTHER...	DAUGHTER†	FATHER...	DAUGHTER...
WIFE...	HUSBAND...	BROTHER*	SISTER*
FRIEND...	FRIEND...	LOVER...	LOVER...
SON†	FATHER...		
SON...	FATHER...		
FRIEND...	FRIEND...	FRIEND...	FRIEND...
* TWINS		† ADOPTED	

FIG. 32.

meets both A and B together only eight times. The bond between A and C is specially strong, as will be seen from the diagram; whatever is the physical relation—as husband and wife, or wife and husband, brother and sister, or as lovers to whom the fates are unpropitious so that they do not marry—soul speaks to soul. Once B as a woman adopts a little girl, A; that debt is paid later by A when as a man he adopts a little boy, B.

In the 14 lives of Subjects E and F (Fig. 33), we see that they meet in twelve out of the fourteen. E changes sex and has two lives as a woman, but his beloved is with him, first as son, and then as husband. F in changing sex has only three lives as a man, and in the third of them he meets his friend E as a man; between

the two men there springs up an unusual bond of sympathy and affection. Later E is a priest and a little orphan girl is brought to him to be admitted to the temple; no need for months to elapse before they are great friends and the priest is

whether the plans of the Lords of Karma for each keeps them apart this time or not, the bond, soul to soul, is strong and unbroken, and when they meet again in future lives—as wife and husband, or son and father, or merely as friends—they will be true lovers once more, capable of that many dimensional love that goes out in devotion and sacrifice to its beloved, in whatever channel for it the Lords of Fate give.

Act First. This Earth. A stage so gloom'd with woe,

You all but sicken at the shifting scenes. And yet be patient. Our Playwright may show

In some fifth act what this wild drama means.

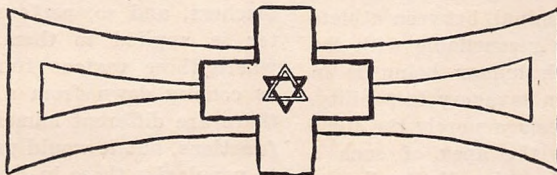
Life, without Reincarnation as a clew, is a wild wild drama indeed, as it seemed to Tennyson once in spite of his Christian faith. A cruel process is Evolution, careful of the type and careless of the single life. But grant that Life, indestructible and undying, also evolves, then the future of each individual is bright indeed. In the light of Reincarnation Death has lost its sting and the grave its victory; men go ever onwards to Deification, hand in hand with those they love, with never a fear of parting. Mortality is a role the soul plays, for a while; and when the play is done, when all lives are lived and all deaths are dead, then the soul begins his destiny as a Master of the Wisdom, as a Shadow of God upon earth, as "the Word made flesh." To one and to all, cultured or savage now, this is the future that awaits us, the glory that shall be revealed.

—C. Jinarajadasa.

SUBJECTS-E AND F		
PLACE	E	F
ATLANTIS	HALF-BROTHER	HALF-SISTER
INDIA	HUSBAND	WIFE
SCANDINAVIA	HUSBAND	WIFE
PERU	FATHER	DAUGHTER
—	MOTHER	{ SON HUSBAND
PERSIA	WIFE	
N.AMERICA	FRIEND	{ FRIEND ORPHAN GIRL IN TEMPLE
ASSYRIA	PRIEST	
INDIA	HUSBAND	WIFE
EGYPT	LOVER	LOVER
ARABIA	LOVER	LOVER
GREEK COLONY	—	WOMAN
ROME	HUSBAND	WIFE
PRESENT DAY	MAN "ON THE PATH" (HAVE NOT MET)	WOMAN

FIG. 33.

father and guide. Then comes a life where they are husband and wife again, and then two lives in which they meet and love springs up between them, but the course of true love does not run smooth. Follows then a life where F does not meet her beloved; but they met again as husband and wife in Rome. In their present life they have not yet met each other, and



THE "MASTERS."

Among the many questions to which Theosophy gives rise, none perhaps awakens more interest and arouses more inquiry than that of "The Masters." What is indicated by the term? Who are they? Where do they live? What do they do? These, and many other questions, are constantly heard. Let me try to throw a little light on these questions, to answer them, at least, partially.

What is meant by a Master?

A Master is a term applied by Theosophists to denote certain human beings, who have completed their human evolution, have attained human perfection, have nothing more to learn so far as our part of the solar system is concerned, have reached what the Christians call "Salvation," and the Hindus and Buddhists "Liberation." When the Christian Church still kept "the faith once delivered to the Saints" in its fulness, salvation meant much more than escape from everlasting damnation. It meant the release from compulsory re-incarnation, safety from all possibility of failure in evolution. "To him that overcometh" was the promise that he should be "a pillar in the Temple of my God, and *he shall go out no more.*" He that had overcome was "saved."

The conception of evolution, which implies a gradual expansion of consciousness, embodied in ever-improving material forms, underlies the conception of Masterhood. The perfection it connotes is to be reached by every human being, and clearly perfection cannot be gained in the course of one brief human life. The differences between man and man, between genius and dolt, between saint and criminal, between athlete and cripple, are only reconcilable with the divine justice if each human being is in course of growth from savagery to nobility, and if these differences are merely the signs of that growth. At the apex of such a long evolution stands "the Master," embodying in himself the highest results pos-

sible to man of intellectual, moral, and spiritual development. He has learned all the lessons that humanity can assimilate, and the value of all the experience the world can give is his. Beyond this point, evolution is superhuman; if the conqueror returns to human life it is a voluntary action, for neither birth can seize him nor death touch him, save by his own consent.

We must add something to this for the full conception of masterhood. The Master must be in a human body, must be incarnate. Many who reach this level no longer take up the burden of the flesh, but using only "the spiritual body" pass out of touch with this earth, and inhabit only loftier realms of existence. Further, a Master—as the name implies—takes pupils, and in strictness the term should only be applied to those who discharge the special function of helping less advanced men and women to tread the arduous road which takes them "by a short cut" to the summit of human evolution, far in advance of the bulk of their fellow-men. Evolution has been compared to a road winding round and round a hill in an ascending spiral, and along that road humanity slowly advances; there is a short cut to the top of the hill, straight, narrow, rugged and steep, and "few they be that find it." Those few are the pupils, or "disciples" of the Masters. As in the days of the Christ, they must "forsake all and follow Him."

Those who are at this level, but do not take pupils, are concerned in other lines of service to the world, whereof something will presently be said. There is no English name to distinguish these from the teachers, and so, perforce, the word Master is applied to them also. In India, where these various functions are known as coming down from a remote antiquity, there are different names for the different functions, but it would probably be difficult to popularize these in English.

We may take, then, as a definition of a

Master: a human being who has perfected himself and has nothing more to learn on earth, who lives in a physical body on earth for the helping of man, who takes pupils that desire to evolve more rapidly than their race, in order to serve it, and are willing to forsake all for this purpose.

It may, perhaps, be necessary to add, for the information of those who are not familiar with the Theosophical conception of evolution, that when we say "a perfect man" we mean a good deal more than is generally connoted by the phrase. We mean a consciousness which is able to function unbrokenly through the five great spheres in which evolution is proceeding; the physical, intermediate and heavenly worlds, to which all men are now related, and in addition to these the two higher heavens—St. Paul, it may be remembered, speaks of the "third heaven"—which ordinary humanity cannot as yet enter. A Master's consciousness is at home in all these and includes them all, and his refined and subtle bodies function freely in them all, so that he can at any time know and act at will in any part of any one of them.

Who are the Masters?

The grade occupied by the Masters is the fifth in the great Brotherhood, the members of which have outpaced normal evolution. The four lower grades consist of initiated disciples, who live and labour, for the most part, unknown in the everyday world, carrying on the work assigned to them by their superiors. At certain times in human history, in serious crises, in the transitions from one type of civilisation to another, members of the Occult Hierarchy, Masters and even loftier Beings, come out into the world; normally, although incarnate, they remain in retired and secluded spots, away from the tumult of human life, in order to carry on the helpful work which would be impossible of accomplishment in the crowded haunts of men.

Jesus—during the first thirty years of His life, before His baptism, when the "Spirit of God" descended upon Him and

thenceforth abode in Him, raising the human body to be the Temple of the incarnate Christ—was the purest and holiest of disciples, and hereafter, as man, achieved Masterhood, and became the Lord and Master of the Church founded by the Christ. It is significant that in the Church belief, the reality of the continuing human body is laid stress upon, "*wherewith* He ascended into heaven." Through all the troubled ages of Christianity, the Master Jesus has been the Guardian and Shepherd of His Church, guiding, inspiring, disciplining, purifying, century after century, and now pouring forth the stream of mystic Christianity which is watering the garden of Christendom and causing fair blossoms to flower forth once more. Clothed in a body He has taken from Syria, He is waiting the time for His re-appearance in the open life of men.

Hilarion—once Iamblichus of the Neo-Platonic Schools, who gave through M. C. *Light on the Path*, and through H. P. Blavatsky *The Voice of the Silence*, skilled craftsman in poetic English prose and in melodious utterance—is laboring also for the coming time, and will play his part in the drama of the New Age.

Those who are named M. and K. H., in *The Occult World* by Mr. Sinnett, were the two Masters who founded the Theosophical Society, using Colonel H. S. Olcott and H. P. Blavatsky, both disciples of M., to lay its foundations; and who gave to Mr. Sinnett the materials from which he wrote his famous books—the one named above and *Esoteric Buddhism*—which brought the light of Theosophy to thousands in the West. H. P. Blavatsky has told how she met the Master M. on the bank of the Serpentine, when he visited London in 1851.

The last survivor of the Royal House of Rakoczi, known as the Comte de S. Germain in the history of the eighteenth century; as Bacon in the seventeenth; as Robertus the monk in the sixteenth; as Hunyadi Janos in the fifteenth; as Christian Rosencreutz in the fourteenth—to take a few of his incarnations—was disciple through these laborious lives and now has achieved Masterhood, the "Hungarian

Adept" of *The Occult World*, and known to some of us in that Hungarian body.

And there is the "Venetian," and the "Serapis" who taught Colonel Olcott for a while, and "the Old Gentleman of Tiruvallur," that H. P. Blavatsky named thus quaintly, visited in his Nilgiri retreat by Subba Rao and C. W. Leadbeater, the retreat some eighty miles from Adyar, where he lives secluded, watching the world as it changes, and plunging deeply into the abstruser sciences of which chemistry and astronomy are the outer shells.

These are some of the Masters, more or less publicly known, and to be known more publicly ere the present century is numbered with the past.

Where do the Masters live?

They live in different countries, scattered over the world. The Master Jesus lives mostly in the mountains of Lebanon; the Master Hilarion in Egypt—he wears a Cretan body; the Masters M. and K. H. in Tibet, near Shigatse, both using Indian bodies; the Master Rakoczi in Hungary, but traveling much; I do not know the dwelling places of "the Venetian" and the Master Serapis. Dwelling places of the physical body seem to mean so little when the swift movements of the subtle body, freed at will from the grosser one, carry the owner whither he wills at any time. "Place" loses its ordinary significance to those who are free denizens of space, coming and going at will. And though one knows that they have abiding places where dwells usually the physical body, that body is so much of a vesture, at any moment to be readily laid aside, that the "where" loses its interest to a great extent.

What do the Masters do?

They aid, in countless ways, the progress of humanity. From the highest sphere they shed down light and life on all the world, that may be taken up and assimilated, as freely as the sunshine, by all who are receptive enough to take it in. As the physical world lives by the life of God, focussed

by the sun, so does the spiritual world live by that same life, focussed by the Occult Hierarchy. Next, the Masters specially connected with religions use these religions as reservoirs, into which they pour spiritual energy, to be distributed to the faithful in each religion through the duly appointed "means of grace." Next comes the great intellectual work, wherein the Masters send out thought-forms, of high intellectual power, to be caught up by men of genius, assimilated by them and given out to the world; on this level also they send out their wishes to their disciples, notifying to them the tasks to which they should set their hands. Then comes the work in the lower mental world, the generation of the thought-forms which influence the concrete mind and guide it along useful lines of activity in this world, and the teaching of those who are living in the heavenly world. Then the large activities of the intermediate world, the helping of the so-called dead, the general direction and supervision of the teaching of the younger pupils, and the sending of aid in numberless cases of need, in the physical world the watching of the tendencies of events, the correction and neutralising as far as law permits, of evil currents, the constant balancing of the forces that work for and against evolution, the strengthening of the good, the weakening of the evil. In conjunction with the Angels of the Nations also they work, guiding the spiritual forces as the others guide the material, choosing and rejecting actors in the great Drama, influencing the councils of men, supplying needful impulses in the right direction.

These are but a few of the activities ceaselessly carried on in every sphere by the Guardians of Humanity, some of the activities which come within our limited vision. They stand as a Guardian Wall around humanity, within which it can progress, uncrushed by the tremendous cosmic forces which play around our planetary house. From time to time, one of them comes forth into the world of men, as a great religious teacher, to carry on the task of spreading a new form of the Eternal Verities, a form suitable to a new

race or civilisation. Their ranks include all the greatest Prophets of the Faiths of the world, and while a religion lives one of these great Ones is ever at its head, watching over it as his special charge.

During the present century, one of those great crises in the history of humanity will occur, which mark the conception of a new civilisation. He whom in the East men call the Wisdom-Truth, the World-Teacher, and whom in the West men call the Christ, will ere long return incarnate upon earth and move once more among the busy crowds of men. With Him will come several of the Masters, to aid His work and spread

abroad His message. The hurrying rush of the present events, the intolerable burdens crushing down the peoples, the menace of war, the chaos of opinions, political, social and religious; all these and many more are the signs of the changing times, of the passing away of the old, of the birthing of the new. It will, indeed, be a new world on which the eyes of the infants of to-day will gaze in their maturity; for again is ringing forth the ancient saying: "Behold! I create a new heaven and a new earth. Behold I make all things new."

—Annie Besant.

(From Bibby's Annual.)

LISTENING TO MUSIC.

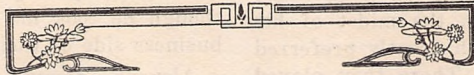
Almost all the music of the world is written to excite the astral nature of man. Its appeal to the intellect is almost nil. There is much music, however, that appeals to the higher ideals of taste, of affection, of patriotism, of love for God. And there is some music that sets for us an ideal of vibration of bodies so high that one may strive in vain to realize all its meaning.

All music that teaches the deeper nature of man, stirs his ideals or awakens his thoughts to noble purposes is of great value, since listening to it stirs the ego and often he can gain for the personality a thrilling response.

As we should frequently consider Nature and put ourselves in the way of observing her more accessible manifestations, so we should study art and try to hear good music. The value of music is inestimable for the culture of men. To make the most of it we should endeavor to hear the best music not

only as to execution but as to authors and themes. If we listen for a time to the programs of a good orchestra we will come to have a good working knowledge of the great composers and can develop our own peculiarities of taste and appreciation.

When we see pictures of the gorgeous and at the same time majestic structures which Mr. Leadbeater shows us represent upon the astral and lower mental planes the productions of Wagner's and Beethoven's masterpieces we can conceive what a range of choice there is for us in musical compositions and how we may rapidly cultivate and improve our taste. The importance of doing this is known to us and should be fully appreciated. The effect upon the development of the lower bodies, as to their sensitiveness, delicacy and refinement is not to be overestimated, while all good music rouses our deepest natures, stirs the personality to temporary union with the ego.



RENTS IN THE VEIL OF TIME.

(Continued from page 679)

The Lives of Alcyone.

VII.

Our story takes us now into another continent. Our hero was this time the son of Leo and Achilles, his twin brother was Sirius, and his sisters Aletheia and Polaris. He was born in the year 18,209 B. C. in a kingdom in North Africa, which comprised most of what we know now as Algeria and Morocco. This was then an island, as what is now the Desert of Sahara was then a sea. The race occupying the country was the Atlantean Semite, and the people did not differ very greatly from the higher-class Arabs of the present day. Their civilisation was of an advanced type, and learning was very highly esteemed. Public order was well maintained, architecture and sculpture were of a high order, and the roads and gardens were beautifully kept. Fountains were specially plentiful, the water being brought from the mountains by skilfully-constructed aqueducts, somewhat as in ancient Rome.

Alcyone lived in the suburbs of a large city on the southern side of the island—that is, on the northern coast of the Sahara Sea. His father (Leo) was the principal judge and administrator of the city—a man of great wealth and influence in the community, who had large estates and also owned many ships. The management of the estates was still much on the patriarchal plan, but naturally Leo had to spend much of his time in the city, so that his land was left largely in the hands of his steward Sagittarius, who managed it for him ably and loyally. In their childhood the twins Alcyone and Sirius lived much at the country-house in the midst of his huge estate, as they both greatly preferred this to the town life. There they played often with the steward's son Algol and his daughter Cygnus, and had childish flirtations with the latter.

As they grew older they had to stay more in town for the sake of attending the classes at the University, which had attained a great reputation. It had a large number of resident students, who came from the surrounding districts, and also many day-scholars who lived at their own homes, as Sirius and Alcyone did. The University, however, had entirely outgrown its buildings, and its accommodation was in every way defective.

It conferred degrees in divinity, mathematics, literature and rhetoric—or at least proficiency in debating and lecturing; but it also gave prizes for sword-play, for javelin-throwing and for the illumination of manuscripts. The student was supposed to be trained in fighting and to live a strictly celibate life—to be a sort of soldier-monk; but owing to the rapid growth of the University and the utter lack of accommodation this aspect of education had to some extent been neglected.

