

The Lives of Alcyone

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by

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&

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VOLUME I

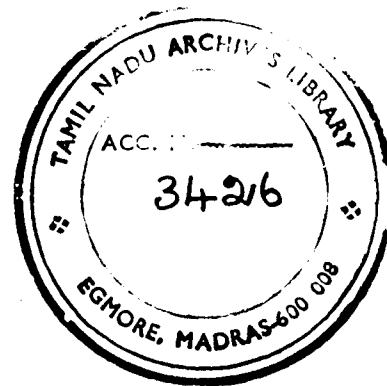
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NOTE

es are published in two volumes. Since the original drafting
litions to the Band of Servers have been met and recognised,
additional charts have been added.

he pictures were done by one of our helpers, who was a
te combination of an artist, quick to visualise a description, and
a extent a clairvoyant and intuitive. They give a fair idea of the
range of the subject of the biographies, as he was known to us.

This is, I believe, the first serious attempt to link together many
of many persons in consecutive order, and they throw much light
the workings of Karma and the Law of Reincarnation. They remind
of a saying in the Hebrew Scriptures: "I will bring My sons
on far, and My daughters from the ends of the earth." The present
period is one of the "gathering of the clan" and it has been
strange to see how, apparently fortuitously, boys and girls have come
together from different Nations, led by circumstances, and have fallen
naturally into a harmonious group.

Doubtless other such books as this will appear in the future, as
the extension of sight becomes more common. This is a pioneer work,
a new adventure, and our ship is likely to sail over stormy seas.

ANNIE BESANT

December, 1924

FOREWORD

THE SERVERS¹

ALL who have read *Man: Whence, How and Whither* are acquainted with the idea of the Group of Servers—a band of people who have offered themselves to do a certain amount of the hard work of the world, especially the work of the pioneer. When a new country is to be brought under cultivation, there must be men who will be the first to enter it, who will be willing, for a long time, to dispense with all the little conveniences which make existence bearable, to live roughly and to work hard, cutting down trees, clearing away undergrowth, digging up and levelling the ground, boring wells and constructing roads, and generally turning the wilderness into a fruitful field and making the jungle habitable; and without such preparatory labour civilised life, and all that it brings in its train in the way of opportunity and achievement, would never be possible at all.

The same statement is true of other and higher kinds of development. When a new Root Race is to begin, the Manu in charge of the business must take a certain number of people and deal with them much as the pioneer deals with new country. He must break up many of their customs, their prejudices, their ways of thought, and implant in them others which are quite different, at the same time that he is introducing changes into the shape and build of their physical bodies. Clearly such work—difficult and complicated as it must be in any case—can be done more easily if the human material is docile, if it is to some extent accustomed to the process, and willing to co-operate to the best of its ability, just as soil which has once been turned over is easier to dig than that which has never been touched. Such material the Manu finds in us who are members of His Band of Servers. Notice the qualities which He must need in us.

¹ From *The Theosophist*, September, 1913.

First, the docility of which we have just spoken. We must be willing to follow Him through all dangers and difficulties, eager to take any hint that He throws to us, always ready to put aside personal desires and feelings for the sake of the work that has to be done.

Secondly, such comprehension of at least the broad outline of the work as will enable us to co-operate intelligently—what in the present age we call an interest in Theosophy.

Thirdly, patience, for without that we shall assuredly fall out by the way in the long march of evolution, and become discouraged at the scantiness of the visible result from all our endeavours.

Fourthly, industry, the inflowing of energy from behind that keeps us moving in spite of all hindrances—the fly-wheel that carries us over the dead-point of exhaustion and despondency.

Fifthly, adaptability and comradeship, so that we may learn to work together as a whole, to trust one another and make allowances for one another.

Have we then—we who have the honour to belong to this Band—all these qualities fully developed? Certainly not, but we are in the process of developing them, and every possible opportunity is given to us to hasten their unfolding. After the experience of many incarnations extending over thousands of years, we ought to exhibit these qualifications to an extent markedly greater than that observable among our fellow-men. If we do not so manifest them, if we are not yet what He would have us be, that is evidently our fault and we should instantly set about amending it. The history of our past lives shows us clearly what He is trying to do with us; and it shows us also that with some who are of our party His endeavour has already succeeded to the fullest possible extent. Further, if for the rest of us progress has not been so rapid, the knowledge of what those who are now Adepts have done should be to us at once the greatest possible incentive and the most emphatic encouragement. Let us see, then, what can be learned from this past history.

Since the book *Man* was written some further investigations have been made, in the course of preparing for the press the new book, containing an account of forty-eight of the lives of Alcyone. These investigations modify to a certain extent some of our previous conclusions, and alter the relative importance which we were at first disposed to

attach to the various factors governing the successive incarnations of this Group of Servers. When the 'Lives of Alcyone' were first published in *The Theosophist*, only a few of the *dramatis personæ* were given after each life—just those characters which happened to come into close touch with the hero of the story or exercised some definite influence over his life. A few of these people appeared nearly every time, but most of them were irregular; and this seemed to the investigators quite in accordance with what might be expected, for obviously men of widely differing temperaments would make for themselves karma of various kinds, which would carry some in this direction and some in that, and would give some a long life in the heaven-world between incarnations, while others would find themselves descending into physical life after a much smaller interval.

From other lines of study we have realised the existence of three great factors as determining the place and time of each man's birth. First, the force of evolution, which places each man where he can most readily acquire the qualities in which he happens to be deficient; second, the law of karma, which limits the action of that first force by allowing the man only so much as he has deserved; third, the law of attraction, which brings the man again and again into connection with those other egos with whom he has already formed links of some kind. We find these laws acting usually in the order above assigned to them; and that order conveys their relative importance in the case of the great mass of humanity. It is true, as we supposed, that the length of a man's life in the heaven-world is determined by the amount of spiritual force which he has generated while on earth; it is true that the karma of his previous lives decides to a great extent the kind of existence which he will have now, and the happiness or misery which he shall experience in that existence.

But further enquiry has shown us that, in the case of the Band of Servers, these rules which ordinarily operate are subordinated to the purpose of the Group. It is of the essence of our membership of that Band that we should be ready to put aside all the feelings and interests of the individual for the sake of the whole; and we find that this rule holds good, even with regard to the births that we take. For us the third of these three great factors comes first; and what is primarily considered is not our individual karma, but the need of the Group as a

whole. In those earlier enquiries we found occasions when but few of his friends appeared along with Alcyone, and at the time we took it for granted that the others were probably out of incarnation at that period. By spreading our nets a little wider, by examining generations before and after that in which our hero happened to be born, by searching among neighbours and friends as well as among blood-relations, we have in nearly every case been able to find all or almost all of those whom we have specially identified; so, while it is true that Alcyone's individual karma, or the necessities of his private evolution, have brought him sometimes into the very midst of the Group, and at other times thrown him for the moment aside from it, we must not, therefore, assume that there is any change in the evolution of the Group as a unity.

It is now clear that the members of this Band, whether emotional or intellectual, spiritual or material in disposition, have come down through the ages together, and that the fact of their association has always been the really dominant influence in their lives, and the most important element in determining the time and place of their rebirth. They have been placed where they were wanted for the work, without any consideration, for the moment, of their individual needs or their private progress. We must not suppose that their individual evolution has been neglected, or that their precise personal karma has in any way failed to produce its due effect; but because of their membership in this remarkable clan these needs have been achieved by methods differing slightly from those which are more usually employed. The greater or lesser amount of spiritual force generated in a given life, for example, finds its result not in the comparative length of the heaven-life, but in its comparative intensity.

There are considerable intervals during which the Group is not required for work of an occult nature; but even then it still keeps together; its members do not go off separately, each pursuing his own evolution, but they are put, so far as we can see, wherever the greatest good of the greatest number can best be consulted. When they are not wanted for outside work, their own evolution is taken into account; but even then it is not that of the individual, but that of the mass. In fact, to a certain extent, the clan may be considered as a little sub-world by itself. Most of the karma of its members is necessarily generated ~~among~~ by their fellows, and therefore tends to work itself out

within the Group, and to make the ties stronger between the comrades. It is, therefore, evident that in calculating averages for the world in general, it is wiser not to include the members of our Group, as they are under an influence which differentiates them in various ways from those who are not as yet being specially utilised.

In the introduction to the 'Lives' published in *The Theosophist* it was mentioned that we had noted the existence of two classes of egos, who, among other things, differed in their usual interval between lives, one taking an average of about twelve hundred years, and the other an average of seven hundred. We still find these classes to be clearly marked; but when members of them come into the Band of Servers their intervals are immediately thereby affected. The distinction still persists in certain pronounced cases; a detailed study of the charts which will be published in the new book of Lives will show that there are occasions on which one may suppose that the inherent tendency proves itself too strong for the new influence, and the clan temporarily breaks itself into two groups, each of which takes the interval to which it had previously been accustomed. But when that happens, we find that almost invariably the whole clan is again united by the simple plan of synchronising the third incarnation of one set with the second of the other, so that they are only apart for what is comparatively a very short time. Between these occasional outbreaks of old habit they arrive at a sort of compromise and keep together, but with intervals which are somewhat irregular—sometimes a thousand years or more, and sometimes only eight hundred. Single members occasionally break away from the Group for an incarnation or two—presumably because they have generated karma which necessitates special treatment.

A phenomenon of interest, which has its influence upon these occasional departures from the regular routine, is the existence of what may be called sub-groups. Some of the principal characters have a small following which tends to go with them wherever they go. This is fully apparent only when we have the whole series of charts before us, so that our readers will not be able to make a complete study of it until they have the new book of Lives before them; but even from the very partial lists which were published in *The Theosophist*, it is possible to observe indications of this fact. The close attachment of Herakles to Mars is an instance in point; Mars himself is usually associated with

Jupiter and the Manu; while Herakles in turn has a certain more or less regular following, in which Capella, Beatrix, Gemini, Arcor and Capricorn are prominent. A still closer attachment subsists between Alcyone and Mizar, and wherever they are it will usually be found that Sirius, Elektra and Fides are not far off. Erato, Melete, Concordia and Ausonia form a group of four, who happen to be closely related in this present incarnation; but this is no exception to their general rule, for in past lives they are constantly in intimate connection. A remarkable couple are Calypso and Amalthea; for these two are constantly to be found in the relation of husband and wife, and if either of them is so ill-advised as to marry somebody else they usually adjust the matter by eloping together. Another group which seems to be closely linked consists of Draco, Andromeda, Argus, Atalanta, Lili, Phoenix, and Dactyl; the connection here is so frequent that when, in the course of our investigations, we came across one member of the party we always felt certain of speedily encountering the others, and we were rarely disappointed. Yet another group includes Hector, Albireo, Leo, Leto, Berenice and Pegasus; another comprises Aldebaran, Achilles and Orion. All these form smaller systems within the clan as a whole, much as in the solar system each of the greater planets has a system of satellites of its own. Only in the case of the Group there is this difference, that the sub-groups are not invariably coherent; they are together more often than not, but they do break up and intermingle sometimes, and it is evident that such changes of partnership are intentionally arranged.

Another very curious group is composed of entities whose link with the clan is less defined, for their connection with it seems often rather hostile than friendly. A decided instance of this is Scorpio, who comes down through the ages in violent opposition to Heraklès, an attitude still maintained even in the present life, in which the hatred and unscrupulousness are as prominent as ever, though the power to harm has obviously decreased with the passage of time. Other members of the same type, but somewhat less violent, are Cancer, Lacerta, Ursa, Hesperia; and they in turn have a set of friends such as Trapezium, Markab and Avelledo, who are sometimes associated with them and sometimes with more definitely loyal members of the Group. Pollux, who is occasionally of this party, has a special link of his own with Melpomene, though it often works along undesirable lines. Some who began forty or fifty

thousand years ago as members of this less satisfactory sub-group, seem to be gradually coming out of it and allying themselves more and more closely to the main body; Gamma and Thetis are cases in point. Others there are who are closely and honourably associated with the clan, but almost always in a subordinate capacity; an example of this is Boreas. Egos retain very decidedly certain special characteristics; for example, all the characters are in most of the lives to some extent related to one another, and therefore presumably on the same social level; but whenever we come to an incarnation in which some of them are priests and warriors, and others are traders, one can always guess beforehand which names will be found in each of these classes. There are some who appear in the Group only occasionally, and as it were by chance—evidently themselves not regular members of it, but probably karmically associated with some who are members; examples of this kind are Iota, Kappa and Liovtai.

The Group of Servers is a large one; the two hundred and fifty characters to whom names have been assigned are supposed to be less than one-tenth of the whole. It is thought likely that the whole clan is divided into companies for the purpose of special training, and that these companies are taken in hand one after another by the Manu and His subordinates. Our two hundred and fifty may well be such a company, and when one of its members disappears from it for a time, he has probably been gaining experience in one of the other companies. There are various pieces of evidence that point to this. For example: our characters are called together by the Manu about 70,000 B.C., when He is making preparations for His new Root Race; many of them were killed in the massacre which took place then, and received a promise from Him that those who died for the sake of the Race should be reincarnated in it immediately under somewhat more suitable conditions. When, ten thousand years later, the Race was definitely established, every member of our Group appeared in it. When the time came for the formation of the second sub-race our Band was utilised both in the first occupation of the valley and again two thousand years later when the actual migration into Arabia took place. Just the same thing happened with regard to the third sub-race, our Group passing through three incarnations in the course of its establishment. But when the time came for the founding of the fourth and

fifth sub-races, not a single member of our clan of two hundred and fifty is to be found among those who are helping the Manu in His work. It seems evident, then, that at that period the turn of another company had come—another set of egos must have been going through this training.

When the Bodhisattva condescended to appear in India as Shri Krishna and in Palestine as Jesus, no single member of our Group was in attendance upon Him, nor were we chosen, as now, to prepare the way for His advent. In each of these cases He had attendants, so the presumption is that they belong to one of the other companies.

From the glimpses we have had of the beginnings of the Sixth Root Race we know that our clan of Servers is to have the honour of being employed in that connection, and there is also reason to suppose that we shall have a part to play in the development of the sixth sub-race of this present Root Race. But the purpose for which we are now called together is neither of these, though it is still of the usual preparatory nature. We are now called upon to prepare the way of the Lord—to help to make ready the world for the descent of the Bodhisattva. Because that is so, the method of this incarnation differs from all those that have preceded it. When we were founding a physical race, we were born in the same country and thrown into close physical relationship, but that is not at all what is needed now. The coming Teacher needs heralds to prepare His way in all countries, and so that ancient and compact Band of Servers finds itself scattered loosely over the whole civilised world.

Having thus scattered us, They bring us together again, but this time intellectually, on the mental plane instead of the physical. They draw us all together through our common interest in Theosophy, and They are trying upon us this interesting experiment, to see whether after all the experience we have had, we can preserve the clan spirit and work equally well together for a common object when we are born in different races and different families. The subjects of the experiment at first know nothing about it. They find themselves in relation with people of other races and of many types, all with their various peculiarities, and the first idea that occurs to them is how tiresome these peculiarities are, and how difficult it is to get on with these people. But presently they get through these surface differences to the common

humanity behind. The ego breaks through the veil of his vehicles, and the old sense of comradeship reasserts itself. We must needs be in every land because He needs His agents in every land; we must needs be a coherent whole, because all those agents must work together as one great body animated by one mighty spirit.

In those older lives we usually find our people gathered together into three or four large families, springing often from a single couple, or from two or three couples. The descendants of these couples for three or four generations generally consist almost wholly of members of our Group. Then suddenly the stream dries up, and the next generation consists of strangers. But many among these strangers have been observed as recurring frequently, and it is possible that they might prove on further examination to be members of that second Group whose existence we have been inferring. It may well be that that second Group, whose members are as yet unidentified, may have been employed to follow our Group in the case of the first, second and third sub-races, and that they were tried in the leading rôle in the case of the fourth and fifth. It is likely that on so important an occasion as the descent of the Bodhisattva both of these Groups, and quite possibly a dozen more, may be brought into incarnation.

Our investigations were undertaken for a special purpose in connection with the past lives of Alcyone, and the egos to whom names have been given are those who appear most closely in association with him—those who were going through the same training at the same time. Those who happen to be training in another squad naturally do not appear at all, although it is obvious that their work must have been just as important in connection with other sub-races. Even in our own squad many other entities are recognisable as recurring frequently, and might no doubt be identified among existent fellows of the Theosophical Society, if the same amount of individual trouble were given to them that was given in the beginning to the others.

Sometimes Theosophists have asked us whether they were not among this Band of Servers in the past, as they feel themselves so strongly drawn to some of the Great Ones, or to the President, that they feel sure they must have met them before. I think it is quite certain that almost every member of the Society (at any rate, every member who is working strongly and disinterestedly for it) must have

been in one or other of these Groups at one time or another. Some of them may form that later generation which we so often half recognise. Round the families which we have catalogued there is a sort of *penumbra*, an outer fringe which probably contains thousands who are now students of the sacred wisdom. Indeed, some who are not specifically mentioned may be as closely related to the Great Ones as those on our list; for we often recognise but two or three children out of a family of eight or ten; no doubt the unidentified children are Fellows of the Society also!

Sometimes a character almost forces himself upon our notice. For example, I noticed on several occasions a grand but unknown figure appearing in close connection with some of our most honoured names—an ego, evidently, of great importance. Having met with this character two or three times, we at last decided to follow Him down to the present day, and discovered Him to be the Master of the Master K. H.—a senior Adept, to whom in our charts we have given the name of Dhruva. Quite recently I came across another character, apparently by the merest accident. One of our members brought to my notice a young friend of his,* because he had heard that we happened to have a certain interest in common; and the moment that this young stranger was introduced to me I saw that he was *not* a stranger, but, on the contrary, a prominent character in many of those lives of old—one whom I had supposed to be at present out of incarnation. He came into my life this time as the proofs of the new book on the *Lives of Alcyone* were already in hand; he was just in time to be included in Chart No. I, but just too late to take his place in the specimen ledger-page, as that was already 'struck off'. What happened then may occur again; at any moment we may come across a person who held an important position among us in those days of old. Even if we do, however, he will be too late for inclusion in this edition of the book; the door is shut for this particular cycle of manifestation! Indeed, in any case, no more names are now being given, as the number is already somewhat unwieldy for our charts and ledgers. Also, no useful purpose is to be served by adding to the list; we have already enough instances from which to draw deductions with regard to the Servers; if further investigations are made, they would be more profitably undertaken among some entirely different class of entities.

The charts are prepared on the principle of a genealogical tree, and each gives the relationship of the characters at a given date. From them it is easy, though laborious, to prepare a kind of ledger in which each character has his own page, and his relationships in successive lives are entered in due order, thus enabling us to see at a glance what position he has held, and how often he has been in touch with this person or with that. A specimen page of such a ledger will be given in the new book, as a guide for anyone who wishes to construct such a volume.

A friend recently remarked that the length of physical life of the characters mentioned is always much above the average given in the present day by insurance statistics. That is true; but actuarial tables have so far concerned themselves only with an average based upon the present lives of a number of different egos, not with the successive lives of one ego! For anything we know, egos may have idiosyncrasies in this matter; some may be in the habit of taking the longest physical lives that their karma permits, while others may prefer more frequent changes. Or it may be all decided for us from outside.

Students will notice that all through the ages almost all our characters have been practically monogamous. This must not be taken to indicate that the civilisations in which they were living had never admitted the practice of polygamy. The taking of one wife only may perhaps have been an instruction of the Manu; or it may have been largely a matter of practical convenience, as it is in India to-day. I understand that Hindu custom places little restriction on the number of wives any man may simultaneously have, yet among my many friends in India I know none, outside of certain royal families, who has more than one wife.

Families in our charts are often fairly large—though not unusually so, when compared with some of those of the present day, for in this twentieth-century incarnation one of our most illustrious members belongs to a family of thirty-five—a larger number than any which we have yet found in our charts! The intelligent care of the children was always a prominent part of the instructions of the Manu; and for that reason we find but little infant mortality among our characters. It was by His instruction also that the families intermarried so sedulously, in order that the newly-established race might be kept pure from

intermixture—the result being that we comparatively rarely find one of our characters marrying one of the unrecognised.

We are usually scattered over three or four generations, and it is curious to note the groupings which occur. The two or three couples with which the families begin are often those who are now among the Great Ones; and we can understand that by supposing it necessary to have strongly developed characters to set the type. These Great Ones are themselves usually brothers or sisters in a family, the other members of which are unknown to us. Their parents are sometimes obviously highly developed people, and one may assume that they have probably since then attained Adeptship, and passed beyond our ken. The immediate descendants of these two or three couples are usually certain people who are even in the present day closely following Them. These people in turn intermarry, and then we get the bulk of the Group. But there is generally a sharply defined bottom line to the chart, below which there are rarely any stragglers. Even in that lowest line our characters almost invariably find husbands or wives who are recognised, but their families, though numerous as ever, contain no characters whom we know. This arrangement is sufficiently common to make it reasonably certain that it is not accidental, but intended.

It is interesting to notice that some characters occur almost always in this bottom line, and so, as far as our charts and ledgers are concerned, appear to have no offspring, because their children are not among those who have been identified; others on the contrary usually occur near the top of the chart, and consequently show plenty of children, though their grandparents, and sometimes even their parents, are unknown. Others have the habit of falling always in the middle of the chart, so that we are able to fill into our ledger both their ancestors and their descendants. It is too early as yet to speculate on the meaning of this arrangement, though no doubt it will emerge as the result of further study. It may be assumed that those who have members of the Group as their children are learning how to train vehicles for the use of these helpful egos; but speculation is hardly likely to be profitable until we have the whole mass of facts before us in tabular form, and have time to consider them from all points of view. Admirable work has already been done along this line by Monsieur Gaston Revel, but unfortunately he had at his command only

the very small body of statistics published in *The Theosophist*, and consequently many of his conclusions will need revision—as indeed is the case with most of our earlier attempts to generalise. For example, we embarked upon an interesting enquiry as to whether on the average the period between lives was longer after a male or a female incarnation; but now that we see that among us the interval for men and women alike is determined by the requirements of the Group as a whole, it is obviously useless to pursue that line of investigation any farther.

It is evident that the experiment which is being tried in this present incarnation with the Band of Servers is quite a new one. Not only have they always in the past been in physical relationship, but it is clear that the details of this relationship were not left to chance, but were carefully arranged as part of a definite plan, in which the close association of the semi-patriarchal family life of those times was utilised to attain the required results, just as in the present day of semi-detached families quite other means are used, and advantage is taken of the mental association of societies and clubs of various kinds.

That the methods employed have been effective is shown by the case of Aloyone. In this present twentieth-century life only one member of the Group which we have so often found surrounding him was born in consanguinity with him, yet every member of that Group, on meeting him in this life, for what was then supposed to be the first time, instantly recognised the spiritual relationship, which means so much more than any earthly tie. And what is true of Aloyone and his immediate and closest friends, is also true of the other groups or sub-divisions of the clan of Servers, and to a somewhat less extent of the clan as a whole. Forty or fifty lives ago we find Aloyone engaged in riveting certain special links; later we find him meeting these same people frequently, it is true, but still somewhat less closely associated with them, because he is then engaged in forming certain other links—making efforts the results of which are perhaps still in the future.

As the real object of these incarnations is the formation of these links, so that the members of the clan may learn to understand and trust one another, and thus gradually become a pliable, reliable, intelligent unit that can be employed by the Great Ones as an instrument, it is obvious that we cannot measure the importance of any life by the superficial incidents which are all that we can describe in our series of

stories. Picturesque occurrences may sometimes offer opportunity for heroic effort, and so may suddenly crystallise into visibility the results of long slow interior growth; but on the other hand a life barren of adventure may yet be fruitful in the quiet development of necessary qualities—a life happy, industrious, unsensational, pleasantly, placidly progressive. Putting aside the recurrent relationships due to the association in small sub-groups, it will be found that each unit has during this series of lives been brought into intimate connection with a large number of the other units. If, for example, we open the ledger at hazard, and look down the column of husbands or wives, we shall find on the whole very few repetitions. Sometimes one ego will marry another over and over again, but more frequently the forty-eight lives will show forty-eight different experiments in marital life. It seems clear that the Authorities who direct these matters are mixing us intentionally, in order that by entering into most intimate affinity with a number of different people we may know them thoroughly and learn how to work with them.

To be a member of this Band of Servers is indeed a noble ambition, but it is not one of those that bring honour in the eyes of men. In the founding of races and sub-races it was often necessary for some of our characters to hold high office as kings and chief-priests, though the communities with whom they were thus associated were usually but small. In later days, however, and especially within historical times, we have been content with humbler positions, though we shall find that we have always been among the cultured people of our time. Few of us have borne names known in history, and those few have in most cases since reached Adeptship, as may be seen by referring to the table published in *Man*.

Most of us are by no means upon that intellectual level, but what is asked of us is not the possession of genius, but of those qualities which I mentioned in the beginning of this article. Since that is obviously what is required of us, our business is to work at that development, and that with all speed, so that when the Lord comes He may find in our Group an instrument ready to His hand, an instrument as nearly perfect as we can make it.

The more we see of this Band of Servers, the more thankful I personally am to have the honour of belonging to it, for it has clearly

a definite work to do for Him; and to have the opportunity of doing that is indeed a rare felicity. Feeling this as I do, I cannot but regret most poignantly that some who formed part of this Band in long-past centuries should have fallen away from it in this life. I know that they cannot fall away permanently, that their wanderings are only those of the naughty child who snatches his hand from that of his father and takes a little run on his own account—ending often in a tumble into the mud; I know that in their next incarnation they will be back amongst us studying the same philosophy, working for the same great end. They will surely take future opportunities; but what a pity to miss this one! Remember the story of the Lord Buddha, and the tremendous impetus which His blessed Presence gave to all who came within its influence. The coming Lord of Love will have the same effect upon those who stand round Him; why should any man shut himself out from participation in such benefits? May we hope that this marvellous magnetic force will draw them all back to His feet, that His glorious Light will open the eyes of the blind, that misunderstandings, jealousies and envyings will melt away before the fire of His Love? So mote it be! But if some are missing who should be among us, all the more zeal and energy must we show, so that the total of work done may be no less—so that, if it may be, our comrades' absence may pass unmarked until they have time to recover from their temporary disability and return to the ranks. Above all must we remember the golden rule that "Hatred never ceaseth by hatred; hatred ceaseth only by love"; for only by observing that can we be worthy to know and to serve the Lord of Love when He comes.

C. W. LEADBEATER

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THE LIVES OF ALCYONE

INTRODUCTION

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

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

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

Among such higher-class egos there are several broad types. An ego of that type with which our researches have made us most familiar usually runs through the various sub-races with some approach to regular order, taking generally one birth in each, and allowing an interval of about a thousand years between those births. Each sub-race appears to be specially intended and adapted to develop certain qualities and to teach

certain lessons, and the ego passes through them all in turn, so that his character may be gradually rounded out, and final perfection attained. An ego who already possesses the quality which the conditions of a certain sub-race are intended to evoke may overleap that sub-race altogether and incarnate in the next, while an ego peculiarly defective in that quality may need two or three successive incarnations in that sub-race before he is ready to pass on to another.

There is, however, another type of higher-class egos who do not habitually take their sub-races in order, but have rather a tendency to return again and again to one sub-race. They devote themselves principally to evolution through that sub-race, and make only occasional excursions into others in search of special qualities. It is found that this type has usually a shorter average interval between lives—an average of about seven hundred years instead of a thousand. That does not mean at all that its members generate a smaller amount of spiritual force, but they work it out with far greater intensity. The more rapid incarnations and the return to the same sub-race might suggest that they are in some way intermediate between the first and second-class types, since these are to some extent characteristics of the latter class; yet they are manifestly not intermediate, but in every way equal in general development to the highest of the first-class egos whose lives we have previously inspected. They are not quite the same as those others; the type of brain is a little different. They are perhaps on the whole living less on the physical plane, while they are more developed at higher levels; but we have not been able so far to arrive at anything that we can fix as a really fundamental distinction.