Sirius and Alcyone went through the usual course, and the latter especially was fired with an extraordinary enthusiasm for his *alma mater*. He devised all sorts of schemes for her improvement and aggrandisement, and often declared (but only in private to Sirius) that he would devote his life to her, would double her roll of students and make her famous throughout the whole world. He infected his brother with his zeal, and Sirius promised in case of his father's death to take upon himself the whole management of the estates and the inheritance of various offices from their father, in order to leave Alcyone entirely free to make a life-work of the development of the University—but of course sharing everything with him precisely as though he took his recognised part in the business side of their father.

Alcyone, though full of far-reaching plans for the future, by no means neglected comparatively small present opportunities of doing any kind of service that offered

itself; this attracted the notice of the authorities, so that when the time came when he would naturally have left, they offered him a post on its permanent staff. He accepted joyously, and by willingness to do any piece of work which others avoided, by unremitting diligence and unflagging devotion to the interests of the corporate body, he advanced himself so rapidly that in his thirtieth year he was unanimously elected by the supreme council of the city to the office of Head of the University. He was by far the youngest man who had ever held that post; yet the only person on the council who voted against him was his own father, and when this became known his fellow-councillors united in asking him to withdraw his opposition in order that the vote might be unanimous. He at once complied, saying that he knew of his son's devotion to the welfare of the University, and fully agreed with his colleagues that they would find no more earnest man, and that he had voted against him in the first place only because of his youth, and lest he himself should be unconsciously influenced by his love for his son.

When Alcyone at last had full power in his hands he lost no time in getting to work. First of all he appealed to his father to give him nearly half of his great estate as a site for the University and its gardens, for he declared that it should no longer be vilely and insufficiently housed in the heart of the city, but should have free and ample domicile in a healthy country place near the sea. His father and Sirius gladly agreed to give the required land, and Alcyone then went to work to collect the very large amount of money necessary for his extensive schemes. He succeeded in stirring the patriotism of his fellow-citizens, so that some gave him money, others lent him laborers, others supplied him with materials gratis, and in a wonderfully short time work was beginning on a very large scale indeed. Spacious buildings were being erected for all the various purposes of the University, and splendid gardens were being laid out on an extensive scale. As Alcyone was strongly impressed with the importance of

an open-air life for the young, the different parts of his edifice were erected on a decidedly novel plan, which was rendered possible only by the very favorable climate of the country, and the large amount of ground which he had at his disposal. Except in the case of a tower for astronomical observation, no building had an upper floor and every room was built separately.

The University was not one building or even a set of buildings in the ordinary sense, but a huge garden with a number of rooms dotted about at intervals, with avenues leading from one to another, interspersed with fountains, ponds and miniature cascades. Such seats and desks or platforms as were considered necessary for the various class or lecture rooms were placed under the trees in the open air, a room being provided in each case as an alternative, only to be employed when the weather was inclement. This of course scattered the buildings over a very large area, so that a student often had to take quite a long walk in going from one class to another or from his room to his meals. The private rooms for the students were arranged in rows back to back, each room opening straight out into the garden and having no interior communication with any other. A supply of fresh water was kept constantly flowing in each room, and spotless cleanliness was enforced. The students were encouraged to live entirely out-of-doors, and to use their rooms only for sleeping.

Objection had been taken on behalf of the day-scholars to Alcyone's scheme of moving the University out of town into the country, so in order to meet their difficulty he had promised to provide means of transport for them. To fulfil this promise he invented a novel and extraordinary kind of rock-tramway, operated by water-power. The possibility of this was suggested to him by the nature of the country. Along the coast between the city and this University ran a cliff perhaps three hundred feet high, and a river cut through this cliff about midway. He diverted some of the water of this river on each side,

commencing far inland, and so arranged two streams running parallel to the top of the cliff. He then made a smooth road of highly-polished rock, and dragged light cars along it on runners, something on the principle of a modern sleigh. At frequent intervals were double movable water tanks, which slid up and down the face of the cliff between columns like a lift. When he wished to start a car he allowed one tank to fill with water and then to slip down the cliff. Its weight dragged the car (to which it was attached by a rope) from its starting-place to the top of the lift; there that rope was at once cast off, and a rope from the next lift attached, which drew it on in the same way another hundred yards, and so by a succession of constant changes of rope the car was dragged all the way to the University at a pace rather faster than a horse could travel, and he carried upon each spidery-looking car many more students than a horse could have drawn. On reaching the bottom of the cliff each tank was at once emptied, and the descending full tank drew up the empty one at the same time that it pulled along the car. He was able in this way to keep a large number of cars running simultaneously, for as only one could be pulled over each section at one time there was no danger of collision, and of course all the cars were running in a steady procession out of the city in the early morning and back to it in the evening. Students were conveyed on this primitive tramway free of charge, but it was presently discovered that this was also a convenient way of carrying stores and materials out there, and so other cars of different make were sometimes used in the middle of the day. Then it transpired that there were often people who desired to travel in that direction. At first such people formally applied for permission to ride on the cars, but presently Alcyone ordered that any one might make use of them upon making a small payment, and so a real tramway system was instituted. Later still the rather clumsy lifts were replaced by water-wheels, and a succession of continuous ropes was used.

Alcyone worked not only at the housing of his University, but also at its interior development. He spared neither trouble nor money to make it absolutely the best in every way he could think of, sending over even to Poseidonis to engage professors who had the highest reputation for some special subject. (Among those who responded to his invitation we note Pallas, Lyra, Orpheus and Cetus. The wife of Pallas was Alcestis.) He classified its heterogeneous collection of manuscripts, built a magnificent library for them, and employed agents in many countries to gather together others. In this manner he came into possession of many valuable books, but naturally it not infrequently happened that he had several copies of the same work, so he instituted a plan for exchanging duplicates with other libraries in Egypt, Poseidonis and India. It is interesting to note that he thus came into relation with the very library in the south of India he himself had founded six hundred years before when he was acting as deputy for Surya. He also insisted much on the physical side of his students' development, revived all the old rules as to the life of the soldier-priests, and drilled his young fellows into a regular army.

The capital city of the country, the residence of its ruler, was on the northern side of the island, but he had long ago made a journey thither, obtained audience of that ruler (Venus) and gained his approval and support for his schemes. He even contrived that Venus himself should perform the ceremony of opening and consecrating the University—for he was chief priest of the religion as well as temporal ruler—a function which was made to involve a fabulously splendid procession and much elaborate ritual. The University buildings were by no means really completed when this formal opening took place, but Alcyone thought it well to take advantage of the ruler's visit, for the sake of the prestige that his opening would give.

Alcyone would much have preferred a quiet and obscure life, for he had a great desire to write certain books on philosophy, but having taken up the management of his

beloved University as his life-work, he thought it his duty to sacrifice his private inclinations. He had married Helios, and had several children. His eldest daughter was Mercury, and she took a great pride and interest in his work for the University; indeed, after a certain painful event which cast a shadow over her young life, she devoted herself entirely to its welfare. The second daughter, Ulysses, was a wayward and passionate girl, and her lack of self-control brought great trouble upon the family, for she fell wildly in love with Vajra, who was a suitor for the hand of her sister Mercury. Vajra's affections were already fully engaged with Mercury, so he paid no attention to the blandishments of Ulysses, and this indifference drove the latter to distraction. Her passion was so mad that she threw aside all ordinary decency, and made quite improper advances to him, thinking that if she succeeded she might force him to marry her. His devotion to Mercury made him impervious to these, and his rejection of them infuriated Ulysses so much that in a fit of passion and jealousy she stabbed him.

Her brother Herakles, becoming cognizant of this murder, took it upon himself, in order to shield his sister and to save the family from the disgrace which such immodest action on the part of one of its ladies would entail. He was consequently on his own confession arrested for the murder, and was brought before his uncle Sirius as judge, Leo having by this time retired. Sirius was much horrified at such an occurrence in the family, but tried to do his judicial duty precisely as though the accused had been unconnected with him. Having had much experience in various cases, he noted sundry discrepancies in the story of Herakles, asked inconvenient questions, and finally announced his entire disbelief in it, and remanded the case for further enquiry. He put it off in that way several times, feeling convinced that there was more in the background, though Herakles obstinately persisted in his story; but the law would not permit indefinite postponement, and naturally there were those

who attributed his hesitation to the fact that the accused was his nephew.

Fortunately at the last moment the intuition of Mercury led her to suspect the truth (she declared that she saw it before her as in a dream), and she charged Ulysses with it so vehemently that at last the latter confessed and committed suicide to escape the ignominy of a public trial. Of course Herakles was at once released, but naturally the event threw a gloom over both the families, and there was widespread popular sympathy for them.

Mercury mourned long and sincerely for Vajra, and after his death gave up all thought of marriage and devoted herself wholly to helping her father with his University. Her mother Helios, too, was full of good suggestions with regard to it, and Herakles also very ably seconded his father's efforts. Herakles was much troubled in mind about the falsehood which he had told in regard to the murder, even though it had been with the intention of shielding his sister; so he went to consult Brhaspati, a learned and holy man who lived as a hermit, though he came out into the world at intervals so far as to lecture at the University on philosophy and divinity. He was very much respected by the whole community, and regarded as a kind of confidential adviser. So Herakles went to him and told him the whole story, saying that he felt he had done a wrong thing, and wished to atone for it by adopting an ascetic life. Brhaspati consoled him, telling him that though he could not approve of the falsehood he fully appreciated the excellence of his motive. He dissuaded him from leaving the world, and advised him rather to make his atonement by remaining in it and devoting himself to its service. He at once chose to work for the University as his special line, to which Brhaspati cordially agreed.

Brhaspati had some reputation also as a healer, though it appears to have been not so much his own doing as that Surya sometimes sent power through him and effected cures in that way. This was done once with regard to Alcyone himself, after an unfortunate accident which occurred

at the University. Alcyone's second son, Aldebaran, had taken up very keenly the study of the chemistry of the period, having traveled as far as Egypt in order to obtain additional information from the professors there. He had made several important and useful discoveries, and was always engaged in experiments, often of the most daring character, in which his sister Mercury also took much interest. One day when Alcyone had been invited to the laboratory to inspect the results of some new processes, a serious explosion took place, stunning both Mercury and Aldebaran, and setting on fire the garments of the former. Alcyone displayed great personal bravery in this emergency, rushing forward and beating out the flames with his hands, and dragging the body of Mercury out of a pool of blazing liquid, thereby unquestionably saving her life. He was badly burned himself in doing this, and it was in consequence of this that he was taken to Brhaspati. The latter passed his hands lightly over the wounds and blisters, applied to them some sort of oil which he especially magnetised, and then deftly enveloped them in bandages, telling Alcyone not to touch them for a certain time, and promising that when at the end of that time he removed them he should find the wounds healed, which proved to be the case. It is noteworthy that Brhaspati always used the name of Surya in his magnetisations, and that he invoked him when operating upon Alcyone, saying: "I cure him in thy name and for thy work." Owing to Alcyone's prompt action Mercury was but slightly injured, but Aldebaran, who had been nearest to the retort, was much hurt by the force of the explosion, though hardly burnt at all.

Alcyone was so much interested by Brhaspati's procedure that he afterwards went to him to learn the art of mesmeric healing, and practised it among his own students with considerable success. Once Brhaspati himself fell ill, and was sedulously nursed by Helios.

On yet another occasion Brhaspati's semi-occult influence came usefully into the family life. During one of the vacations of

the University an attack was made upon a village in the neighborhood by negro pirates from the southern shore of the Sahara Sea. Brhaspati by some means or other became cognisant of the impending attack—from his eyrie on the hill-top he may have seen the fleet of boats approaching—and he managed by means of thought transference to warn Alcyone of the danger. Leo, Alcyone, and Herakles, representing thus three generations, happened to be within reach, and they all at once hurried down to the village and organised the inhabitants to resist the raid. The villagers were ill-armed and unaccustomed to fighting, and if caught unawares would undoubtedly have fallen an easy prey to the savage marauders. But having three gentlemen to lead and encourage them, and to make a definite plan of defence for them, they were able to do very much better. Our heroes thought it best not to attempt to oppose the landing of the enemy, but succeeded in decoying them into an ambush in which large numbers of them were slaughtered.

Mizar, the youngest son of Sirius, happened to be staying out there with Alcyone for his holidays, with two boy-friends. These boys had of course been left behind when the news arrived, and strictly enjoined to keep out of harm's way. But equally of course they desired to see something of the fighting, and stole down after their elders, and while they were watching from a distance Leo's arrangements for the defence, a brilliant idea suddenly dawned upon Mizar which he instantly communicated to his companions. The pirates ran their boats up on the shore, made them fast and left them while they rushed into the village to pillage and murder. The boys ran unobserved around the back of the village, rushed to these boats and set them on fire, helping the conflagration by pouring into them a quantity of pitch which they obtained from the yard of a neighboring boat-builder. The pirates had not dreamt of any serious opposition and had left their craft entirely undefended, so the boys had a clear field of action, and in a surprisingly short space of time, by working with feverish energy, they had the

entire fleet of boats blazing merrily, and whenever they could not get the flames at once to seize upon some part of the vessels they stove in their sides with an axe and cut away such rigging as they could easily reach. In this they were assisted by another of our characters—Boreas, who was a boy-servant to Mizar. Fortunately for themselves they contrived to get away just before some of the pirates, disgusted with their unexpectedly warm reception, came trooping back to the beach and realised that they were cut off. This discovery made them fight with redoubled savagery, but Leo's plans were so well laid, and he was so ably seconded by the younger men, that they were able to keep the pirates at bay until the arrival of Sirius with a large armed force from the city—for immediately on receipt of the first warning of danger Alcyone had sent a messenger to him for military assistance. The pirates were then ruthlessly exterminated.

The younger branch of the family intermarrier to some extent, Vega taking Beatrix to wife, and Bellatrix joining with Aquarius. The childish association of Cygnus with Sirius and Alcyone led to her falling very seriously in love with the latter when they grew older. Though she had never previously shown her love openly, his marriage with Helios was a great blow to her, and she went and reproached him bitterly for forgetting her, as she put it. He was much concerned about the affair,

and spoke very gently and kindly to her, though he was in no way shaken in his devotion to his wife. Cygnus could not forget him, and refused several eligible offers because of this; but after some years she at last yielded to the oft-repeated solicitations of Regulus, married him and lived a sober and happy life. Her brother Algol married Psyche, which was considered an exceedingly good match for him. Among their sons were Auriga and Tiphys, and the former married Iris.

Perfect understanding always subsisted between the twin-brothers Sirius and Alcyone, and when the former died at the age of sixty-nine Alcyone felt that he had lost himself as well as his brother. But he soon realised that nothing was really lost, for each night he dreamt vividly of Sirius, and during the two years which he survived it may truly be said that he lived through the days only for the sake of the nights. Up to the last, however, he retained the keenest interest in his University, and it was his greatest joy to see how thoroughly his son Herakles entered into his feelings, and how eagerly he carried on his work. Finally Alcyone passed away peacefully during sleep at the age of seventy-one leaving behind him as a monument a University the renown of which lasted some two thousand years, until the civilisation wore itself out, and was overrun by barbarian tribes. We note another of our characters, Phoebe, acting as a clerk in the office of the University.

DRAMATIS PERSONÆ.

VENUS:	... <i>Ruler of the Country. Queen: Albireo.</i>
BRHASPATI:	... <i>Ascetic Teacher.</i>
MERCURY:	... <i>Father: Alcyone. Suitor: Vajra.</i>
ALCYONE:	... <i>Father: Leo. Mother: Achilles. Twin-brother: Sirius. Sisters: Altheia, Polaris. Wife: Helios. Sons: Herakles, Aldebaran. Daughters: Mercury, Ulysses, Beatrix, Aquarius.</i>
SIRIUS:	... <i>Wife: Selene. Sons: Vega, Vesta, Bellatrix, Mizar. Daughters: Mira, Canopus, Psyche.</i>
HELIOS:	... <i>Father: Uranus. Mother: Proteus.</i>
HERAKLES:	... <i>Wife: Aurora. Sons: Neptune, Capella. Daughters: Clio, Dorado.</i>

CETUS:)	
ORPHEUS:)	
PALLAS:)	<i>Professors at the University.</i>
LYRA:)	
PALLAS:		<i>... Wife: Alcestis. Sons: Osiris, Olympia. Daughter: Ausonia.</i>
PHOCEA:		<i>... Clerk in the Office of the University.</i>
SAGITTARIUS:		<i>... Steward. Son: Algol. Daughter: Cygnus.</i>
ALGOL:		<i>... Wife: Psyche. Sons: Auriga, Tiphys.</i>
CYGNUS:		<i>... Husband: Regulus.</i>
AURIGA:		<i>... Wife: Iris. Daughters: Viola, Tolosa.</i>
BOREAS:		<i>... Boy Servant of Mizar.</i>
ALETHEIA:		<i>... Husband: Pegasus. Sons: Lomia, Ophiuchus. Daughter: Phoenix, Calypso, Virgo.</i>
POLARIS:		<i>... Husband: Fides. Sons: Melete, Libra. Daughter: Minerva.</i>
VEGA:		<i>... Wife: Beatrix. Sons: Viraj, Saturn. Daughter: Proserpina.</i>

VIII.

Alcyone's birth this time takes us to Central Asia once more, but now in the midst of the huge orthodox majority settled in that cradle-land of the fifth Root-race. It took place in 17,464 B. C., shortly before one of the many migrations which, following successively one after the other through thousands of years, gradually established the first Aryan sub-race in the possession of the Indian peninsula. One wing of the expedition previous to that now to be described had met with a serious disaster; part of the emigrant body had followed the western route travelled by Mars in the 19th century B. C. (18,875), avoiding the great mountain barrier of the Himalayas; but a smaller party less weighted by women and children, had decided boldly to face the great Range, following a road they had heard of from traders, which led through a practicable but gloomy Pass, debouching into the plains near the city now known as Peshawar. In modern days we know it as the Khyber Pass. They had pressed on, engaging in skirmishes with the hill-tribes from time to time, until near the end of the Pass, when suddenly a host of foes came down upon them like an avalanche,

in front, behind, on each side, and, hopelessly outnumbered, they perished almost to a man. A few stragglers from the main body escaped, and, after incredible hardships which left only two survivors, these two starving, miserable fugitives arrived on the frontiers of the Aryans, and, after resting for a brief space, were sent on to the King of the central community. Clad in sheep-skins given to them by their first hosts, they appeared before him and told the story of the massacre, and from that time the Pass was known as the Pass of Death. Jupiter was then a boy of about ten, and the story made a great impression upon him, and when, as King of the tribe, he decided to send his eldest son Mars, at the head of another great host of emigrants, to penetrate into India, he advised him to avoid the Pass of Death and to seek some other egress.

The preparations for the expedition lasted for some years, and Mars decided to make careful selection of the families which were to take part in the emigration, choosing only such as appeared likely to be best able to withstand the inevitable hardships of the way, and specially the

warriors best trained in the methods of guerilla fighting for mountains and of set battles on the plains. Among others his choice fell on Psyche, the father of Alcyone (then a boy of nine) whose wife Arcturus was a woman of courage and resource; two additional boys, Albireo and Leto, and one daughter, Beatrix, formed the family at the time, one son, Ajax, and two daughters, Cygnus and Procyon, being born later on the journey. Capella, a neighbor and a close friend of Psyche, whose comrade he had been in several marauding expeditions, was also chosen by Mars; he brought with him his wife, and his two sons, Perseus and Fomalhaut, and a baby daughter Hector; another daughter, Demeter, was added on the way. A great captain, Vulcan, was the warrior on whom Mars placed most reliance, and, dividing his host into two, he sent him, a little ahead of himself, with instructions to penetrate through the mountains along a route running southwards and bending eastwards; while he would lead his party a little to the west, but not so far west as the Pass of Death. On emerging from the mountains the separated hosts were to rejoin each other, marching respectively eastwards and westwards till they met.

The starting of Mars was a little delayed by the pregnancy of his wife Neptune; soon after the eldest son Herakles was born, he set forward with his huge caravan. The women and children were divided into large parties, with herds of cattle and horses and flocks of sheep and goats; these were placed in the centre of a great number of fighting men, while on the outskirts all round hovered a cloud of well-mounted warriors, accompanied by swift and lightly armed runners, whom they could despatch to the main body on any alarm, covering them from pursuit, the runners being less distinguishable than mounted messengers would have been, and the roughness of the ground impeding runners less than mounted men.

In the early days Mars and Psyche were often seen riding side by side, discussing the prospects before them, while Alcyone,

mounted on a rough, sure-footed pony of the hills, would sometimes ride beside them, listening thoughtfully to their discourses, then dash ahead to take part with the scouts in front, and then pass his elders at full gallop, as he rode to find his mother Arcturus in the centre of the troop, eagerly attending to her wants and cheering her with gay stories of the troops, or in the sunset hour, nestled by her side, whispering his dreams, his hopes. Albireo and Leto often accompanied him on his less adventurous rides, and later baby Ajax would sit in front of him and prattle gaily as he rode, held fast by his brother's arm. Capella's sons became members of this young party, and the daughters, riding astride, often accompanied them. Hector, Capella's eldest daughter, became Albireo's favourite companion, while Alcyone found his best-loved comrade in Rigel, the daughter of Betelgeuse. Ere the plains were reached the two pairs were wed, and the family of Mars had been increased by two sons, Siwa and Mizar, and three daughters, Osiris, Pindar, and Andromeda.

After some fifteen years of traveling, the caravan-army of Mars reached the plains, the earlier bodies camping and awaiting the later ones, until all were gathered in one huge camp. From time to time the younger men would make forays into the surrounding country, and on several occasions Mars had reproved Herakles for his somewhat reckless plunges into the unknown; the lad was wilful and impetuous, and inclined to think that his elders overrated the danger of his excursions. However, he received a sharp lesson, for one day he and his troop fell into an ambush and were suddenly attacked by a hostile force which rose on all sides and pressed them sore. Herakles charged boldly with his men, trying to break through the encompassing ring, but was beaten back every time; his case seemed hopeless, when a band of horsemen came charging up and a rain of arrows, loosed as they galloped, fell on the assailants. The horse of Herakles had fallen with him beneath it, wounded and stunned; a sharp *melee* followed, the enemies were driven off, and Alcyone, recognising his

friend's body, supported it against his breast until he had laid it at his mother's feet. She nursed her stalwart son back into health ere long, but Mars improved the occasion by reminding Herekles of his warnings, and pointing out to him that Alcyone was no less brave because he was less headstrong.

The two armies having joined, the ablest leaders of both decided to march southwards to find a suitable place for permanent settlement. They left the women and children behind in a strongly entrenched camp, covering a large tract of land about midway between the modern Jammu and Gujranwallah, with a sufficient body of armed men to hold the camp against attack. The place soon assumed the aspect of a city, with great areas for grazing around it on all sides, and cultivated fields within the entrenchments.

The invading host moved on into a country already inhabited and flourishing. There were great cities, the dwellers in which had reached a very high state of civilisation, and had become over-luxurious and indolent. One of the immigrations of Aryans seemed to have established itself in the large areas which were not cultivated, and after much fighting and parleying, its members had settled themselves beside the civilised town-dwellers, defending them against the attacks of others and more or less plundering them themselves, under guise of tribute and subsidies. The owners of the country despised the northern warriors as less civilised than themselves, but feared their prowess in arms and their arrogance in council, and allowed themselves slowly but surely to be pressed back into their cities, or turned into servants and laborers outside.

The Aryans, chanting the hymns of their War-Gods, and haughty in their strength and virility, despised equally the luxurious and decadent population of the land they coveted, and settled themselves down in the territory now known as the Panjab, gradually becoming the real masters of the country. Another immigration turned eastwards, settling in what we now call Assam and Northern Bengal. When the present

immigration arrived, aiming at what is now called the Panjab—by the direction of the Manu conveyed to Mars through Jupiter—it found the land partly occupied by previous settlers, who eyed the new-comers askance and, while refraining from active hostility, endeavored by passive resistance and withholdal of aid to turn them away from their own neighborhood.

After a year spent in obtaining information, and consultation over the reports brought in by bodies of scouts, Mars and his council decided to make their permanent central settlement in the land where Delhi is now situated, despite the fact that the only convenient route was barred by a great city inhabited by the Toltec owners of the soil. Alcyone, though still under thirty years of age, was charged with the duty of leading an embassy to the ruler of the city and surrounding district, praying for free passage past the city and for permission to purchase food and forage. The mission was skilfully discharged, and permission was obtained on condition that the main body of troops should not pass close to the city, but should make a considerable detour in order to avoid it. Mars was invited to visit the Chief, and accepted the offer of hospitality. Like a wise general, however, he took with him a strong escort, and left Vulcan in charge of the main body, taking Alcyone, Herakles and Vajra with himself.

The city lay within a huge wall, made of a high embankment, sloping towards the city, and faced with iron plates, bolted together on the earth-side and presenting a continuous surface without. This extraordinary wall made the city impregnable to attack by the arms of the time, such as were possessed by the uncivilised nations whose hordes swept now and again over the country; it could be only successfully assaulted from above, and the art of manufacturing airships had been lost by these degenerate Toltecs, and not yet entrusted to the younger race of Aryans. Castor, the Chief, hence felt himself secure from attack, but none the less designed in his own mind that when these formidable strangers entered within his

gates, he would seize them, hoping that the army thus deprived of its leaders, might be persuaded to become mercenaries in his own employ. He was disappointed to find that the second in command to Mars was not one of the party, but was none the less determined to carry out his nefarious design.

On the night preceding the proposed treachery, Neptune visited her husband in his sleep, and told him that she had seen a vision of his seizure at the morrow's feast. Under the flowing festal robes presented by the host, Mars consequently donned his fighting jerkin and concealed his arms, and bade all his escorts follow his example; those at the feast were to be ready at his signal to form a compact body and fight their way out of the hall, while the bulk of his escort were to await them outside. He sent some of his men to lounge near the city gate by which he proposed to escape, with orders to seize the guard and hold the gate on arrival of his messengers, and he stationed a few swift runners to carry to them the news, so soon as they should hear the sound of his war-conch.

In the midst of the feast, as Castor was making a stately speech to his chief guest, he signalled to those chosen to seize the visitors, and Mars was suddenly pinioned from behind. With a desperate wrench, the powerful warrior shook himself free as he sprang to his feet, and the roar of his conch crashed through the hall, so startling his assailants that they for a moment fell back, fear-stricken. The pause was sufficient. Alcyone, Herakles, Vajra and others rushed towards him and guarded his sides and back, while, striking down Castor with one mighty blow of his clenched fist—for he would not slay the man whose bread he was eating—he swiftly charged through the crowd to the door of the banqueting-hall. In a moment he was among his men, who had sprung to their horses at the sound of his conch and had galloped into the inner court-yard, bringing the horses of Mars and his comrades, and ere the guards of Castor had recovered from their stupor, Mars and his

men were away, in headlong flight through the streets to the appointed gate, where the trusted Captain, Capella,—who, warned by the runners, had meanwhile captured the guards and substituted for them his own men—coolly saluted his leader, closed the ponderous gates behind him, locked them with the heavy keys, and trotted away with these across his horse's neck wanting for explanation of the proceedings until a more convenient moment.

Mars had too arduous work in hand to turn his army back to punish the aggressors; moreover he had no time to waste on reducing the city by starvation—a work of years—and no arms wherewith to take it by assault. So he pressed onward to his determined goal, laid the foundations of the future city, appointed Vulcan as governor, with Alcyone and Herakles under him, and himself, with Vajra and a picked troop, set out for his far-off camp, to bring down the women and children. Arriving there he found his wife and his two sons, but only two daughters, the third, Andromeda, having died. Gathering all together, he started again for his new city, which he named Ravipur, and arrived there after a wearisome journey; encumbered as he was with women, children, herds and flocks and all the paraphernalia of a camp, he did not succeed in traveling more than seven or eight miles a day.

From this time onward events moved along ordinary courses—skirmishes with surrounding tribes, embassies to neighboring Chiefs, cultivation of land, and the business of a great settlement. Mars passed away about the age of sixty-five, leaving Herakles to succeed him, with Alcyone as his most trusted councillor and dearest friend.

Alcyone died at the age of sixty, in 17,404 B. C., his wife preceding him by a few years. His sons were Cassiopeia, Crux and Wenceslas; his daughters were Taurus, Irene and Theseus. There were also one son and one daughter who died in infancy.

Herakles died soon after Alcyone, never recovering quite from the loss. "The better half of myself is gone," he said sadly; "why should I remain behind?" He had married Cetus, and had as sons Gemini

and Arcor, and as daughters Polaris, Capricorn, and Adrona. Not considering that either of his sons were sufficiently steady and reliable to succeed him, he named his

brother Siwa as his successor, and sent Gemini and Arcor away, each with a strong troop and caravan, to found cities for themselves.

DRAMATIS PERSONÆ.

- JUPITER: ...*King. Sister: Mercury. Wife: Saturn. Son: Mars.*
- MARS: ...*Wife: Neptune. Sons: Herakles, Siwa, Mizar. Daughters: Osiris, Pindar, Andromeda.*
- VULCAN: ...*Second in Command. Wife: Corona.*
- BRHASPATI:)
URANUS:) *Father: Vajra. Mother: Orpheus.*
- ALCYONE: ...*Father: Psyche. Mother: Arcturus. Brothers: Albireo, Leto, Ajax. Sisters: Beatrix, Procyon, Cygnus. Wife: Rigel. Father-in-law: Betelgueuse. Mother-in-law: Canopus. Sons: Cassiopeia, Crux, Wenceslas. Daughters: Taurus, Irene, Theseus.*
- VAJRA: ...*Captain of Scouts. Wife: Orpheus. Sons: Draco, Altair. Daughters: Brhaspati, Uranus, Proserpina.*
- HERAKLES: ...*Wife: Cetus. Sons: Gemini, Arcor. Daughters: Polaris, Capricorn, Adrona.*
- DRACO: ...*Wife: Argus. Son: Concordia.*
- ALTAIR: ...*Wife: Centaurus. Daughter: Regulus.*
- CAPELLA: ...*Captain. Sons: Perseus, Fomalhaut. Daughters: Demeter, Hector, Elsa.*
- CASTOR: ...*Toltec Chief. Wife: Pollux. Sons: Aries, Alastor. Daughters: Minerva, Sirona, Pomona.*
- RIGEL: ...*Brothers: Spica, Olympia.*

From *Theosophist*, C. W. Leadbeater.

(To be continued.)



THE SPHERES.

In any diagram which represents the various planes we usually draw them as lying one above the other like the shelves of a book-case. But then in explaining that diagram we are careful to say that this must not be taken literally, since all the planes interpenetrate and all of them are about us here all the time. That is perfectly true, and yet there is a sense in which the shelf-like arrangement is true also. We may perhaps draw an analogy from the condition of affairs which we find existing upon the surface of the physical earth. We may take the solid matter for all practical purposes as existing only under our feet, as the lowest stratum of physical matter, though of course it is true that countless millions of particles of solid matter are also floating in the air over our heads. We may also say that roughly speaking the liquid matter of the earth (chiefly water) lies upon the surface of the solid matter, though again it is true that a large amount of water interpenetrates the earth beneath us, and also that millions of tons of water are raised above the surface of the earth in the form of clouds. Still the great bulk of the liquid matter of the earth lies on the top of its solid matter in the form of the ocean, lakes and rivers. Then the gaseous matter of our earth (chiefly the atmosphere) lies upon the top of the surface of the water and of the solid earth, and extends much further away into space than either the liquid or the solid.

All three conditions of matter exist here at the surface of the earth where we live, but the water in the form of clouds extends further above that surface than does ordinary dust, and again the air, though interpenetrating both the others, extends much further away still. This is by no means a bad analogy to explain the arrangement of the matter of the higher planes.

What we call our astral plane may also be considered as the astral body of the earth. It certainly exists all round us, and interpenetrates the solid earth beneath

our feet, but it also extends far away above our heads, so that we may think of it as a huge ball of astral matter with the physical earth in the middle of it, much as the physical body of a man exists within the ovoid form which is filled with astral matter, except that in the case of the earth the proportionate size of its astral body outside the physical is enormously greater than in the case of man. But just as in the case of the man the densest aggregation of astral matter is that which is within the periphery of the physical body, so in the case of the earth by far the greater part of its astral matter is gathered within the limit of the physical sphere.

Nevertheless the portion of the astral sphere which is exterior to the physical extends nearly to the mean distance of the moon's orbit, so that the astral planes of the two worlds touch one another when the moon is in perigee, but do not touch when the moon is in apogee. Incidentally it follows that at certain times of the month astral communication with the moon is possible, and at certain other times it is not. The mental plane of our earth bears about the same proportion to the astral as the latter does to the physical. It also is a huge globe, concentric with the other two, interpenetrating them both, but extending very much further from the centre than does the astral globe. It will be seen that the effect of this is that while matter of all the planes exists together down here there is a certain amount of truth in the illustration of the shelves, for beyond the limit of the physical atmosphere there is a considerable shell which consists only of astral and mental matter, and outside of that again another similar shell which consists of mental matter only.

When we reach the buddhic plane the extension becomes so great that what we might call the buddhic bodies of the different planets of our chain meet one another, and so there is but one buddhic body for the whole chain, which means that in the buddhic vehicle it is possible

to pass from one of these planets to another. I presume that when investigations in a similar way are extended to the nirvanic plane it will be found that that matter extends so much further that other chains are included in it as well—perhaps the entire solar system.

All this is true, as far as it goes, and yet it does not convey an accurate idea of the true position of affairs, because of the fact that our minds can grasp only three dimensions, whereas in reality there are many more, and each additional plane opens before us the possibility of comprehending an additional one. This makes it difficult to describe exactly the position of those who have passed away from the physical life to other planes. Some of such people tend to hover round their physical homes, in order to keep in touch with their friends of the physical life and the places which they know; others on the other hand have a tendency to float away and to find for themselves, as if by specific gravity, a level much further removed from the surface of the earth. The average person passing into the heaven-life, for example, tends to float at a very considerable distance above the surface of the earth, although on the other hand some of such men are drawn to our level. Still, broadly speaking, the inhabitants of the heaven-world may be thought of as living in a sphere or ring or zone round the earth. What Spiritualists call the summer-land extends many miles above our heads, and as people of the same race and religion tend to keep together after death just as they do during life, we have what may be described as a kind of net-work of summer-lands over the countries to which belong the people who have created them.

People find their own level on the astral plane, much in the same way as objects floating in the ocean do. This does not mean that they cannot rise and fall at will, but that if no special effort is made they come to their level and remain there. Astral matter gravitates toward the centre of the earth just as physical matter does; both obey the same general laws. We may take it that the lowest or seventh sub-plane of

the astral is partially coincident with the surface of the earth, but penetrates some distance into the interior.

The conditions of the interior of our earth are not easy to describe. Vast cavities exist in it, and there are races inhabiting these cavities, but they are not of the same evolution as ourselves. As the centre is approached matter is found to exist in a state not readily comprehensible to those who have not seen it; a state in which it is far denser than the densest metal we know, and yet flows as readily as water. But yet there is something else within that. Such matter is far too dense for any forms of life that we know, but nevertheless it has connected with it an evolution of its own. In just the same way the densest astral matter is far too dense for the ordinary forms of astral life; but that also has other forms of its own which are quite unknown to students of the surface.