It is evident that the egos arriving here from the moon-chain come in groups—in ship-loads, as it were, just as passengers arrive by steamer from America—with considerable intervals between them; and the members of each such ship-load have characteristics in common, with regard to which they probably differ from all the other ship-loads. It was thought at first that these might prove to be people of different rays or planetary types, but that is not so, as we have people of nearly all the types in each of the ship-loads. All this is inchoate at present and in its preliminary stages, but we can see already that it opens up some interesting vistas, and that when the investigations have been carried a great deal further they will probably add considerably to our knowledge of the various methods of evolution.

It is likely that there may be other undiscovered types. It is already known that the Jews are an exception to the ordinary rule—that they constitute a race apart from others, the members of which rarely incarnate outside it; it would not be surprising if the Chinese and Japanese were presently found to constitute another and larger example of the same kind of exception. But this speculation can be proved or disproved only by the amassing of a large number of additional facts.

Distinctly lower-class egos incarnate many times in each race, because they are much slower in learning its lessons. As their spiritual development is not so great, they generate far less force, and consequently the intervals between their births are much shorter; so that, although there are certain important exceptions, the general principle is that those lower in evolution take a shorter interval. The actual savage, whether he lives in Central Africa or in a London slum, spends a few years on the astral plane, and then comes back to earth almost immediately. It follows that the disproportion between the developed and cultured people and the vast mass of the unevolved is not quite so hopeless as it appears at first sight, for the latter have their full numerical strength constantly in evidence, since they spend but little time on higher planes, while the former are away from the physical plane from ninety to ninety-five per cent of their time. An attempt at a rough classification of egos will be found in vol. ii of *The Inner Life*.

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

The second factor which comes into play in deciding where a man shall be reborn is his own karma—the result of his past actions. If uncontrolled, the Law of Evolution would give him the best possible

opportunities for development; but his past lives may not have been such as to deserve those opportunities. For that reason it may not be possible to give him the most suitable place, so he has to put up with the second best. The exactitude with which any possible combination of karma expresses itself in the surroundings provided is most marvellous; it is often evident that no other place in the whole world would be so suitable as that in which the man finds himself. If one may put it so without irreverence, the location of the quite undeveloped man presents no problem to the karmic deities; if he is to be born in a savage race, it cannot matter much whether it is in Central Africa, in South America, or among the aborigines of Australia; if he must see the light in a slum, it can scarcely be important whether it shall be Montmartre, the Bowery, or the Seven Dials. The rough impacts, which alone can make any impression upon him as yet, can be found alike in all these places. But the developed man must present much greater difficulties, for he has previously set in motion multitudes of finer forces of all sorts, and therefore an environment in which their effects can play upon him is necessary. Any one of a hundred places would probably do equally well for the young soul; he has so many lessons to learn that it does not much matter which he takes first, or where he receives his preliminary teaching. But the older soul needs special treatment, and the one niche specially provided for him is usually the only one in all the world which is really suitable for him. It is in the nature of the case that he very rarely thinks so, because not his likings but his true interests have been consulted when the arrangement was made; but the statement is nevertheless a true one.

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

introduction of this wonderful power of strong affection. Many instances of this will be noticed in the lines of lives which have been published for our study.

It seems evident that in the flowing of the long stream of our lives we gather together into groups—or it may be that we originally come forth in such groups—usually having as their centre some one dominant ego. In the history of the lives of Alcyone we see such a group (or perhaps traces of two groups) drawn round the mighty individualities of two Great Ones who have since attained the level of Adeptship. As we press back further and further into the mists of the remote past we find this little circle of egos ever more closely associated. That does not in the least imply that the bonds between them have been loosened of late; on the contrary they seem stronger than ever. The suggestion is rather that the members have recently been strong enough to separate for a time without losing their connections—that each could go wherever it was necessary in order to develop missing qualities or to learn special lessons, without any danger that in doing this he would forget his comrades, or find his love for them grown weaker. So during the last few thousand years they have met somewhat less often than of yore, while each has been learning to stand alone; but in this present incarnation the whole group has once more been drawn together—not this time by mere family relationship, but by the far stronger tie of a common interest in a common work, following as ever the august Leaders to whom they owe everything that they have and that they are—the Masters of the Wisdom in whose hands lies the destiny of the Race that is to be. In this life they are loyal members of the Theosophical Society, and through it they are devoting to the service of humanity all the powers that they have gained through the storms and calms, the joys and sorrows of the many lives which lie behind them. For some of them at least the promise has been given that they shall part no more—that all their future shall be devoted to the work they love so well under the great Captains with whom their lives are so intimately united.

To this group we have given the name of Servers, and we find that throughout their history it has been their privilege to be employed in the pioneer work connected with the beginning of new sub-races.

All those whose lives have been specially investigated so far are members of this group, and we find that with them the fact of that membership

has always been the most important element in determining the time and place of their rebirth. Emotional or intellectual, spiritual or material in disposition, they have had to move down the ages together, and so the result of the generation of a larger amount of spiritual force in any given life has been not (as is usual) a longer period of heaven-life, but a period of greater intensity of enjoyment.

Twenty years ago our attention was attracted to the lives of Erato—the first series that we examined—a series of seventeen incarnations with rather unusually long intervals between them; not violently eventful, but moving with exemplary regularity through the successive sub-races. A number of smaller sets followed; the next long series, examined fourteen years later, comprised the twenty-four lives of Orion. These were found to be tempestuous and unequal—a great contrast to those of Erato. Two years later still, the investigation of the lives of Alcyone was commenced, and a series of thirty was published in *The Theosophist*. In the course of a different series of researches, made in connection with the founding of the sub-races, we discovered the group of Servers already in existence at earlier periods of history; we came across them as far back as 70,000 B.C., and again at 60,000, at 42,000, at 40,000, at 38,000 and 32,000. As our previous enquiries had taken us as far back as 22,600, it seemed worth while to carry them ten thousand years further; so that we have now some record of forty-two consecutive incarnations of Alcyone, besides a few glimpses from more remote ages.

The hero of this set of lives which we lay before our readers, to whom we have given the name of the star Alcyone, belongs to a type or ship-load who take between births an average interval of about eight hundred years. He does not take the sub-races in regular order, but devotes himself chiefly to the first sub-race of the fifth Root-race—at first in its home by the Gobi Sea, then taking part in several of its migrations to the plains of India, and afterwards incarnating whenever possible in that strange ancient land of beauty and of mystery. A considerable proportion of the lives which we have so far examined have been spent on the historic soil of India; yet, as they have brought him to the gateway of the Path of Holiness, it is manifest that this devotion to one sacred Motherland has in no way delayed his development. Let his lives be studied that his footsteps may be followed; let the reader see from them what qualities are necessary for the attainment of that Path, so that he also in his turn may 'enter upon the stream' as Alcyone has done, and may

INTRODUCTION

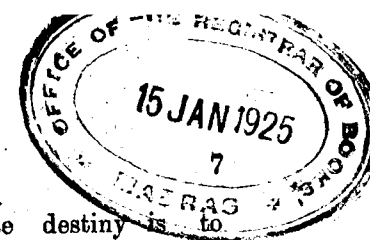
be numbered among those who are safe for ever—whose destiny is to devote themselves to the service of humanity.

In these lives certain qualities may be seen developing, certain relations may be watched strengthening themselves, and these should be studied as pointing to the goal set before himself by the Monad. For similar qualities and similar relations have to be developed and formed by each—by some earlier, because they started earlier, by others later because they started later. They may help some to realise that it is now as it was in the beginning, and that the door is open as of old, the Path is trodden as of yore. Those who loved, supported, struggled side by side with Alcyone in the past are with him still, some to help, others to be helped.

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

When past lives are discussed, men often ask how it is possible at so great a distance of time to fix exact dates. It has been done by strenuous labour and by much wearisome counting, starting usually from some point previously determined; and, whenever possible, the results obtained have been verified by some sort of cross-references or by astronomical observations. Errors of counting may of course have crept in, but the margin for such errors is small, and no trouble has been spared to attain accuracy.

These accounts of the past are not printed merely as good stories—though they are often that—but as lessons in the working of karma



life after life, full of instruction for the student and helpful for the realisation of the continuity of human life. It must, however, be remembered in reading them that the deeper causes too often lie out of sight, and that in recording a life-story there is inevitably too much of action, too little of thought and feeling. Yet thought and feeling are far more potent as generating causes than are actions, for actions are the embodiments of past thoughts and feelings more than generators of the future. The motive of the action is more far-reaching than the action, yet it is often deeply hidden, while the action *saute aux yeux*.

Despite this, much of the workings of karma may be learned by a study of a series of lives; we see the inter-relations of individuals, the results of benefits and injuries, the links that draw the egos together, the repulsions that drive them apart, life after life. We notice the epochs in which great groups of related egos are formed, their scattering for centuries, millennia, their re-unions and fresh scatterings. And out of the whole grows a sense of security, of an over-ruling guidance, of Wisdom that plans, of Power that executes, of the certain working-out of a great purpose, of agents chosen, tested, accepted or dropped, opportunities offered, utilised, rejected, of a sure onward evolution amid complexity of ebbs and flows. A single life is seen in due proportion, preceded and succeeded by many others. A feeling of strength and dignity grows up within the reader as he thinks: "I too have a long past stretching behind me, I too a vast future stretching in front." The troubles of the present lose their seriousness when seen in the light of immortality; successes and failures become passing incidents in a long panorama; birth and death—how often have they been experienced! He realises the profound truth voiced by Shri Krishna, that since the Dweller in the body ever cast away outworn bodies and ever re clothed himself in new, "therefore, O son of Kunti, thou shouldest not grieve."

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

THE CHARACTERS

The following list of characters, with the explanation of them, is taken (with some trifling modifications) from *Man : Whence, How and Whither* :—

As a history cannot be written without names, and as reincarnation is a fact—and therefore the re-appearance of the same individual throughout succeeding ages is also a fact, the ego playing many parts under many names—we have given names to many individuals by which they may be recognised throughout the dramas in which they take part. Irving is the same Irving to us, as Macbeth, Richard III, Shylock, Charles I, Faust, Romeo, Matthias; and in any story of his life as actor he is spoken of as Irving, whatever part he is playing; his continuing individuality is recognised throughout. So a human being, in the long story in which lives are days, plays hundreds of parts, but is himself throughout—be he man or woman, peasant, prince, or priest. To this 'himself' or ego we have given a distinguishing name, so that he may be recognised under all the disguises put on to suit the part he is playing. These are mostly names of constellations, stars or Greek heroes. For instance, we have given to Julius Caesar the name of Corona; to Plato that of Pallas; to Lao-Tze that of Lyra; in this way we can see how different are the lines of evolution, the previous lives which produce a Caesar and a Plato. It gives to the story a human interest, and teaches the student of reincarnation.

The names of Those who constantly appear in this story as ordinary men and women, but who are now Masters, may make those great Beings more real to some; They have climbed up to where They stand on the same ladder of life up which we are climbing now; They have known the common household life, the joys and sorrows, the successes and the failures, which make up human experiences. They are not Gods perfect from unending ages, but men and women who have unfolded the God within themselves and have, along a toilsome road, reached the superhuman. They are the fulfilled promise of what we shall be, the glorious flowers on the plant on which we are the buds.

SOME OF THE CHARACTERS IN THE STORY

The Four Kumaras	...	...	Four of the Lords of the Flame, still living in Shamballa.
Mahaguru	...	...	The Bodhisattva of the time, appearing as Vyasa, Thoth (Hermes), Zarathushtra, Orpheus, finally as Gautama, who became the Lord BUDDHA.
Surya	...	...	The Lord Maitreya, the present Bodhisattva, the Supreme Teacher of the world.
Manu	...	...	The Manu Vaivasvata, Founder and Head of our root-race.
Viraj	...	...	The Maha-Chohan, a high official of rank equal to that of a Manu or a Bodhisattva.
Saturn	...	...	Now a Master, spoken of in some Theosophical books as 'The Venetian'.
Jupiter	...	...	Now a Master, residing in the Nilgiri Hills.
Dhruva	...	...	The Master of the Master K. H.
Mars	...	...	Now the Master M. of <i>The Occult World</i> .
Mercury	...	...	Now the Master K. H. of <i>The Occult World</i> .
Neptune	...	...	Now the Master Hilarion.
Osiris	...	...	Now the Master Serapis.
Brihat	...	...	Now the Master Jesus.
Venus	...	...	Now the Master Ragozci (or Rakovsky), the 'Hungarian Adept,' the Comte de S. Germain of the eighteenth century.
Uranus	...	...	Now the Master D. K.
Vulcan	...	...	Now a Master; known in His last earth-life as Sir Thomas More.
Athena	...	...	Now a Master; known on earth as Thomas Vaughan, 'Eugenius Philalethes'.

Alba	...	...	Ethel Whyte.
Albireo	...	...	Maria-Luisa Kirby.
Alcyone	...	...	J. Krishnamurti.
Aletheia	...	...	Johan van Manen.
Altair	...	...	Herbert Whyte.
Arcor	...	...	A. J. Willson.
Aurora	...	...	Count Bubna-Licics.
Capella	...	...	S. Maud Sharpe.
Corona	...	...	Julius Cæsar.
Crux	...	...	The Hon. Otway Cuffe.
Deneb	...	...	Lord Cochrane (Tenth Earl of Dundonald).
Eudox	...	...	Louisa Shaw.
Fides	...	...	G. S. Arundale.
Gem	...	...	E. Maud Green.
Hector	...	...	W. H. Kirby.
Helios	...	...	Marie Russak.
Herakles	...	...	Annie Besant.
Leo	...	...	Fabrizio Ruspoli.
Lomia	...	...	J. I. Wedgwood.
Lutea	...	...	Charles Bradlaugh.
Lyra	...	...	Lao-Tze.
Mira	...	...	Carl E. Holbrook.
Mizar	...	...	J. Nityananda.
Mona	...	...	Piet Meuleman.
Norma	...	...	Margherita Ruspoli.
Olaf	...	...	Damodar K. Mavalankar.
Pallas	...	...	Plato.
Phoea	...	...	W. Q. Judge.
Phoenix	...	...	T. Pascal.
Polaris	...	...	B. P. Wadia.
Proteus	...	...	The Teshu Lama.
Selene	...	...	C. Jinarajadasa.
Sirius	...	...	C. W. Leadbeater.
Siwa	...	...	T. Subba Rao.
Spica	...	...	Francesca Arundale.
Taurus	...	...	Jerome Anderson.
Ulysses	...	...	H. S. Olcott.
Vajra	...	...	H. P. Blavatsky.
Vesta	...	...	Minnie C. Holbrook.

The Charts of *dramatis personæ* are arranged on the usual plan of a genealogical tree, except that successive generations are placed side by side in columns instead of under one another. The oldest generation is therefore to be found at the left-hand side of the page, and the children of any given couple are joined together by a bracket. The generations may be followed from page to page by the numbers at the top of the columns, like the trains in a railway time-table. It often happens that one family may extend to more than one page; for example, in Chart 1, Jupiter and Saturn have five sons whose descendants occupy the whole of pages 21 and 22. This is shown to the reader by the fact that the bracket including their family does not end on page 21, but is obviously broken off in order to continue on page 22. Male incarnations are printed in ordinary Roman type, and female in Italics. When any of the children marry, the husband (or wife) is inserted *either* after the child on the same line, separated by a dash, *or* under the child, but somewhat to the right—the new couple acting as centre for a bracket in the next column to the right, which contains *their* children if any. For example:

Alcyone -Mizar	{	Herakles	{	Leo—Norma
		-Apollo	{	Albireo—Hector
	{	Sirius		
		-Elektra		
	{	Fides	{	Aquila—Cassio
		-Spica	{	Mira—Rigel
	{	Capella		
		-Euphra		

would indicate that Alcyone married a wife Mizar, and had four children—two sons, Herakles and Fides, and two daughters, Sirius and Capella. Herakles in due course took Apollo as wife, and had a son Leo (who married Norma) and a daughter Albireo, who espoused Hector. Alcyone's second son Fides married Spica, and had a daughter Aquila (who bestowed her hand upon Cassio) and a son Mira, who married a young lady named Rigel. Alcyone's two daughters also married, Sirius being espoused by Elektra, and Capella by Euphra; but their families, if any, will be found in another part of the chart, as the children are always

put under the father, when he belongs to any of the families entered in the chart. To find the children of Elektra and Sirius, therefore, it is necessary to search for their father Elektra, who will be found elsewhere in the same column, along with his family. When a character marries (as nearly all of them do) his name appears twice in the chart—once in his own family, and once in that family into which he marries; but the offspring of the marriage are entered as belonging to the father's family only, to avoid unnecessary repetition.

For the purposes of printing, it has been found desirable to shorten many of the longer names which were at first given, but they will in most cases still be recognisable to those who knew them in their older form. Two or three have been changed entirely in order to avoid confusion between similar contractions.

Except in Nos. 1 to 6 the date given for each chart is that of the birth of Alcyone when he appears among the *dramatis personæ*; when he does not, it is the date of birth of some other character, who will be mentioned at the head of the chart. Approximate dates for others can easily be deduced from this. In any attempt to calculate averages, it will be well to omit Charts 1 to 6, as there are considerable unexplored gaps between these, and the dates given are round numbers merely; from Chart 7 onwards the series of lives is unbroken for most of the characters, though by no means for all. In most cases, no search has been made for any life later than that in Alexandria in the fourth century after Christ, though probably many have had an intermediate incarnation since then.

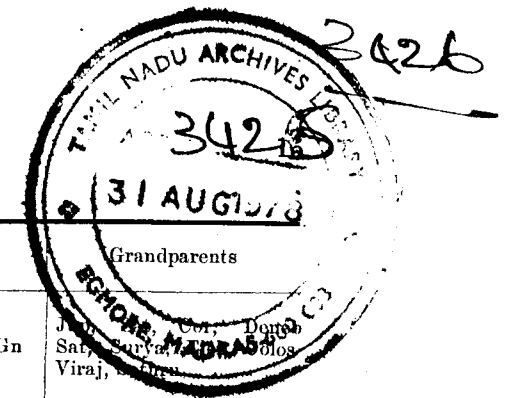
From the charts which are published herewith it is easy (though laborious) to construct a ledger in which each character has a separate page, giving a list of his births with notes of his near relationships in each. Such ledgers have been written by a few of our friends for their own use, and a specimen page (pp. 14, 15) is appended to show how the work may be done. A column for remarks is usually added, but there is no room to reproduce that.

LEDGER OF THE

No	Date	Place	Sex	Father	Mother	Brothers	Sisters	Spouse
1	70000	Gobi	M	Mars	Mer	Sirs, Achil, Orion	Mizar	Leo
2	"	"	M	Manu	Sel	Apollo	Aurora	Osiris
3	80000	Manoa	M	Manu	Surya	Cor, Sel, Veg, Hes, Cape	Hera, Ven, Bri, Ura, Ath, Vul	Mer
4	42000	"	M	Hera	Sirs	Ura, Sel, Siwa, Mizar, Achil, Ald	Nep, Orion, Capri	Percy
5	40000	Arabia	M	Jupiter	Ath	Manu, Mars, Aurora	Fides, Vega	Elek
6	38000	Africa	F	Mars	Ven	Hera, Vul, Vaj, Pal	Jupiter, Tele	Sirs
7	32064	Manoa	M	Sirs	Mizar	Ven, Sat, Apollo	Albi, Orion, Ulys	Achil
8	31139	"	M	Jupiter	Dh	Sirs, Mizar, Sel, Hera	Nep, Ven	Elek
9	30275	Persia	M	Vul	Ven	Sirius, Aurora	Ivy, Tele	Fides
10	29700	"	M	Mars	Ura	Jup, Mer, Orion	Elek, Rama, Fides	Sirs
11	28804	"	M	Mer	Fides	Ura, Dh, Bri, Euph	Sirs, Sel, Mizar, Cass	Apollo
12	28129	Manoa	M	Mars	Hera	Viraj, Bri	Ivy	Mizar
13	27527	Ireland	M	Elek	Bri	Ath, Viola	Jup, Nep, Osir, Aquil	Mer
14	26801	Manoa	M	Sel	Sat	Mizar, Rama	Leo, Vega, Albi	Sirs
15	26126	China	F	Myna	Gem	Osiris	Mer	Mars
16	25528	N. Z.	F	Mizar	Sirs	Eup, Os, Bee, Aqni, Let	Vul, Bri, Koli	Surya
17	24700	Mexico	F	Sirs	Elek	Os, Ra, Nep, Veg, Tel	Dh, Ath	Sol
18	23681	U. S. A.	F	Rama	Elek	Viraj, Sirs, Hera, Sel, Fides, Apollo	Sat	(Dh (Mizar
19	22662	"	F	Mizar	Helios	Hera, Sel, Auro, Draco	Leo, Leto, Pyx, Andro, Oak	Sirs
20	21759	Burma	F	Bri	Nep	Ura, Vul	Mizar	Sat
21	21467	S. India	M	Leo	Orion	Albi	Bee, Theseus	Hera
22	20574	Salem	M	Ura	Mer	Dem, Elsa, Colos	Nep, Prote, Apollo	Percy
23	19554	China	M	Mira	Sel	Sirs, Ajax, Xan	Vega, Mizar, Gnos, Ron	Albi
24	18885	Manoa	M	Mars	Mer	Ura, Hera	Bri, Demeter	Theseus
25	18209	Africa	M	Leo	Achil	Sirs, Rosa	Aletheia, Polar	Helios
26	17464	Manoa	M	Psyche	Arthur	Albi, Leto, Ajax, Kös, Q	Bee, Pyx, Cyg	Rigel
27	16876	Atlan	M	Mer	Bri	Achil, Sel	Orph, Calyx	(Sirs (Mizar
28	15995	Manoa	F	Mer	Sat	Sel, Leo, Vaj, Cast	Hera, Mizar	Albi
29	15402	Oudh	F	Cetus	Cancer	...	...	Scorpio
30	14551	"	F	Leo	Orph	Ura, Pax, Let, Aqua	Sagitta, Beren	Nep
31	13651	Atlan	F	Mer	Pin	Lobelia	...	Sirs
32	12877	Panjab	M	Algol	Theseus	...	...	Mizar
33	12093	Peru	M	Ura	Hesper	Sirius, Cento	Aqua, Sagitta	Mizar
34	11182	N. India	M	Olaf	Tolosa	Koli, Echo, Udor	Ronald	Cyg
35	10429	Puri	M	Bri	Ura	Kim, Koli	Nep, Siwa, Mizar	Ajax
36	9672	Atlan	M	Nep	Hera	Albi, Psyche, Leo	Mer, Hec, Gnos	Vega
37	8775	Mysore	M	Proteus	Mer	Mizar	Parthe	Ura
38	7852	Panjab	M	Aurora	Vajra	...	...	Rigel
39	6986	Egypt	F	Sirs	Ursa	Egeria	...	Ant
40	5964	Ujjain	F	Phocaa	Camel	...	...	...
41	5635	Girnar	F	Cor	Leo	Sirs	...	Mizar
42	4970	N. India	F	Siwa	Orph	...	...	Ura
43	4035	Egypt	F	Ajax	Bella	Ura, Sagitta	Algol, Aqua, Vesta	Scorpio
44	3059	C. India	M	Taurus	Virgo	Pollux, Gimel	Aqua, Beth, Parthe	Arthur
45	2180	Nagpur	M	Albi	Leo	...	...	Algol
46	1528	Persia	M	Hec	Bee	...	...	...
47	630	Benares	M	Rao	Nu	...	...	Irene
48	A.D. 624	Kanauj	M	Ant	Irene	...	...	...

LIVES OF ALCYONE

No	Sons	Daughters	Grandparents
1	Ura, Nep	Surya, Brihat	Jup, Cor, Dorso
2	Siwa, Mu, Juno, Orp, Ron, Ath	Caly, Mer, Herm, Kamu, Sp, Gn	Sat, Surya, Dorso
3	Sirs, Mizar, Elek, Fides, Dh, Hec, Albi, Leo	Ivy, Beatus, Math, Mu	Viraj, Dorso
4	Vul, Bella, Rigel, Rama	Algol, Arthur	Cor, Theo, Dem, Fomal
5	Viraj, Sat, Surya, Mer, Sirs, Sel, Ra	Ven, Hes, Leto	...
6	Mizar, Viraj, Rama, Vega, Osiris	Elek, Fides, Sat, Ath, Apol	Proteus, Olaf
7	Ura, Cor, Nep, Callio, Spica, Tele	Bri, Sel, Veg, Herm, Eup, Pin	Manu, Mer, Mars, Siwa
8	Apollo, Fides, Vul, Aquila	Bri, Euph, Quies	...
9	Mizar, Apol, Mer, Albi, Hect, Leo	Dem, Percy, Pearl, Mira, Cyg	Surya, Viraj, Math, Siwa
10	Euph, Vaj, Phil, Aquila, Math, Kös	Tele, Ivy, Spica, Leto, Cyg, Bee	Orph, Nest, Lute, Crux
11	Viraj, Cor, Orp, Norma	Vesta, Draco, Lobelia, Jason	Pallas, Prote, Lyra, Taur
12	Mer, Dh, Sat, Ven, Ath	Fides, Osiris, Vul	Siwa, Prote, Dian, Judex
13	Cor, Kamu, Gnostic, Fides	Sirs, Leo, Veg, Aurora	Surya, Dh, Mars, Vesta
14	Apollo, Rigel, Egeria, Helios, Fomal, Hes, Herm	Jupiter, Mer, Koli, Hec, Arthur, Kim, Achil	Lute, Cor, Phoenix, Pax
15	Vajra, Rama, Pallas	Sat, Koli, Ven, Sylla, Tele	...
16	Mars, Mer, Rama, Apollo, Fides	Elek, Dh	Rect, Mira, Taur, Alces
17	Hera, Math, Viraj, Ald, Arg, Mira	Jupiter, Aurora	Mars, Vul, Calyx, Sat
18	Aurora	Colos	...
19	Euph, Helios, Quies, Sappho, Gnostic, Both, Algol	Ven, Ath, Cor, Kamu, Cassio, Ulys, Leto	Mars, Siwa, Bri, Lyra
20	Achil, Hector, Aletheia, Demeter, Vega, Bella, Irene, Ald	Albi, Percy, Ajax, Rigel, Nep, Crux, Cygnus, Regu	Lute, Nest, Jason, Cyr
21	Surya	...	...
22	Vajra, Aletheia, Ura, Hec	Fides, Pin, Mizar, Crux, Cento	...
23	Hera, Mizar, Polar, Cyg, Cano, Psy	Art, Betel, Fomal, Arco, Regu, Capri	Sirs, Ath
24	Leo	Mer, Clare, Kamu, Walter	Vesta, Ald, Ven, Rig
25	Andro, Betel, Fomal, Percy	Draco, Nep, Arthur	...
26	Hera, Ald	Mer, Ulys, Bee, Aqua	Gem, Pyx
27	Cassio, Crux, Wences	Taurus, Theseus, Irene, Dh	Ida, Echo, Kim, Udor
28	Bella, Vesta, Nep	Veg, Aurora	...
29	Alex, Hes, Ivy, Libra	Callio, Nor, Prote, Virg, Rosa	Hera, Sat, Ath, Nest
30	Nep, Payche, Percy, Ajax	Rigel, Algol, Demeter	Surya
31	...	...	...
32	Ajax, Fomal, Psyche	Arthur, Taurus	Sele, Mira, Jason, Prot
33	Ur, Auro, Sele, Vaj, Nep	Hera, Mizar, Demeter, Mira	...
34	Fomal, Altair, Wences, Tele, Soma	Ivy, Philae, Gluck	...
35	Leo, Cape, Percy, Irene, Regu	Anson	Jup, Vul, Sat, Ven
36	Osiris, Polar, Regu, Helios	Mizar, Proteus, Gimel, Daleth	...
37	Helios, Achil, Vesta, Dora, Pin, Pearl, Melete	Hec, Albi, Fomal, Auriga, Phoenix	Viraj, Mer, Kamu, Gnos
38	Ulys, Vaj, Achil, Per, Rig, Bel	Ura, Sele, Ald, Mira, Sirs	Sat, Viraj, Cape, Bee
39	Betel, Siwa, Irene, Sagitta	Aqua, Algol, Cano, Arthur	Pin, Crux
40	Per, Phil, Mizar, Herm, Elek	Rama, Rector, Scotus	Mars, Jup, Albi, Hec
41	Leo, Ulysses, Helios, Leto, Hes	Libra, Dem, Lom, Mira, Cano	Bri, Mer
42	...	...	...
43	Vega, Mira, Theseus, Ant	Sel, Ura, Regu	Mars, Viraj
44	Helios, Hec	Rigel	...
45	Taurus	Virgo	Ophis, Phn, Crux, Cape
46	Psyche, Orph, Fides	Polar, Cyg, Canopus	...
47	Libra, Sagitta	Demeter, Melete, Mizar	Bri, Hera, Beren, Leto
48	...	...	...
49	Ant	...	...
50	...	...	...



FORTY-EIGHT LIVES OF ALCYONE

No.	Birth.	Death.	Sex.	Place.	Length of Life	Interval between Lives.	Root Race.	Sub-Race.
1	B.C. 70,000	...	M	Gobi Sea	40	32	V	1
2	"	...	M	"	85	...	V	1
3	60,000	...	M	Manoa	92	...	V	1
4	42,000	...	M	"	84	...	V	2
5	40,000	...	M	Arabia	81	...	V	2
6	38,000	...	F	Mashonaland	76	...	V	2
7	32,064	31,982	M	Manoa	82	843	V	1
8	31,189	31,067	M	"	72	792	V	3
9	30,275	30,202	M	Persia	73	502	V	3
10	29,700	29,616	M	"	84	812	V	3
11	28,804	28,730	M	"	74	601	V	3
12	28,129	28,067	M	Manoa	62	540	V	1
13	27,527	27,437	M	Ireland	90	636	IV	5
14	26,801	26,736	M	Manoa	65	610	V	1
15	26,126	26,067	F	Mongolia	61	537	IV	7
16	25,528	25,440	F	New Zealand	88	740	IV	5
17	24,700	24,610	F	Mexico	90	929	IV	3
18	23,681	23,592	F	North America	89	930	IV	3
19	22,662	22,578	F	Mississippi	84	819	IV	2
20	21,759	21,742	F	Chittagong, India	17	275	IV	6
21	21,467	21,382	M	Masulipatam, India	85	808	IV	2
22	20,574	20,465	M	Salem, India	109	911	IV	3
23	19,554	19,485	M	China	69	600	IV	4
24	18,885	18,806	M	Manoa	79	597	V	1
25	18,209	18,188	M	North Africa	71	674	IV	5
26	17,464	17,404	M	Manoa	60	528	V	1
27	16,876	16,792	M	Poseidonis	84	797	IV	6
28	15,995	15,937	F	Manoa	58	535	V	1
29	15,402	15,323	F	Oudh, India	79	772	V	1
30	14,551	14,460	F	Oudh, India	91	809	V	1
31	13,651	13,569	F	Poseidonis	82	692	IV	2
32	12,877	12,795	M	Punjab, India	82	702	V	1
33	12,098	12,003	M	Peru	90	821	IV	3
34	11,182	11,111	M	Rajputana, India	71	682	V	1
35	10,429	10,356	M	Puri, India	73	684	V	1
36	9,672	9,596	M	Poseidonis	86	811	IV	5
37	8,775	8,692	M	Mysore, India	83	840	V	1
38	7,852	7,774	M	Peshawar, India	78	788	V	1
39	6,986	6,909	F	Egypt	77	945	V	1
40	5,964	5,947	F	Ujjain, India	17	312	V	1
41	5,835	5,588	F	Kathiawar, India	47	618	V	1
42	4,970	4,901	F	North India	69	866	V	1
43	4,035	3,960	F	Egypt	75	901	V	1
44	3,059	2,978	M	Narsingarh, India	81	798	V	1
45	2,180	2,124	M	Nagpur, India	56	596	V	1
46	1,528	1,441	M	Persia	87	811	V	3
47	680	559	M	Benares, India	71	1,183	V	1
48	A.D. 624	694	M	Kanauj, India	70	1,202	V	1

THE LIVES OF ALCYONE

I

THE work of the band of Servers has perhaps rarely been more arduous than it was in the early days of the Fifth Root Race. Those who have read *Man: Whence, How and Whither*, will remember how the great Lord Vaivasvata Manu led forth His selected band from Atlantis before the great catastrophe of 75,025 B.C., and moved them first to Arabia, and then, after long trial there, to the shores of the Gobi Sea in Central Asia. Slowly, very slowly and gradually, He made His dispositions as befitted one who works for the far-distant future, who moves nations like pawns upon the board, who has centuries before Him for His combinations. The White Island of Shamballa was even then the centre from which He operated, though the great city whose streets radiated from it like the spokes of a wheel was not to be built for thousands of years yet.

At the period when our history opens—in round numbers seventy thousand years before Christ—the community numbered perhaps seven or eight thousand people, living in several villages along the southern shore of the inland sea. The Manu, as King, lived upon the island and was rarely seen on the mainland, which was governed on His behalf by His son Jupiter. The scheme of government was largely patriarchal, and the five sons of Jupiter all bore their part in it under Him. His eldest son, Mars, ruled one of the villages, and had built for himself there upon a little hill a large and pleasant house in which he resided with his wife Mercury—a house surrounded by great trees and wide lawns upon which he gathered together his villagers when he desired to address them or to promulgate his laws.

Into this spacious patriarchal life was born our hero Alcyone—in close relation even seventy thousand years ago with those two who have since become the Great Masters who inspire the Theosophical movement—their child in the flesh then, as he is their child in the spirit now. Through all these lives since then he has never wavered in his steadfast allegiance to them, and now he treads the Path which they have trodden, he draws near to the goal which they have already attained. Little knew he of all that, when he played so happily seventy thousand years ago in that beautiful garden overlooking the sea, with his brother Sirius and his sister, Mizar—companions tried and true, whose love for

him has lasted through the ages, ever waxing, never waning—comrades who stand beside him still, who will be with him unto the end.

He was a handsome boy away there in the long ago—with aquiline nose and flashing eyes—rather like the most aristocratic type among the Arabs or the Pathans. He lived much in the open air, for that was the wise custom of the time—the insane practice of herding together crowds of growing boys in ill-ventilated school-rooms not having been yet invented. Mars engaged as tutor and companion for his children the character to whom we have given the name of Rosa—male in that birth, though the cognomen sounds feminine—the studious and learned son of Ronald, the friend of his father Jupiter. But whenever the weather permitted it (and it must be a *very* bad day before the children would agree that it did not) the instruction was given during rambles through the park which surrounded their home, or in the woods which covered the neighbouring hills.

In this way the boys grew up healthy as well as happy, and when Alcyone reached marriageable age he was a daring rider, a fine swimmer and a tireless pedestrian, as well as a skilled reciter of the strange old poetic legends and invocations which were the popular literature of the time. Boys and girls were brought up together, and learnt the same physical exercises, though the girls were expected to know something of household matters as well—of cooking, weaving and the healing art. Choice in marriage was free, but subject to a right of veto by the Manu—which, however, was practically never exercised. The brothers Sirius and Alcyone fell in love with two sisters, Vega and Leo—both of them friends who have been faithful through the ages, and still stand beside them in unfailing love and loyalty. In the life under consideration these two sisters were their cousins on their mother's side, and grand-daughters of the great chief Corona.

So large was the rambling palace which Mars had built, that his sons did not leave it when they married, but just brought into use fresh sections of it or added a room or two as required. A very happy family they were, Sirius and Alcyone being specially inseparable. They acted as lieutenants for their father in much of the work that had to be done, superintended the cultivation of his vast estate, and the improvements which he was perpetually planning. In this busy life years slipped by almost unnoticed, and a sturdy family was growing up round each of the brothers. Mizar, meanwhile, had left the ancestral home to marry her beloved cousin Herakles, and they also had five children; but intercourse was constant between the families, for their villages were but a few miles apart.

The Manu had now grown very old, and He knew that the time was drawing near when for the good of the race in His charge He should take another body, so that it might begin again on a higher level. To this end He sent for His chiefs—Jupiter, Corona, Mars and Vajra, and gave them certain instructions, forewarning them of what was to come—that the race would be all but exterminated by savage nomads from the north, and that they must make arrangements to save a few chosen children, through whom it could be continued, by the same egos over again, but in bodies a little more suitable. So the chiefs returned to the mainland, commissioned to make a selection among the children, and send a limited number over to the White Island for safety, to dwell in the Temples there, in the very aura of the great Kumaras and Their glorious Court of Devas—the Angels of the Elements, the true Rulers of the destiny of the world.

Alcyone and Leo had by this time four children, all of them great souls who have since become Adepts. Their daughters were Surya and Brihat (He who is now the Bodhisattva, and the Master whose vehicle He took in Palestine) while their eldest son was Uranus, and their baby He took in Palestine) while their eldest son was Uranus, and their baby Neptune. All four of these were chosen by the patriarchs, but of the children of Sirius and Vega only baby Pearl was taken. Little Hector, the younger daughter of Achilles, was the only other one selected from the great household of Mars; but Herakles and Mizar had the honour of contributing two—their youngest boy, Fides, and their youngest girl, Pindar. The three little boys of Athena and Lyra were all taken, and the three daughters of Castor and Helios. Elsa and Crux gave a son Polaris and a daughter Cygnus; and Elektra, the only son of Bee and Viola, was added to the band. All these were quite young; but three older children, belonging in reality to an earlier generation, were also included—Vulcan and Venus, the twin children of Apollo and Osiris, and Pallas, the younger brother of Vega and Leo. Pallas was a big boy, and when he obtained an inkling of the object of the segregation, he begged earnestly to be left behind and allowed to fight; but he was sternly repressed and told that he must go over to the island to take care of Venus, whom he had long worshipped from a distance. He had no option but to obey, and he received his reward in the shape of the Manu's permission to marry his lady-love at an early date. Capella—the youngest sister of Herakles, and little more than a child herself—was put in charge of the party, and promptly arranged to divide the responsibility by herself marrying Vulcan, the oldest of the boys.

As soon as the children were safely settled upon the island, the destruction which the Manu had foreseen fell upon the villages upon the mainland. The Turanian hordes swept down in overwhelming numbers upon the Aryans, and after a brave and most determined resistance massacred the entire colony. By order of the Manu all articles of value had been buried so that the savages could not find them, so that the victory which cost them so dear proved absolutely barren; their traditional fears prevented them from making any attack upon the White Island; and as a bare moiety of their army, spiritless, bootless, mutinous, crossed on its way home the desert to the north of the Gobi Sea, a terrible sand-storm arose which suffocated whole regiments of them, so that only a shattered and panic-stricken fragment of the mighty host ever reached again the plains of Tartary, and for some thousands of years the salutary lesson was remembered, and the Aryan colony was left in peace.

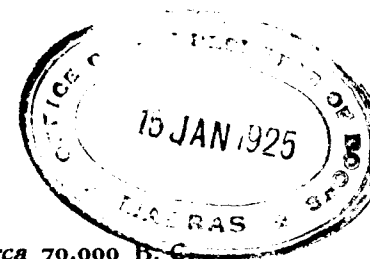
It is interesting to note how absolutely the Manu looks upon everything that happens only from the point of view of the plan as a whole. The massacre of His new race is to Him by no means a matter of regret; it is a necessary part of the scheme; and He so explains this to His followers that they account it an honour to co-operate in the work. We observe, not only on this but on many other occasions, that physical death is not regarded by the Great Ones at all as it usually is in the outer world. Our modern tendency is to consider it as the greatest of all evils, to inflict it as the ultimate and most terrible punishment; those Leaders, who know so much more than we, account it merely as an incident in the work which is being done, or sometimes, as a reward for a piece of work well performed. Well indeed would it be for us if we could acquire this attitude of the Masters of the Wisdom, if we could 'watch with larger eyes' and see the truth which lies behind the illusory outer appearance. Then we should repose in utter trust upon the wisdom of the Power Divine, knowing that

It slayeth and it saveth, nowise moved
 Except unto the working out of doom;
 Its threads are Love and Life; and Death and Pain
 The shuttles of its loom.
 It maketh and unmaketh, mending all;
 What it hath wrought is better than had been;
 Slow grows the splendid pattern that it plans
 Its wistful hands between.

CHART I.

The Gobi Sea.

1	2	3	4	5	6	7
				Mira -Fomal Rigel -Beatus Ajax -Theseus Bella -Aulus Pearl -Aquila		
			Sirius -Vega			
			Achilles -Albireo	Theseus -Ajax Rex -Psyche Hector -Percy Leto -Sappho		
		Mars -Mercury		Uranus -Cassio Surya -Saturn Brihat -Hestia Neptune -Euphra	{ Dhruva -Mars	
			Alcyone -Leo			
			Orion -Aldeb	Sappho -Leto Beatus -Rigel Canopus -Norma		
			Mizar -Herakles			
		Vajra -Selene	{ Clio -Cetus Aldeb -Orion			
Manu -Surya	{ Jupiter -Saturn			Norma -Canopus Cassio -Uranus Spica -Fides Colos -Elektra		
		Ulysses -Theo	{ Castor -Helios			



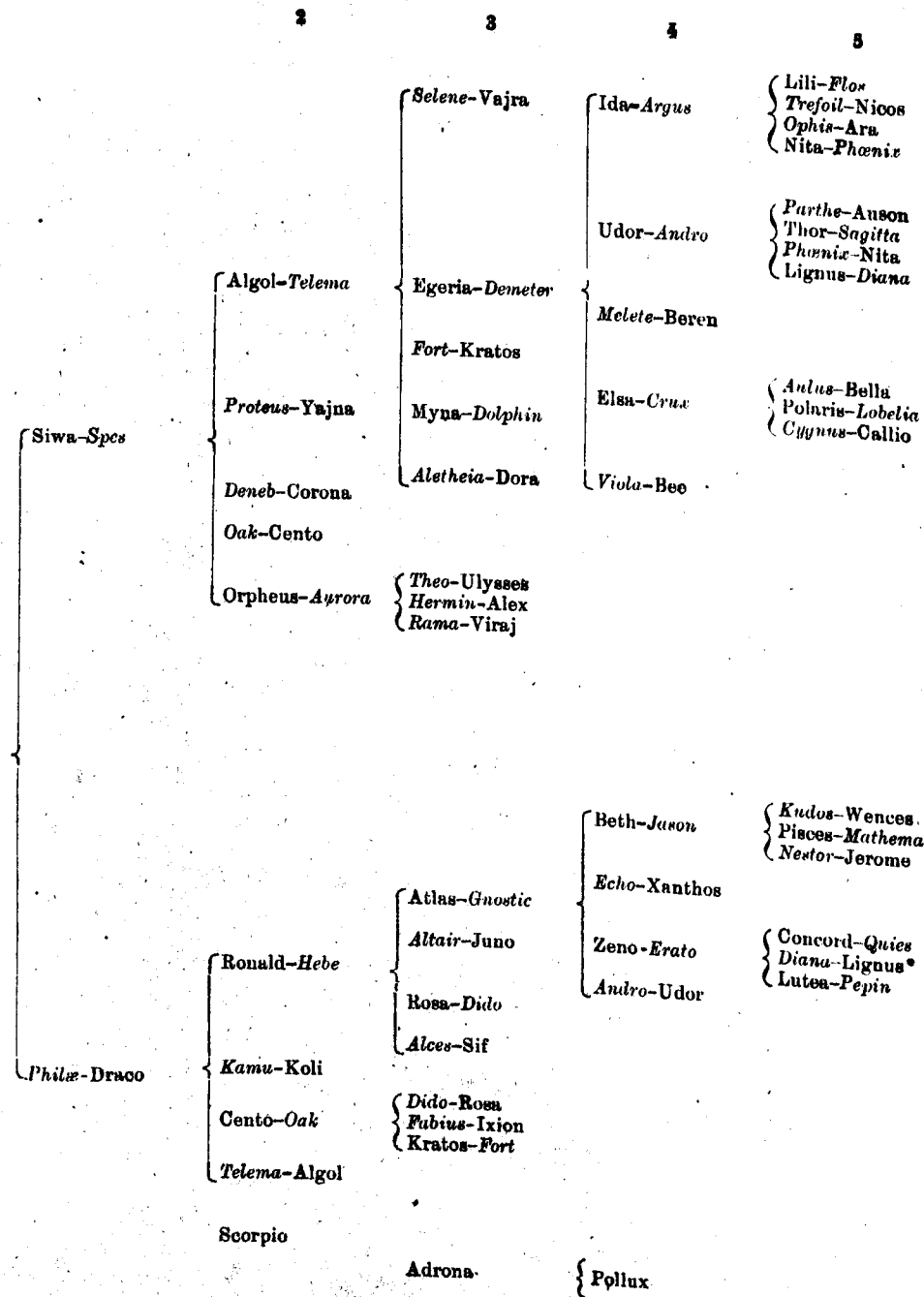
Circa 70,000 B. C.

THE LIVES OF ALCYONE

1	2	3	4	5	6	7
				Fomal -Mira		
				Arthur -Arcor		
		Bee-Viola		Elektra -Colon	Jupiter -Viraj Selene -Manu	Sirius -Mizar Rama -Apollo
				Psyche -Rex Capri Arcor -Arthur Fides -Spica Pindar -Ivy	Corona -Proteus	Osiris -Alcyone
	Viraj -Rama	Herakles-Mizar			Proteus -Corona	
		Crua-Elsa				
		Capella-Vulcan				
		Albireo-Achilles				Alcyone -Osiris
					Manu -Selene	Aurora -Herakles
						Apollo -Rama
				Saturn -Surya		
	Apollo -Osiris	Athena-Lyra		Hestia -Brihat Percy -Hector	Mars -Dhruva Viraj -Jupiter	Herakles -Aurora Mizar -Sirius
		Helios-Castor				
		Vulcan-Capella		Aquila -Pearl Callio -Oygnus		
		Venus-Pallas				

1	2	3	4	5
<i>Surya-Manu</i>				
	<i>Aurora-Orpheus</i>	<i>Mercury-Mars</i>	<i>Kös-Aqua</i>	<i>Gimel-Kim</i> <i>Walter-Vesta</i> <i>Ara-Ophis</i> <i>Pepin-Lutea</i> <i>Wences-Kudos</i>
		<i>Dora-Aletheia</i>	<i>Erato-Zeno</i> <i>Cetus-Clio</i> <i>Argus-Ida</i>	
	<i>Corona-Deneb</i>	<i>Sextans-Olaf</i>	<i>Vega-Sirius</i> <i>Leo-Alcyone</i>	
		<i>Alex-Hermin</i>	<i>Lyra-Athena</i>	
		<i>Demeter-Egeria</i> <i>Osiris-Apollo</i>	<i>Pallas-Venus</i>	<i>Euphra-Neptune</i> <i>Ivy-Pindar</i> <i>Lobelia-Polaris</i>
<i>Elektra-Dhruva</i>	<i>Saturn-Jupiter</i>			
	<i>Yajna-Proteus</i>	<i>Juno-Altair</i> <i>Dolphin-Myna</i> <i>Libra-Fons</i> <i>Olaf-Sextans</i> <i>Rhea-Forma</i>		
		<i>Gnostic-Atlas</i>		
		<i>Forma-Rhea</i>	<i>Xanthos-Echo</i>	<i>Mathema-Pisces</i> <i>Nicos-Trefoil</i> <i>Quies-Concord</i> <i>Vesta-Walter</i> <i>Sagitta-Thor</i>
	<i>Koli-Kamu</i>	<i>Sif-Alces</i>	<i>Aqua-Kös</i>	<i>Ausonia-Parthe</i> <i>Flos-Lili</i> <i>Pax-Betel</i> <i>Kim-Gimel</i>
		<i>Fons-Libra</i>	<i>Beren-Melete</i>	
		<i>Ixiou-Fabius</i>	<i>Obra-Leopard</i>	
		<i>Clare-Chrys</i>	<i>Leopard-Obra</i> <i>Jason-Beth</i>	<i>Jerome-Nestor</i> <i>Betel-Pax</i>
<i>Spea-Siwa</i>				

THE LIVES OF ALCYONE



II

The Aryans who had been slain in the Turanian foray had met their death cheerfully and even joyously, for the Manu had promised them that those who died for the infant race should speedily be re-born in it in better vehicles; and He soon began to make arrangements for the fulfilling of this promise. As soon as they were established on the island Vulcan and Capella were married, simultaneously with Pallas and Venus; and so in a year's time there were additions to the flock under their superintendence. Some twenty-two little people grew up together very happily, and when they attained marriageable age they paired off naturally enough.

When the appointed time came, the Manu laid aside His worn-out body, and was born afresh from Saturn and Surya, twelve years after the massacre. Mars and Viraj quickly followed Him as brother and sister, while Jupiter, Selene and Corona appeared as the children of Elektra. As these in turn grew up, further intermarriages afforded opportunities for the rebirth of Alcyone, Mizar, Herakles, Sirius, Rama and Apollo, and soon the descendants of Saturn and Surya grew into a considerable clan, in which those who had lost their lives in the massacre gradually re-appeared in bodies more refined than those which they had resigned. Thirty-two years after the flight to the island, our hero was born as the eldest son of the Manu, and not long after that the young community was again transferred to the mainland. The Manu decided to restore and occupy the very house which Mars had built for himself in his previous incarnation, so that Alcyone was for the second time brought up in the same place and under the same conditions—almost with the same companions. His uncle Mars shared for some years his father's house, and so his cousins, Herakles and Mizar, were always with him; Apollo, previously his uncle, was now his younger brother; while Sirius and Rama, who had before been a brother and an aunt, were now cousins living next door, and therefore always of the party.

Even at this early stage the Manu had in mind the plan of the splendid city that was to bear His name in future ages. Its actual construction was not commenced until after another great massacre some

thousands of years later; but He had already in His mind the scheme of the radiating streets ten miles in length, from every point in which the White Island should be visible. He made no attempt as yet at the erection of the mighty buildings which were to line these thoroughfares; but He did decide upon their direction, and at the remote end of each He set up a huge trillithon, somewhat like those at Stonehenge, and beyond these in each case a small temple, scarcely more than a shrine. The streets eventually were to spread out from the shore like the sticks of a fan; but at this time no streets existed—only seven radiating paths, running over the downs and through the forests, and at the end of each such an erection as has been described. But the members of our clan were instructed to visit one of these shrines each day in turn.

At dawn they bathed and took their first meal; soon after that was over they all met together at the house of the Manu and started out in procession along one of the paths. As they marched, they chanted poems composed for them by the Manu—chiefly invocations calling down upon themselves and their future home the blessings of all the spirits of earth and air, of water and of fire. Thus marching and singing they made their pilgrimage to the shrine of the day. When they reached it certain prayers were recited, and the clan rested for awhile, before reforming their festal procession for the return march. By the time that they reached home it was already noon or later, so their midday meal was immediately prepared. After they had partaken of that, it was usual to rest for a time, and then to spend the remainder of the afternoon in such agricultural labour as was necessary to provide for the small wants of the community, or in whatever other work the chiefs decided to be desirable.

Thus it will be seen that fully half of each day was devoted to what we must regard as a religious exercise, though from another point of view it might be considered recreation, as all the people enjoyed it greatly, and any one who was kept at home by illness, accident or some urgent duty felt himself much ill-used. Little children clamoured to be allowed to go, long before they were strong enough for the twenty-mile walk, and regarded it as a kind of "coming of age" when they at last received permission to join the procession. Alcyone, when very young, gained great popularity among his fellows by persuading his father to let him organise a band of children who might be allowed to march a certain distance with the procession, and then play about until they

could join it again on its return—he undertaking, as captain of the band, to be responsible for the safety and good conduct of the party of juveniles. It was surprising, however, at how early an age the young people could do the whole distance without fatigue. As they took the paths in regular order, it will be evident that they achieved the seven pilgrimages in just a week, and visited each shrine once in the same period of time, the idea being the magnetisation of those paths which were to be the streets of the remote future. This daily twenty-mile walk indubitably did much to keep the community in good condition, and they apparently found no difficulty in getting all necessary work done in the remainder of the day.

The Manu evidently attached great importance to the impression made by the invocations, the regular rhythmic chanting and the atmosphere of joyousness. The invocation undoubtedly had the effect of attracting certain orders of angels and nature-spirits; and not only of attracting them at the moment, but of making for them a sort of permanent line of attraction, or perhaps it may be better expressed as a line of least resistance, along which all angels and nature-spirits at any time passing in the neighbourhood would find it natural and easy to travel—such travel of course itself steadily increasing the magnetisation. The regular rhythm and the chanting had their own part to play in this work, in establishing what might be called a habit of vibration in the ether and in the astral and mental matter—the effect being to make order and regularity easier, and disorder and irregularity more difficult and therefore less likely, whether in thought, emotion or action, along this established route. The spirit of joyousness upon which so much emphasis was laid naturally tended to reproduce itself, and consequently to establish that state of mind as a general background for the future inhabitants.