In investigating the interior of the earth we did not find a central shaft running from pole to pole, such as has been described by some mediums, nor did we find a number of concentric spheres resting upon cushions of steam. At the same time there are certain forces which do play through concentric layers, and it is not difficult to see what were the natural phenomena which deceived those who, no doubt in perfect good faith, made that statement.

There is unquestionably a force of etheric pressure just as there is of atmospheric pressure, and it can be utilised by man as soon as he can discover some material which is ether-proof. The same pressure exists in the astral world. The most ordinary example of this is what happens when a man leaves his body in sleep or in death. When the astral body is withdrawn from the physical, we must not suppose that that physical body is left without an astral counterpart. The pressure of the surrounding astral matter—and that really means the action of the force of gravitation on the astral plane—immediately forces other astral matter into that astrally empty space, just as if we create a vortex and draw out the air from a room other air flows in instantly from the surrounding at-

mosphere. But that astral matter will correspond with curious accuracy to the physical matter which it interpenetrates. Every variety of physical matter attracts astral matter of corresponding density, so that solid physical matter is interpenetrated by what we may call solid astral matter—that is, matter of the lowest astral sub-plane; whereas physical liquid is interpenetrated by matter of the next astral sub-plane—astral liquid; while physical gas in turn attracts its particular correspondence—matter of the third astral sub-plane from the bottom, which might be called astral gas.

Take the case of a glass of water—the tumbler (being solid matter) is interpenetrated by astral matter of the lowest sub-plane; the water in the tumbler (being liquid matter) is interpenetrated by astral matter of the second sub-plane, counting from the bottom upwards; while the air which surrounds both (being gaseous matter) is interpenetrated by astral matter of the third sub-plane, counting from the bottom upwards. We must also realise that just as all these things, the tumbler, the water, and the air are interpenetrated by physical ether, so are their astral correspondences further interpenetrated by the variety of astral matter which corresponds to the different types of ether. So when a man withdraws his astral body from the physical there is an inrush of all three varieties of astral matter, because man's physical body is composed of solid, liquid and gaseous constituents. Of course there is ether in the physical body as well, so there must also be astral matter of the higher sub-planes to correspond with that. The temporary astral counterpart formed during the absence of the real astral body is thus an exact copy of it so far as arrangement is concerned, but it has no real connection with the physical body, and could never be as a vehicle. It is constructed of any astral matter of the required kind that happens to be handy; it is merely a fortuitous concurrence of atoms, and when the true astral body returns it pushes out this other astral matter without the slightest opposition, and this is one reason for the extreme care which

ought to be exercised as to the surroundings in which we sleep, for if those surroundings are evil, astral matter of the most objectionable type may fill our physical bodies while we are away from them, leaving behind it an influence which cannot but react horribly upon the real man when he returns. But the instant inrush when the body is abandoned shows the existence of astral pressure.

In the same way when the man has finally left his physical body at death, what he leaves is no longer a vehicle, but a corpse—not in any true sense a body at all, but simply a collection of disintegrating material in the shape of a body. Just as we can no longer call that truly a body, so we cannot call the astral matter which interpenetrates it truly a counterpart in the ordinary sense of the word. Take an imperfect yet perhaps helpful analogy. When the cylinder of an engine is full of steam, we may regard the steam as the living force within the cylinder, which makes the engine move. But when the engine is cold and at rest, the cylinder is not necessarily empty; it may be filled with air, yet that air is not its appropriate living force, though it occupies the same position as did the steam. Astral matter is never *really* solid at all—only relatively solid. You know that the mediæval alchemists always symbolised astral matter by water, and one of the reasons for that was its fluidity and penetrability. It is true that the counterpart of any solid physical object is always matter of the lowest astral sub-plane, which for convenience we often call astral solid matter; but we must not therefore endow it with the qualities with which we are familiar in solids on this plane. The particles in that densest kind of astral matter are further apart relatively as to their size than even gaseous particles; so that it would be easier for two of the densest astral bodies to pass through one another than it would be for the lightest physical gas to diffuse itself in the air.

On the astral plane one has not the sense of jumping over a precipice, but simply of floating over it. If you are standing upon the ground, part of your astral body inter-

penetrates the ground under your feet; but through your astral body you would not be conscious of this fact by anything corresponding to a sense of hardness, or by any difference in your power of motion. Remember that upon the astral plane there is no sense of touch that corresponds to ours upon the physical. One never touches the surface of anything, so as to feel it hard or soft, rough or smooth, hot or cold; but in coming into contact with the interpenetrating substance one would be conscious of a different rate of vibration, which might of course be pleasant or unpleasant, stimulating or depressing. When on awakening in the morning we remember anything corresponding to our ordinary sense of touch, it is only that in bringing the remembrance through, the physical brain adopted the means of expression to which we are accustomed. Though the light of all planes comes from the sun, yet the effect which it produces on the astral plane is entirely different from that on the physical. In astral life there is a diffused luminosity, not obviously coming from any special direction. All astral matter is in itself luminous, and an astral body is not like a painted sphere, but rather a sphere of living fire. It is also transparent, and there are no shadows. It is never dark in the astral world. The passing of a physical cloud between us and the sun makes no difference whatever to the astral plane, nor of course does the shadow of the earth which we call night.

The invisible helper would not pass through a mountain, if he thought of it as an obstacle; to learn that it is not an obstacle is precisely the object of one part of what is called "the test of earth." There cannot be an accident on the astral plane in our sense of the word, because the astral body, being fluidic, cannot be destroyed or permanently injured, as the physical body can. An explosion on the astral plane might be temporarily as disastrous as an explosion of gunpowder on the physical, but the astral fragments would quickly collect themselves again.

People on the astral plane can and do pass through one another constantly, and

through fixed astral objects. Remember that on the astral plane matter is so much more fluidic and so much less densely aggregated. There never can be anything like what we mean by a collision, and under ordinary circumstances two bodies which interpenetrate are not even appreciably affected. If, however, the interpretation lasts for some time, as it does, for example, when two persons sit side by side through a service in a church or a performance in a theatre, a considerable effect may be produced. There are many currents which tend to carry about persons who are lacking in will, and even those who have will but do not know how to use it. During physical life the matter of our astral bodies is constantly in motion, while after death, unless the will is exercised for the purpose of preventing it, it is arranged in concentric shells with a crust of the coarsest matter on the outside. If a man wishes to be of service on the astral, this shelling must be prevented, for those whose astral bodies have been thus re-arranged are confined to one level. If the re-arrangement has already occurred the first thing that is done when a person is taken in hand is to break up that condition and set him free on the whole of the astral plane. For those who are acting as invisible helpers on the astral plane there are no separate levels; it is all one. In India the idea of service on the astral plane is not so widely known as in the West; the idea of service to God for the attainment of liberation is more prominent than that of service to one's fellow-men. Atmospheric and climatic conditions make practically no difference to work on the astral and mental planes. But being in a big city does make a great difference, on account of the masses of thought-forms. Some psychics require a temperature of about eighty degrees in order to do their best work, while others do not work well except at a lower temperature.

If necessary, occult work can be done anywhere, but some places afford greater facilities than others. For example, California has a very dry climate with much electricity in the air, which is favorable for

the development of clairvoyance. Here in Adyar there is no resistance to our thought-forms on account of the environment, but there may be very much resistance on the part of the person to whom you are sending thoughts. Some persons have for a

whole life-time built round themselves such shells of selfishness that one cannot penetrate them even when one wishes to do them good.

—C. W. Leadbeater.

Adyar Bulletin.

HAUNTED HOUSES.

All houses wherein men have lived and died
Are haunted houses. Through the open
doors
The harmless phantoms on their errands
glide,
With feet that make no sound upon the
floors.

We meet them at the doorway, on the stair;
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the
hosts
Invited; the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at my fireside cannot see
The forms I see, nor hear the sounds I
hear;
He perceives what is; while unto me
All that has been is visible and clear.

We have no title-deeds to house or lands;
Owners and occupants of earlier dates
From graves forgotten stretch their dusty
hands,
And hold in mortmain still their old es-
tates.

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and va-
pors dense
A vital breath of more ethereal air.

Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

These perturbations, this perpetual jar
Of earthly wants and aspirations high,
Come from the influence of an unseen star,
And undiscovered planet in our sky.

And as the moon from some dark gate of
of cloud
Throws o'er the sea a floating bridge of
light,
Across whose trembling planks our fancies
crowd
Into the realm of mystery and night,—

So from the world of spirits there descends
A bridge of light, connecting with this,
O'er whose unsteady floor, that sways and
bends,
Wander our thoughts above the dark
abyss.

—Henry W. Longfellow.

Longfellow's Poems,—1879.



A MASTER'S LETTER.*

Some Words on Daily Life.

It is divine philosophy alone, the spiritual and psychic blending of man with nature, which, by revealing the fundamental truths that lie hidden under the objects of sense and perception, can promote a spirit of unity and harmony in spite of the great diversities of conflicting creeds. Theosophy, therefore, expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life.

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore, to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery, within and around the areas of every branch of your Society, will be found visibly diminished. Forget Self in working for others—and the task will become an easy and a light one for you.

Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of The Theosophical Society, striving to become a Theosophist, put any value upon his neighbor's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to outweigh the admiring praise of the friendly. Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse

as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, ever placing the approval or condemnation of your own Inner Self higher than that of the multitudes.

Those of you, who would know yourselves in the spirit of truth, learn to live alone even amidst the great crowds which may sometimes surround you. Seek communion and intercourse only with God within your own soul; heed only the praise or blame of that deity which can never be separated from your *true Self*, as it is *verily that God itself*, called the higher Consciousness. Put without delay your good intentions into practice, never leaving a single one to remain only an intention, expecting, meanwhile, neither reward nor even acknowledgment for the good you may have done. Reward and acknowledgment are in yourself and inseparable from you, as it is your Inner Self alone which can appreciate them at their true degree and value. For each one of you contains within the precincts of his inner tabernacle the Supreme Court—prosecutor, defence, jury and judge, whose sentence is the only one without appeal, since none can know you better than you do yourself, when once you have learned to judge that Self by the never-wavering light of the inner divinity—your higher Consciousness. Let, therefore, the masses, which can never know your true Selves, condemn your outer selves according to their own false lights.

The majority of the public Areopagus is generally composed of self-appointed judges, who have never made a permanent deity of any idol save their own personalities—their lower selves; for those who try in their walk in life to follow their *inner light* will never be found judging, far less condemning, those weaker than themselves. What does it matter, then, whether the former condemn or praise, whether they humble you or exalt you on a pinnacle? They will never comprehend you one way or the other. They may make an idol of you,

*From an early number of *Lucifer*.

so long as they imagine you a faithful mirror of themselves on the pedestal or altar which they have reared for you, and while you amuse or benefit them. You cannot expect to be anything for them but a temporary fetish, succeeding another fetish just overthrown, and followed in turn by another idol. Your western society can no more live without its Khalif of an hour, than it can worship one for any longer period; and whenever it breaks an idol and then besmears it with mud, it is not the model, but the disfigured image which it has created by its own foul fancy and endowed with its own vices, that Society de-thrones and breaks.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity and brotherly love. Its Society, as a body, has a task before it which, unless performed with the utmost discretion, will cause the world of the indifferent and the selfish to rise up in arms against it. Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the Torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouth-piece, the Society, has to tell the Truth to the very face of Lie; to beard the tiger in its den, without thought or fear of evil consequences and to set at defiance calumny and threats. As an *Association*, it has not only the right, but the duty to uncloak vice and do its best to redress wrongs, whether through the voice of its chosen lecturers or the printed word of its journals and publications—making its accusations, however, as impersonal as possible. But its Fellows, or Members, have *individually* no such right. Its followers have, first of all, to set the example of a firmly outlined and as firmly applied morality, before they obtain the right to point out, even in a spirit of kindness, the absence of a like ethical unity and singleness of purpose in other associations or individuals. No Theosophist should blame

a brother, whether within or outside of the Association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfection of his neighbor, and centre rather his attention upon his own short-comings in order to correct them and become wiser. Let him not show the disparity between claim and action in another but, whether in the case of a brother, a neighbor, or simply a fellow-man, let him rather ever help one weaker than himself on the arduous walk of life.

The problem of true Theosophy and its great mission are: first, the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

Such is the common work placed before all who are willing to act on these principles. It is a laborious task, and will require strenuous and persevering exertion, but it must lead you insensibly to progress, and leave you no room for any selfish aspirations outside the limits traced. Do not indulge personally in unbrotherly comparison between the task accomplished by yourself, and the work left undone by your neighbors or brothers. In the fields of Theosophy *none is held to weed out a larger plot of ground than his strength and capacity will permit him*. Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can be only known to karma, and can be dealt with justly by that all-seeing Law alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically. You are the free volunteer workers on the field of Truth, and as such you must leave no obstruction on the paths leading to that field.

The degree of success or failure are the

land-marks the Masters have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your

Teachers. The nearer you approach to the goal contemplated the shorter the distance between the student and the Master.

WHAT IS THEOSOPHY?

This is a question often asked the members of the Theosophical Society and one which is difficult and perhaps even impossible to answer in any short and concise way. Theosophy is so broad, and touches so many subjects that are usually considered to have no relation with one another, that no short answer seems to cover the ground so completely that anything like the correct idea of Theosophy is given to the inquirer. To be sure when asked "What is Theosophy?" we can answer, "Theosophy is Everything." Of course it is, but such an answer is likely to be met with a vague stare and a change of subject. Now, our endeavor should be to keep the inquirer on the subject until we have given him as much information as he will let us give, or as much as we have at our command. No matter what our first words may be in answer to the question, it seems necessary always to explain somewhat, and extend the answer so that it may cover more ground than the inquirer had thought it would. Any answer that may cover the ground from different sides in a brief way, and provoke a curiosity to hear some explanation of it, may prove useful. Here is an answer to the question that some have used and others may find it of use also. When asked the

direct question, "What is Theosophy," they answer, "It is the Science of all Sciences and the Religion of all Religions; the Religion of all Sciences and the Science of all Religions." Most people have some idea, though it is often vague, of what science and religion really are, and while they might admit that there was a science that was at the root of all the sciences, and a religion that was the root of all religions, still they might not be prepared to admit that there was a religion of all sciences, or on the other hand, a science of all religions. An answer to this kind that is calculated to excite an interest in the questioner and lead to explanation and more questions, is often a help to the one who is trying to answer as comprehensively as possible, as well as to the one asking the question. We, as Theosophists, know that science and religion are one, that they cannot be divorced, and in giving the above answer, we are simply stating the same truth in several different ways, or in other words, looking at the truth from several standpoints. Any Theosophist can easily find the necessary information in our books to show that from our standpoint at least, the above is one answer to the question, "What is Theosophy?"

—Wm. Brinsmaid.



COMMUNISM IN AMERICA.

Amidst the hundreds of communistic experiments of the nineteenth century, few have stood the test of time and human frailties. Yet many of the least successful were founded upon scientific principles by men and women of high ideals and with the object of producing examples of life as it should be from the economic and social standpoints. Take for example, the colonies known as New Harmony, Yellow Springs and The Phalanxes.

The leading spirits and a large proportion of the members in the Owenite experiment at New Harmony were persons of refinement, culture and wealth. Among them we find Wm. McClure, the most eminent geologist of his time; Thomas Say, then the greatest living American zoologist; Charles Alexander Lesneur, the ichthyologist; Dr. Gerard Troost, afterwards professor of geology in Nashville University; and other keenly intellectual people.

The scene of the experiment was a tract of about 30,000 acres of land on the Wabash River in the State of Indiana. When it came into Owen's possession and was dedicated to the cause of communism it contained a regularly laid-out village, several large brick buildings, and numerous dwelling houses, mills and factories. Morris Hilquit in his *"History of Socialism in the United States,"* informs us,

"No communistic experiment was ever undertaken under more favorable auspices; the Owenite settlers found ready homes, about 3,000 acres of cultivated land, nineteen detached farms, and a number of fine orchards and vines, all in excellent condition. The hardships usually attending the first years of pioneer life of every community had been successfully overcome by their predecessors, and no debt was weighing on the property."

But no test of qualification was imposed on the members. The community was open to all who wished to come. Early in its career it adopted a constitution which provided for government by general assembly, with a council as its executive committee.

This was soon discarded for the other extreme of the dictatorship of Owen under which it had its period of greatest success. Idlers disappeared and there was great industry. But this was too good to last. Other changes were soon demanded. Disagreements over religious and governmental questions arose; and with each disturbance some disaffected member withdrew. Founded in 1825, it dissolved in less than three years. Prominent among the causes of its failure was its lack of a clearly defined plan, persistently adhered to. Of zeal, devotion and intellectual ability in its individual members there was a large supply, but the co-ordinating principle absolutely necessary in successful community life was lacking.

The Yellow Springs community, another Owenite experiment, founded in 1825, had an even shorter life. Six months was sufficient to dispel the illusions under which it was founded. It was composed of people of means and education, with few farmers or laborers. The difficulty with them seemed to be that the members did not realize the serious nature of the task they were undertaking, and the deep-rooted, overpowering motive appears to have been lacking. The movement was said to be undertaken for "spiritual and intellectual motives," and the economic and material were not given that consideration to which, as the basis of the structure, they were entitled.

This lack of personal proportion and balance in the experiment probably largely accounts for the result. The new and ill-understood labor soon lost its charm. The novelty wore off. Instead of being a picnic it became work. The comforts and luxuries to which the colonists had formerly been accustomed reasserted their influence, and their old mode of life soon claimed them.