As Alcyone grew up, he was able more and more to share his father's work, and finally to take a great deal of it off His shoulders. At the age of nineteen he married his cousin Osiris, and presently had the great joy of welcoming as one of his children Mercury, who had been his mother in his last life, and had indeed been associated with the whole of his existence as a human being, for He was present at his individualisation from the animal kingdom. Other friends began to gather round him, some as his own children and some in the families of Sirius and Mizar, of Herakles

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<i>Siwa-Theo</i>	{	Pepin-Andro Lili-Lomia Coach-Aulus Fabius-Aries	
<i>Calys-Draco</i>			
<i>Muni-Demeter</i>	{	Andro-Pepin Elsa-Auriga Dome-Priam Ophis-Aldeb	
<i>Mercury-Koli</i>			
	{	Kim-Mira	
		Canopus -Sagitta	{ Neptune-Cassio Hestia-Capella
<i>Juno-Egeria</i>	{	Arthur-Fomal Rector-Yajna	
		Hebe-Trefoil	{ Alma-Aglai Flora-Boötes Stella-Irene
	{	Cyrene-Castor	
<i>Hermin-Ronald</i>			
<i>Orpheus-Dora</i>	{	Lutea-Dactyl Beth-Phœnix Bella-Jason Aqua-Alba	
<i>Leo-Kös</i>			
	{	Bee-Sappho	{ Venus-Hector Pindar-Pearl Capella-Hestia
		Xanthos-Norma	
		Ajax-Pisces	{ Percy-Polaris Juder-Cygnus
<i>Gnostic-Vega</i>	{	Rigel-Udor	
		Quies-Nicos	{ Brihat-Euphra Callio-Spica Cygnus-Juder
		Vesta-Alethein	
	{	Mira-Kim	{ Libra-Lignus Sirona-Mona Parthe-Argus Clare-Jerome Psyche-Bentus
<i>Oak-Cento</i>			
<i>Rosa-Daphne</i>	{	Diana-Ara Arcor-Sylla Chrys-Olaf Iris-Zoë	

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Saturn
-Surya
(See Chart 1)

1 Apollo-Rama

<i>Spes-Fons</i>		
<i>Deneb-Magnus</i>		
<i>Ronald-Hermin</i>	<i>Theseus-Leto</i> <i>Olaf-Chrys</i> <i>Nicos-Quies</i> <i>Pax-Alces</i> <i>Daleth-Sextans</i>	
<i>Theo-Siwa</i>		
<i>Egeria-Juno</i>	<i>Leto-Theseus</i> <i>Sagitta</i> <i>-Canopus</i>	<i>Atlas-Lyra</i> <i>Leopard-Cru.c</i> <i>Zama-Betel</i> <i>Nu-Soma</i>
<i>Athena-Albireo</i>	<i>Sif-Achilles</i> <i>Alces-Pax</i> <i>Eros-Rhea</i> <i>Sylla-Arcor</i>	<i>Vulcan-Fides</i> <i>Hector-Venus</i>
<i>Scotus-Algol</i>		
<i>Alex-Philæ</i>	<i>Zeno-Myna</i> <i>Nita-Amal</i> <i>Aulus-Conch</i> <i>Zoë-Iris</i>	
<i>Gem-Dolphin</i>	<i>Obra-Wences</i> <i>Dido-Beren</i> <i>Achilles-Sif</i> <i>Phoenix-Beth</i> <i>Flos-Nestor</i>	
<i>Telega-Ulysses</i>		
<i>Draco-Calyx</i>	<i>Clio-Forma</i> <i>Jason-Bella</i> <i>Math-Auson</i> <i>Dactyl-Lutea</i>	
<i>Dora-Orpheus</i>		
<i>Vajra-Kamu</i>	<i>Gimel-Ixion</i> <i>Aldeb-Ophis</i> <i>Aletheia-Vesta</i> <i>Rhea-Eros</i> <i>Castor-Cyrene</i>	<i>Aquila-Camel</i> <i>Aglaiæ-Alma</i>
<i>Albireo-Athena</i>		
<i>Cento-Oak</i>	<i>Lomia-Lili</i> <i>Helios-Orion</i> <i>Kudos-Melete</i>	<i>Holly-Glück</i> <i>Virgo-Ivy</i> <i>Spica-Callio</i> <i>Fides-Vulcan</i> <i>Ivy-Virgo</i> <i>Eudox-Tiphys</i>
<i>Daphne-Rosa</i>	<i>Alpa-Aqua</i>	

Mars-Dhruva

Herakles
-Aurora

Viraj-Jupiter

Mizar-Sirius

III

We are making no attempt, at this stage, to give a consecutive history of our hero; we simply note his appearance when we happen to encounter him in the course of investigations undertaken for quite other objects. We overleap some ten thousand years from the life last mentioned, and come down to what may perhaps be regarded as the final step in the foundation of the Root Race. More than once before, what looks like a tentative or abortive commencement had been made, and after a few centuries of growth the Race was swept off the face of the earth by an inrush of savages, just as an artist might erase an outline in order to try again with the intention of drawing it more perfectly. Each time a few of the most promising children were saved from the massacre to be the seed of the next attempt; each time the Manu gathered together His band of Servers, that they, who were used to His methods, might incarnate as His descendants, and so carry the Race along the lines which He desired. Having no personal karma to hinder Him, He made for Himself each time a body closely approximating to the pattern given for that Race by the Solar Deity, the only difficulty in His way being the limitations imposed upon that body by a parentage which, though the best available, was necessarily short of perfection. He had to take a wife from the existing race, and therefore His children naturally fell somewhat below His level in the special developments peculiar to the new type; but He usually incarnated several times in the line of His own descendants, and each time brought the Race nearer to that type.

The last of the massacres took place about 60,000 B. C., and a few carefully-chosen children were carried over to the Island, as before. Among these was Jupiter, daughter of the Manu; and when she grew up she married not one of her own race, but Mars, a Toltec prince from Poseidonis, whom the Manu had caused to incarnate over there especially with a view to this marriage, because He thought it desirable to blend in this way some of the noblest Toltec blood with His own. The eldest son of Mars and Jupiter was Viraj, and he in due course married Saturn, who was a cousin of his, and the most beautiful among

the grand-daughters of the Manu. When the latter had blessed this union, He put aside His body and took birth as their son, having thus one fourth of Toltec blood to three-fourths of Aryan, each the very best of its kind.

About the same time was born Surya, a great-grand-daughter of His previous body; and when they were both of suitable age the Manu married her, and from this noble pair the new Race sprang in this its final genesis. We notice an unusual feature in connection with His family and those of His sons and daughters—a feature which can hardly be accidental. He Himself had twelve children, and each of these in turn had a family of precisely the same size. We observe the same phenomenon repeating itself in the third generation, several of His grandsons also having twelve children. Almost every identified member of our band of Servers took part in this effort, and there are many whom as yet we do not know, though probably in the future they will come into the Theosophical work. Evidently the Manu, having arranged for Himself a favourable birth in a specially suitable body, and determined to use it as the definite beginning of His Race, called together all the forces at His disposal, and threw them all into incarnation as His direct descendants as rapidly as was consistent with obtaining the best possible conditions for them. In this way the new type was quickly and firmly established, so that the Aryan impress is unmistakable, and even a slight admixture of that blood shows itself for hundreds of years.

As soon as He had an efficient band of capable workmen, the construction of the mighty capital of His future empire was undertaken. Instead of letting His city grow by degrees as the population increased, He established it from the beginning as He meant it to be, building its houses long before there were occupants for them, but using such imperishable materials that they would remain unaffected by the lapse of time. Never before nor since has such a city been seen in the world's history; it took a thousand years to build it, and it lasted almost unchanged for fifty thousand, until the great catastrophe of the sinking of Poseidonis threw it into ruin. A full account of its splendour may be found in *Man: Whence, How and Whither*, chapters xv and xvi.

But we are concerned now not with the completed city, but with the building of it—the very beginning of its building, when a hundred

men took up the work that might well have employed a hundred thousand. These pioneers had first to erect for themselves humble temporary dwellings; they had to till the ground in order that they might have food to eat; but nevertheless they began to excavate extensive quarries, whence they cut huge blocks of beautifully-coloured stone, making ready for the erection of those edifices which were later to be the wonder of the world. There was this unique characteristic about these men—these earlier selves of ours—that they were willing and glad to give their labour and their energy to working thus for a future generation—a generation which would consist partly of themselves, indeed, as probably they knew; but of themselves in other bodies, with no memory then of all this antecedent toil, just as now they had no clear prevision of the glories that were to come. Yet they wrought joyously as a religious duty, because their great Ruler told them that this was meritorious work, part of the world's evolution, of a stupendous plan whose scope as yet they could not grasp. Slowly, very slowly, the great design unfolded itself; the paths which our Servers had magnetised with such persistent effort in their daily processions ten thousand years before were now marked out as wide straight streets, like the radii of a spider's web; gradually the position of the cross streets was indicated, and the plan of the whole city began to show itself by the lines cleared in the great forests which had covered its site.

As decades rolled on, vast buildings began to rise, both on the sacred White Island and on the mainland. The Island was ever the centre of the thought and worship of this growing nation; from every point of the seven radiating streets its glowing temples could be seen and its great central dome at once dominated and symbolised the whole life of the city. But we are dealing with the day of small things, when all this glory was as yet but a dream of the remote future; so we must turn from the life of the city to the private life of our hero.

Eldest son of the Manu and the Bodhisattva of the Root Race, with a stalwart band of noble and loving brothers and sisters growing up around him, perhaps even he has rarely had more favourable surroundings. Being the eldest—the first-born of the new Race, the first exemplar of the fresh stream of life which was pouring into the world—he had the advantage of the most careful personal training at the hands of his father and mother. They lived almost entirely in the open air, and

great attention was paid to physical exercise and development. From a very early age the Manu kept His son closely with Him night and day, evidently laying stress upon the constant influence of personal magnetism.

A little more than a year after his birth came a baby sister, Herakles, and as the children grew up there was the strongest affection between them—as indeed there has always been, all through the ages. They learnt together, played together, worked together, for under the wise tutelage of the Manu no difference was made in the education of the sexes. In those early days of strenuous labour there was little of what to us now constitutes education, for though the children learnt to read and write, books were few and were regarded as sacred treasures. To those ancestors of ours the most accomplished man was literally the man who could accomplish most—the man who could turn his hand to anything, who was full of resource and ingenuity, quick of decision and action, capable in every sense of the word and in all departments of life. So as they reached adolescence the stalwart sons and daughters of the Manu were not only a magnificently handsome band of representatives of the new race, but also competent, sagacious and self-reliant leaders for the community which was springing up on the shores of the Gobi Sea.

It will be understood that this community consisted of the descendants of the children saved at the time of the last massacre—by this time a fairly numerous body—but that only the children of the Manu in this last birth (when He married Surya) were considered as belonging to the divine race—the Children of the Sun, as they were called, each of the twelve being identified with one of the signs of the zodiac. Naturally these twelve had to marry carefully-selected outsiders—that is to say, the best of the descendants of the Manu in His *previous* birth; but when their children in turn reached marriageable age He expressed His wish that as far as possible they should choose their partners within the Solar family. It will be seen from the accompanying chart that this instruction was carried out by all the characters whom we have identified.

It is abundantly clear, however, that our identifications include less than half of the band of Servers, for though we are able to recognise all the twelve children of the Manu, and those whom they marry, we know only half of His grandchildren, for we complete but four out of the

twelve families, and can name but four or five of the children in each of the others. When we come to the next generation our recognition is almost confined to the descendants of Alcyone, and even there we have scarcely half of the total number, only three families being complete. Descending still another generation, we pick up a few belated stragglers among the grandchildren of Alcyone's eldest son Sirius, but find practically none whom we know elsewhere. This is what might be expected, for by this time the new race is so firmly established that the especial need for pioneer work no longer exists, and egos not so definitely devoted to selfless service may carry on the new nation in the ordinary way. The number of children in a family is by this time irregular, and it is evident in many ways that the necessity for definite regulation is no longer so pressing. The band of Servers has done its work, and rests in the heaven-life until the time comes for its next incarnation.

When Alcyone gained man's estate, he married his cousin Mercury, also a grandchild of Viraj and Saturn, a girl of high attainments and radiant beauty, whom he loved with deep and reverent devotion. Within a year twin boys were born to him—Sirius and Mizar, who grew up to be utterly devoted to him, to Mercury, and to one another, as they have been through the centuries. A year later came a third boy, Elektra, and assuredly there can never have been three finer or happier children. Other brothers and sisters followed in quick succession to be loved and cared for, but these three, so nearly of the same age, made a little sub-group of their own. They were curiously alike in face; no one but their parents ever knew one of the twins from the other, and Elektra was distinguishable only when they were together by the fact that he was a trifle shorter. From the time that they were able to walk and to talk intelligently they were inseparable; night and day they were always to be found together, and almost always with their father, except when his work carried him to places where they could not conveniently go. They were somewhat profanely nicknamed 'the trinity,' because they were popularly regarded as three identical manifestations of the same force. All kinds of quaint mistakes arose from their indistinguishability, and 'the trinity' rather enjoyed these and took pleasure in arranging for them. Those outside the family regarded this absolute likeness as somewhat uncanny, and, as they were the first three sons of Alcyone, a tradition arose that *all* his sons would be

indistinguishable—a tradition which was only partially broken by the arrival of his next son Fides two years later, for he also bore a strong resemblance to his elder brothers. Wherever the three went, they were treated with great reverence, as the hope of the race and its future rulers; for though Sirius was the elder by a few minutes, and therefore technically the heir, nobody ever knew which was he, and so all were regarded alike.

They might have run some risk of being spoiled by general adulation, but for the gentle wisdom of their mother Mercury, who taught them always that their high position carried with it imperative duties and responsibilities, and that just because a smile or a kind word from them meant so much to every one whom they met, that smile or kind word should never be withheld, no matter how busy they were or how pressing their work might be. Alcyone was at this time constantly engaged with his father the Manu in superintending the erection of the huge crescent of palaces which were to form the sea-front of the future city, and the three boys took the keenest interest in this work, and begged to have the management of certain parts of it given over to them. The Manu smilingly agreed, and the boys were in a high state of excitement—full at the same time of gratification at the trust reposed in them, and of anxiety to justify that trust by sleepless vigilance. The workers also were highly delighted, because it was the common belief that 'the trinity' carried with them wherever they went good fortune and immunity from accident; and, whether it was due to the confidence begotten by that belief or not, it is certainly true that in the course of all that stupendous work, which involved the lifting and carrying of enormous weights, there were no casualties of any importance.

Thus Alcyone lived a life of constant work, whose principal events were the beginning and the completion of this edifice or of that. It was his earnest desire to be allowed to undertake the erection of the marvellous maze of temples which was to cover the sacred Island; but this honour never fell to his lot, for it had been the decree of the Kumaras that a certain portion of the city should be finished before this work was begun. On rare occasions the Manu was received in audience by the LORD Himself, and once at such a time instructions were given that Alcyone and his three elder sons should also attend, so that they had the wonderful privilege and blessing of standing in the immediate presence of the Ruler of the Planet—an experience never to be forgotten.

The Manu lived among His people for a full century, and when He thought it best to leave them for awhile, He called together His children and grandchildren and told them that He entrusted to their zeal the work which He had begun; that now for a time He should watch it from a higher plane, but could still be consulted when necessary by whoever was for the time the head of the ruling House; and that when He saw it to be necessary He would descend into incarnation once more, but always in the same royal line, which must ever be kept free from any admixture of alien blood, except by His own express direction.

So He left His body, and by His own desire it was carried out far away into the centre of the Gobi Sea and consigned to its depths. His order had been that there should be no mourning over His departure, so Alcyone, His son (himself now already a man of eighty years) reigned in His stead, and the work went on as steadily as before. On several occasions He showed Himself to Alcyone in sleep, and gave him directions about the building of the city, but in the main He expressed Himself as thoroughly satisfied with what was done.

For ten years Alcyone ruled wisely his now greatly increased community; but at the end of that time his dearly-loved wife Mercury passed away, and he decided to resign all active work into the hands of his sons. So he in his turn called together the family (for by this time his great-great-grandchildren were growing up around him) and told them henceforth to look upon his eldest son Sirius as their King, beckoning him to come forward and be solemnly enthroned upon the royal seat. But Sirius bent his knee before him and begged leave to make from him one final request before he resigned his power; and when leave was given, he explained how, for nigh upon seventy years, he and his brothers, Mizar and Elektra had been in closest harmony, working and consulting together daily, so that indeed they seemed of one heart and one mind; and the boon which he asked was that this dear comradeship might remain unbroken until death—that all three alike might bear the title of King; that they might sit together upon three equal thrones, and that if they should ever differ in opinion, the decision of the two who agreed should prevail; that when one died the other two should continue to rule, and when the second died the survivor should be sole King. Alcyone sat for awhile in thought, and communed with the spirits of his father and his wise wife Mercury; and at last he

gave his consent to this unique arrangement, but only on condition that, on the death of the third of this triumvirate, the crown should pass to Koli, the eldest son of Sirius, in order that there might be no interference with the direct line of descent upon which the Manu had laid so much stress. So three thrones were duly arranged, and Alcyone gave his blessing to 'the trinity'—still almost as much alike as in the old days of their childhood, still as dear to one another as ever, though each was now the father of a fine family.

The strange triple control worked admirably well, but it gave rise to an amazing story which was carried by some travellers even to far Poseidonis—a story that amidst the deserts of Central Asia there existed a great city of incredible wealth and beauty—a city so vast that half its buildings were uninhabited—which was governed by a King of such marvellous magical power that he was able to multiply himself, and could be seen in three exactly similar forms sitting upon three thrones simultaneously when he administered justice!

After his abdication Alcyone lived but two years, and peacefully resigned his body at the ripe age of ninety-two, desiring that it might be consigned to the deep as his father's had been—a ceremony which was duly performed in the presence of the three Rulers and of such others of his children as survived.

The community grew this time with but little interference from without. Its members were almost as completely isolated from the outer world as they had been ten thousand years earlier.

Their only neighbours were certain tribes, half Atlantean and half Lemurian, who inhabited the valleys among the mountains some twenty miles inland—a peaceable people, not wholly uncivilised, perhaps somewhat in the position of the Maories when first discovered by Europeans. But these people kept to themselves, distrusting the open ground near the sea, from which their ancestors had been driven centuries before by Tartar raids. A few of the more daring spirits journeyed down to the Aryan settlement, and engaged themselves as servants and labourers; and 'the trinity' with a party of their friends, on several occasions made expeditions into the hills to see the villages of the mountaineers; but there was nothing that could be called intercourse between the races, their language and customs being entirely different.

CHART III.

Manoa.

Circa 60,000.

1	2	3	4	5	6	7	8
						Koli-Cassio	{ Daleth-Alma Daphne-Cyr Nu-Orca
						Mira-Kim Fomal-Arthur	
						Rigel-Udor	{ Orca-Nu Gaspar-Boreas
						Egeria-Percy	
						Demeter-Ronald	
						Theseus-Lili	{ Iris-Eudox Alba-Myna
						Rama-Euphra	{ Myna-Alba Sirona-Dactyl Phoea-Aglaiia
					Sirius-Apollo	Viola-Sylla	{ Soma-Hygeia Stella-Hebe Boötes-Zama
						Spes-Cento	{ Eudox-Iris Zama-Boötes Pomo-Laxa
						Kamu-Sextans	{ Pisces-Ixion Ida-Concord
						Kös-Olaf	{ Irene-Sigma Boreas-Gaspar Ruo-Xulon Alma-Daleth
						Callio-Altair Aquila-Beth Cygnus-Echo Quies-Algol Hermin-Ara Philæ-Chrys Glück-Priam Dido-Dolphin Trefoil-Aqua Andro-Rector Draco-Kudos Judex-Fort	
					Mizar-Osiris	Bee-Lignus Euphra-Rama Pindar-Rhea Cassio-Koli Gnostic-Magnus Algol-Quies Echo-Cygnus Beth-Aquila Aurora-Wences Colos-Sif Fons-Phoenix	
						Elektra-Neptune	

CHART III

41

2	3	4	5	6	7	8
			Aleyone -Mercury	Ivy-Atlas	{ Rector-Andro Gimel-Jerome Yajna-Kratos Cento-Spes Diana-Leopard	{ Melpo-Iota Roxana-Kappa
				Fides-Telema		
				Beatus-Aulus		
				Math-Calyx	{ Alex-Zeno Sextans-Kamu	
				Dhruva-Canopus	{ Clio-Tripes Fort-Judex	{ Markab-Thetis Regu-Lacey Abel-Cetus Circe-Ursa
				Muni-Norma		
				Hector-Leto	{ Kratos-Yajna Percy-Egeria Udor-Rigel Jerome-Gimel Wences-Aurora	{ Zephyr-Mona Dactyl-Sirona Sigma-Irene Iota-Melpo
				Albireo-Alces	{ Kim-Mira Dolphin-Dido Zeno-Alex Rhea-Pindar	{ Camel-Flora Hebe-Stella Hygeia-Soma Concord-Ida
				Leo-Dora	{ Arthur-Fomal Lignus-Bee Ronald-Demeter Leopard-Diana	{ Flora-Camel Mona-Zephyr Xulon-Rao Ixion-Pisces Cyr-Daphne Laxa-Pomo Aglaiia-Phoea
				Telema-Fides		
				Thor-Bella	{ Ara-Hermin Flos-Pepin Aqua-Trefoil	
				Capri-Virgo	{ Alastor-Adrona Pepin-Flos Apis-Pollux Lili-Theseus	{ Cetus-Abel Lacey-Regu Cancer-Gamma Ursa-Circe Hesper-Vale Vale-Hesper Thetis-Markab Gamma-Cancer
			Herakles -Vajra	Gem-Oak		

THE LIVES OF ALCYONE

2	3	4	5	6	7	8
Jupiter Mars	{ Viraj - Saturn }	{ Manu - Surya }		Arcor-Tiphys Dora-Leo Lutea-Orpheus Achilles-Aldeb Polaris-Cruz Jason-Ophis Scotus-Walter Nestor-Erato		
			Corona -Ulysses	Atlas-Ivy Bella-Thor Betel-Libra Obra-Pax	{ Phoinx-Fons Chrys-Phila Bruce-Dome }	
			Venus-Elsa	Oalyx-Math Taurus-Holly Tiphys-Arcor Pya-Tolosa	{ Auriga-Argus Olaf-Kös Priam-Glück }	
			Selene -Pallas	Vesta-Lobelia Neptune-Elektra Spica-Parthe Osiris-Mizar Aldeb-Achilles Leto-Hector Eros-Lomia Orion-Sappho Libra-Betel Alces-Albireo Pax-Obra Beren-Fabius	{ Kappa-Roxana }	
			Brihat -Deneb	Lobelia-Vesta Norma-Muni Walter-Scotus Ajax-Rosa Sagitta-Nita	{ Magnus-Gnostic Sif-Colos Sylla-Viola }	
			Vega -Helios	Altheia-Anson Apollo-Sirius Xanthos-Melete Rosa-Ajax Psyche-Juno Pearl-Amal Clare-Rex Canopus-Dhruva Forma-Zos Parthe-Spica Holly-Taurus Lomia-Bros		

CHART III

1	2	3	4	5	6	7	8
				Uranus -Proteus	{ Aulus-Beatus Oak-Gem Amal-Pearl Rex-Clare }	{ Altair-Callio Dome-Bruce Kudos-Draco }	
				Hestia -Lyra	{ Sappho-Orion Nicos-Aries Nita-Sagitta Orpheus-Lutea }		
				Athena -Castor	{ Erato-Nestor Melete-Xanthos Tolosa-Pya Anson-Aletheia Aries-Nicos }		
				Capella -Sine	{ Juno-Psyche Ophis-Jason Cruz-Polaris }		
				Vulcan -Theo	{ Fabius-Beren Zoe-Forma Virgo-Capri }	{ Adrona-Alastor Pollux-Apis Tripos-Olio }	

IV

The next glimpse that we get of the fortunes of our hero is after a lapse of nearly eighteen thousand years. The great city of Manoa, the building of which we saw commenced in our last chapter, is now of hoary antiquity, the centre of a vast and splendid civilisation, perhaps even already past its prime. Our band of Servers comes only incidentally into great and settled civilisations; the work of its members is rather to act as pioneers, to break ground for the growth of some new type, to do the forest-clearing and the road-laying that make advancement possible for others later.

Just at this period the Manu had need of them, because He felt that the time had come to start the second subdivision of the great Aryan Race—that subdivision the remains of which we now call Arabian. It was the previous founding over again on a smaller scale, though without the necessity of the intervening massacres, because the change required this time was not the radical, fundamental difference between one Root-Race and another, but only the emphasising of special characteristics which marks off a new sub-race from its predecessors. But the general principle was the same, and the Manu began by segregating a few of His faithful followers from the rest, and sending them to reclaim one of the rugged valleys which ran up into the mountains behind the city. During the millenniums of its greatest renown the city had grown enormously in size, but the Manu had taken care that it should spread chiefly along the shores of the Gobi Sea, and inland only up to the foot-hills twenty miles away, so that the valleys were still virgin soil or primitive forest. Now one of these was to be used for the purpose to which from the beginning it had been destined, so the Manu proceeded to choose His instruments.

He was not Himself in incarnation at the time, but He acted through His representative Jupiter, who was the Chief Priest of the

period. On learning His wishes, Jupiter at once offered his own children for the work, if they were themselves willing. He had a son Corona, and two daughters, Fomal and Beth. Corona promptly accepted the opportunity offered to him, broke up his splendid establishment in the city, and moved off, with his wife Theo, his married sons Herakles and Pindar, and their respective families, to the selected valley, there to adopt a distinctly primitive and patriarchal life—a great contrast to that which he had until then been living. His sister Fomal had married Demeter, and these two were instantly fired with the same enthusiasm, and contrived to infect their six children with it. The other sister, Beth, was equally eager, but not quite so fortunate in influencing her husband Calyx.

Calyx has rather a curious history; he has come down through the ages with a partner Amal, to whom he is especially closely linked, so that they find one another and marry, life after life, with quite extraordinary persistency. In the particular birth which we are considering they happened to be born as brother and sister, and consequently the custom of the country did not permit them to assume their usual relations. Calyx married Beth, the younger daughter of Jupiter, and Amal was urged by her mother to wed Laxa, a rich merchant, whom she did not really love. Both families dragged on more or less unhappily, Laxa vigorously objecting to the frequent visits of his brother-in-law, and to certain compromising situations which came under his notice.

When Beth, keenly desirous to sacrifice herself and her family in response to the call of the Manu, pertinaciously worried her already semi-detached husband to (metaphorically) take up his cross and go forth into a wilderness which had no attractions for him, it acted upon him like the final shock which determines the precipitation of matter from a saturated solution, or suddenly turns to ice the surface of a pool of water which, while absolutely still, has sunk to a temperature just below the freezing-point without actually freezing. He deserted his wife (leaving behind him a letter to explain that he could never be happy with her, and therefore thought it kindest to set her free to follow her own devices) and fled with his sister Amal to a distant city. Laxa was furious—not at the loss of his wife, but at the scandal, which he feared might affect his business; he proclaimed that he had never trusted her, had long known her to be unfaithful, and would never under any consideration

receive her back into his household. Beth and her children took refuge with her sister Fomal, who received them with open arms, and thus it happened that Jupiter's children were all able to take the opportunity which he had so earnestly desired for them. As to the runaway lovers, they reappeared some years later, hoping that their escapade would be overlooked; but society in Manoa declined to receive them, so they actually presented themselves among the new community in the valley. Finding themselves no more welcome there, they drifted back to the distant city whither they had fled at first, and so pass out of our story.

The new community, then, began its existence under the direction of Corona, and consisted of his descendants and those of his two sisters. The eldest son of Corona was Herakles, already married to Sirius, and having a large family, all of whom we recognise as old friends. Among the sons are our hero Alcyone and his ever-loved companion Mizar; Selene also, and Uranus and Achilles; while among the sisters we note Neptune and Orion. Thus we see that, though in quite different relations, Alcyone, Mizar and Sirius are once more together; and though at first sight the third member of the 'trinity' of eighteen thousand years ago seems absent, he is presently discovered in the shape of a cousin.

Alcyone's boyhood had been spent amid the manifold pleasures of the city, yet he keenly enjoyed the greater freedom of the pioneer life. The emigrants were by no means without comforts, for there was plenty of money available, so that labourers were hired to do the actual digging and building, and the work of our group was mainly that of planning and superintending. The young people took this up with great vigour and perseverance; temporary dwelling-places were first constructed, and then ground was cleared and brought under cultivation; wells were bored and water-courses were dug out, while permanent homes were gradually erected in suitable spots, and lovely gardens were made round them.

Almost all of our characters appeared in the valley community, as the families rapidly increased. A few of the earlier generation stayed in the city, Xanthos, Kōs, Pepin and Obra being too old to move, though in each case some of their children went. Xanthos and Kōs had three sons, and there was unhappily a good deal of dissension among them with regard to this question of emigration. The parents were favourable to it, and their son Demeter took it up with enthusiasm, as

has already been said; but their eldest-born, Castor (who was a great devotee of fashion and convention, and always quite sure he was right on every subject under the sun) saw no use in such a proceeding, so he and his wife Rhea set their faces against it. They had three children, but all of these took an opposite line in the matter, because they had married into families which were emigrating, and they preferred to follow their respective spouses. Castor and Rhea therefore felt themselves injured and deserted, as did the third brother Laxa, from whom Amal had fled; but Vale, the son of Laxa, still remained to them, and by his immovability became sole heir to the wealth of the two families.