That among the noblest of the human race there is an innate desire for social harmony is evidenced by the enthusiasm with which Fourier's system of Phalanxes was greeted in America in the period from

1840 to 1850. Here was a plan in which was outlined "the idea of dignifying and rendering attractive the manual labor of mankind; labor hitherto regarded as a divine punishment inflicted on man. To introduce attraction into this sphere of commonplace, degrading toil—the dreary lot of the masses—which seemed to overwhelm man with its prosaic, benumbing, deadening influence; to elevate such labors, and invest them with dignity, was indeed a mighty revolution."

Where could there have been gathered together in America at that time a more enthusiastic, whole-souled and intellectual aggregation than Horace Greeley, Albert Brisbane, Parke Goodwin, George Ripley, Charles A. Dana, William Ellery Channing, William Henry Channing, Nathaniel Hawthorne, Ralph Waldo Emerson, Theodore Parker, Henry James, James Russell Lowell, Margaret Fuller, Henry D. Thoreau, Elizabeth P. Peabody and the score of others who promoted the cause of Fourierism and organized the North American Phalanxes, Brook Farm and kindred enterprises? These, for a time at least, were the scenes of activity, hope, pleasurable anticipation and keen intellectual enjoyment, but they closed their existence as the vitality of the ideas of which they were the concrete expression for a time waned in the country from which they drew their support.

The Effect of Community Life on the Individual.

In view of the failure of these and other like enterprises under apparently ideal conditions, the questions naturally arise;—What is the cause of failure, what essential element is lacking?

It is not necessarily or usually a matter of finance, for it has been demonstrated again and again that from communal life, if harmony continues and there is an intelligent guidance of its affairs, material prosperity follows.

As to the effect on the individual, Morris Hilquit, writing of those communities which had existed for a length of time sufficient to modify the character and habits of their

members, comes to the conclusion that communities as a rule have been inventive and industrious. He says that the amount and variety of business and mechanical skill found in every commune is surprising, yet, notwithstanding their industry, they are free from the hustle and hurry which take from the pleasure of labor in modern civilization. With them, rest and recreation is a duty, just as is labor.

The communists as a rule obeyed the rules of hygiene, were cheerful and merry, healthy and long-lived, having neither insanity nor suicide in their midst.

On the moral and mental development of the members, community life was beneficial. They were honest, hospitable, kind-hearted and neighborly.

"The communists invariably bestowed much attention upon the education of their children and their own culture. Their schools, as a rule, were superior to those of the town and villages in their neighborhood; they mostly maintained libraries and reading rooms, held regular public discussions, and they were more cultured and refined than other men and women of the same station in life.

"On the whole, the whole the communistic mode of life thus proved to be more conducive to the physical and intellectual development of man than the individualistic regime."

The Causes of Failure.

Is not one cause of impermanence to be found in the very means intended to secure stability;—namely the difficulties of entrance to and exit from their membership? After all, no matter how much they may be isolated from the outside world, these associations are part of the general social fabric, and when shut off from the general life are in danger of atrophy. They must both give to and receive from that larger life. That subconsciousness of the healthy human being recognizes his common interest with all mankind, and every movement which would bind that interest within narrower limits has within it the seeds of failure.

Has not the failure to recognize that the interests of all humanity are inextricably interwoven been one of the most potent forces in the disintegration of communistic experiments? Unless concurrent with the withdrawal from the economic and material interests of the general community, there is a realization of the unity of mankind on a yet higher plane, the motive power for continued activities is not present. For humanity is practically an organic body, and communities, as individuals, will successfully accomplish the object of their existence just in proportion to the fullness with which they recognize that great fact and guide their activities thereby.

Why have the carefully thought out plans which apparently rested upon sound economic bases ended their careers in a few years, while those others in which the economic was a minor, if not the least, consideration proven themselves successful even from the economic standpoint, been freer from dissensions and persisted through so many years? Is the answer to be found in the fact that the tie which bound together the members in those societies which have endured was of a nature which transcended material concerns? There may have been other contributing causes, but it can be easily imagined that where there is gathered together a body of persons dominated by the idea that this present earthly existence is the preparatory school for a future whose importance transcends the present, the trials and vicissitudes of this life will not daunt them, but will rather serve to bind them more closely together. If poverty, self-sacrifice and unworldliness are really looked upon as ideal conditions, then the causes of discord are largely absent. Given a truly religious motive which looks beyond this present life for its reward, and finds its sufficient incentive in the development of the mental, moral and spiritual nature, the elements of a successful communal life are present. If each member really and truly believes

that his happiness depends upon his ministering to the happiness of all others with whom he comes in contact, and thus to the harmony of the community in which he lives, the harmonious working of the affairs of the community is assured. On the other hand where wealth and power are looked upon as desirable in themselves, dissension inevitably results. Where the member looks upon the community as an end in itself or primarily as a means of ministering to his comfort, or safeguarding his welfare, of enhancing his happiness, and measures everything from this self-centered standpoint, the eventual dissolution of that community is inevitable, and the more vigorous the mental and emotional activities of the members, the more speedy the result.

Will the time come when a community shall be organized having for its object things entirely beyond the material prosperity of its members, its prime essential unselfish devotion to a cause, and that cause the uplifting of humanity, those associating themselves recognizing that communal life, with its conservation of energy and freedom from petty cares, makes possible for the members the fullest and most effective expression of their economic, social and intellectual forces?

Such a community, designed as a nucleus of the universal brotherhood of man, existing as a centre from which should radiate the highest of human energies, and recognizing that we are indeed but members of the one body, might as an organ in that vast human body, share in the pulsation of the heart of humanity, appropriate from the common life that which it could most readily assimilate and contribute its activities to the support of the general welfare. The world-wide sphere of its activities would afford scope for the keenest intellects and the noblest hearts and would therefore attract to its membership the most vigorous and best of the race.

T.



PYTHAGORAS.

From Lewes' History of Philosophy.

The life of Pythagoras is shrouded in the magnificence of legends, from which it is hopeless to attempt to extricate it. Certain general indications are doubtless to be trusted; but they are few and vague.

Pythagoras is usually classed amongst the great founders of Mathematics; and this receives confirmation from what we know of the general scope of his labors, and from the statement that he was chiefly occupied with the determination of extension and gravity, and measuring the ratios of musical tones. Fable assigns him the place of a saint, a worker of miracles and a teacher of more than human wisdom. His very birth was marvelous, some accounts making him the son of Hermes, others of Apollo; in proof of the latter he is said to have exhibited a golden thigh. With a word he tamed the Daunian bear, which was laying waste the country; with a whisper he restrained an ox from devouring beans. He was heard to lecture at different places, such as Metapontum and Taurominium, on the same day and at the same hour. As he crossed the river the river-god saluted him with "Hail, Pythagoras!" and to him the harmony of the spheres was audible music.

Fable enshrines these wonders. But that they could exist, even as legendary lore, is significant of the greatness of Pythagoras. Whenever we find romantic or miraculous deeds narrated we may be certain that the hero was great enough at least to sustain the weight of this crown of fabulous glory.

But the greatness thus indicated is thought to be diminished by the tradition of his having borrowed all his learning and philosophy from the East. Could not so great a man dispense with foreign teachers? Assuredly; but this is no proof that he did dispense with them. Unfortunately the evidence on this subject is of little worth. Not till a century and a half had elapsed from the death of

Pythagoras was there any statement, now recoverable, made respecting his voyage into Egypt, and then it occurred in an oration by Isocrates, in which the constitution of Lacedemon is also derived from Egypt. This is obviously untrustworthy. Aristotle, a better authority, never alluded to Egypt. Nor did the notion gain general acceptance until fifty years or so after Isocrates, when the Greeks had come into frequent connection with the East, and all marvels were supposed to have their origin there.

If Pythagoras had traveled into Egypt, or indeed listened to the relations of those that had done so, he would have thereby obtained as much knowledge of Egyptian customs as appears in his system without his having had the least instruction from the priesthood. The doctrine of Metempsychosis was a public doctrine with the Egyptians; though, as Ritter says, he might not have been indebted to them even for that. But the fundamental objection to Pythagoras having been instructed by the Egyptian priests, is to be sought in the constitution of the priestly caste itself. If the priests were so jealous of instruction as not to bestow it on even the most favored of their countrymen beyond their caste, how unreasonable to suppose that they would bestow it on a stranger, and one of a different religion.

The ancient writers were sensible of this objection. To get rid of it they invented a story which I shall give as it is given by Brucker. Polycrates was in friendly relations with Amasis, King of Egypt, to whom he sent Pythagoras, with a recommendation to enable him to gain access to the priests. The King's authority was not sufficient to prevail on the priests to admit a stranger to their mysteries; they referred Pythagoras therefore to Thebes, as of greater antiquity. The Theban priests were awed by the royal mandate, but were loath to admit a stranger to their rites. To disgust the novice, they forced him to undergo several severe ceremonies; but he

would not be discouraged. He obeyed all their injunctions with such patience that they resolved to take him into their confidence. He spent two-and-twenty years in Egypt, and returned perfect master of all science.

Pythagoras established a Secret Society into which no one was admitted except after a severe initiation. For five years the novice was condemned to silence. Various humiliations had to be endured; various experiments were made of their powers of self-denial. Having purged their souls of the baser particles by purifications, sacrifices and initiations they were admitted to the sanctuary, where the higher part of the soul was purged by the knowledge of truth, which consists in the knowledge of immaterial and eternal things.

By his later disciples he was venerated as a god. He who could transcend all earthly struggles, and the great ambitions of the greatest men, to live only for the sake of wisdom, was he not of a higher stamp than ordinary mortals? Well might later historians picture him as clothed in robes of white, his head crowned with gold, his aspect grave, majestic and calm; above the manifestation of any human joy or any human sorrow; enwrapped in contemplation of the deeper mysteries of existence; listening to music and the hymns of Homer, Hesiod, and Thales, or to the harmony of the spheres.

"Pythagoras," says Sir Edward Bulwer Lytton (*Athens, Its Rise and Fall*) "arrived in Italy during the reign of Tarquinius Superbus, according to the testimony of Cicero and Aulus Gellius, and fixed his residence in Crotona, a city on the bay of Tarentum. It would seem that he first appeared in the character of a teacher of youth and soon rose from the perceptor to the legislator. He lent himself to the consolidation of aristocracies and was equally inimical to democracy and tyranny. But his policy was that of no vulgar ambition. He refused ostensible power and office and contented himself with instituting an organized and formidable society not wholly dissimilar to that mighty order founded by Loyola in times comparatively

recent. Religion made the basis of the fraternity but religion connected with human ends of advancement and power. He selected the three hundred who at Crotona formed his Order, from the noblest families, and they were professedly reared to know themselves so that they might be fitted to command the world. It was not long before this society appears to have supplanted the ancient Senate and obtained the legislative administration. In this institution Pythagoras stands alone; no other founder of Greek philosophy resembles him. By all accounts he also differed from the other sages of his time in his estimate of the importance of women. He is said to have lectured to and taught them. His wife was herself a philosopher and fifteen disciples of the softer sex rank among the prominent ornaments of his school. His influence was unbounded in Crotona; it extended to other Italian cities; it amended or overturned political constitutions; and had Pythagoras possessed a more coarse and personal ambition he might perhaps have founded a mighty dynasty.

It was when this power, so mystic and so revolutionary, had, by means of branch societies, established itself throughout a considerable portion of Italy, that a general feeling of alarm and suspicion broke out against the sage and his sectarians. The anti-Pythagorean risings, according to Porphyry, were sufficiently numerous and active to be remembered long generations afterwards. Many of the sage's friends were said to have perished and it is doubtful whether Pythagoras himself fell a victim to the rage of his enemies or died a fugitive, amongst his disciples at Metapontum. The Pythagorean institutions were abolished and the democracies of the Achaeans rose upon the ruins of those intellectual but ungenial oligarchies.

There is no system of philosophy more difficult to seize and represent accurately than that commonly called the Pythagorean. We may, perhaps, in some sort comprehend what Pythagoras meant when he taught that *Numbers* were the *principles of Things* or translated literally "Numbers are the cause of the material existence of Things.

Or again, "Things are but the copies of Numbers." Anaximander (his teacher) saw that things in themselves are not final; they are constantly changing both position and attributes; they are variable and the principle of existence must be invariable; he called that invariable existence THE ALL. Pythagoras wanted some more definite expression of it and called it Number. And, according to Aristotle, he regarded Numbers as real beings.

His method of reasoning was deductive; and we may instance his celebrated theory of the music of the spheres as a good specimen of this method. Assuming that everything in the great Arrangement, which he called the world, must be harmoniously arranged, and assuming that the planets were at the same proportionate distance from one another as the divisions of the monochord, he concluded that in passing through the ether they must make a sound, and that this sound would vary according to the diversity of their magnitude, velocity, and relative distance. Saturn gave the deepest tone as being the farthest from the earth; the Moon gave the shrillest as being the nearest to the earth.

His doctrine of the Transmigration of Souls has been regarded as symbolical; for no reason at all. He defined the soul to be a Monad (unit) which was self-moved. Of course the soul, inasmuch as it was a number, was One, *i. e.*, perfect. But all perfection, in so far as it is moved, must pass into imperfection, whence it strives to regain its state of perfection. The soul in man is in a state of comparative imperfection. It has three elements, Reason, Intelligence, and Passion; the last two man has in common with brutes; the first is his distinguishing characteristic. The Monad can pass into the state of a brute or

of a plant, in which state it successively loses its Reason and its Intelligence. The soul, being a self-moved monad, is One, whether it be connected with two or with three; in other words, the essence remains the same whatever its manifestations. The One soul may have two aspects, Intelligence and Passion, as in brutes; or it may have the three aspects, as in man. Each of these aspects may predominate, and the man may then become eminently rational, or able, or sensual. He will be a philosopher, a man of the world or a beast. Hence the importance of the Pythagorean initiation, and the studies of Mathematics and Music.

From Weber's History of Philosophy.

When we compare the doctrines, aims, and organization of the (Pythagorean) brotherhood, as portrayed by the Neo-Platonic historians (especially Jamblicus) with Buddhist monachism, we are almost tempted (with Alexander Polyhistor and Clement of Alexandria) to regard Pythagoras as the pupil of the Brahmins, nay, to identify him with Buddha himself. Indeed, not only do the names (Pythagoras—an inspired one, a soothsayer, and Buddha—enlightened) bear a close resemblance to each other—but the Pythagorean and Buddhist teachings are very much alike. Dualism, pessimism, metempsychosis, celibacy, a common life according to religious rules, frequent self-examinations, meditations, devotions, prohibitions against bloody sacrifices and animal nourishment, kindness toward all men, truthfulness, fidelity, justice—all these elements were common to both.

—Compiled by H. G. Crawford.



THE WOMAN OF THE AGES.

An Allegory.

A woman stood upon the shore of time and wept. And I, pointing into futurity, said unto her, "Woman of the Ages, why weepest thou? I pray thee look not back upon the past. The past is dead. Bury it. Look, O Woman, into the years to come. Gird up thy loins with the reins of Truth, that thou mayest be ready for battles on thy journey through future ages. Thou shalt count, O Woman, the Sands of Time as they run from the hour-glass, one by one. Oh weep not, for thou hast work to do."

She looked at me sorrowfully and said: "Weep not, sayest thou? And canst thou say weep not, when the age is black with sin, with woman's sin, the blackest of all sins?" And I replied: "Why callest thou her sin blackest of all sin, O woman? Is one sin blacker than another? Thou knowest not."

She wrung her hands and answered: "It is so said; so said; so said! And I, Woman of the Ages past and gone, Woman of the Ages yet to come, weep, weep, weep! And thou sayest, Weep not!"

"Yea, Woman, I say unto thee weep not! Of what avail are tears? The tears that thou hast shed have formed this ocean at thy feet. There is no need for more from thee. Yet shalt thou meet, O Woman, with countless tears, that shall form into other oceans like unto the one that laps the shore whereon thou now standest; and thy heart shall again and again be wrung with the sorrows of the ages yet unborn. Thou, O Woman, must strive for the weal of those to come. O weep not, but arise and be glad for light is round about thee. Thou shalt bathe in its glory and bring forth works meet for repentance. Weep not, for the harvest is at hand, and reapers are needed that there may be a future sowing. As thou, O Woman, hast sowed through the aeons past, so must thou now reap of thy ripened harvest. It awaits thy cutting. Weep not, but rejoice! Arise and be glad!

"Let the light of smiles be blended with thy tears and their illuminating bright-

ness shall dry thy bedewed face, and glory shall shine upon thee; and as the rising sun of morning absorbs the moisture of the night, so shall thy tears become diffused. Thy mourning shall be turned into joy, and all nations of earth shall come together at thy bidding.

"O Woman, what canst thou not do when the abiding spirit within bids thee? So hasten the time of thy outpouring; redeem the lost ones, for that art thou chosen. Once more I say unto thee; weep not! Look inward, and abide thou within the Secret Lodge where the Grand Master reigns. Keep under the light of the Shining One, and thou shalt never weep.

"Thus shalt thou become a liberated soul, O Woman, giving forth healing to all earth's pilgrims, and they shall become one with thee, as thou shalt become one with the Divine."

The Woman dried her eyes; and she looked up and said: "I will obey thy command. I will weep no more! I will rest me under the Shining One and the light shall shine through me into the hearts of the lonely and the desolate; the seekers and the toilers; the beggar by the wayside; the wicked in high places; it shall be given freely without the asking. To earth's remotest bounds where beings are, there will I journey. Into dark recesses will I go; midst caves and jungles through bird singing forests, and low into depths of slumbering sea. I will permeate the heavens, scattering showers of Easter dew o'er the awakening earth. I, Woman of the Ages, will rescue the fallen; will comfort the sorrowing, will become one with sin and suffering, that I may give of the Hidden Manna—the Easter Bread of Life. Thus do I, Woman of the Long Forgotten Ages, dry my tears and give myself in service for ages yet to come."

And looking again upon this Woman, I saw that she was as no other.

While I marvelled a diamond mist arose;

within the mist a silver boat with oars of gold; at the helm a shining figure like unto crystal stood. He reached his hand. The Woman turned, and stepped from off the Shore of Time into the silver boat that waited for her upon the ocean formed of tears. She took the golden oars, while he of crystal mold did point the way; and the boat glided into the diamond mist, leaving a trail of iridescent light that shot forth sparks of flame which lighted heaven and earth with a glow unspeakable.

Thus, the Woman of the Ages past and gone, the Woman of the Ages yet to come, disappeared from view, till such time as another ocean of tears shall call her forth from the unseen home of the Blessed.

And I, yet standing upon the Shore of Time, await her coming.

(—From *Mercury*)—

Charlotte Cecilia Robertson.

HARMONY.

We conceive it to be the Divine Will that the Monads which were emitted from His body shall return to Him, after a vast series of modifications during growth, in a condition of consciousness and power similar to His own in character.

To be in harmony with God's will would, then, be to set our will into accord with His as far as possible.

The mysterious word, *dharma*, is the one which represents for each individual his own particular need in respect to the work of evolution. Each one who begins his conscious study of the systematized knowledge of the Divine Will must decide for himself what are the duties which lie before him that will place him in purest, sweetest harmony with God's will.

The word harmony is one well-adapted to the use to which it is put in the question. It means in music the sounding of tones together to the production of a pleasing or agreeable effect. This presupposes the existence of a hearer and it is well known that some are only pleased with major harmonies while others are pleased with an enormous range of sound combinations. So that some scientific students of

harmony have said that there should be, in theory, practically no inharmonies in tone combinations, no difference how many tones were employed. The possibilities for soul evolution are somewhat similar. For each soul is emitted with the admixture in its composition of something from each of the seven rays of the Logos. Hence for each soul it is possible for any ray to be the dominant one or, in other words, it is possible for each soul to advance toward the Logos by either one of seven different major lines or methods of endeavor.

At the same time the completeness of soul development demands that the other lines of effort be pursued to that extent necessary to round out the perfect whole of power and wisdom.

The individual, then, has before him a problem in life the complexity of which is of appalling import and magnitude. It can be solved in but one way—namely by the aid of the servants of the Logos himself—who by various methods point out the way. In religions the path of virtue is taught, the cultivation of the arts of right conduct. In the occultism of the right hand path we are taught the general principles of the culture of the soul, the application of which lead each soul, by the practice of right action, right thinking, right feeling and right willing to the final goal of complete harmony with the Divine Will in so far as concerns the evolution of our own humanity up to the point at which the *Manvantara* will close. But we can well understand that our Great Brothers have Their Further Path to tread as is hinted in "*Light on the Path*."

Hence the reaching of any goal upon the upward way is not sufficient to satisfy the soul's need for harmony with God. With each new plane conquered another opens up to view with its new dimension to be studied, presenting an almost infinite series of possibilities for growth and added harmony.

For us, in our present state of development and knowledge, there is an inner peace which must be sought, found and maintained, which must be at once the seat and measure of harmony with God. This peace

has its habitat in the casual body. Determination that God's plan is wise and just, that we will try to discover His will and abide by His Laws constitutes the beginning of the way. For would-be occultists the only hope of attaining peace lies in the firm belief that the Masters know and love each one of us, that they have plans for us all to follow and that They can and will lead us through the maze of life's dissonances to that inner harmony with God's purpose which is Peace. W. V-H.

CONVENTION OF THE THEOSOPHICAL SOCIETY IN ENGLAND AND WALES.

A large attendance of delegates and members assembled at the opening meeting of the Twentieth Annual Convention of the Theosophical Society, in England and Wales, held in Harrogate July 1st. This was a great innovation, (Convention meeting for the first time in its annals outside of London) and Harrogate, a well-known Theosophical rallying place, last year proffered hospitality under the new rule, making the change possible.

The first meeting was held at eight o'clock at the Winter Gardens, well known as one of the meeting places of many Northern Federations, when Mr. Lazenby spoke on *"Theosophy and Psychology,"* emphasizing the importance of the doctrine of the Heart, of that spirit of universal love and sympathy which will eventually reconcile religion, philosophy and science. Mr. A. S. Banks spoke on *"Theosophy of Music,"* of that "daemoniac music," as Goethe described it, whose power and potency is still so little understood, and which will in the future, he thought, play a very important part in the harmonizing of our bodies, as an aid to meditation and as a helpmeet to religion. Miss I. M. Pagan spoke on *"Theosophy and the tragedy of Macbeth,"* illustrating her remarks with dramatic illustrations, scenes from the tragedy ably acted by members of the Scotch section, helped by one professional. Miss Pagan, President of the Orpheus Lodge in Edinburgh, a Lodge devoted to the Arts, divided her subject into

the three heads of character analysis; Psychology; and Karma; and the treatment showed how illuminating a light Theosophy can throw even on this well known drama of life and death, love and hate, remorse and fear. The Theosophical Society owes a debt of thanks to Miss Pagan and her coadjutors, who are devoting themselves to the removal of the complaint, that "Theosophy neglects the arts."

An excursion by motor to places of interest in the morning was rather interfered with by the weather, and at half past two the Business Meeting of the Convention assembled, Mr. Hodgson-Smith being elected to the Chair; Mr. Banks and Mr. Crombie Secretaries of the Convention. The roll call of lodge representatives was then taken and the Minutes of the last Convention taken as read, and a telegram of greeting was unanimously voted to be sent to the President of the Society. In the reception of delegates from other countries, Mrs. Leo, who has lately returned from Adyar, spoke of the spiritual atmosphere of Adyar—"The Master's Household," as our President calls it. Mr. Irving Cooper, a welcome visitor from America spoke to us of the progress of the American Section, which, we rejoice to hear, stands stronger to-day than ever before, both as regards its numerical strength and the spirit of devotion which characterizes it under the firm and skillful guidance of its able General Secretary. The Rev. Scott Moncrieff spoke of the strong spiritual vitality that characterizes the New Zealand Section. Mrs. Windust brought us greetings from our Dutch brothers. Dr. D. Graham Pole, general Secretary for Scotland, spoke for the youngest baby of the large Theosophical sectional family, and of the anxiety of our Scotch members to preserve the link with the mother Section. Mr. Cousins spoke for Ireland, where now we have five lodges, and a Belgian delegate brought greetings from Belgium. Prince Gagarin, who has been sent to England by the President to help the General Secretary gave us the President's message: "My love, my good wishes and greetings to every loyal member of the Theosophical Society, who are trying to become servants."

Mr. Dunlop and Miss E. Severs spoke of how much the Section owed to the self-sacrifice and devotion of the General Secretary, and the applause testified to Mrs. Sharpe's popularity. Dr. Mersch, of Belgium, was elected an honorary member of the Executive Committee, and Mr. Tovey re-elected auditor, and thanked for his past services.

The General Secretary moved, and Mr. Dunlop seconded; "That this Convention of the Theosophical Society in England and Wales sends heartiest fraternal greetings to the Theosophical Society of Scotland and Ireland. It fully recognizes the value of separate national organizations in promoting methods of work suitable to each, and hereby expresses the desire to co-operate in every possible way to promote the objects of the Theosophical Society. This Convention likewise expresses the hope that the real links which bind all members of the Theosophical Society, irrespective of national distinctions, may be strengthened more and more through the years to come, and suggests that, with this object in view, annual Conventions may in future be held at which each national organization in the United Kingdom will be represented."

Mr. Ransom's resolution, "That the second sentence in Rule 9,—Three of its members, in addition to the Gen. Sec. and the Treasurer, shall be resident in or near the town in which the Headquarters of the Section is situated—should be deleted," was rejected. Mrs. Bett's self-sacrificing resolution (Mrs. Bett is the President of the Blavatsky Lodge, London, the largest Lodge in the Section), "That no Lodge within the Theosophical Society in England and Wales shall number more than 200 members paying their sectional dues through it," was amended to a recommendation, and the Convention's Business Meeting was concluded. The meeting had been preceded by a vegetarian luncheon at a well known local cafe, of which many members availed themselves, as a welcome opportunity for meeting friends, and tea was served at the same place. In the evening, Mr. J. H. Cousins, of Dublin, (Presidential agent for Ireland,) gave a very interesting lecture

on "Life and Scenery in the West of Ireland," with beautiful lantern slides. The lecture revealed both the pathos and humour for which the Emerald Isle is celebrated, and was much enjoyed by a large audience.

On Sunday, July 3rd, at 10 o'clock, the half yearly Meeting of the Round Table, an activity of the Order of Service, open to Knights, Companions and Associates alone, was held; and at 10:30 a short address was given by Mr. Herbert Whyte, on "The work of the Round Table." It was gratifying to see how many members availed themselves of this opportunity to learn more of this picturesquely named activity, and we hope what they heard may induce some of them to start more Round Tables. It is a form of work very suitable to the young, and one which should specially appeal to, I think, and be a very valuable agency in, the education of the sixth sub-race, whom this especially concerns. Americans please study its proposed discipline and methods of work.

An E. S. Meeting succeeded and in the afternoon at the Winter Gardens, there were readings from the Scriptures of Six Great Religions. Mr. Lazenby read from Laotze; Mr. Herbert Whyte from one of the Upanishads; Mr. Cuthwaite from a Buddhist work; Miss Leslie Hodgson Smith (whose elocution was particularly fine) from the Book of the Dead; Mrs. Bell, passages from the Christian Gospels, illustrating the doctrine of self-sacrifice; and Mr. Ransom, a passage from an Islam mystic, which testified in eloquent and majestic phrases to the unity of God and the solidarity of all life, mineral, vegetable, human and super-human.

Two short lectures formed the programme of the closing Meeting. The Rev. C. W. Scott-Moncrieff (who was deprived of his post as Warden of St. John's Theological College, Auckland, New Zealand, by the Bishop of Auckland, in consequence of joining the T. S., and refused permission to preach in the Churches of the Diocese) spoke very eloquently on "The Mission of the Theosophical Society." After dealing with the signs of the times, which in all de-

partments of life, religious, scientific, educational, were making for tolerance, co-operation and brotherhood, he showed how a new civilization had always been preceded by a new spiritual impulse, and that the work of the T. S. was to reconcile scientific and religious thought, to point and insist on the supreme importance of the man within, the God in the heart of each, and so to prepare the way for the coming of the Christ and His great work.

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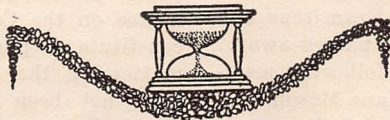
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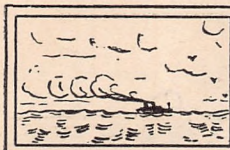
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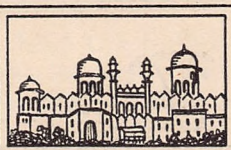
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Adyar Letter



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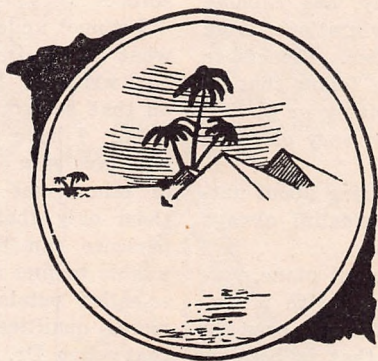


sequently find it very easy to resume the use of them in this life.

Question: Why does not the atomic web prevent one's emotions passing from the astral to the physical plane? Since disembodied entities have been accustomed to entering a body through an atomic web, why does the web prevent their entering another person's sleeping body?

Answer: I am afraid I do not exactly understand your first difficulty. Of course you must be aware, because it has been written over and over again, that every particle of physical matter has its astral counterpart, and that therefore of course every particle of the physical body has its counterpart of astral matter in the astral body; equally of course any vibration which persists in one of these will soon affect the other also. Surely the emotions of the man never do reach the physical plane, although they produce their results there. If you are angry it is not your physical body that is angry, though it may show the signs of your anger in a reddened face and flashing eyes—perhaps also in angry actions, in words or in blows. I did not say that it was impossible for one plane to affect the other except through the atomic web, but only that definite communication from the one to the other ought to go by that route.

You say if the man may himself re-enter through the web on his return to his physical body after sleep why cannot another human being also enter the same body during sleep? This seems to me exactly analogous to a question as to why when you lock up your door on leaving your house any other man cannot just as well enter it during your absence as you yourself can enter it on your return. The answer of course would be that you have a key which will open that lock and the other man has not; and that is precisely the answer with regard to the matter of the body. As the man withdraws himself from the physical centres the web draws tightly together; as soon as he returns and applies the pressure of his distinctive vibration the web at once yields to it, and opens out into its usual condition; but it will not do that to any other pressure but the right one, because in the case of a stranger the vibration is inaccurate—the wards of the key do not fit. Mediumship and delirium tremens are quite different. In mediumship the web yields only to a steady pressure, usually applied by an entity who has practised the art of influencing, and knows how to do it. In delirium tremens the whole thing is for the time paralysed so that certain types of lower vibrations can pass through without any pressure at all.



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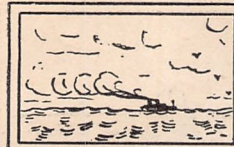
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The Field



—*Baltimore, Md.*

Our Branch has been very active and with the assistance of Dr. Cory, Mrs. Duffie, Dr. Baker of Washington, D. C., and Dr. Collison of our Branch a public lecture has been given every Sunday evening with a good attendance and a study-class has been held every Monday evening. Mrs. Duffie gave the last lecture on July 17th. The class, however, will continue through the summer. Through the efforts of Miss Ford, the Librarian, a very fine book-case has been secured containing a number of the best theosophical books. A great many books have been sold, the profits to be used to purchase books for the Branch.

—*Gracia Ford Tongue.*

—*North Vancouver.*

I am sending out my one hundred *Messengers* every month, first of all to every public library in the province, then to every hospital, and then town by town to the hotels, in each case asking the manager or proprietor to put the *Messenger* on his reading table. Word comes in from time to time that this request is being acceded to. I want, as I am able, to send into every town in British Columbia, the Yukon and Alaska, so that there may not be a town of any size where the *Messenger* does not go into a public place where it can be read by everyone every month. This would take about six hundred copies per month. Doubtless the time will come when this can be done.

—*T. W. Thomasson.*

—*Santa Cruz.*

From August 1, 1909, to August 1, 1910, there have been held forty-seven meetings with good attendance most of the time and very often one or more visitors. The membership is twelve, no new members having been added this year. Mr. Jinarajadasa

gave us seven lectures, beginning April 30th. The lectures helped very much in directing the attention of the public to theosophy and the regular meetings held every Friday afternoon at 434 Ocean St. Many seemed interested and have occasionally met with us. An advertisement announcing the place and the hour of meeting has been kept in the Santa Cruz Evening News. The library contains ninety-five books and a good many magazines, Primers, leaflets, etc. The books are loaned constantly to members and strangers. There has been a development of theosophic thought and the outlook is very encouraging. The results of the work of truth and love will be recognized eventually.

—*Fannie Harris.*

—*Council Bluffs.*

The Council Bluffs Lodge was favored by having two weeks' lectures by Mr. Irving S. Cooper, beginning October 3th, 1909. Some of them were delivered in the Auditorium of the Carnegie Library and some at the Lodge room. The latter became so crowded that it was necessary to get a larger room after a few days, and some of the later meetings held in the Auditorium numbered from sixty to one hundred and twenty-five. January second Mr. C. Jinarajadasa stopped on his way West and delivered one lecture each in Council Bluffs and Omaha. March 1st we removed to another building and have now a very pretty and home-like room that pleases us all much better. We have added six members which makes our number fourteen. We hold a Sunday devotional meeting for members only, a Tuesday evening meeting for our most advanced class, and a Friday evening class which is open to the public. The regular attendance of all the classes is between twenty and twenty-five.

—*Effie M. Smith.*

—*Lincoln.*

Although some out-of-town members have withdrawn their names from our list, we have three more members than we had last year, the number of members at present being fifteen. A class for those interested in theosophy was organized by our President, Mrs. Yule, very soon after a course of lectures given by Mr. Cooper under the auspices of the lodge. This class has met regularly every week and has had an attendance of from eighteen to twenty-five. Quite a large number of books upon theosophy are kept in the City Library. The lodge itself has quite a large library taken charge of by the Vice-President, Mrs. Herman. Recently our oldest member and probably the oldest theosophist in Nebraska, Mr. D. A. Cline, presented the lodge with twenty-six volumes of theosophical books, among them being the first volume of *The Secret Doctrine* and also *Isis Unveiled*. The books are all among the very best of our theosophical literature. The lodge has met regularly once a week and has taken this year, as its study book, *The Pedigree of Man*. The meetings have been well attended and the discussions have been lively and interesting. On the whole we feel that we have closed a very successful year's work.

—*Annie E. Stephenson.*

—*San Diego.*

The year has brought an awakening interest in San Diego, not discernible, however, in the cold figures of "members admitted." We have added to our membership thirteen with no withdrawals, no transfers and no deaths, making our total membership to date thirty-three.

Mrs. Besant came to us on Sunday, September 15th, 1909, speaking in the afternoon to a densely packed and deeply appreciative audience at the Garrick Theatre and in the evening to members only at the Branch headquarters. In December, 1909, a beginners' class, designed in a measure preparatory to Mr. Jinarajadasa's lectures, was organized for members and non-members, with fifteen in attendance. This class was well attended and when Mr. Jin-

arajadasa visited us, March 17th to March 31st of the current year, its members were enabled to intelligently enjoy his lectures. He delivered six public lectures under the auspices of the lodge, one under the auspices of the Channing Club and one under the auspices of the La Jolla Social Club. He gave also a private lecture every afternoon and evening. All were remarkably well attended. On April 4th after his visit closed, Beginners' Class No. 2 was organized with fifteen members and was merged with the first class. It has continued since with an average attendance of seven. Two study-classes for members of wider reading have been held throughout the year, one for the study of *The Secret Doctrine*, the other including some non-members, for the reading and considering of certain of Mrs. Besant's lectures.