The change to country life was a distinct advantage to Alcyone, who grew tall and broad and strong in consequence of the constant exercise in the open air. Presently he married his cousin Perseus, and in due course had six children, among whom we find Rama and Vulcan, while Venus and Osiris were respectively his son-in-law and daughter-in-law. Several of those who are now Masters of the Wisdom took birth in that generation, for, in addition to those already mentioned, among the nephews and nieces of our hero are Surya, Mars and Mercury. As son of Mars and Mercury the Manu Himself reappeared and took to wife Koli, who was again Alcyone's grandchild, as in the previous life, but this time a girl instead of a boy. Saturn and Viraj were born as cousins of the Manu, and in the same generation Dhruva came in once more, so the new sub-race began under high auspices.

The valley was picturesque—very wild and rugged, and covered with primeval forest. Necessarily, a great deal of this had to be cleared away, but Corona desired to leave as much of it as was compatible with his plan. The valley was some ten miles in length, sloping steadily upward into the mountains. At the higher end of it was a precipice, down which fell a magnificent cascade, forming a deep pool at its foot, and then supplying a rapid river which rushed down the centre of the valley. Corona's general idea was to terrace this valley (which was about two miles wide) both longitudinally and laterally, and for this purpose he mapped it out into twenty sections. Upon six of these he began work as soon as the necessary houses had been erected, and he gave them respectively into the charge of his brother-in-law Demeter, his two sons Herakles and Pindar, and his nephews Vega, Mira and Aurora. The seven sons of Herakles all acted under their father, taking charge (as

they grew old enough) of various departments; and Alcyone, young though he was, soon signalised himself as an able and trustworthy lieutenant. He was especially anxious to save all the finest of the trees, and gave much time and thought to various ingenious plans to that end. He always said that it actually hurt him to give the order for the destruction of a tree—that it felt to him like killing a friend. The matter was so much in his mind that he went round to all the other superintendents and persuaded them also to adopt the schemes which he had tried in his father's section; and, as none of them could refuse the eager, bright-eyed boy, the part of the valley which was cleared took on even from the first the appearance of a gentleman's park. He soon became recognised as an authority upon the laying out of roads and estates, and the heads of all the sections utilised his talents in this direction. For the moment only a few residences were dotted about in the most desirable situations; but Corona's instructions were to plan the streets for a city of the future, to extend along both banks of the river at the mouth of the valley; and it was owing largely to the care and foresight of the young Alcyone, and to his persistent efforts on behalf of what he felt to be his mission, that this was laid out as a garden city, with streets wide enough to contain a double avenue of trees and two streams of water.

His untiring exertions brought him prominently to the notice of his imperious grandfather Corona, who promptly married him to his cousin Perseus, as has already been mentioned. Perseus was a handsome and stately girl of rare beauty, and became a devoted wife and mother. Both Alcyone and Mizar had, from their earliest days, specially loved another cousin and playmate, Elektra; but the autocratic grandfather regarded his descendants merely as pawns in the game, and assigned them to one another in marriage in accordance with some obscure theory of his own of the admixture of different qualities, which took little account of mere personal predilections. His decisions were accepted by the people concerned as those of fate, and thus when Elektra was given to Pearl and Deneb to Mizar there was no outward protest, though some of the performers carried sore hearts through the consequent festivities. All the young people were absolutely loyal to their obligations, and as their children grew up around them their lives were happy enough; indeed, they were all far too busy to indulge in unprofitable repinings.

Yet in the end, by a strange turn of Fortune's wheel, the dreams of childhood were realised. Mizar's brilliant but capricious wife Deneb died three years after their marriage in giving birth to a little daughter, Cygnus; and less than two years after that Elektra's husband, Pearl, whom she had grown to love dearly, fell from a bridge which he was constructing across the river, and was swept away by the swift current and drowned. It was but natural that Mizar, the closest friend of her childhood, should visit her and try to console her for her sad loss; and since the widower was but twenty-five years old, and the widow twenty-three, it was perhaps still more natural that the love which had never died in their hearts should now at length assert its sway, and that the lady should consent to make her early lover happy, stipulating only that they should delay until after the birth of the posthumous child of Pearl. Mizar was haunted by the fear that this might cost Elektra her life, as had happened with his first wife; but this prognostication was happily unfulfilled, for the little stranger arrived safely on the scenes, and proved to be our old friend Pallas, who in due course grew up and married Vajra. As soon as Elektra was strong again the faithful lovers were united, Corona offering no objection; and none who saw the whole-hearted love and trust which shone in the wonderful starry eyes of that most noble bride could doubt that their happiness was assured.

Elektra laughingly remarked that few couples had the good fortune to begin their married life already provided with eight children! Fortunately she loved children dearly, and her motherly instincts were strongly developed, for as the years rolled on they more than doubled that original family. They were a joyous and closely-united household, remarkably free from misfortune or disharmony. Once a serious cloud appeared upon their horizon, but prompt and vigorous action dissipated it without lasting consequences. It has been mentioned that Vajra married Pallas, and in the course of the interchange of visits connected with the business of courting, the families of Mizar and Polaris saw a great deal of one another. A showy, but rather shallow younger brother of Vajra's, named Pollux, contrived to captivate the heart of Melpomene, and their relations became unduly intimate. The discovery of this was a great shock to Mizar and Elektra, for Melpomene was as yet only a child in their eyes, and they had had not the slightest suspicion that she could be in any danger. The parents of Pollux were also much pained about what had happened;

a hurried council of the relations on both sides was held, and it was decided that, young as the delinquents were, it was best that they should marry at once, and all present bound themselves never to reveal what they knew. The marriage turned out fairly well, for the young people really loved each other; Pollux, though idle and selfish, was not exacting, and Melpomene was something of a poetess and an artist, so that she had plenty to occupy her time.

Meanwhile Alcyone and his stately wife Perseus had lived very happily and usefully, more and more absorbed, as the years passed, in the biblical task of turning a wilderness into a fruitful field, and then joining the fruitful fields together into noble estates, worthy homes for the magnates of the great city that was to be. Their four stalwart boys did them yeoman service in all this, and their two daughters were both fortunate enough to marry men of the same type, who entered heart and soul into the great plan which was being so rapidly carried out; for one of these husbands was Aquila, the son of Elektra by her first marriage, and the other was no less a personage than Venus, younger brother of Mars himself, who was to be the father of the Manu. Contemporaneously with the Manu practically all the rest of our characters came into incarnation; and after that the rough pioneer work was over, the new community was fairly on its feet, and so the band of Servers* was no longer needed.

Corona in due course was gathered to his fathers, and Herakles assumed the reins of government in his stead, ruling well and wisely, and in all ways carrying out the scheme as originally laid down. Both Herakles and Sirius lived to old age, and their sons Aldebaran and Achilles passed away before them, so it was into Alcyone's hands that Herakles confided the control of affairs when his turn came, both of them well knowing that it was to be handed over to Alcyone's grand-nephew, the Manu, as soon as He chose to take charge of it. Alcyone was already sixty-two years of age when he became chieftain of the clan, and was well-known and beloved by every member of it; and every day of his gentle rule added to the affection with which his people regarded him. Five years later the Manu came forward to lead His new sub-race, and to Alcyone was given the privilege of formally receiving Him, placing the crown upon His head, and being the first to bow in homage before Him. Seventeen years more Alcyone lived, honoured and loved by all; his wife

Perseus had predeceased him, and Mizar and Elektra, nearest of all to him, passed away a few months before him. As he expressed it, that all the companions of his youth were gone, and his attraction was to the other world rather than to this. So he passed peacefully to that other world, with the blessing of the Manu Himself as his viaticum, ready to return to earthly life whenever his Leader had need of his services.

Students should note that though this band of Servers is retained by the Manu for work of a certain type, its members are by no means always engaged in that work, for the good reason that the Manu is doing only at intervals.

We must not suppose that their individual evolution has been neglected, or that their precise personal karma has in any way failed to produce its due effect; but because of their membership in this remarkable clan these needs have been achieved by methods differing slightly from those which seem to be more usually employed. The greater or lesser amount of spiritual force generated in a given life, for example, finds its result not in the comparative length of the heaven-life, but in its comparative intensity. There are considerable intervals during which the group is not required for work of an occult nature; but even then it still keeps together; its members do not go off separately, each pursuing his own evolution, but they are put, so far as we can see, wherever the greatest good of the greatest number can best be consulted. When they are not wanted for outside work their own evolution is taken into account; but even then it is not that of the individual, but that of the mass. In fact, to a certain extent, the clan may be considered as a little sub-world by itself. Most of the karma of its members is necessarily generated with their fellows, and therefore tends to work itself out within the group, and to make the ties stronger between the comrades, so that they may get to know one another thoroughly, and learn to work together.

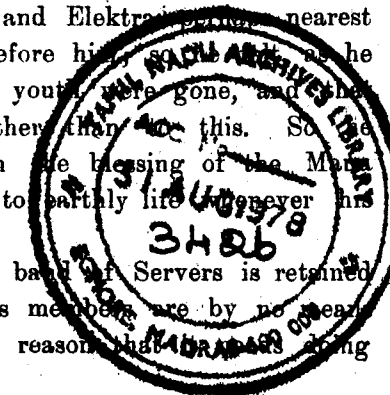


CHART IV.

The Gobi Sea.

Circa 42,000 B. C.

1	2	3	4	5	6	7
	Fomal -Demeter		Aldeb -Paz	Tiphys-Libra Capella-Norma Juno-Atlas	Echo-Melete Alces-Ronald	Soma-Rao Stella-Zama Bootes-Orca
			Achilles -Leo	Ulysses-Colos Vesta-Leto Psyche-Elsa Cassio-Aulus	Ronald-Alces Trefoil-Nicos Ida-Olaf Clare-Dome	Thetis-Alma Sirona-Xulon Zephyr-Eudox
			Aloyone -Percy	Bella-Callio Rigel-Euphra Algol-Venus Arthur-Aquila Vulcan-Viola	Gaspar-Daleth Betel-Lignus Altair-Nita Orpheus-Saturn Nicos-Trefoil Parthe-Gnostic Dido-Auron Lignus-Betel	
				Rama-Osiris	Koli-Manu Spes-Gimel Erato-Math	Rao-Soma Xulon-Sirona Boreas-Irene Zama-Stella Eudox-Zephyr
		Herakles -Sirius	Mizar -Deneb (1st Marriage)	Wences-Lyra Ophis-Muni Cygnus-Hermin	Auson-Dido Fabius-Fons	
			Mizar -Elektra (2nd Marriage)	Yajna-Tolosa Forma-Cyr Kratos-Myna Alba-Aglais Iris-Fort Melpo-Pollux Daphne-Cetus Cento-Camel Glück-Pys	Orca-Bootes Irene-Boreas Alma-Thetis Flora-Hygeia Nu-Iota Mona-Markab	
Jupiter -Brihat			Orion -Eros			

CHART IV

53

1	2	3	4	5	6
	Corona -Theo		Uranus -Andro	Mars-Mercury Venus-Algol	Mann-Koli Walter-Beren Chrys-Priam
			Selene -Albireo	Apollo-Surya Mercury-Mars Osiris-Rama	
			Siwa -Lobelia	Hestia-Spica Colos-Ulysses Elsa-Psyche Cetus-Daphne Camel-Cento	Gnostic-Parthe Bruce-Hebe Pisces-Lutea Sylla-Clio
		Hector -Aurora	Neptune -Athena Capri -Polaris		Scotus-Oak Philw-Concord Proteus-Nestor
		Pindar -Bee	Gem-Apis Arcor -Canopus	Thor-Dianna Spica-Hestia Fides-Aler	Dhruva-Viraj. Math-Erato Zeno-Taurus
			Polaris -Capri	Vajra-Pallas Adrona-Pomo Pollux-Melpo Diana-Thor	Jason-Virgo Auriga-Kudos Rosa-Sectans Abel Tripos
	Beth-Calyx				
		Bee -Pindar	Lobelia-Siwa Aletheia-Argus Pax-Aldeb		
Xanthos-Kos	Castor -Rhea Demeter -Fomal Laxa -Amal	Sappho -Dora Helios -Vega Vale	Kim-Sif Ara-Flos	Libra-Tiphys Rector-Zoe Lomia-Judex	Jerome -Leopard
	Brihat -Jupiter	Theo -Corona	Andro-Uranus Eros-Orion	Sagitta-Ivy Theseus-Rex Muni-Ophis Tolosa-Yajna	Nestor-Proteus Daleth-Gaspar Clio-Sylla Ixion-Holly Oak-Scotus
Pepin-Obra	Calyx -Beth Rhea -Castor Amal -Laxa	Lili -Draco Beatus -Mira	Argus-Aletheia Flos-Ara	Phoenix -Magnus Judex-Lomia	Holly-Ixion Fons-Fabius Taurus-Zeno
Kos-Xanthos					

1	2	3	4	5	6	7
		Sirius -Herakles	Leo-Achilles	Euphra-Rigel Norma-Capella		
			Pearl-Elektra	Aquila-Arthur Leto-Vesta Pallas-Vajra	Gimet-Spos Beren-Walter	
		Vega -Helios	Quies-Kamu	Lyra-Wences		
			Canopus-Arcor	Atlas-Juno	Nita-Altair Virgo-Jason	
			Aqua-Telema			
			Ajax-Egeria	Aulus-Cassio Viola-Vulcan	Dome-Clare Dactyl -Dolphin	
				Bex-Thescus Alex-Fides Hermin-Cygnus	Kudos-Anriya Leopard -Jerome Melete Echo Dolphin -Dactyl	
Demeter -Fomal		Mira -Beatus	Egeria-Ajax			
			Athena -Neptune	Surya-Apollo	Saturn -Orpheus Viraj-Dhrura	
			Percy-Alcyone	Callio-Bella		
			Telema-Aqua	Aries-Udor Ivy-Sagitta	Sextans-Rosa Concord -Phila Lutea-Pisces	
		Draco -Lili				
			Deneb-Mizar			
			Sif-Kim			
			Albireo-Selene	Cyr-Forma Port-Iris		
		Aurora -Hector	Kamu-Quies	Zoe-Rector Udor-Aries	Olaf-Idu	
				Magnus-Phoenix Myna-Kratos	Priam-Chrys Hobo-Bruce	
			Elektra-Pearl -Mizar			
				(2nd marriage)		
		Dorado -Sappho				
Crux						
Phocæ						

V

Overleaping a life or two, probably spent in the same sub-race, and in the furtherance of the Manu's schemes connected with it, we find Alcyone born again in the royal family of Manoa. He was the fourth son of Jupiter, who was then ruler of the Empire, and his elder brothers were the Manu, Mars and Aurora. His boyhood was spent once more amid the glories of the great city of Manoa, though he paid many visits to that valley among the mountains which in his previous birth he had done so much to beautify. He had a younger sister, Fides, who adored him, and he in turn was naturally deeply devoted to the Manu and to Mars. He was also a great favourite with his uncle Vajra, whose son Mizar was his bosom friend. The close companionship between these two families had its natural result, for when he came of age Alcyone married Mizar's sister Elektra, while on the same day Mizar himself espoused Fides. The married life of both couples was delightfully happy and harmonious, though presently, as we shall soon see, the exigencies of the Manu's plans brought about a temporary separation of husbands and wives, which was a great trial to all concerned.

It was now some two thousand years since the reclamation of the valley, and Corona's splendid scheme had been carried out to the full. The whole valley from end to end rose in a succession of terraces, with the great cascade at its end and a series of minor cascades at intervals of two or three miles. The sides also rose in giant steps from the river to the level of the encompassing hills, and at every point of vantage palatial residences stood surrounded by beautiful gardens and towering trees; for Alcyone's plan had been perpetuated and the whole valley had the appearance of one vast park, the trees being far more prominent than the houses. Even the magnificent city which occupied the mouth of the valley, when looked upon from the hills above, presented the appearance rather of a grove of trees with buildings

scattered about in it here and there, than of the great town that it really was.

The community inhabiting this lovely valley had waxed great and prosperous, and was now in effect a nation in itself, capable of sending forth a considerable and well-equipped army. It remained part of the great Empire of Manoa, but had always a subsidiary ruler of its own, who was usually the eldest son of the King, just as in England the eldest son of the Sovereign takes the title of Prince of Wales—except that in Manoa it was no mere title, but a real regency.

At the time when our story opens the Manu, as the eldest son of Jupiter, was once more ruling over the valley, and His law placed stringent restrictions upon the intermarriage of its inhabitants with those of the great cities on the sea-shore. Those who have read *Man: Whence, How and Whither* will remember that when He originally came forth from Atlantis with the small body of followers whom He had selected as the nucleus of His Fifth Root Race He had first established Himself in the highlands of Arabia. After remaining there for some considerable time He made a new selection from among His people and removed them to the shores of the Gobi Sea, leaving his Arabs to increase and multiply in their highland home. Now that His object was to spread the special characteristics of His second sub-race without interfering with the population of the Empire of Manoa He naturally bethought Himself of these Arabs as those who in the outer world were on the whole nearest to the type which He wished to produce. His plan therefore was to march a carefully selected army of His new sub-race into Arabia, to establish Himself there with as little strife as possible, and gradually to absorb into His race the descendants of His ancient followers.

He therefore set to work to make arrangements on an elaborate scale for the sending forth and provisioning of a considerable army, selecting His men with great care. Only those who were young and strong were allowed to join His ranks. The majority were unmarried men, and among those who were married He usually selected men who as yet had only a few children. The total number of fighting men who set apart was about a hundred and fifty thousand; and the wives, children and non-combatant camp followers made perhaps a hundred thousand more. Naturally most of the band of Servers were included in

this army, as it was to engage in precisely the sort of pioneer work to which they were by this time well accustomed.

His first step was to apportion the direction of the work among His own immediate relations. The whole management of the migrating army was put in the hands of his next brother, Mars, until such time as He Himself should join it. The third brother, Aurora, was to take His place as heir to the throne of Manoa and as regent of the valley; and it was the intention of the Manu to give over the charge of the valley to him as soon as the army was ready to start, but to remain Himself for a time to counsel and direct him, while His army was making its slow progress through the friendly country of Persia and Mesopotamia, and then Himself, by travelling rapidly, to overtake it and assume the leadership before it actually arrived in Arabia. He desired also to send an embassy in advance to inform the Arab tribes of His coming, and for this delicate mission he selected a still younger brother, the fourth son of Jupiter, our hero Alcyone. Alcyone's cousin and brother-in-law, Mizar, was to accompany him, and two elder brothers of Mizar, Corona and Theodoros, were to be lieutenants of Mars, and in charge of the wings of the army.

The mission confided to Alcyone and Mizar was regarded by them as a great honour and mark of confidence; but it had its dolorous aspect, for it separated them from wives whom they dearly loved. Alcyone had already three little sons (one a newly-born babe) and Mizar two; and though it was understood that the wives and children of these two ambassadors should follow them with the army, and be during the journey under the special care of Herakles herself, the wife of the General, it was impossible not to feel the wrench of parting, and a certain amount of anxiety about the welfare of these dear ones. The ladies, however, were so proud of the trust reposed in their husbands that they passed bravely through the ceremony of leave-taking, and even joined in singing a sort of valedictory paean as they stood at the top of a flight of steps and watched the little cavalcade ride away.

The party was not a large one, for though our friends took a guard of honour, as befitted their rank, they were specially anxious not to make any parade of military force, for they wished to convince the Arabs of the peacefulness of their mission. The menial work of the valley, it should be said, was done chiefly by men of Mongolian race,

belonging to a tribe which lived in an almost inaccessible part of the mountains up above the great cascade. The Manu had long ago made it part of His work to send missionaries to this tribe, and give to it such civilisation as its members were able to assimilate; the result being that most of them abandoned their old precarious hunting life and came to act as servants, gardeners, labourers and common soldiers for the community of the valley—always, however, returning home to their mountains when they retired from active life.

Of men of this hill-tribe, then, was composed the guard of honour which escorted our young travellers—big, strong men, not specially intelligent, but entirely to be relied upon for courage and fidelity. Their captain was Iota, a character who appears but rarely in our story, and is usually attached rather to Orion than to Alcyone. Another man of the same hill-tribe who accompanied them was Boreas, who had had the good fortune to find an engagement in the palace household when a young lad, and, having one day been appointed to watch over the play of Alcyone, (then a tiny child) felt so strong and compelling an attraction towards him that thereafter he never left him, but took unceasing attendance upon him as his share of the household work—an arrangement to which nobody objected, as it relieved the other servants of responsibility. As Alcyone grew up, Boreas became his personal attendant and body-servant, and now on this expedition to far-away Arabia he was still capably filling the same position both to him and to Mizar, to whom his devotion was only less than to his own master.

The party wended their way first to Manoa, to pay their homage to Jupiter, and then turned their faces westward, and rode steadily for many days towards the setting sun. For a long time their route lay through their own land, where they were well-known and received with high honour; but at last they crossed the frontier into Persia, to whose King they bore a message from the Manu, asking leave to march His hosts through that country, and suggesting a route which He might take, so as to cause the least possible disturbance to daily business. They were empowered also to make arrangements for the victualling of the army at various points of its march; and all this business they most successfully carried out, sending back full news to the Manu by couriers whom they had brought with them for the purpose. The King of Persia

received them graciously, and expressed his readiness to do anything in his power to forward the scheme of the Manu. He wanted them to stay some months in his capital, and promised them all kinds of entertainments; but Alcyone, while thanking him for his kindness, told him that his business required haste, and that he felt it his duty to push on as rapidly as he could. - So the King sent an additional and much larger guard of honour to accompany them to his south-eastern frontier, and to convoy them through a tract of desert which was said to be infested by robbers.

When the Persian soldiers left them, they were already near the somewhat ill-defined frontiers of Arabia, and not long after that they encountered a band of wild-looking horsemen belonging to one of the northernmost of the Arab tribes. They parleyed with these people, and offered them a reward if they would lead them to the presence of their Chieftain Ursa, which they forthwith did; and our ambassadors then tendered to him various presents on behalf of the Manu, and tried to explain to him the desires and intentions of that great Leader. Ursa was irresponsive; he did not see what he would gain by the suggested incursion of foreigners; he remarked that he and his people were very well satisfied with affairs as they were, and he hinted that this scheme seemed to him rather like an attempt at annexation under another name. He was eventually so far won over as to promise that he would not oppose the passage of the Manu through a certain part of his territory; but further than that he could not be induced to commit himself until he saw how matters shaped themselves.

The two cousins passed on in due course to various other Chiefs, and on the whole they were everywhere hospitably received and well treated as passing visitors of distinction; but none of those to whom they spoke were ready unreservedly to accept the idea of the introduction of the foreign element and the welding together of the tribes into an Empire or a Confederation. None of the ruling Chiefs, that is; but some of the nobles came to them privately, and freely admitted that there was room for great improvement, and that they personally would welcome any scheme which would bring the country into a more settled condition, and make them into a great nation, such as were Persia and Egypt.

Alcyone sent periodical reports to the Manu, by caravans travelling through the desert to Persia, and then by couriers from the Persian

capital to Manoa: so the Manu fully realised that His reception by the half-civilised remnants of His original segregation might not be all that could be desired. But He nevertheless pushed on His preparations as rapidly as possible, and in about eighteen months His army started on its long journey. Mars, Corona and Theodoros conducted it successfully through their own country and through Persia, and the Manu overtook it, as arranged, just as it was entering upon the great desert. He had carefully initiated Aurora into His work, solemnly taken leave of His father and mother, and now He was prepared to devote the rest of His life to the Aryanisation of Arabia.

Elektra and Fides travelled with the army, under the care of Herakles; and, slow as was the progress, they rejoiced greatly that every day was bringing them nearer to the husbands whom they so dearly loved. A wonderful group of children they were bringing with them—five boys, all physically perfect and beautiful, but very much more than that, for all of them now stand high in the Occult Hierarchy, and one is the Bodhisattva Himself, Teacher of angels and men. Playing with them always, and sharing all the care lavished upon them, were the three little ones of Mars and Herakles—not all boys this time, for there were two little girls in the General's family; and a very happy cluster of infant stars they were, for they greatly enjoyed the constant change of scene, and the open-air life kept them bright and healthy.

Meanwhile Alcyone and Mizar, having spent months at the Court of each of a number of petty Chiefs, doing their best to make friends with these distrustful magnates, had returned to the first tribe which they had encountered on their arrival, and were impatiently expecting the coming of the Manu. When at last He appeared, His army was not recognised; some stupid local official mistook His people for Persians, jumped to the conclusion that Persia was for some unknown reason invading Arabia, and promptly sent out a troop of cavalry to attack Him. He drove them back without difficulty, and took some of their officers prisoners; and then He sent these men to explain to their Chief who He was, and to demand an interview. Ursa was angry at the repulse of his men, and much alarmed at what he heard of the size and splendid appearance of the army, and at first he refused to go, fearing a trap; but Alcyone did his best to reassure him, and

eventually persuaded him to come with him to meet his brother. In his suspicious frame of mind, it took long to convince him that no harm was meant to him; and he was obviously embarrassed at the presence of so formidable a force within his borders. Alcyone, who had been long enough in the country to know that these petty Chiefs were constantly at feud with one another, pointed out to him that if he offered hospitality to these military strangers, he would be entirely secure from attack; and this consideration evidently weighed with him, so at last he decided to make the best of things, and rode across the hills with the Manu to show Him a large desolate valley which he offered to put at His disposal.

The Manu at once accepted this, and marched His people into it, and in a very few days they had contrived to make a great change in its appearance. They knew all about reclaiming valleys, and Corona and Alcyone were thoroughly in their element here; they had at their disposal all kinds of resources of which the Arabs never dreamt, and they metamorphosed that desert into a fruitful garden within a year. As soon as they had secured the crops which were an absolute necessity for their community, they began to lay out the valley in imitation of the dearly-loved home which they had left behind. Trees of course grew slowly, and the climate was quite different; but even already it was easy to see that this barren spot would soon become a paradise.

Seeing the wonderful progress that had been made, Ursa cast a covetous eye upon his transformed valley; in fact, it became a kind of Naboth's vineyard to him. His eldest son, Pollux, an idle and dissolute fellow, was always urging him to seize it and massacre the strangers; but he realised that, even with the advantage of a treacherous attack, this would be a task beyond his powers. He had a long-standing quarrel with Lacey, the Chief of a neighbouring tribe; and his second son, Tripos, advised him to persuade the Manu to attack this hereditary enemy, pointing out that, whoever was victor, the result would be favourable to them. If the Manu defeated Lacey, the feud would terminate in their favour; if Lacey defeated the Manu, it would be easy to overpower the disheartened remnants of His force. But, much to the disgust of the schemers, the Manu declined the crafty suggestion; He said that if Ursa were attacked, He would fight for him, but He saw no reason to

interfere with another tribe which was peaceably pursuing its natural avocations.

Tripos then offered another suggestion—that his father should secretly send an embassy to his old enemy Lacey, and induce him by promises of rich spoil to join with him in exterminating the hated foreigner. Lacey agreed to this, reflecting that when the victory was won he would probably have an opportunity of turning upon Ursa and annihilating his troops, or that perhaps he would be able during the conflict to play him false and go over to the Manu's side. These schemes came to grief, however, for the Manu got wind of their conspiracy and was fully prepared for them; when they attacked Him, He shattered their combined army, and, as they were both killed in the battle, proclaimed Himself ruler over both their countries. Pollux had also been killed, but Tripos was taken prisoner, as was Capri, the son of Lacey; so the Manu sent for these two young men, and sternly told them that the days of internecine feud and anarchy were over, but that if they chose to accept, under Him, the position of administrators of their respective countries, He would give them a fair trial in that capacity. Humbled and terrified, they were astonished at the victor's clemency, and they accepted His incredible generosity in fear and trembling. They learned something of His methods, and for a considerable time did fairly well; but they never could fully overcome their innate tendency towards underhand processes, and when they were at last discovered in a peculiarly mean plot to assassinate the Manu and recapture the country for themselves, He decided that it was useless to experiment further with them, so He banished them from His dominions, and they took refuge with Alastor, a fanatical religious leader in the south of Arabia. Meanwhile the Manu consolidated His kingdom, and gradually taught its people that honesty is the best policy, and that a strictly just government is in the long run the most advantageous for all.

The formation of a strong and orderly State like this naturally attracted much attention in Arabia. On the general principle of heaving half a brick at a stranger, various neighbouring Chieftains tried to raid the Manu's territory; but the promptitude and efficiency with which the raiders were crushed gradually drove the lesson into even those thick skulls that it is sometimes desirable to mind one's own business. Indeed, these misdirected attempts usually ended in the annexation of the

attacking tribe; and that tribe, when its turbulency had been repressed and it had acquired a few elementary principles of law and order, invariably discovered that the annexation had been eminently beneficial, and forthwith began to prosper amazingly. Other tribes watched this growth from outside with an envious eye, and some of their Rulers were wise enough voluntarily to submit themselves to the Manu, in which case He always accepted the suzerainty and incorporated the tribe into His empire, but retained the previous Chief as viceroy with full powers, appointing a skilled member of His own staff as a kind of resident political agent, to explain what ought to be done and how to do it. In this way by degrees the whole of the inner plateau of Arabia fell into His hands, and the northern half of the coast lands also; but the fanatical preaching of Alastor held the southern Arabs together in resistance of the new and nobler influence, so they remained for some centuries more in their old half-civilised condition of lawless unrest.

The work of Aryanisation was managed gradually and with great care. Those of our characters who were in the Manu's army were practically all of them young married men, and even when in after years their children grew up, these in turn almost invariably married in their own race. Only the grand-children of the original immigrants were encouraged to intermarry with the Arabs—a generation of Arabs, it will be observed, which had been born into the new and more orderly life. There were in the army a large number of unmarried men, and these took Arab wives as soon as the country was settled; but only seven of our characters are found among these young bachelors—Boötes, Vale, Abel, Apis, Pomo, Laxa, and Zephyr. The Arabian women whom they married will be found noted in the accompanying chart.

The delight of Alcyone and Mizar in the reunion with their wives and children after the two years of separation may be imagined. As the years rolled on four more sons and three daughters were added to Alcyone's quiver, the first of them being his present Master, Mercury. Mizar's family also reached the same figure, and in the due course all these grew up and wedded, and were surrounded by olive-branches of their own. The Manu gave to all His brothers and cousins provinces to rule under Him, and the same fate befell Ajax, who had married His daughter Vega. This kept them all very busy, and forced them to live apart, which they, who had so long been so closely bound together, much regretted; but

they nevertheless contrived to meet fairly frequently, and their children paid long visits to one another.

Alcyone bore his part in several of the little wars, and more than once distinguished himself in battle; but as time went on wars became rarer, and the work of reconstruction and administration more and more claimed his whole time and attention. Thus years rolled by, busily yet in a sense uneventfully, bringing with them indeed a constant succession of incidents which were varied and interesting enough to those who took part in them, yet offering nothing salient which is of importance to the chronicler.

The one circumstance in his life which stood out above all others in his memory was a visit of Mahaguru, who stayed for a time in Arabia on His way eastward after His appearance in Egypt as Thoth or Hermes. He had spent some years in that great Empire (then Atlantean, and at the height of its glory) preaching to its priests and people about the mysteries of the Hidden Light and the Hidden Work, and explaining how these great and glorious truths were symbolised in their ancient religion. A summary of His teaching there is given in *Man: Whence, How and Whither*, pages 284-287, and it was this which He repeated as He passed from province to province of the Manu's Arabian Kingdom. Of all who heard this wondrous teaching there were none who drank it in more eagerly than Alcyone and his family. Most of all did it impress his third son, Surya, then just come of age; it so filled his soul that he came to his father and mother, demanding rather than praying permission to give up his whole life to it, to follow Mahaguru wherever He might go, and serve Him for ever. They recognised the divine call, and willingly consented; but when they went together to Mahaguru, He smilingly told them that He needed no such personal service, but that Surya was indeed wise to desire to devote his life to spreading the truth, since he had won the right to do so by service done in ages long past, the memory of which now was temporarily hidden from him by the veil of flesh; and so He took him to the Manu, and asked that he, young though he was, might be appointed Chief Priest in all that land of the new religion which He had founded. The Manu at once agreed, and thus it came that in the priesthood now founded Alcyone's family took an important place.

Alcyone himself, with the Manu's consent, gave up the management of his province into the hands of his eldest son Viraj, a most capable

and energetic young man; and he, the father, entered the priesthood with enthusiasm, rejoicing to serve in it under his talented son Surya, through whom the Mahaguru could speak even when physically at a distance. Three other younger sons of Alcyone—Mercury, Sirius and Selene—all felt the same inrush of the sacred fire, and solemnly vowed the whole of their lives to its service. Young though these were—for Selene was only sixteen—Mahaguru accepted their heartfelt pledges, for He knew their past and future; and He who reads the hearts of men knows well whom He can trust. So He ordained them all as priests with much stately ceremony before the face of all the people; and the multitude shouted with joy. And before He left the country, Mahaguru came one day to the house of Alcyone and called together the father and the four sons who had devoted their lives to the priesthood, and gave them His parting blessing, speaking words which none of them ever forgot. Turning first to Surya, and then to the rest, He said:

"Hail! my Brother through the ages; hail! my brothers yet to be; you shall spread God's Love and Wisdom o'er the world from sea to sea. Many and great shall be your difficulties and trials, yet greater still shall be your reward; for many thousands of years you must toil in preparation for the task that few can undertake, but when it is achieved you shall shine as the stars in heaven, for yours is the blessing of those who turn many to righteousness. There is a spiritual dynasty whose throne is never vacant, whose splendour never fails; its members form a golden chain whose links can never be torn asunder, for they draw back the world to God from whom it came. To that you all belong; its labours and its lustre you must share. Happy are you among men, my Brothers of the Glorious Mystery, for through you the Light shall shine. More and more shall the Hidden Light become manifest; more and more shall the Hidden Work be done openly and be understood by men; and yours shall be the hands that raise the veil, yours the voices that shall proclaim the glad tidings to the world. Bearers of freedom and light and joy shall you be, and your names shall be holy in the ears of generations yet unborn. Farewell; in this body you will see me no more, but forget not that in spirit we are always together."

So He left them, and passed away to far Shamballa, not again to be seen of men until, ten thousand years later, His five priests met

Him once more, to learn from Him the same great truths in a new form, and to give them to another sub-race. But Alcyone and his sons never forgot Him, and often they were conscious of His presence among them as they voiced His teachings to the multitude. So Alcyone's life, which had begun in war and diplomacy, ended in religious work; he was forty-six years old when Mahaguru left them, and after that he preached for five and thirty years. His wife Elektra died in the same year as her husband, preserving even in her old age her air of distinction and marvellous beauty; and within a few months Mizar and Fides also passed away. So of this group it might be said, as of Saul and Jonathan, that they "were lovely and pleasant in their lives, and in their death they were not divided."

The following soldiers of the Aryan army married members of the Band who had incarnated in Arabia for that purpose:

Boötes-Adrona
Vale-Thetis
Abel-Markab
Apis-Gamma
Pomo-Cancer
Zephyr-Hesper
Laxa-Sigma

The undermentioned members had also been incarnated in Arabia, in order that they might forward the work of the Manu, but they did not take the opportunity offered to them:

Ursa { Pollux
Tripos

Lacey { Capri
Alastor

Members of a Mongolian hill-tribe:

Iota
Boreas

CHART V.

Manoa and Arabia.

Circa 40,000 B. C.

1	2	3	4	5
	Mahaguru			
	Manu-Apollo	Vulcan-Bec Siva-Rama Osiris-Capella Euphra-Mercury Pallas-Rigel	{ Dolphin-Rector Aries-Canopus Pisces-Auson Forma-Sappho Math-Castor Gem-Ophis Gimel-Pearl Crux-Arcor Daphne-Sif Hermin-Fabius Phoenix-Jerome	
		Hector-Selene Pindar-Beatas Kama-Brihat	{ Amal-Calyx Diana-Auriga Daleth-Priam Fons-Bella Sylla-Xulon Melpo-Virgo	
	Mars-Herakles	Parthe-Spes Kratos-Theo	{ Fomal-Echo Camel-Cento Xulon-Sylla Holly-Par Flora-Betel Eudor-Tiphys	{ Cyr-Nu Alma-Stella Aghin-Cetus Sirona-Hygeia
	Aurora-Helios	Muni-Ulysses		
		Viraj-Cassio	{ Nicos-Orpheus Algol-Norma Thor-Libra Dora-Rosa Proteus-Obra Oak-Porey	
		Saturn-Albireo	{ Colos-Beth Sif-Daphne Lignus-Sagitta Wences-Zoe Ara-Kudos Beren-Jason	
		Surya-Leo	{ Lyra-Concord Orpheus-Nicos Aquila-Zeno Ivy-Kim Pearl-Gimel	

1	2	3	4	5
Jupiter-Athena		Mercury-Euphros	Draco-Magnus Ixion-Argus Echo-Fomal Sagitta-Lignus Ida-Egeria Xanthos-Iris Lili-Athus Walter-Spica	
	Alcyone-Elektra		Percy-Onk Ronald-Theseus Arthur-Alex Altheia-Lobelia Kim-Iny Achilles-Eros Ophis-Gem	Flos-Elsa Nu-Cyr Stella-Alma Glück-Aulus Hebe-Andro Clio-Judex
		Sirius-Koli		
		Selene-Hector	Norma-Algol Argus-Ixion Erato-Nita Anson-Pisces Melete-Dido Concord-Lyra Psyche-Dome	
		Venus-Udor		
		Rama-Spica	Theseus-Ronald Irene-Soma Pax-Holly Spica-Walter Rao-Rex Tolosa-Gaspar	Andro-Hebe Aulus-Glück Cetus-Aglain
		Hestia-Orion Leto-Gnostic		
	Fides-Mizar			
		Albireo-Saturn		
		Rigel-Pallas	Alex-Arthur Botel-Flora Zeno-Aquila Orca-Trefoil	
		Quies-Neptune		
	Vega-Ajax	Mira-Vesta	Arcor-Crux Clare-Leopard Auriga-Diana Rex-Rao Libra-Thor	
		Cygnus-Telem		
		Demeter-Viola	Bruce-Aldeb Dome-Psyche Priam-Daleth Zama-Phocet	
		Spes-Parthe		

1	2	3	4	5
		Koli-Sirius	Egeria-Ida Lobelia-Altheia Obra-Proteus Jerome-Phania Lomia-Aqua Polaris-Altair Kudos-Ara Scotus-Dactyl	Index-Clio Elsa-Flos Hygeia-Sirona
	Corona-Alces	Udor-Venus		
	Apollo-Manu	Kos-Dhruva Viola-Demeter		
		Callio-Uranus		
		Orion-Hestia	Sappho-Forma Aldeb-Bruce Eros-Achilles Fabius-Hermin Jason-Beren	
	Vajra-Olympia	Vesta-Mira	Rosa-Dora Beth-Colos Taurus-Pyr Magnus-Draco Virgo-Melpe Rector-Dolphin	
		Gnostic-Leto		
		Beatus-Pindar Theo-Kantos		
		Brihat-Kamar	Canopus-Aries Calyx-Anaal Juno-Rhea Iris-Xanthos Pepin-Myna	
Vajra-Deneb		Dhruva-Kos	Zoe-Wences Atlas-Lili Dactyl-Scotus Mona-Alba Fort-Chrys	
		Leo-Surya	Chrys-Fort Dido-Melete Leopard-Clare Gaspar-Tolosa Tiphys-Eudoc Trefoil-Orca	
		Uranus-Callio		
	Mizar-Fides	Cassio-Viraj	Castor-Math Rhea-Juno Sextans-Nestor Nita-Erato	
		Neptune-Quies		
		Capella-Osiris	Lutea-Phila Bella-Fons Nestor-Sextans Aqua-Lomia Myna-Pepin Phocet-Zama Pyr-Taurus	
		Ulysses-Muni		
		Bee-Vulcan		
	Elektra-Alcyone	Telem-Cygnus	Altair-Polaris Cento-Camel Alba-Mona Phila-Lutea Soma-Irene	(See also p. 66)

VI

Two thousand years later Alcyone was still in the same sub-race, but this time in a female body and in quite different surroundings. The Arabian empire had spread in many directions; indeed, except for a strip of Atlantean territory on the West Coast, Arabia and Egypt practically divided between them the continent of Africa. Mars had pushed his conquests as far south as the Vaal River, and had built himself an empire there, into which the Arabian population, overcrowded at home, flowed down in ever-increasing numbers. The work of erecting a new State is quite congenial to our band of Servers; and as they always cluster round Mars and Mercury, who are both to be found in incarnation at this time and place, we need not wonder that but few of our characters are missing.

Our hero Alcyone was the eldest daughter of Mars, and his eldest son was Herakles, who was even already ruling a province under him. Mercury was the Emperor's sister, and was married to Dhruva, who was at that time officiating as Chief Priest and Minister of Education—a position of great power and importance, for the tradition of the occasional overshadowing of Surya by Mahaguru (which was mentioned in our last chapter) still subsisted, and therefore, though the priests took no direct share in the government of the country, their authority in certain matters was supreme. For example, it was their duty to select the heir to the throne, and their choice by no means always fell upon the eldest son of the last occupant, as will be seen later.

King Mars and his people speedily built cities and temples for themselves, and introduced into their new country all the arts of their civilisation, much as had been done in Arabia two thousand years before; but it was not found possible to Aryanise the population of the country. The inhabitants whom the new-comers had found in occupation were negro tribes, derived from several different stocks. Thousands of years

before the population had been purely Lemurian, but it had considerably intermingled with the Rmoahal sub-race; and as the country had at one time been conquered by the Tlavatli, there was a small infusion of that blood also among the chieftains. Mars permitted a certain amount of experimental intermarriage—indeed, he never at any time actually forbade it; but his proud Arabs did not readily mingle with a race in many ways so inferior, and so radically different in colour. Some of the lower-class whites (for these Aryan Arabs were almost white) boldly took negro wives, and among those who made this experiment we notice Phoea and Sirona; but their mulatto children were practically a race apart. Some of these, if exceptionally pleasing in appearance, became absorbed in the ruling race, and introduced into it some rather curious new characteristics; some of them, on the other hand, married among the negro population and eventually sank back into it; but the majority kept to themselves, married among themselves, and dwelt to a great extent as a separate community—a community which, as centuries passed on, slowly grew into a nation which acquired a territory of its own, and had a long and chequered history with which we are not concerned. It will be seen, however, that the Aryanisation of the race previously in occupation was not in this case officially countenanced and recommended, as it had been in Arabia; though one mixed marriage, made for political purposes, had an influence upon the lives of some of our principal characters, as will presently appear.

The religion of the negro tribes was unusual, for it consisted in the worship of a mysterious female deity, who was alleged to inhabit a certain towering rock which was visible for many miles. The foot of this rock was surrounded by almost impenetrable forest, in which (naturally enough) all sorts of dreadful demons were supposed to dwell; but no definite information was forthcoming, for no negro dared to enter the dark and gloomy glades. It was a tradition that on several occasions daring hunters had ventured into the outskirts of the woodland in pursuit of game, but they had never returned; and it was commonly believed that only the chief priest of the deity could ever reach the rock in safety by means of a hidden path, a knowledge of which was one of the dread secrets of his office. Even he must go only at stated times to make a specified offering; and it was well understood that if he failed to keep his ghastly appointment, or went without the offering,

would be forfeit. On the day of the full moon in each st appear before his dire deity, and he must be accompanied by a young and handsome man, but just come of age, who was destined for the doubtful honour of marriage with the goddess. What occurred none knew but the high priest, and his lips were sealed by awful oaths; but every month he returned alone in a condition of panic terror, and nothing more was ever heard of any of the bridegrooms.

Rumour had it that, many years before, three rash youths of bold and sceptical spirit, friends of the chosen spouse of the occasion, had venturously followed the priest and the victim secretly at a distance. Two of these, it was said, had returned: one, a gibbering lunatic, who lived in that state for many years; the other, a broken man, with his nerve utterly gone, so that he never held up his head again, and died a few days afterwards. The story which this sane survivor told was a sufficiently horrible one. The three foolhardy youths had followed the priest through the wood, hearing and seeing much that terrified them, but still persistently pursuing, until the priest and their friend had gained the foot of the rock. Then, so the trembling narrator declared, those two ascended a few feet to a kind of natural platform, behind which the face of the precipice curved back in the shape of a horseshoe—the watchers, of course, staying below in the shade of the trees, because the light of the full moon fell upon the platform, so that every object upon it was clearly visible.

Then the high priest began a strange wild chant or evocation; and suddenly, as he sang, a great gap opened in the rock, and a horde of demons rushed out—creatures like dwarf men or huge monkeys, but somehow indescribably distorted and horrible, giving an impression of hellish hate, despair and craving for revenge. These appalling creatures surrounded the priest and the victim, and seemed to be springing upon them and tearing at them; but the priest thrust them roughly aside with a gesture of authority, and raised his chant again. Suddenly, in the vast doorway which had been so mysteriously rent in the face of the cliff, appeared a huge naked female form, at sight of which the priest and his companion fell upon their faces while the demons danced around them with a strange fiendish glee. The awe-stricken witness described the figure of the goddess as far beyond human stature, yet beautiful with a horrible dark beauty that

was not of earth; and he passionately affirmed that of all the horror the worst feature was that while he was more utterly overwhelmed with terror than he had ever been before, he was also at the same time irresistibly attracted, so that, if his limbs had not absolutely refused to obey his will, he must have crept to the feet of that grisly form, even though he knew full well that discovery meant for him something far worse than death.

Presently the priest and the bridegroom rose to their feet, and an awful alluring smile broke forth upon the face of that giant figure, and she held out her arms to the doomed man as he moved slowly towards her, walking as though in a trance. As he came within her reach, she stooped forward and lifted him in her arms—lifted that big, strong man lightly, as one might lift a kitten, and turned, carrying him, and disappeared into the darkness. The demons rushed tumultuously in after her, and suddenly the rock was a blank wall in the bright moonlight, and the priest was staggering down the path from the platform like a drunken man. He was too full of his own mad fear to see the watchers, though he passed close to them, and they followed him in his wild flight back through that haunted forest as well as they could. But once they lost sight of him in the darkness, and so lost the path also, and fell into an apparently bottomless mudhole, from which only two of them escaped, and that with the greatest difficulty and the most exhausting efforts. When this happened they were already near the verge of the wood, so somehow the survivors made their way out of it, and somehow they got home again; but the only one who could speak said it would have been better for them if they also had died in the bog. And when the high priest heard the story, he smiled a dreadful smile, and said that those who pried into the mysteries of the goddess could not expect to escape her vengeance.

This was the tradition handed down in the tribe, and it may easily be imagined how such a tale would affect the minds of a crowd of superstitious savages. This grim religion was surrounded with such secrecy that it was not for a long time that the new ruling race heard anything definite about it. As the negroes always bowed towards the rock whenever they caught sight of it, it was at first supposed that they worshipped it, and later that they regarded it as the throne or symbol of some deity. But the existence of the alleged goddess and

the sacrifices periodically offered to her remained entirely unsuspected. The way in which it became known, and all that followed upon the discovery, will appear as we unfold our story.

In order that this may be comprehensible, we must first describe the other side of this repulsive religion—the benefits which her people were supposed to receive from their promiscuously polyandrous goddess in return for the heavy toll of sacrifices exacted by her. A peculiarly gruesome item in the disagreeable impression which she produced upon the one person outside her priesthood who claimed to have seen her was that baleful power of irresistible attraction—apparently magnetic in its character. It was asserted that she was able to confer this power upon her votaries—that her priests possessed it by virtue of their office, and they could bestow it upon others at will—for a consideration, of course! It could be used on a small scale in matters of daily life, or on a large scale in national affairs; by it a young brave could compel the affection of the lady of his choice, a merchant could influence the mind of a customer so that he obtained his own price for his goods, or a man engaged in combat with another could render his enemy harmless. The power may be described as communicable mesmeric control, and by its means there is no doubt that the priests contrived to enrich themselves considerably.

Mars and Dhruva had resolved not to interfere in any way with the religion of the negroes—to give them the opportunity of hearing a plain statement of the truth, but not to excite opposition by seeming in any way to force it upon their attention. Their general plan was one of conciliation in all directions, and though they insisted upon just and beneficent government, and held all the real power in their own hands, they still left the negro chiefs and priests as much of pomp and outward show as they desired. The chieftain of the period is not one of our characters, but his two sons appear in our list as Markab and Scorpio; and it was while the second of these was still a mere boy that the attention of the conquerors was first attracted to this curious religious hypnotism. The old chief intended that his eldest son Markab should succeed to such a show of state as was left to him, and with a view to securing his position instructed him to seek for a wife among the ruling race. He even suggested to Mars that it would be a suitable arrangement if Markab could wed Alcyone, who was then a beautiful girl of fourteen; but Mars

declined this ingenuous offer, and Markab consoled himself with the affection of Abel, a pretty girl of much lower class among the Arabs. From this marriage of political expediency was born Pollux, who caused much trouble later on.

With a laudable view of concentrating in his own family whatever in the way of power lay within reach, the old chief had bargained with the high priest, who happened to be childless, that his own second son Scorpio should succeed to that important office; and consequently the boy was already undergoing the necessary training. Young Scorpio also, as well as his elder brother, had designs upon the beautiful Alcyone; and though he knew well enough that he could never legitimately obtain her hand in marriage, he thought that he might get her into his power by the peculiar forces which he was learning to use. With this end in view he contrived to put himself in her way, and practise his unclean arts of fascination upon her—not without some effect, for she found herself constantly thinking of him, with an odd mixture of detestation and an incomprehensible sort of attraction. She spoke of him to her cousin and playmate Sirius, who had constituted himself her knight and attendant, and loved her with a devotion which was touching in its intensity; but Sirius frankly hated the fellow, and compared him to a loathsome reptile, while the gentler Alcyone thought there must be something of good in him to cause that odd sense of half-attraction.

Even her charity was strained, however, by his action a few days later. Meeting her one day in a lonely part of a great garden near the palace, he turned the full battery of his half-acquired hypnotic power upon her, and tried to compel her to submit to his embraces. Hitherto unknown feelings began to stir within her; though she had a strong sense of anger and outrage, she yet could not move from the spot, and there was somehow half of her that did not want to move. Fortunately the faithful Sirius (who had been detained by some work which he had to do for his father) was on her track, and came rushing up just as Scorpio, with lust flaming in his eyes, was about to clasp her unresisting form in his arms. Sirius hurled him to the ground, and turned sharply to Alcyone, asking how she could let such a creature come near her. She haltingly explained how utterly she had loathed him, and yet had felt powerless to move as long as his eyes were upon hers; how some strange hateful spell had set half of her warring against the other half,

and how his burning eyes had somehow soiled her and made her very soul feel unclean. Sirius, hearing and raging, set off again in chase of the culprit; who had limped away cursing; and the latter, seeing him gaining upon him, and realising that his anger was dangerous, leapt into the river that flowed through the garden, and thus escaped for the time by swimming to the other side; while Sirius, having explained emphatically to the discomfited youth in the water exactly what unpleasant things he would do to him if he ever caught him thus trespassing again, returned to comfort Alcyone.

They talked the matter over exhaustively, and as they knew nothing whatever about hypnotism they came to the conclusion that it must be some horrible aboriginal magic; and Sirius promptly bore off the troubled Alcyone to his mother Mercury, who was wise in such matters. She heard their story, sympathised with their indignation, and reassured them by saying that she had heard of this kind of magic before, and that the power of the eye, as she called it, could be used for good as well as for evil, though the Priests of the Light employed it but sparingly, not thinking it well to take a man's will from him even for a noble purpose. And she taught Alcyone a sacred word by the repetition of which such a spell could be averted if ever Scorpio should try it again; but Sirius calmly remarked that he did not think Scorpio *would* try it again, but that *if* he did, he, Sirius, would personally attend to him in such a way that he would work no more spells in *that* incarnation. Mercury smiled enigmatically and sent the children off together, greatly comforted. Sirius was right so far, for Scorpio had learned his lesson, and made no further direct attempts upon Alcyone. A few years later he married Hesper, a girl of his own race, and presently became high priest, as his astute father had intended.

This was the first event which drew the attention of the ruling race to the uncanny powers connected with the negro religion, but the subject was not seriously pursued. Strangely enough, it was a similar occurrence in the very same family twenty years later that caused a further enquiry, which resulted in a full exposure of the whole iniquitous business, and the downfall of the obscene cult which had cursed the country for so long.

As might naturally be expected, Sirius and Alcyone married in due course, and it will seem equally natural to students of reincarnation that

Mizar should be their eldest son, and Elektra their eldest daughter, and that all these should be linked together by bonds of affection of far more than common strength. Other children followed, all of them characters well known and loved in previous and later lives, all of them dear now as then, though some have reached the further shore and hold high office among Those who rule the world. It has been mentioned that Markab, the negro chief, had married Abel; he had four mulatto children—two boys, Pollux and Triplos, brothers again, as they had been two thousand years before in Arabia, and of much the same respective dispositions; and two girls, Alastor and Cetus, less coarse at any rate than their male relations.

Now Elektra, even while still a child, was famed throughout the land for her wondrous beauty; and Pollux, being so much what he had been in Arabia, was all aflame with desire to possess her for his own. Being the eldest son of the chief, he was in the habit of seizing whatever he wanted, so he thought that in this case also he had only to ask to have, and was much surprised and annoyed when he found his suit politely but quite definitely rejected. Soon he was more than surprised and annoyed; for he was like a spoilt child, and could not bear to be contradicted or denied, so he sulked and fretted until he grew actually ill with unfulfilled desire. Now Markab really loved his eldest son, and saw nothing but a proper sense of his position in his most flagrant faults of character; also he had never forgiven Mars and Alcyone for rejecting his own offer of marriage to the latter, any more than Scorpio had forgotten his bitter experience at the hands of Sirius as a boy. Therefore these worthies laid their heads together, and resolved that Pollux should not be left to suffer from love-sickness, but that Elektra should be abducted for him—thus not only relieving his pain, but paying off old scores at the same time, and gratifying a long-smouldering hatred.

They chose for their nefarious plot a time when Sirius and Alcyone were away from home for a day or two, attending to some of his priestly business in another city. By a forged note, purporting to come from a girl friend, they easily lured the unsuspecting Elektra from the shelter of her home; then Scorpio met her just as he had once met her mother, and, with the added power conferred by years of practice, at once dominated her will and induced her to accompany him unresistingly to the house of Markab. She had never heard of his attempt

to seize her mother, but he was a man whom she instinctively disliked and rather feared; yet she afterwards declared that she had no option but to go with him—that (just as her mother had said) half of her wanted to go, while the other half vehemently protested. Go she did, at any rate, and as they walked along Scorpio used all his arts to strengthen his hold upon her will, taking into his hand a certain talisman which he wore and by its means invoking his dreadful goddess to send her power through him, and receiving in reply a strong outpouring of the smell of musk, which was always a sign of her attention and approval.