The Librarian's yearly report shows a decided gain over last year and is especially encouraging in the matter of magazine reading. During the year we loaned 427 books and 162 magazines. We are able to report San Diego Branch in a thriving condition.

—*Maud B. Welden.*

—*Oakland.*

The Oakland Branch is stronger and healthier than ever before. There are forty-six members, all trying, each in his own way, to help the cause of Theosophy. Harmony and good feeling prevail.

The library is a good one, and is fairly well patronized.

Dr. Plumb has built up a flourishing book business, which she has conducted from her office. She is now turning it over to the Branch, thinking that a greater number could be served in this way. The Doctor is working hard to establish branches in surrounding towns, and is meeting with considerable encouragement.

We have four or five study classes doing good, earnest work. A lecture is given every Sunday evening by one of the students or a visiting member.

During the month of May Mr. Jinarajadasa gave a course of stereopticon lectures which were well attended, and ex-

pressions of approval were heard on every side. His lectures to members and their friends were very fine. Mr. Jinarajadasa is a charming and instructive speaker, and every branch should secure him for a course of lectures. At the close of the series of lectures in Oakland the Oakland Branch gave a reception to the Bay City Branches and members-at-large to meet Mr. Jinarajadasa, and wish him a pleasant trip. We hope to have him with us again.

Mr. Thomas Talbot has served for two years as President, and the healthy condition of the Lodge is largely due to his untiring efforts.

—Cora G. Owen.

—East Orange, N. J.

This infant lodge is holding its own, having continued active propaganda work since its inception by Mr. Rogers last fall. Chartered December 15th with a membership of sixteen, intense interest has been shown not only by the members but also by the class which met every Thursday night in the Studio Building, 589 Main Street, until the end of July when, the vacation season being in full swing, meetings were discontinued until September 8th.

One member was lost through removal, another through lack of conviction and one member gained with the promise of more. One member was transferred from New York Branch and at present we have eighteen members. Well attended lectures were given by Mrs. Florence Duffie who responded to an invitation to return later, Mr. Cooper and Mr. Knudsen. Our sister lodge, New York Branch, very graciously encouraged us by sending us their president, Mr. M. J. Whitty, who gave us a very able lecture and cheered us by his warm words of welcome and assurance. Dr. H. R. Montague Maddock of the same branch gave several highly interesting lectures presenting the fascinating subject, astrology, from the theosophic standpoint. Miss Annie C. McQueen of Brooklyn Lodge gave two of her well put papers and in the interim "*Man and His Bodies*" and "*Theosophy and the New Psychology*" have been the subject of study.

Olcott Lodge has responded to the efforts of the New York Branch to form a strong propaganda league and the President represented the lodge at a co-operative meeting when an active campaign for the coming season was discussed. This holding together of forces is felt to be an important factor in this mighty work and this lodge stands ready to lend itself to any movement looking toward the spread of theosophical truths. Several of the members have been quietly, but very successfully, spreading the teaching through their several professions and active propaganda workers may reasonably be expected from this center. A small library is maintained and the members have purchased quite a number of books for their own use which they have willingly circulated.

—Mildred E. Kern.

—Holyoke.

Holyoke Lodge T. S. has added six members during the past year and suspended none. The studies at the headquarters have been "*The Primer of Theosophy*" Sunday afternoons and studies in the "*Ancient Wisdom*" Wednesday evenings. We have had two classes in other parts of the City, one as a beginners' class, the other along the line of "*The Theosophical Order of Service*." All classes have shown marked interest. There has been marked interest in the surrounding towns in little study-centers and we hope they will eventually be centers of Theosophical activity. The Propaganda work done with the Messenger has been very effective, the means of interesting quite a number along the line of theosophical teachings.

We had the pleasure of having Mr. Cooper with us last April for one week. All lectures and talks were for the public, with the exception of one, and they were appreciated and did much good, both to the public and to our members.

The "*Theosophist*" and the "*Messenger*" have been of the greatest value to the members, and have stimulated a greater desire for the reading of theosophical literature, which has caused our library circulation to be quite active during the year. The

prospects for the coming year's work are very good and we hope will surpass the past year.

—John H. Bell.

—Central Lodge, Chicago.

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Central Lodge is made up of active members who stand ever ready to do all in their power to aid the Masters at this propitious time. With this idea in view many classes have been held to instruct the members on subjects that will be of greatest help to each individual in any position in which he may find himself. Knowing the necessity for members to be able to answer intelligently any questions put to them by non-members a class was formed in which each member was asked to answer questions, fifteen minutes being allotted each speaker. These questions were taken from "*Man and His Bodies*." This was found to be of great value as each member was requested to answer in his own words. A good idea of the subject is necessary to answer correctly. All members are continually being asked questions about theosophy and its main points of instruction and it is very necessary that each should be able to give clear, concise and intelligent answers. We stand for a teaching so grand and beautiful that each member must feel his responsibility and live up to his ideals, make each word count, for each one is to remember that he is a propagandist, and that time is precious and none must be lost on account of inaccuracy or lack of practice. One subject well understood is worth a dozen trifled with. Nothing is so harmful as to have a question asked by a prospective investigator answered in an unintelligent or inaccurate manner. Accuracy we must have. It is hoped that this class will be able to turn out some good representatives who can instruct when instructions are desired. At

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Suggestions to Lodges.

As it has been suggested to me, on-account of some little experience in working with Lodges in various sections of America, to mention a few points which, on one hand, make for the success of lodges, and, on the other hand, for their lack of success and vitality, I take this opportunity, through the pages of the *Messenger*, to do so.

In the first place, the key to the whole question of success lies practically in one word, co-operation. It is the lack of this one quality which, more than anything else, has caused the shipwreck of lodges, or if life on the form-side has been continued in them at all, has caused them to become more lethargic, negative bodies wholly unsuited to act as channels for spiritual life.

All the work must not be allowed to fall upon the shoulders of one or two members, for the double reason that it overworks the one or two, and at the same time deprives the other members of the share which should be theirs in the carrying on of the Master's work. One of the first duties of a wise presiding officer is to appoint with discrimination committees to look after the systematic carrying on of the various activities of the lodge. In this way, if the lodge be a small one, practically all the members will be made to feel that they are taking some direct part in active work and it has been my observation that in small lodges, even more than in large ones, friction is apt to occur. It must not be forgotten that tact, judgment and common sense, as well as "devotion" (a word often used in somewhat a vague sense) are *required* in the conducting of lodge activities, otherwise "round pegs" are apt to get into "square holes" with disastrous results. The members must be impressed with the idea that all activity is "Master's work"—the cleaning and care of the lodge room, for instance, as well as lecturing or teaching.

As regards local propaganda work by lodge members, it is well to bear one point in mind—sometimes overlooked by members, especially new ones, in their well-intentioned enthusiasm—that while wise means should be taken to place the truths of Theosophy

before the public, and a hearty welcome accorded to all who show an inclination to become members, yet undue pressure should not be brought to bear to *drag members* into the Society, or into the Lodge, as I have sometimes known being done. The effect of such a course is helpful neither to the Lodge nor to those individuals who have been over-influenced to become members.

We must never lose sight of the fact that our most important work is to place Theosophical truths before the public, to be assimilated as best they may; this patiently and painstaking on our part, without any flagging of interest or energy. The mere swelling of numbers in our ranks is a secondary consideration.

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Seeing that we are very human, in the Society as well as out of it, the traditional "wisdom of the serpent" has often to be employed by judicious lodge officers in order to keep the activities of the members wisely directed, especially when there is a tendency—as seems to occur in lodges more or less periodically—to become divided into wrangling factions, where representatives of each side consider themselves imposed upon martyrs and those of the other side heartless

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Miss Julia Hyde in outside towns, one in LaGrange at 200 S. 5th Ave., one at Evans-ton, one at Oak Park, and one at 3242 Rhodes Ave. It is hoped to add many to this list in the coming year.

—M. V. Garnsey.

—Minneapolis.

Minneapolis Lodge held its annual meet-ing June 28, 1910, at which the following officers were elected: President, Ruth Clawson; Vice-President, L. Rusten; Sec-retary, R. J. DeMarsh; Treasurer, Chas. G. Hillman, Librarian, Martha A. Godfrey.

The Lodge has been quite active during the entire year. In November we had the good fortune to have Mr. I. S. Cooper with us for two weeks. His lectures were well attended. There have been three study-classes conducted during the season, all open to the public. Mrs. Griswold, who had charge of the class for beginners, has also given several afternoon parlor talks on theosophy.

The library is kept open on three after-noon of the week and there has been a fair demand for theosophical literature.

White Lotus Day was commemorated, St. Paul, Yggdrasil and St. Anthony Lodges joining with us in the celebration. In Feb-ruary we sent a dozen books to the Minne-sota State Prison, the warden having as-sured us that they would be regularly cata-logged and placed in the "Prison Mirror", a weekly paper edited by the inmates. We have gained five new members during the year, making the total membership at the present time thirty-six.

—Ruth Clawson.

—Grand Rapids.

We have been studying "*The Ancient Wisdom*" under the able leadership of Dr. R. J. Kirkland, paying much attention to the subjects of karma and reincarnation. Our library still grows, seven books hav-ing been added during the year, among which is "*The Secret Doctrine*" complete. We now have forty-eight books.

We have had several earnest enquirers during the year, who are not yet quite ready for membership.

—Emily M. Sones.

—Akron.

The week of January 15th-20th was oc-cupied by lectures given by Mr. Irving Cooper which began with a reception at the home of Mr. and Mrs. A. Ross Read. Four public lectures were given and six afternoon talks to members. As these were the first lectures on theosophy in Akron the attendance was not large—an average of about fifty at public lectures but much appreciation was shown and several new members were added to the study-class for beginners, but none to the lodge. The study-class conducted by Mrs. Read every Tuesday evening finished "*The Outline of Theosophy*," "*Man and His Bodies*," "*Lon-don Lectures*," and has now taken up "*The Changing World*."

The study-class for members conducted by Miss Mary K. Neff has been very help-ful. The books studied during the year were "*Ancient Wisdom*," "*The Outer Court*" and "*A Study in Consciousness*," with readings from "*The Theosophist*" and "*The Changing World*." As several of our members have moved and others are away for summer vacations, lodge meetings have not been held regularly during July and August.

There are now thirteen books in the lend-ing library belonging to the lodge and we have donated to the Public Library of Akron "*Primer of Theosophy*," "*Ancient Wisdom*," "*Outline of Theosophy*," "*The Changing World*," "*Man and His Bodies*," "*Clairvoyance*" and "*Dreams*."

—Sara M. Read.

—Norfolk.

The past year has been a more active one than usual for the Norfolk Lodge. The usual weekly meetings were held every Monday night; they are open to visitors who often outnumber the members.

In the early part of the year, "*The Changing World*" was taken up, one lec-ture being read at each meeting. Then the manual, "*The Astral Plane*," was studied, and afterwards a separate sub-ject was chosen for each evening until the meetings were discontinued for the summer. We study in an informal way; the leader of the class reads from the

book and explains the passages that may seem obscure to beginners. Visitors are encouraged to ask questions.

We had the advantage of having Mrs. Janet B. McGovern with us for some months. She gave several public lectures which were well attended, the audience ranging from 150 to 250. The subjects chosen were, "*Shall We be Born again on Earth,*" "*The Justice of Suffering and Joy,*" "*What all the World is Seeking,*" "*The Daily Practice of the Higher Life,*" "*The Larger Life Beyond the Grave,*" this last named lecture being the one which attracted the largest audience. She tried to form a study-class for inquirers, but failed to do so in this conservative city where people are willing to listen to a good lecture, but not interested enough to come regularly for deeper instruction. Her efforts resulted, however, in increasing our membership, so that we now have fourteen members, a gain of five during the year.

The President's Library is placed at the disposal of the lodge, and visitors avail themselves freely of that opportunity of reading our books.

—Marie Poutz.

—Genesee Lodge, Rochester.

We have had a number of lectures during the past year which have done much to spread theosophical knowledge. All our public lectures are given under the auspices of the two lodges, the Rochester and the Genesee. Beginning February 13th we had Mr. Irving Cooper here for two weeks during which time he delivered four public lectures in the Unitarian Church, four semi-public ones at the lodge rooms and two drawing room lectures. The week of June 1st we had Mr. L. W. Rogers give three public lectures in the Unitarian Church and one drawing room lecture.

Mr. Bragdon, President of the Genesee Lodge, has given one public lecture on "*The Fourth Dimension*" at the Rochester Lodge rooms. Our lectures have been well attended and we have been given considerable newspaper space. We have planned to have Mr. L. W. Rogers here for a three weeks course of lectures in November. In addition

to this some of our members carry on considerable individual propaganda, probably doing as much to spread theosophical ideas in this way, as we accomplish by our more ambitious efforts. The Genesee Lodge holds a study-class meeting every Tuesday evening, which is open to the public. We also had a beginners' class once a week until the warm weather commenced. We have added three new members to our roll with the prospect of a number more as soon as the fall work commences. The lodge rooms have been kept open all summer with a fair attendance.

—Lillian B. Daily.

—Berkeley.

During the past year the Berkeley lodge has continued about the same activities as previously, only the beginners' class has been discontinued during the summer vacation. The Sunday lectures will continue throughout the summer, drawing upon Oakland, San Francisco and Berkeley talent to fill our platform. The series of lectures given by Mr. Jinarajadasa during the month of May was all attended. The public was delighted with this interesting and gifted speaker, while the members found his class talks most instructive. Mr. Le Apsley gave some lectures and class talks also. Early in the year Mr. Woods gave a series of class talks on "*The Relation of Science to Theosophy.*" These were well received.

The Berkeley headquarters are now centrally located, occupying two nice sunny rooms in the Wright Block. Our Reading Room is open two afternoons each week and our library contains one hundred and sixty-eight books during the year.

Within the year five members have been given demits and two new members have been received. Our annual election resulted in the following officers being elected: President, Wm. J. Woods; Vice-President, David S. Felter; Recording Secretary, Mrs. Tessie C. Boone; Corresponding Secretary, Mrs. Lucy H. Woods; Treasurer, Miss Florence L. Hurd; Librarian, Henry W. Boone; Councillor, John J. Petty.

—Lucy H. Woods.

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aggressors. At such times the initiating of new impersonal activities often seems a wise move, to divert the minds of the members from themselves and each other a sort of "gilding the dome of the capitol to take the minds of the people off of the Revolution" as Louis Napoleon strategically suggested.

Often the visiting of persons, or the carrying of Theosophical help where this is practicable, into hospitals, both in the shape of flowers and cheer and of simple Theosophical books and pamphlets, offers a wise and beneficial outlet for self-centered energy; also the placing of inexpensive books—the Primer especially—in public libraries in the vicinity.

Above all things, Lodges should be encouraged to *think sectionally*—that is, to think of the good of the section as a whole, to co-operate with other lodges in the vicinity where such exist, and not become narrow and too wholly absorbed in themselves. It is a rather pitiable commentary upon "Universal Brotherhood" to see the jealousy and bickering which sometimes exists between neighboring lodges. Surely in no way can co-operation, about which theoretically we prate so much, be carried into more practical effect than in harmonious co-working between lodges in the same or adjoining towns.

Opportunity should not be allowed to slip by those who on the physical plane are guiding the activities of the lodge to impress upon the members the necessity of directing the energy into constructive channels; not waste it in futile and hysterical talk about "The Dark Forces"—idle bugbear of many a lodge—which forces in the opinion of the members, are constantly working gainst them both individually, and as a lodge, collectively. Every small bit of personal karma of an unpleasant nature—in many cases obviously self-generated—should not be attributed to "The Dark Forces," a convenient scape-goat on which to shift our own responsibility. Black magicians

are not to be feared by ordinary mortals—certainly as long as a mental attitude is held of strong positive optimism; and thought and energy directed along upbuilding, constructive channels. Only by an attitude of fear and anticipation of evil from "The Dark Forces" can this evil be realized.

As regards the line of work in connection with the public lectures, study-classes, etc.—often most effective work can be done by lodge members familiar with local conditions. In general it is safe to say that the wisest line to be taken with the public in any locality is that of reaching them through their sympathies—the line of least resistance, so to say, rather than by dealing with those subjects which will arouse local antagonism.

Lectures along the lines of Esoteric or Mystic Christianity often prove an excellent "entering wedge" to other phases of Theosophical thought.

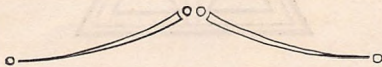
In dealing with the public it is always well to bear in mind the dictum of Pope; "Men must be taught as if you taught them not, and things unknown proposed as things forgot." *Janet B. McGovern.*

The following new lodges have been organized:

San Antonio Lodge, San Antonio, Texas:—Mrs. D'Alta Gilland, Edward F. Griswold, Mrs. Adah Bailey, Mr. Byron W. Poor, Mr. Compton S. Matthews, Mrs. Mattie Griswold, Mr. J. L. Riemer, Miss Louise L. Shuddemagen, Mrs. Annie Shuddemagen, Mrs. Nellie Jourdin, John A. Shuddemagen, and Mr. Ludvig A. Brustad.

Unity Lodge, Muskegon, Michigan:—Mrs. Jane Butterworth, Mrs. Martha Honkonson, Emma H. White, Anna De Haas, Mary E. Retterstoff, J. B. Benson and Susan E. Parker.