Elektra followed him docilely to Markab's house, and there, to make more certain of her absolute submission, he administered to her a potion well known to many savage tribes, a compound of some of their vile secret poisons, which has the effect of weakening the will, and of impairing (and eventually destroying) the memory. Having done this, he locked her safely in one of the rooms while he went to tell Pollux, who was ill in bed and feverish with his disappointed desires. His uncle's news effected a temporary cure; he hastily rose and began to dress himself elaborately, with the view of making a favourable impression on his victim. But when, having completed his toilet, he hurried down to the reception-room where he expected to find his love awaiting him, the door was unfastened and the bird had flown! This was indeed a staggering surprise to all three villains, for they well knew that the drug alone, to say nothing of the hypnotism, made it quite impossible that their victim could have walked away voluntarily; she must have been carried away, but by whom? They began to feel terribly frightened, for to them this savoured of the supernatural; and even if there were some natural explanation, matters were but little improved, for that must involve the discovery of their villainy, and terrible vengeance from the outraged Arabs.

Leaving them for the moment to their terrified consultations, let us explain exactly what had happened. One of the servants of the chief, Markab, was our old acquaintance Boreas; he had seen Alcyone on several occasions, and felt a strong admiration for her, because of which he had made enquiries into the religion of the Light, and had secretly accepted it. He knew a great deal of the depravity of his master and of the execrable Scorpio; and when he saw the latter bring the young Elektra into this infamous house, he at once suspected some

unimaginable turpitude. Catching a glimpse of her face, he saw that she was under what he would have called magical influence, and he instantly resolved, for Alcyone's sake, to save her daughter from whatever hellish plot had been woven around her. As soon as Scorpio went away to Pollux's room, Boreas unfastened the door he had just barred, and walked straight in upon poor Elektra, who lifted a wan and uncomprehending face to greet his entrance.

"Lady," he said earnestly and respectfully, "I am your friend, and I have come to save you from wicked men; I beg you to come back to your home with me at once."

But she could not understand him clearly; she only replied: "How can I come? He told me to wait here for him."

There was no time for argument; begging her to pardon him, he lifted her in his arms and carried her out quickly into the garden, and by a side-path and through some outhouses to a gate.

"Lady," he said, "you are in great danger; trust me, come with me, and I will save you. I cannot carry you outside without attracting too much attention; you must walk with me, and I will help you along."

She obeyed as if automatically, for the drug had disturbed the effect of the hypnotic action; but it had also weakened her physically, and she walked with uncertain steps. He hurried her along as well as he could, half-supporting and guiding her, until he felt himself out of range of immediate pursuit; and then he allowed her to walk more slowly. His object was to get her home unnoticed, if it might be; for he realised that her capture by Scorpio and her presence alone in a house of evil reputation should if possible not be generally known until he had explained it to Alcyone, and knew her wishes in the matter. He therefore took an unfrequented way, and was fortunate enough to escape almost entirely unquestioned. Entering the house of Sirius, he demanded at once to see Alcyone, and was sadly disappointed to hear that she and Sirius were away from home; he hesitated for a moment, and then asked to see Mizar. The latter was horrified at the sight of the pale, frightened face of his sister, and still more so to find that she could not speak to him coherently, and seemed not to understand what he said to her. He demanded an explanation from Boreas, who told all that he knew, and incidentally asked to be taken into the

remove the spell, then lead me at once to her shrine, and I will speak to her face to face in the power of the Light, and will compel her to undo her foul magic."

"Master, master," cried Scorpio in horrified accents, "You know not what you say; it is death to look upon the face of the goddess, and no man may withstand her power."

"Perchance that may be so," replied Mizar; "yet I shall not shrink from death for the sake of my mother and my sister. But at least I will face this goddess, and the spell shall be removed."

"Young sir, you are brave; though I hate your family, I admire your courage," said Scorpio; "but I warn you that it is useless."

"Take me to your goddess, or you shall both die," was all the reply that Mizar would give.

"Lead him to her, brother," said Markab, "it is better that he should die than we."

"Come then, if you must have it so," said Scorpio; "but your blood be upon your own head. I do not even know that the goddess will show herself on any day but her own day of the full moon; and it may be that she will slay us even for disturbing her rest. Yet come, since come you must. For myself, I care not; it can but be death either way, and I do not think that she will kill her priest."

So Mizar and Scorpio started together for the haunted forest, the priest revolving in his mind various plans for killing his companion, so that he might avoid the risk of angering the goddess. But Mizar was on his guard, and contrived always that Scorpio should lead the way, and thus the latter had not the opportunity for which he had hoped of pushing him into one of the bottomless mire-holes in the swamp. Unknown to the two adventurers, Boreas, who knew Scorpio well enough to be incessantly suspicious of him, was following them at a distance, armed with a heavy and murderous-looking dagger, and fully determined to use it in Mizar's defence if he saw the slightest suggestion of foul play. In course of time they reached the rock platform, and Scorpio once more urged Mizar to abandon his project and return without attempting to see the deity, upon whom it was death for any but her duly appointed priest to look. But Mizar impatiently bade him get on with his conjurations; and so in despair he raised the strange immemorial imploring cry which had never before been used except upon the night of the full-moon.

Sirius household as a servant, as he could never now go back to that of Markab. Assuring him of his protection, Mizar made him repeat carefully once more his account of what had occurred, and by a few gentle and tactful questions to poor Elektra elicited enough from her to enable him to grasp the situation. He then sent for his sisters Fides and Saturn, placed Elektra in their care and told them to get her to bed, and if possible to sleep; and then started out in a towering rage for the house of Markab.

Arrived there, he walked straight in without ceremony or hesitation, and found the three trembling rogues still in fearful consultation. He was as yet scarcely more than a boy, but he was a son of the dominant race, and he expressed his opinion of that chief and that high priest in vigorous and unflattering terms. He paid not the slightest heed to the boasted mesmeric power of the priest, who indeed was far too disturbed in mind to be able to use it. He concluded his denunciation with these words:

"You know quite well that I have only to go before my grandfather the King and tell my story, and within the hour you will be in prison, never to leave it alive; and you know that that is the fate that you deserve. But if that were done, your crime and my sister's misfortune would be known to all the kingdom, and I do not choose that it shall be so known. My mother is away from home; if when she returns she finds my sister still in this condition, she will be troubled about it, and I do not intend to have her troubled. Therefore, instead of delivering you to justice, I will agree not to denounce you on this one condition; that you come at once and remove your diabolical spell from my sister's mind, and restore her to normal health. If you will not do this, be sure that you shall both die."

Markab at once breathed more freely, and made haste to agree; but Scorpio looked more disturbed than ever, and said:

"Young white lord, I would truly do this for you if I could; but what you ask is impossible. If I had cast only my own spell upon your sister I could remove it; but I have worked upon her the greatest magic at my command. I have cast upon her the spell of the goddess, and the goddess herself has ratified it; only she herself can remove it, if she should choose. But she will never choose to do so."

"I know nothing of your goddess," replied Mizar sternly, "and I do not fear her, because I worship the Light; but if only she can

remove the spell, then lead me at once to her shrine, and I will speak to her face to face in the power of the Light, and will compel her to undo her foul magic."

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It seemed to do its ghastly work as well by sunlight as by moonlight, for the traditional results quickly followed; the rock door rose, the horrid horde of malignant creatures rushed out, and directly afterwards the giant figure showed itself. Scorpio fell upon his face, but Mizar stood gazing in intense surprise, not unmixed with fear; he tried to speak to this appalling being, but his tongue refused its office; he was conscious of a strange whirling sensation in his brain and an irresistible inclination to move forward; he struggled to remember his purpose in coming, and what he had resolved to do; but the power of thought had gone from him, and he felt as though he were in the grasp of some great force of Nature—a tornado, an avalanche, a maelstrom. The sword which he had drawn fell from his hand, and the hideous rabble seized it with a yell of triumph, and surging round him, bore him on with them like a rolling tide, while a strange, slow, dreadful smile broke out upon the face of the deity. She drew back as the swarming brood approached, and the door of rock fell once more as soon as the mob had disappeared within it. Then Scorpio rose from the ground, and threw up his arms above his head.

"Praise be to the great and ever-victorious goddess," he cried; "may all her foes be vanquished, thus!"

And he turned and left the platform with exultant mien; but he had scarcely passed the first tree in the forest when Boreas sprang from behind it and buried his great dagger in his heart. So Scorpio fell in the hour of his unholy triumph, and Boreas fled back through the forest as though the hounds of hell had been behind him.

When, a few hours later, he reached the house of Sirius and Alcyone, he found that they had just returned from their journey. He introduced himself, and told his weird and harrowing tale. Incredible as it seemed, they could not but believe when they saw the pitiable state to which poor Elektra had been reduced, and indeed they obtained some sort of partial confirmation from her, for she was now able to speak somewhat more coherently; for Boreas, who knew much of negro charms and drugs, had instructed her sisters to administer to her an infusion of a certain plant which was an antidote to the poison which had been forced upon her by Scorpio.

Her father and mother saw the advisability of keeping this unsavoury story from the public ear, but at the same time Sirius realised

that they were here in presence of some formidable power of whose resources they were ignorant. So, although he determined to set off himself without loss of time for the lair of the foul goddess in order to attempt the rescue of his eldest son, he first called his second son Viraj, told him the whole story, and sent him off to repeat it in secret to his father-in-law the King, asking only that it might not be made public unless he also fell into the power of this vile gorgon, and it was necessary to invoke military force to destroy her. But he trusted that it might not come to that, for he fully realised that they were treading on delicate ground, and that an open attack upon their sacred shrine might stir the whole negro race into rebellion; and he knew that Mars wished to conciliate them.

At this point Alcyone came forward, and earnestly begged her husband to let her accompany him on this perilous quest, declaring vehemently that Mizar was her son as much as his, and that she had a right to help in his rescue, and assuring him also that she felt a strong insistent intuition that this was her work, that some emergency would arise in which a woman's wit, sharpened by a mother's love, would be worth more than the strength and valour of a mere man. At first Sirius, much surprised at her request, would not hear of such a thing; but she was so persistent, and so sure of her ground, that at last he, who had in the past had good reason to respect her intuitions, yielded half against his will. So she clad herself in the dress of a hunter, the clothes belonging to her son Viraj, and she armed herself with a bow and arrows, in the use of which she was expert, as indeed were many ladies of that race. Then they called Boreas to act as guide, and all three set out on horseback, pushing on at utmost speed. Soon they reached the borders of the forest, and, tying their horses to a convenient tree, plunged into its gloomy depths.

As they pressed on, they discussed their plan of campaign—though so much had to be left uncertain that they could hardly be said to have one. They had no means of forcing the rocky door, but Boreas thought that he could imitate successfully the weird cry of the high-priest, and hoped that the usual response might follow. Yet even if it did, they had no conception as to the dangers which that opening door might disclose, nor of the strength of the diabolical garrison which might lie behind it. They knew not even whether that awful vampire-goddess could

be wounded by human weapons, whether she was accessible to human appeal, whether she could understand the yearning of a mother's heart, or respond to the conception of love or pity. During their walk they extracted from Boreas all that he knew as to this horrible cult, and all that he had heard of its meagre but gruesome traditions; but they found in this little to encourage them. Boreas could not tell them with any certainty of the supposed origin of this strange deity; one theory allied her with a mysterious race of beings, half men, half animals, who were said to live in vast halls in the bowels of the earth; another regarded her as a princess among a giant race which had occupied the country long ago and had died out or been expelled, she only surviving because she had discovered the secret of eternal life. It was rumoured also that she had a twin sister with whom she had shared the secret; that this sister had at first lived with her, but that they had quarrelled over some victim whom both desired, and that the other had gone away to the east by sea, to prey upon the inhabitants of some far-distant land.¹ That she possessed real powers, which had frequently been manifested through her priests, was incontestable, but no one knew the exact nature of the powers, nor how far they extended. Boreas, however, firmly believed that the same great knife which had killed her high-priest would suffice to rid the world of her, and he asked nothing better than to have an opportunity to put his theory to the proof.

When they reached the platform they found the corpse of Scorpio lying where Boreas had left it, but it was in process of being torn to pieces by some huge and peculiarly loathsome crabs, which had presumably come up out of the swamp. Driving these ghoulish creatures away, they examined the body, and found hanging round its neck a curious talisman—a disc of gold bearing upon it the image of a woman, evidently intended to represent the deity. From a confession later made by Cancer, who as the eldest daughter of the magician knew some of the secrets of the prison-house, it was established that this highly-magnetised disc was a centre of radiation for the power of the goddess, and that when, in mesmerising any person or thing, the chief priest held that object in his hand, the person or thing was brought into direct touch with that lurid divinity, and could not afterwards be set free without her special

¹ Probably this may have been Australia, for it is said that there is among the aborigines there a tradition of just such a woman, who inhabited a cave, and lived by draining the life from others.

intervention. This had been done in the case of Elektra, and therefore Scorpio was unable to remove the spell.

The small but intrepid party mounted the platform, and Boreas lifted up his voice in the weird chant that he had heard the dead man sing, hoping that through the rock any trifling difference of intonation might not be noticed. It would seem that the lady was uncritical, or perhaps she did not care what visitors she received, confident in her power to deal with any who might appear. At any rate, the rock door rose as before, and the swarm of misshapen goblins poured forth. A minute or two later they saw the gruesome entity to meet whom they had undertaken this extraordinary expedition; there stood in the doorway, filling it from ground to lintel, a huge gross female form, fully eight feet in height, and more than broad in proportion, dark-blue—distinctly dark-blue in colour, and *faintly luminous* in the gathering dusk. This awesome apparition was absolutely unclothed, except for a necklace of enormous gleaming stones; it emanated a strong and most sickening, yet half-intoxicating musky odour; and in the expression of its face there was ruthlessness and strange inhuman fathomless iniquity, and yet somehow a kind of fearful fascination.

Sirius, who stood in front as champion of the party, experienced just the same sensations as those which had overpowered Mizar earlier in the day; he also tried to speak but could not; he also felt a resistless influence stealing over him from those inexorable unwinking eyes; he also would unquestionably have been subjugated by this preternatural witchery which was being concentrated upon him, if he had been left alone to face it. But a voice rang out from behind him like a clarion:

"Husband, husband, she is overpowering you! Stand firm, and uphold the Light!"

And as she spoke, Alcyone drew her bow to the very head of the arrow, and sped her shaft unerringly to the heart of that unearthly monster; and as it struck, that dread figure crashed to the earth with a blood-curdling non-human cry, and lay writhing there with a ghastly contorted visage. In a few minutes it was still in death, and all present were conscious of a curious change in the atmosphere—of a sense of intense relief, of the removal of a weight. And as they stood looking at one another and wondering, a loud cry was heard from within the cave, and Mizar came bounding out, shouting: "I am free; I am free!" He leapt over the prostrate body, and rushed up to his father

and mother, asking wonderingly how they came there, and what had happened. But perhaps the strangest change was in the horde of creatures who had always been the first to rush out when the door was opened. They seemed as though thunderstruck; all their impish malignity was gone; they began to speak to one another in hesitating accents; some of them fell down as though from weakness. Alcyone said to Sirius:

"See, husband, see! these are not demons, but men, and they have been suffering under some horrible enchantment. Say, brothers, who and what you are, and if we can help you, we will."

Then one of these strange beings stepped forward and spoke haltingly, as one to whom speech is unfamiliar:

"Princess," he said, "not long ago you knew me as a soldier of the palace guard; you have spoken to me many times, yet I cannot wonder that you do not know me now. Three months ago I was young and strong and brave; now my hair is white and I am old and broken, and cannot live; nor indeed do I wish to live, for my soul is utterly polluted and imbrued with deadly sin. For I was chosen, by the high priest of that dread demon there whom you have slain, to be her husband; I was brought here under her awful spell, and all that was unclean and animal within me she stirred into a mad riot such as you could never understand, nor any sane healthy human being; for there are things so hellish that the flesh creeps at the thought of them, and even the telling of them is as a blast of death. For a whole month I ministered to her monstrous lusts, and it seemed to me one long mad whirl of pleasure in which I lost all count of time; but in that time she drew all life from me, and left me what you see. At the next full moon a new victim came, and she cast me aside like a worn-out garment. All these whom you see are like me; each has had his day, and has been drained of his vitality by that awful vampire who lies there; thus has she kept herself alive for untold ages, feeding upon the life of men, for her victims have numbered many thousands, and in the cave is a vast heap of their bones. Yet she does not let us die at once, but keeps us thus unnaturally alive and without sleep, full of a devilish malice and jealousy, yearning to drag others in to suffer as we have suffered, yet all the time envying and hating them. A hell indeed our dregs of life have been to us, and every day has seemed a thousand years of agony and despair. But now that you have killed her all is changed;

the awful nightmare has gone, and I think that we shall die in peace; as you see, some of us are dying even now."

Pity and horror filled the hearts of Alcyone, Sirius and Mizar when they heard these fearful revelations; and Sirius felt his heart burn within him, and he spoke to these doomed wretches such words as were given to him to speak. He told them of the Light that dwelt in every one of them, that dwelt there ineradicable still, in spite of all these obscene horrors; that light which was a ray of the Eternal Light, from Whom all had come, into Whom all must return. So that for them also there was hope and help, because, though indeed the Divine Spark had burnt low, it should surely one day be fanned again into flame; for them also the darkness should lighten, until they stood for ever in the perfect day. And the poor creatures heard and believed and were comforted; and natural sleep, a stranger to their eyes for many weary months and years, fell softly upon them, and in that sleep many passed peacefully away. And indeed naught else could be desired for them, for continued life could but have been continued misery; they were wan and shrunken and nerveless, bent so that those who had been tall men were now like deformed and stunted children, warped and gangrenous, rotting in death while still alive.

But Sirius and his son went and looked at the body of the dead monster, overcoming their horror in order that they might see what manner of being this was. Human undoubtedly, yet of a race happily long extinct; a ghastly anachronism, perpetuated only by some gruesome secret of wholesale murder; verily "a thing to shudder at, not to see." Sirius conquered his repugnance sufficiently to unclasp the necklace of huge stones; but the very touch of that blue flesh was in itself revolting, for it was suberous, polyp-like, nauseating, unhuman. Mizar overleaped the corpse, and called to them to come and look at the cave, so shudderingly they passed into its murky depths. Prodigious indeed it was, vast hall extending beyond vast hall far into the heart of the great needle of rock; and whether these halls were natural or artificial none could tell. In one of them was a huge pyramid of human bones—the remains of thousands of victims, even as the dying soldier had said. But the whole place reeked like a charnel-house, and the atmosphere was foul with a foulness that seemed more than merely physical.

So the exploring party soon came out again into purer air, and as they emerged they were amazed by the sound of a trumpet and by eager voices calling. They shouted in reply, and, guided by their cries, King Mars himself came forth from the dark forest, followed by a body of picked men, the very flower of his own special guard. Glad indeed was he to see his daughter safe and sound, and much he marvelled at the astounding story which was told in reply to his enquiries. Incredible it might well have seemed, but for the irrefragable evidence before him—the corpse of the Lemurian giantess, and those of the men whom she had vampirised. Appalled at the discovery of the horrors which had been going on close to his very capital without his knowledge, he issued stern, sharp orders in truly royal fashion. A huge litter should be made of branches, and the dead body of the monster should be carried through every street of the city, so that all the negroes might understand that their direful deity was harmless now, and that her sanguinary cult was a thing of the past. The doctrine of the Light was to be preached to them in their own tongue, more fully, more clearly, more widely than ever, so that none might ever again fall under the sway of such a strange and loathsome superstition. A camp was to be made then and there, and such help as could be given to the fast-dying victims was to be at their disposal. The entrance to the caves was to be sealed up and covered deep under vast piles of rock, so that no man should ever enter there again; the swamp was to be filled up and drained, and a broad road made through the forest. And furthermore he ordered that the tall black peak that towered above them should be painted white as though crowned with snow, and ever thereafter kept so, as a sign that the reign of darkness was over, and that the Light had triumphed over its enemies. All these decrees were duly carried out, and the peak which had been a symbol of horror and dread became a constant reminder of the inevitable victory of the Light that lightens every man who cometh into the world.

Our exhausted party returned to its home, and the first enquiry was after the health of Elektra. They found her pale and weak indeed, but otherwise entirely herself again, and her sisters related how, all in a moment, her senses had returned and she was free from the strange oppression which had weighed her down so terribly; and none doubted that this relief came to her at the moment of the death of the Lemurian whose spell had been woven around her. The shock of this unparalleled

experience had been great to all those who had shared it, and it was some weeks before they entirely recovered from it. Elektra's part in what had happened was never made public, but was confided only to Corona, her future husband.

A few days later, Sirius, Alcyone, Mizar and Elektra all came together to the wise mother Mercury, and talked long and earnestly with her about these strange occurrences. Mizar asked her:

"Grandmother, how was it that I, trusting in the Light which we worship, could not resist the spell of that dreadful woman, and that even my father was powerless before her, while my mother's strength was unaffected, and she was able to kill her?"

And Mercury replied: "Grandson, the monster's power of will was greater far than yours, aye, greater even than your father's; not greater than the power of the Light, but greater than its manifestation in you, for a certain reason that I will tell you. The horrible mystery of this creature's strength had its root in that other mystery of sex, and therefore it could be used best by each person upon one of the opposite sex. Remember how, long ago, Scorpio even when a boy dominated the girl Alcyone by its means, but was at once overthrown by the boy Sirius, upon whom it had no effect. Again, Scorpio easily influenced Elektra, but could do nothing against you, even when you went to his house and openly threatened him. Yet when the operator was a woman—when you came face to face with the prodigy herself—you were overcome, and so was your father, while against Alcyone, because she was a woman, her efforts were fruitless. Because your mother was dressed as a man, the monster was probably deceived; the magnetism which she poured out was aimed at men, and so your mother was unaffected. Truly you would have been unharmed also, if through you the Light had shone with perfect purity; but because you have not yet attained perfection, because you are still human, there was within you that upon which her terrible forces could play. In the strength of utter purity, even the weakest will may meet the strongest undismayed, because in that pure whiteness there is naught that can be stained, naught upon which the evil can seize; but while there is even a germ of evil there is still danger. Yet though that fiend could neutralise your will, and could draw you within her unholy cave and hold you there as prisoner, she could not dominate your very soul and bend you to her evil ends as she did those who yielded

voluntarily to her. She could perhaps have taken your life; she could not make you her slave. So always there are limits to the power of evil; and only that can come to each man which he has himself deserved."

After years had passed, Sirius became High Priest in the place of Dhruva, his father, and with the ever-sweet and sagacious help of his wife Alcyone he held that position long and creditably; and when he also died he was succeeded in it by Mizar his son. Alcyone survived her husband by a year or two only, and died greatly honoured at the age of seventy-six. On the death of King Mars, Herakles as eldest son was set upon the throne; but when he in turn passed away, the choice fell upon his second son Corona, so that the lovely Elektra graced the position of the first lady in the land. At Corona's death the succession passed to his second son Theodoros; but Koli, who was the daughter of Corona and Elektra, married Mizar's son Leto, and to them was accorded the honour of giving birth to the Manu Himself, who thus came down to South Africa to confirm the dynasty and emphasise the characteristics of His second sub-race, so naturally the Priesthood placed Him upon the throne at the death of Theodoros.

The faithful Boreas married Nu, a white waiting-maid of the household of Alcyone, and attached himself most especially to the service of Mizar—a devotion brought over from an unremembered past. His sons, by an odd turn of the wheel of fate, married the daughters of his old master, the negro chief Markab, and became persons of importance in the newly-established mulatto community. The two sons of Markab, however, married the negro daughters of Scorpio, and Pollux thus came into possession of the not inconsiderable wealth amassed by the late high priest, as well as that of his father Markab. This marriage drew him back into the ranks of the negroes, but on the other hand established him in a leading position among them. Years later he engaged in a plot against Herakles, and when it was discovered his people forced him to lead an open rebellion, but he was promptly suppressed and put to death by Corona.

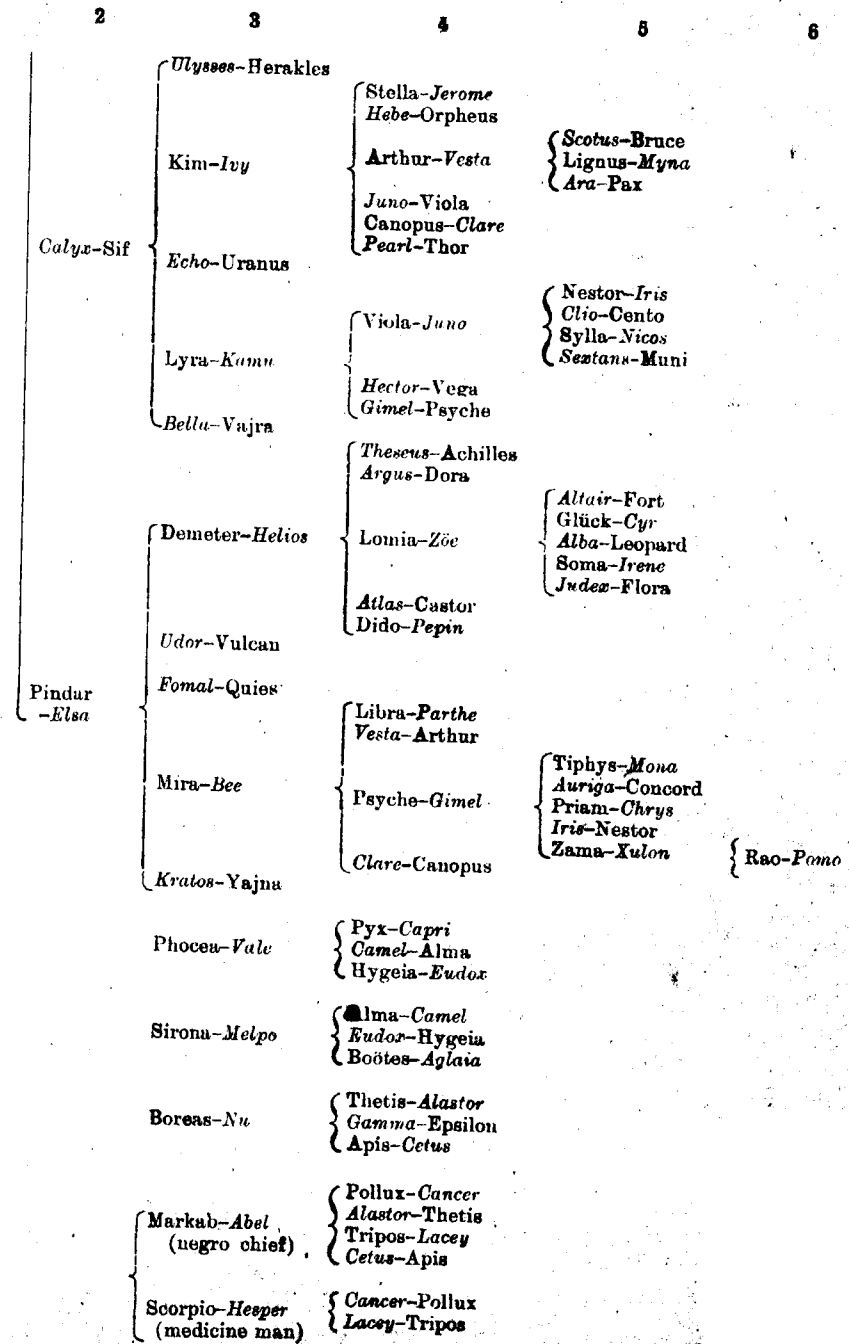
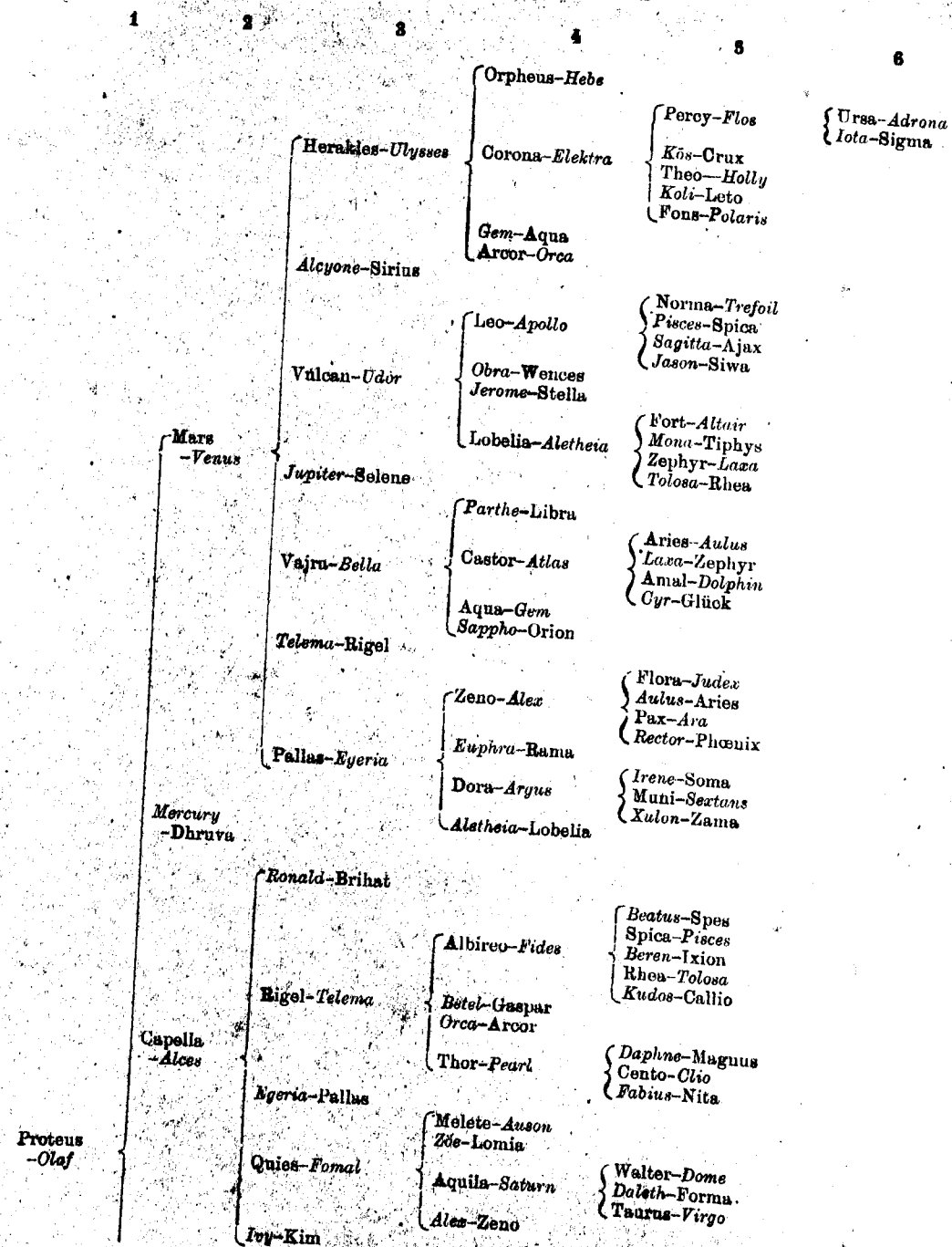
CHART VI.