Newton Lodge, Sutersville, Pennsylvania:—Mr. J. T. Clark, Mr. Axel M. Victor, Karin N. Victor, Annie S. Victor, James Rhodie, Harry Thompson, William T. Dainty, Emil C. Gerry, Peter N. Bioernen.



CORRESPONDENCE SCHOOL.

THE PATH OF DISCIPLESHIP.

*September Questions.**Pages 112-125.*

1. How does this lecture differ from the previous ones in point of view? (112-113). 2. At what place on the arc of evolution does man stand at present? (114). 3. If the manifested solar system is one in essence all through, what makes the difference between the planes? (114-115). 4. What are the characteristic differences between the two halves of the evolutionary process, the outgoing and the indrawing of the Great Breath? (115-116). 5. Into how many planes is our field of evolution divided and how many is man intended to conquer? (117). 6. What is meant by "conquering a plane?" (117-118). 7. What bodies were developed by the 1st and 2nd Races? (119). 8. In what way was special help given to the 3rd Race? (120). 9. Describe the way in which the evolution of the individual proceeded after the formation of the casual body? (121-122). 10. What is meant by the "pilgrimage of the soul?" (122). 11. What was the cause of the downfall of the great 4th Race civil-Anna de Leeuw, 2096 Stearns Road, Cleveland? (123-124)? Send answers to Miss land, Ohio.

MAN AND HIS BODIES.

*September Questions.**Pages 67-73.*

1. Describe the mental body. 2. What are the functions equivalent to senses which

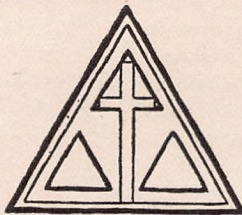
the possession of the use of the mind-body gives man? 3. How is the mind-body built and how does it grow? 4. Why should you change your general attitude of consciousness in daily life? 5. What does the mind body do at the end of the devachanic period?

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

ESOTERIC CHRISTIANITY.

*September Questions.**Pages 83-98, Inclusive.*

1. What is the purpose of scriptural allegory and symbolism? 2. Give an old testament allegory and your interpretation of its meaning. 3. Give a new testament allegory containing a teaching of the mysteries. 4. What significance may we attach to the scriptural use of the words "mount" and "mountain?" 5. Does the Christian religion invite all people? 6. Why is it necessary for a candidate for initiation to be pure and good? 7. Is purity of life requisite to the attainment of wisdom? 8. Is there any difference in the person addressed as "Lord" and the One addressed as "Most High?" 9. What views did Origen have in regard to the literal reading of the Bible stories? 10. Which did St. Paul consider the greater, the working of miracles or the teaching of the Wisdom? Send answers to D. S. M. Unger, 334 Dearborn Street, Chicago, Illi-



Questions Answered by Mr. C. W. Leadbeater

Question: At what stage is the astral serpent-fire awakened?

Answer: The astral matter which each Ego attracts to himself as he descends into the physical plane is such as to enable him exactly to reproduce the kind of astral body which he had just before he left the astral plane for the heaven world after his previous incarnation. This exact reproduction is due to the condition of his astral atom, which is at the beginning of a new life what he had made it at the end of the old one. If an astral atom is itself so far developed as to draw around it matter capable of responding fully to all the astral vibrations, the astral body which is eventually formed from it will be possessed of centres which respond at once to the astral serpent-fire. That is the case with the average man born into a cultivated family in any of the higher races, so that for him the awakening is speedy, and as soon as he begins to have anything that could be called definitely an astral body at all it will be a fully awakened astral body—that is to say, one capable of receiving all possible vibrations from the surrounding astral matter. Remember that it does not in any way follow that he will be in the *habit* of receiving or paying attention to such vibrations; very often he is not.

Question: What causes bring about natural psychic gifts? Is Kundalini always aroused in such cases?

Answer: As to the physical plane, certainly many people are born with a certain amount of psychic faculty even in their physical bodies, but that is because in previous births they have done something or other to develop it. They may perhaps have been mediaeval witches or

some of the many ecstasies of whom we read in history connected with the various religions. There is no difficulty at all with regard to that matter, for the physical body is precisely what the man has deserved by his karma, and if in one life he has taken the trouble to make his body psychic he is likely, unless there is some definite interference of karma, to have a body of somewhat similar type next time. I specially explained in the article on "Force-Centres" that it often happened that one or more centres might be awakened quite otherwise than by the action of kundalini. You will however find that in the majority of cases those who are born psychic and have awakened only one or two of the centres in this way have not their faculties fully under control; either they act only partially and uncertainly, or only on certain occasions. There are many ways in which psychic powers may be aroused, whether intentionally or accidentally, but I think you will find that which I have mentioned in the article produces the most reliable results.

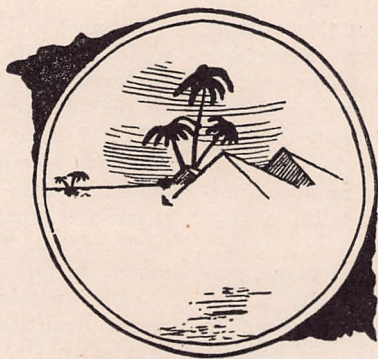
I cannot undertake any responsibility for what either Dr. Steiner or Vivekananda has written. If you want enlightenment on that subject it will be best to apply to them. I have put down only what I myself have seen and tested; if the experience of others has been different it is from them only that an account of their experience can be obtained. I am myself unable to find any evidence connecting the so-called petals of the force-centres with moral qualities; but I think it possible that when Dr. Steiner makes that remark about their re-awakening he may be referring to the case of men who in past lives have been able to see these things and con-

sequently find it very easy to resume the use of them in this life.

Question: Why does not the atomic web prevent one's emotions passing from the astral to the physical plane? Since disembodied entities have been accustomed to entering a body through an atomic web, why does the web prevent their entering another person's sleeping body?

Answer: I am afraid I do not exactly understand your first difficulty. Of course you must be aware, because it has been written over and over again, that every particle of physical matter has its astral counterpart, and that therefore of course every particle of the physical body has its counterpart of astral matter in the astral body; equally of course any vibration which persists in one of these will soon affect the other also. Surely the emotions of the man never do reach the physical plane, although they produce their results there. If you are angry it is not your physical body that is angry, though it may show the signs of your anger in a reddened face and flashing eyes—perhaps also in angry actions, in words or in blows. I did not say that it was impossible for one plane to affect the other except through the atomic web, but only that definite communication from the one to the other ought to go by that route.

You say if the man may himself re-enter through the web on his return to his physical body after sleep why cannot another human being also enter the same body during sleep? This seems to me exactly analogous to a question as to why when you lock up your door on leaving your house any other man cannot just as well enter it during your absence as you yourself can enter it on your return. The answer of course would be that you have a key which will open that lock and the other man has not; and that is precisely the answer with regard to the matter of the body. As the man withdraws himself from the physical centres the web draws tightly together; as soon as he returns and applies the pressure of his distinctive vibration the web at once yields to it, and opens out into its usual condition; but it will not do that to any other pressure but the right one, because in the case of a stranger the vibration is inaccurate—the wards of the key do not fit. Mediumship and delirium tremens are quite different. In mediumship the web yields only to a steady pressure, usually applied by an entity who has practised the art of influencing, and knows how to do it. In delirium tremens the whole thing is for the time paralysed so that certain types of lower vibrations can pass through without any pressure at all.





Book Reviews



THE SCIENCE OF SOCIAL ORGANISATION, BY BHAGAVAN DAS, M. A., THE THEOSOPHIST OFFICE, ADYAR, MADRAS, Price 75 Cents.

The name of Bhagavan Das as a philosopher is well known to the Theosophical world, but he is a philosopher of the first class of the two of which Emerson speaks thus: "The great distinction between teachers, sacred or literary, between poets like Herbert, and poets like Pope; between philosophers like Spinoza, Kant and Coleridge,—and philosophers like Locke, Paley, Mackintosh, and Stewart; between men of the world who are reckoned accomplished talkers, and here and there a fervent mystic, prophesying half-insane under the infinitude of his thought, is, that one class speak *from within*, or from experience, as parties and possessors of the fact; and the other class, *from without*, as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons." Bhagavan Das is a philosopher who speaks from within and is original as a few only are in our age. He is not a dreamer of cloudy dreams but soars high only to help more effectively the groping world below. *The Science of the Emotions* is a book of practical every day use for meditation; *The Science of Peace* is a book of great value and interest for the grasping of abstract principles of evolution, and the one under review *The Science of Social Organisation* ought to form a guide to individual conduct and national management. It was said by a Master to H. P. B. to advise all Theosophists to study Manu, and our author who is an old and earnest Theosophist followed the advice and the volume gives the result of many years study.

But why did the Master advise the study of Manu? Because the Manu of a Race or a Round is the governing Ruler of the

Race or Round. It is His function to follow the plan of the Logos in moulding types of a Root-Race, segregating it for preparation, launching it in the public world when ready and then looking after it through stages of sub- and family-races, leading it to its appointed end and goal. The Manu of a succeeding Race selects from the one running, Egos who will be able to take bodies of a new type, then segregates them into a community, incarnating many times among them till the type is marked; next He looks after the spreading of that type in the world when He gives His Laws of conduct for individuals and organisms—social, national, racial—Laws which last throughout and are meant for that *whole* Root-Race. He does not reincarnate time and again like His Brother, the Bodhisattva, giving new teachings and founding new religions. The work of the latter—the Bodhisattva—follows the plan the Manu lays down. *The Religion of a Root-Race* is what the Manu gives in His Laws in the beginning of the Race; the Bodhisattva with His great patience and wisdom works upon and around the Laws throughout that Race. Therefore the Laws do not belong to any particular sub-race but the whole Root-Race comprised of the seven sub-races. Herein lies the importance of the Laws of Manu.

Manu Vaivasvata, the Manu of our fifth Root-Race, has given at the beginning of the Race His Laws which have come down to us in Sanskrit under the name of MANU-SMṚTI or MANU-SAMHITA. Babu Bhagavan Das has done us an immense service by giving in the modern English tongue—of which he is such a master—putting the right Theosophical interpretation, a digest of that priceless piece of scripture. Each one must study the volume for himself. Its reading provides mental pleasure, emotional refinement and help for leading the life and serv-

ing of mankind. The Laws of Manu in the light of Theosophy was the original title under which the lectures were delivered at our Society's Convention of 1909, at Benares, but he has expanded these to a volume of the size of his *Science of Peace*.

Old Diary Leaves, Fourth Series. Henry Steel Olcott, London, 1910, Theosophical publishing Society. 514 Pages. \$2.00.

The current volume of "*Old Diary Leaves*" maintains the original interest of this remarkable work.

Colonel Olcott's vigorous character and his early training as a newspaper writer have given him style which is both attractive and forceful. He was able to charm and interest both in conversation and in literary composition. The marvelous story of his world-wide travels in the cause of Theosophy he continues in this volume, parts of which it will be recalled, were printed in "*Theosophist*" from time to time.

In this volume the Colonel tells of the formation of the Esoteric Section and of touring in India and Japan, gives reminiscences of the work of H. P. B., speaks of the death of Subba Rao, and tells of his journeying to England, Stockholm and other widely remote places. Throughout all he had unquestioning faith in the outcome of his efforts and maintained as far as he could the high standards under which the Society was organized and kept its many strong purposes well in view.

No doubt a large sale awaits this latest volume of the President's work which really amounts to an autobiography. "*Old Diary Leaves*" will of course constitute one of the classics of theosophy, as it was expected by its author that it would be.

Astrological Essays. Bessie Leo. L. N. Fowler & Company. 372 pages.

Of the various books on the subject of astrology from the theosophical point of view,

it is difficult to make choice of a single one. This volume is Theosophy from the point of view of astrology and, therefore will, we think, meet the needs of Theosophists more than any other single volume we have at our disposal. The work is cordially recommended to Theosophists.

The Seven Rays of Development. A. H. Ward. London, 1910. Theosophical Publishing Society. 122 Pages. 50 cents.

This little book deals very extensively with what the author supposes to be the seven paths of yoga. It is small, succinct and brightly written.

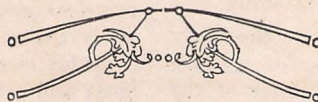
The Power of Self-Suggestion. Rev. Samuel McComb, D. D. Wm. Rider & Son, London. 71 Pages. 50 cents.

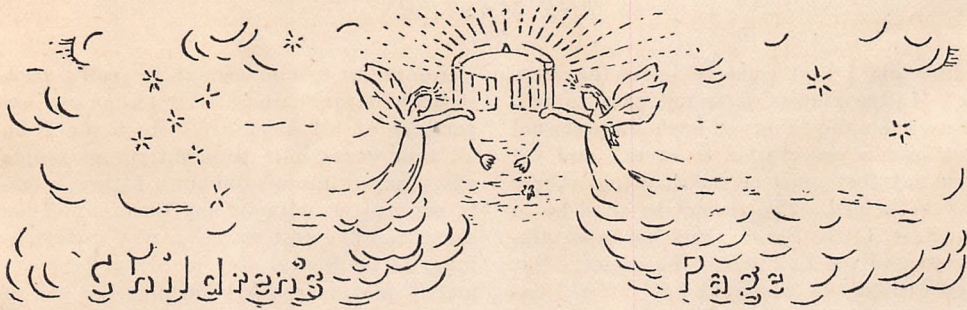
This little book is written by the Associate Director of the Emmanuel Movement. It therefore is what might be called a somewhat authoritative statement of the point of view of those who started the work which seems at the present moment to be somewhat decadent, the work of systematically using thought power in the healing of disease.

Many will be interested in the work, as it is strongly suggestive, to say the least; so doubtless as time goes by methods far more potent will be at the disposal of those who have at heart a substitution of a new method for the old one which we now possess for the treatment of disease.

How To Keep Fit. A. T. Schofield, M. D. Wm. Rider & Son. London. 79 Pages. 50 cents.

This interesting little work will be useful to many who care to take up for a moment a small volume dealing with important phases of physical well-being. It is by no means compendious but is suggestive in character.





Dear Children:

You see the little girl has been playing with her toys on the floor when suddenly a very bright and beautiful little fairy comes to her and with a wand points upward and tells the little girl to look up in the sky. She does so and this is what she sees:

In the clouds there are two little fairies with shining lights on their heads and with outstretched arms dropping white lotus flowers before a very beautiful shining white gate that is open just a little way and at one side of the gate she sees a beautiful cross made with stars. Then the fairy speaks and says that the time for Christ's return is near and the little fairies at the gate are preparing the Way for his coming — already the gate is partly open. The cross signifies the willing sacrifice He will make to come and be with us here on earth again.



THE MASTER.

How did I first come to know the Master? Little Flower, it is not easy to tell. There are some things of one's deepest soul that seem a desecration to reveal, and yet some day they must be revealed that others may be helped. The revelation shall be to you first, Little Flower, and perhaps talking to you the telling will be easier. But they will only be words, and if you will understand you must supply with your feeling what I felt and feel.

It was upon an evening in the tropics twenty one years ago. The sun had gone down and swiftly the night came without twilight, on a boy and a man. They had been for a walk, and the man was about to say good-bye to the boy as he turned his steps home. There was a bond between the two of many lives, and the man had come to that land from far away following his Master. But he also knew that in that land of palm and sun there was a brother of a past life who was to be found and helped.

The boy was that brother. That evening the man told him of Two, the One the incarnation of Power and Love, and the Other the incarnation of Love and Power. He told the boy that there was no work so glorious as serving Them, and that it was for him alone to decide which of the Two he would serve.

He was only a boy still, Little Flower, and I think he did not fully understand all that was said, but he listened quietly and before he slept that night he had chosen. He did not know then that the choice had been decided upon by him many many lives ago, for the decision he made this life was but the glad recognition by the soul of the bonds of love and gratitude that bound him for ever to that Incarnation of Love and Power.

Many months sped by, Little Flower, and soon there came the day when the karma of his choice required that the boy should leave with his brother of a past life for far off lands, there to begin his training for the work of the One he had chosen. Very quietly the boy played his part in the drama written for him by the Lords of Fate, and step by step he moved as though each step

was familiar to him, though in reality each step was strange and utterly unlike any experience of his brief life. He broke from all that bound him to country and people and plunged into his unknown future, utterly serene and without any emotion. Thus sometimes the soul works in new undertakings, Little Flower, for we down here are merely players and behind us is the will of the soul that knows and has chosen.

Utterly serene, I said, and yet the boy was not without emotion. He had much, but while he played his part it seemed to be put aside. But only for a time. For that first night out from land, as he lay in his cabin, with the stretch of waters widening and separating him for ever from his brief past, there dawned on him the realization that he was leaving one he loved, the only one in life for him it seemed, of whom he had been thinking and dreaming night and day, until the strange drama began. It was only a boy's love, Little Flower, not for man or woman, but for a boy, a friend, younger than he. And now he was leaving that friend who was the light of his life.

Strange that he had said good-bye to him and had not felt that it was a separation. But he knew now. They speak of men's hearts being broken, Little Flower, but I think sometimes little boys' hearts get broken, too. If ever a soul had its feet washed in the blood of the heart it was the boy's then. The world for him was annihilated.

With the boy was the brother of his past life who watched; but the boy would not be comforted, and he cried himself to sleep. And that night as they left their bodies, the elder took the boy with him for the first time to the Master, and the boy stood before Him.

The Master knew, Little Flower, all the past and present and future of the little boy. He laid His hand upon his head, and blessed him, with the blessing of a greater than He, the Tathagata Himself.

Happy such who can be thus blessed, Little Flower, and with that Blessing began a New Life.

—C. J.