Mashonaland

38,000 B. C.

1	2	3	4	5	6
	Elsa -Pindar				
			Mizar-Neptune	Callio-Kudos Cygnus-Xanthos Draco-Lili Dome-Walter Leto-Koli Phile-Diana Hermin-Beth Math-Deneb Siwa-Jason	{ Manu
			Elektra-Corona		
			Viraj-Gnostic	Algol-Rosa Beth-Hermin Crux-Kos	
			Fides-Albireo		
			Rama-Euphra	Deneb-Math Trefoil-Norma Colos-Erato Ixion-Beren Nicos-Sylla Lutea-Oak	
		Sirius-Alcyone	Saturn-Aquila	Xanthos-Cygnus Rosa-Algol Spes-Beatus Holly-Theo Ajax-Sagitta Virgo-Taurus Forma-Daleth	{ Pomo-Rao Sigma-Iota Adrona-Ursa
			Vega-Hector		
			Athena-Hestia		
			Osiris-Cassio	Andro-Ophis Dactyl-Rex Lili-Draco Phoenix-Rector	
			Apollo-Leo		
Dhruva -Mercury	Kanu-Lyra		Neptune-Mizar	Dolphin-Amal Magnus-Daphne Rex-Dactyl Leopard-Alba	
	Yajua-Kraton		Orion-Sappho		
	Seleno-Jupiter		Aurora-Ida Aldeb-Eros Auson-Melete Achilles-Thesus Wences-Obra	Erato-Colos Ophis-Andro Myna-Lignus Concord-Auriya	
	Bec-Mira				
	Uranus-Echo		Gnostic-Viraj Ida-Aurora Cassio-Osiris	Polaris-Fons Bruce-Scotus Chrys-Priam	
	Helios-Demeter				
	Brihat-Ronald		Pepin-Dido Hestia-Athena Eros-Aldeb Gaspar-Betel	Flos-Percy Diana-Phile Oak-Lutea Nita-Fabius	

THE LIVES OF ALCYONE



VII

In the lives which have just been described we have seen glimpses of the work which the Manu did with and through His second sub-race. In following the fortunes of our hero we now find ourselves brought similarly into contact with the beginnings of the third. The plan of preparation was the same, though in a different valley—a valley of rolling downs which lent itself rather to pasture than to agriculture on a large scale. The Manu was Himself ruling the city of Manoa at the time; He had married Mercury and had two sons, Osiris and Sirius. The latter married Mizar, the daughter of Mars and Siwa, and they had seven children, of whom Alcyone was the eldest, born this time in a male body. He was a sensitive child, given to dreaming and fond of solitude, sufficiently psychic to feel the presence of nature-spirits and dead people, and even sometimes to see them. Snatches of past lives came before him from time to time in dreams; he did not then know whence they came or what they were, but we (who have been following him through them) recognise at once the bands of people who marched singing up a long straight path from the sea to the mountains, ages before the building of the city; the envoys who set out for the court of the King of Persia, and afterwards across the desert to Arabia; and the weird events of the life last described, when in female form he had delivered a son (who was now his mother) from the horrors of Lemurian magic. Six thousand years had elapsed since then, and he must have had seven or eight intervening lives, yet in his dreams it was clear as a happening of yesterday; and he experienced once more the curious mixture of irreconcilable feelings—of repulsion and attraction, of fear of the unknown and yet the certainty of triumph.

The Manu's theories of education were still the same, and Sirius followed them devotedly, so Alcyone and Apollo were less harassed and misunderstood than the modern boy usually is, and consequently they retained through life a certain amount of their sensitiveness.

He talked often and eagerly of his dreams to his father and mother, but they had not his memory, though they often had a feeling that they were on the brink of remembering while they listened to his vivid descriptions, and once when Mizar was slightly feverish, she had a very clear vision of one of the scenes—an endorsement of his accuracy which greatly pleased Alcyone. He also discovered that when he related one of his dreams in the presence of his younger brother Apollo, the latter was able to catch the thought-picture from his mind and to make a drawing of what he described, sometimes including details which he himself had omitted to mention. The younger brother had an intense admiration for the elder, and during their youth they were always together, living a life of great happiness and full mutual comprehension.

In due course they both married, and this introduced into their lives new interests which made their previous inseparability impossible, but caused no diminution in their affection. Their marriages call for no special comment, but that of their sister Orion caused a good deal of excitement in the family. This sister came between them in age—a handsome and striking-looking girl, beloved by both, and also by various other young men. One of the most passionate of these suitors was Gamma, the son of a neighbour in humble position, named Thetis, who was regarded as under a cloud in consequence of a wicked action committed many years before. Mizar had a sister Helios, who from an early age had been destined to become a priestess of the temple, and was receiving the somewhat rigid training which was imposed upon those who were aspirants for that office; and Thetis, having seen this girl, became the victim of an overmastering passion for her. Helios repulsed his advances with disdain; he swore to be revenged upon her, and made a determined effort to seize her and subject her to his will. Fortunately his scheme was discovered and the calamity averted; but the matter could not be kept altogether private, and Thetis became a social outcast in consequence. Later he married a woman of lower class, and had a son Gamma, who to some extent inherited his lack of control in these matters. Orion and Gamma had sometimes played together as little children without any objection on the part of Sirius, who was disposed to think that Thetis had by this time atoned for his sin; but he would certainly not for a moment have contemplated the idea of an alliance so unsuitable for his

daughter, so Gamma pursued his suit in secret, and even Orion herself, though feeling kindly towards him, did not regard it as serious.

About this time a dashing young foreigner arrived with a caravan from Mesopotamia, bringing a letter of introduction to Sirius, who at once received him as his guest, and put all his resources at his disposal. It was speedily evident that this handsome stranger was captivated by the graces of his host's daughter, and presently her watchful mother Mizar sounded Orion on the subject, and she blushing confessed that her happiness was bound up with the life of this new-comer. Mizar communicated her discovery to Sirius, for he had felt strongly attracted to his visitor—as indeed might have been expected, for this was Herakles, who had been especially sent by the Manu Himself to take incarnation abroad in order that an infusion of the noblest Akkadian blood might be introduced into His projected sub-race. But in their physical bodies neither Herakles nor Sirius knew anything of all this, so the latter sought his guest sadly, and spoke frankly though delicately about the subject. Herakles at once admitted his strong affection for Orion, and explained the rank and wealth of his family, in order to show that as far as such qualifications went he was an eligible suitor. Sirius replied;

"Both of wealth and rank I have amply sufficient to leave my daughter entirely free to select her future husband where she will, and I desire above all things that she should be happy, as I clearly see she would be with you. Indeed I may confess to you openly that never have I felt towards any stranger as I do towards you—never have I thought it possible that I could so feel towards one not of our Aryan blood; you are to me as a brother, and nothing could please me better than this alliance if it were possible. But it is unthinkable, because our race is a race set apart, a sacred race upon which many restrictions are laid; therefore it would be impious and unpatriotic of me to yield in this matter to the dictates of my heart, however deeply you and I and my daughter may suffer from my inflexibility. Do not think me unsympathetic in this; I know that to you I must seem proud and heartless, yet try to believe me when I tell you that I am doing at heavy cost to myself what I know to be a religious duty."

But Herakles could not be convinced of the necessity for this rejection of his suit, nor was Orion to be comforted by any suggestions of the heroism of the sacrifice required of her; so the lovers remained

disconsolate. Now Alcyone also felt as a brother towards Herakles, and moreover he had recently married Achilles, who was the bosom friend of Orion; so naturally this newly-wedded couple felt deep sympathy with these unfortunate lovers, and desired very earnestly to find for them some honourable way of attaining the happiness which seemed at the same time so near them and yet so unreachably. At last Alcyone, greatly daring, went (without telling anyone of his intention) and solicited a private audience of his grandfather, and laid the whole case before Him, telling Him that he knew quite well the impossibility of the union, but that his beloved sister's life and happiness were at stake, and he felt that there ought to be some solution of the difficulty. And the Manu replied:

"Grandson, you have done well to come to me in this matter. Be of good cheer, for I can solve your difficulty, and bring happiness to all concerned. Go and tell this to your sister and to her noble lover, and bear to your father my command that he shall wait upon me without delay."

So delighted were they to hear this unexpected, this incredible news, and so eager to understand what it could mean, that they all came at once to the palace, though only Sirius went in before the King. And the Manu then unfolded to His son part of His wondrous plan—how He intended now to start a new sub-race, and to put the preparations for it into his hands as His second son, the eldest being required to act as His successor at Manoa; how for the purposes of that sub-race He needed this slight admixture of foreign blood, and how therefore He had Himself planned and arranged for all that had happened, so that the seeming stranger was in reality no stranger, but a brother from ages long past to be admitted with rejoicing into what was truly his home—the home of his soul, if not this time the birthplace of his body.

Then Sirius, overcome with joy, understood and obeyed, and withdrew his opposition; and the lovers were called before the Manu, who repeated to them the explanation which He had given to Sirius, and, turning to Herakles, said:

"My son, you have followed me throughout the ages, although you know it not; will you follow me now once more, giving up for my sake the country in which this time you were born, and taking up instead the work that I shall give you?"

And Herakles bowed his head and gave his promise, feeling that in doing this he was returning to his true fatherland and accepting a

religious duty, as well as entering upon a life of happiness. Then the Manu blessed them, and gave them permission to marry; but in order that His law might not be broken, He sent for His eldest son Osiris, and asked him whether he was willing to adopt Herakles into his family. Osiris gladly consenting, the ceremony of adoption was at once performed and duly registered, so that all formalities preliminary to the marriage might be complied with; and there was great rejoicing among those who had before been so sad, and all their friends were glad too, for Herakles had made himself universally popular.

That same evening, as Herakles and Alcyone walked together in the great garden of Sirius, talking reverently of what had happened that day, and of the plans which the Manu had disclosed, a man suddenly leaped forth from behind a tree, and struck savagely at Herakles with a knife. Herakles was not looking in that direction at the moment, and might have fallen an easy prey to the assassin, but to reach him he had to cross in front of Alcyone, who, seeing the gleam of the knife in the starlight, dashed herself against the man and hurled him to the ground, so that Herakles received only a slight scratch. Before the ruffian could rise both gentlemen had seized him, and Alcyone had twisted the knife out of his hand. When they dragged him to the light, they found him to be Gamma, who had been maddened by the idea that his adored one should thus be borne off by another—and not even an Aryan! He was handed over to the officers of justice, and the Manu sentenced him to be banished from the Empire of Manoa, telling him that he came from a bad stock, and was unworthy of the privilege of being an Aryan. So he was sent forth into what the Aryan poets called "the outer darkness," where the religion of the light was not professed; and his place knew him no more.

Sirius with his children moved into the chosen valley, and the history of ten thousand years before repeated itself. The same work of reclaiming the ground and bringing it under cultivation, of mapping it out into estates and gradually building palatial country-houses; even the very plan of terracing which Corona had adopted in the other valley was closely followed, for naturally all those who were doing the work had made a special study of the plan, and were familiar with its results and with all the improvements which later centuries had introduced. The character of this new valley rendered desirable certain modifications

of the scheme, but Alcyone's cleverness at this work had not deserted him, and results soon began to show. Herakles had joyously accompanied his brother-in-law, and threw himself into the pioneer work with his characteristic assiduity.

As the years rolled on stalwart sons and daughters gathered round them, many of our old friends appearing with new faces. Among the twelve children of Alcyone we find Corona, ready once more, as ever, to become a mighty leader of men, whether in the arts of war or of peace; and also a daughter Selene, destined to meet with a very curious adventure, which we must describe, since it brought about what is perhaps the most noteworthy incident of Alcyone's later life. Selene, like her aunt Orion, had two suitors, but in this case both were equally eligible, for both belonged to the highest families, and as regards courage and ability there was little to choose between them. Selene's decision was in favour of Viraj, and an engagement was announced; but as she was still quite young, it was thought best to postpone the marriage for a time. The other suitor, Deneb, felt himself ill-used; he declared that if Selene knew him better, she would not refuse him. He wanted nothing but fair play, he said, and equal opportunity, and somehow or other he meant to have them. Little attention was paid to his remarks, as they were put down simply as the expression of acute disappointment; but later they were remembered. The design which he formulated was old-fashioned enough; he wished to follow the custom of some of the Mongolian tribes, and carry off his future wife by force—not with least idea of injuring her in any way, or even of compelling her to accept him, but with the conviction that all he needed was an opportunity of showing himself to her as he really was, and she must certainly succumb to his fascinations. A crazy scheme, truly; but disappointed love and overweening self-conceit are bad counsellors.

He managed the plan of abduction rather cleverly, choosing a time when Selene was about to pay a long visit to some relations in the city. On various pretexts he got rid of the escorting servants, substituting some of his own, who were quite ready to assist him; and then he contrived to have false messages sent to the friends at each end of her journey—to her own family that she had arrived in safety, to the others that her visit was postponed for a time. Thus he gained a whole week's

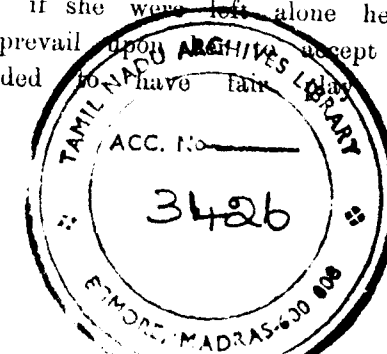
start before his treachery was discovered, and at the end of that time it was impossible to find any trace of his movements. Viraj was naturally furious, and Alcyone and Mizar exceedingly anxious; they all knew that Selene would not willingly have fled with Deneb, and they could not understand what had occurred. Several days were wasted in exhaustive enquiries, but no reliable information could be obtained. Then it occurred to Mizar that her sister Helios, the priestess, might be able to help them, as she was in the habit of going into trances occasionally and prophesying cryptically; so she paid her a visit and invoked her aid to discover the direction in which Selene had been taken. Helios was at once greatly interested, and promised to do her best for them; she threw herself into a receptive condition, and emerged with the reassuring information that the girl was safe and well, and in no danger of any sort; but that she was being carried far, far away to the south, and that her pursuers would have to cross the great sea before they would overtake her.

On this somewhat meagre indication Alcyone and Viraj set out southward with a small escort of faithful attendants; they enquired constantly whether any such party as they sought had been seen, but for a long time found no trace of it. The fact was that Deneb had taken special precautions as long as he was in the land directly governed by the Manu, but had somewhat relaxed his vigilance when he entered the tributary States; so when they had crossed the frontier the pursuers at last heard news of those whom they were following, and so learnt that they were on the right road. That road, however, was no easy one, and many weeks had passed before they reached the ocean. There again some time was wasted in futile enquiries; but finally they ascertained that those whom they sought had embarked upon a vessel which traded to the great islands of the south—those which we now call the Dutch Indies. They took the next ship going in the same direction, and at each port of call they made careful enquiries, and at last, at a port in the island which we now call Sumatra, they heard that their predecessors had disembarked and gone up into the hills in the interior. Now the condition of that island differed little in those days from what it is at present; that is, the coasts were settled and civilised and occupied by a keen race of traders; but the hills in the interior were to a large extent in the hands of various savage tribes,

who, though they had learnt by experience to let the coast people alone, were frequently at war among themselves; so that the country was distinctly unsafe for travellers.

However, there was nothing to be done but to follow, so Alcyone took with him an interpreter who understood the language of the tribes, and plunged bravely into the mountains. There was no semblance of a road and the party had much difficulty in making its way over the rugged country. Enquiring after a white fugitive, they were directed to a tribe in a peculiarly inaccessible region; but as they drew nearer to it and the rumours became more definite, they saw that they were on a wrong track, for the story was of a white man who came there alone many years before, and had joined himself to that tribe and eventually become its chief. So they turned aside from that valley and pursued their quest elsewhere, offering a large reward for information. Travelling round the same mountain at a lower level, they at last heard news which seemed unmistakably to refer to those whom they sought, for they were told that a small body of white people guarding a lady had recently appeared among them, and had been attacked by a neighbouring tribe, but had contrived to make friends with its chief. The people were now living unharmed among the members of that tribe, regarded as semi-divine beings, or great heroes, with a wonderful power of fighting. But it was said that the lady sat always apart, and hardly ever spoke, but seemed enveloped in sadness, though treated by all with the most distinguished consideration.

On receipt of this news our party pushed forward rapidly up that valley, but about half way up they were received by a flight of arrows, which killed a servant and two horses, causing a momentary disorder. While they were hurriedly arranging themselves for a conflict, Deneb suddenly showed himself upon the top of a rock overlooking the position, and called out to them to hold their hands and retire. If they did this, he said, they would be left unmolested, but if they advanced further they would certainly all be killed, as he had posted his savages with the military genius of the Aryan. He told them that Selene was in good health and entirely unharmed, and that if she were left alone he was quite sure that he could presently prevail upon her to accept him as her husband; but that he intended to have fair play and would brook no interference.



Alcyone and Viraj would have none of this, but shouted back defiance to him, and ordered their followers to charge in open order up the valley. This they did in the face of another discharge of arrows, and as soon as they got to close quarters with the savages the latter broke and fled, for they were unable to stand before the better arms and greater valour of the civilised men. But though they would not fight man to man, they dodged behind rocks and trees and kept up a shower of Parthian shafts, and the small party of Aryans had suffered considerably before they finally put them to flight. Deneb had cheered on his savages at first, and some of his Aryan attendants were among them trying to check their flight; but when he came down from his rock and Alcyone sprang to meet him, he lowered the point of his sword and said:

"Friends, I thought to withstand you, because it seems to me that I have not been treated fairly; but I find that I cannot fight along with savages against a nobleman of my own race."

Thus the indomitable pride of the Aryan blood told when a crisis came, and Alcyone understood and recognised the sentiment, even though he was angry at the unnecessary slaughter both of his own men and of the barbarians. He said:

"But you have caused the death of many men at the hands of these creatures; is that conduct worthy of an Aryan? Do you not know that for that alone you should be banished from the company of men?"

(For it was the custom of the Aryans to speak of themselves as 'the noble'—that indeed being the meaning of the word Aryan; of the highly civilised Atlantean races as 'men' or as foreigners; and of the savage tribes simply as barbarians, not using for them the term 'men' at all.)

"I know," replied Deneb, "that that is against good morals because it is not our custom; but it has happened because you have pursued me thus into far countries, and have not left me alone to carry out my plan."

But Viraj broke in: "Your plan is a wicked one, for none who is worthy of the name of Aryan would thus try to coerce a free-born lady; you know quite well that your father, your mother, your brothers disapprove of it and are much ashamed because of you; you know that you yourself would be full of anger if anyone thus treated your sister Aulus."

I demand therefore that you shall at once yield the young lady to me whom she has chosen, and if you will not I shall kill you here and now."

"No," interposed Alcyone, "I cannot allow that; there has been killing enough, and it is a shame that the hand of an Aryan should be turned against his brother. But you must give up my daughter to me, and she shall be free to choose whom she will."

"I am willing to agree to that," replied Deneb; "for what he says as to my sister Aulus is true, though I had not thought of it in that way before. I thought only of giving the Lady Selene an opportunity of knowing me thoroughly, feeling sure that my devotion would win her; but if it will not, I am far from desiring her unhappiness. I will abide by her decision."

So they all climbed up the hill together, calling the scattered savages to them, and telling them that peace had been arranged. But the barbarians grumbled much, saying that many of them had been killed, and yet they had gained nothing. Their settlement was a collection of curiously-shaped wooden huts, surrounded by a defence of thorn-bushes, partly natural and partly artificial, but quite effective; and our party had to climb over this by a rickety bamboo framework. The chief came somewhat sullenly to meet Deneb, not understanding how he had made friends with the enemy, and (like his people) not seeing what he had gained by the fray. He could not understand why so much fuss should be made about a woman, and regarded the whole affair as incomprehensible, but if the white stranger gave him money with which weapons could be bought, he was willing to sacrifice the lives of his people up to a certain number.

Our friends gave him scant attention, for Deneb was conducting them to the hut in which he had lodged Selene; but when they called her to come forth there was no answer, and she could not be found anywhere. Their excited enquiries presently elicited the fact that the savage women set to guard the hut had left it to watch the fight in the valley below, and meantime the prisoner had evidently escaped. The chief at once offered to behead the neglectful sentinels, and thought the Aryans less comprehensible than ever when they rejected his proposal with obvious disgust and horror. But the problem was, where could Selene have gone? The only way out of the valley was downwards, and she had not passed them as they climbed up;

there was nowhere where she could hide, and the rocks above and at the sides were plainly inaccessible.

The chief attributed the disappearance to diabolical intervention, but Alcyone, though not entirely incredulous as to mysterious possibilities of that sort, was disinclined to accept the suggestion, and sought persistently for a more commonplace explanation. The end of the valley was but small in area, and lay open before them, and there seemed no possibility of escape from it, as it was surrounded by a wall of sheer rock many feet in height. At the end of the valley, as is so often the case in similar formations, a cascade fell from still greater heights, making at its foot a pool in which the bolder spirits of the tribe sometimes bathed, though with circumspection, because of a tradition that some sinister creature dwelt there, who at some remote era of the past had seized two young men and carried them away—at least, so it was supposed, for the young men had gone to bathe there and had never been seen again, nor could their bodies be found. Our friends were told that Selene, who had been allowed full liberty within the settlement, except when actual fighting was going on, had seemed attached to this pool and had swum in it daily, exciting the admiration of the barbarians by her courage and proficiency. No trace of her was now to be seen, however; but Viraj had gloomy suspicions that somehow her disappearance might be connected with this pool. He argued with some show of reason that there was absolutely nowhere else in the valley where a body could be concealed; he had been into every hut in the village and they were all entirely without furniture. Alcyone had his suspicions of the savage chief, but could not accuse him, as it was impossible to formulate any reasonable theory of what he could have done with the missing young lady.

They returned to the hut which had been assigned to Deneb and his party to discuss the mystery; but Viraj prowled restlessly back to the cascade and its pool, muttering to himself that she might somehow have fallen in, in some wild attempt to climb the rocks (though that looked manifestly impracticable); that the mythical monster might after all be real, and might have carried her off; that her body might be entangled in some weeds; and above all that there simply was not anywhere else where she could be. He had with him a confidential servant Boreas, a young man who was Alcyone's special personal attendant; and

this man offered to dive into the pool and make a thorough examination of its bottom if he could reach it. Viraj agreed, and Boreas threw off his clothes and jumped in. He presently reappeared, reporting that the sides of the pool were shelving, but that he had not been able actually to reach the bottom.

Twice more he tried, but without success, and Viraj told him that he was only risking his life uselessly by trying to penetrate to depths beyond human reach. But he craved leave to try once more, because as he came up the last time he had observed a curious rock formation that he did not understand, and he thought there might be a shelf there under which a body might lodge. So after resting a few minutes he jumped in again; but this time he did not reappear as usual. After waiting fully five minutes, Viraj became convinced that some accident had happened, and he was just tearing off his own garments to spring in with a vague hope of discovering what had become of the faithful fellow, when Boreas came to the surface looking none the worse for his protracted immersion.

Viraj pounced excitedly upon him, demanding an explanation; and a curious explanation it was. Boreas told him how he had investigated the shelf which he had noticed, and found that it overhung, and that there was an opening behind it. He had feared much that this might be the lair of the mythical beast, but nevertheless made up his mind to swim into it, lest the body which he feared to find might be concealed there. To his great surprise, a few strokes through the darkness brought him into a place where there was a faint but unmistakable light, so he struck up instantly to the surface, and found himself in another pool, evidently in some sort of cave. The faint light filtered down from a great height, and both the cave and the pool appeared to be of considerable extent. Boreas was greatly surprised and awed, and still more decidedly of opinion that he had chanced upon the dwelling-place of some destructive monster; but after a few minutes spent in nervous contemplation, he recollected that Viraj must be wondering about him, and so he dived back again through the passage into full daylight and told his story.

Naturally Viraj at once went to see this wonder for himself, and returned much impressed and convinced that Selene must undoubtedly have discovered this strange way of escape when bathing, and waited

to utilise it until opportunity offered. He hurried back to the hut where Alcyone and Deneb were still occupied in profitless speculations, and unfolded before them his discovery (or rather that of Boreas) and his ideas, and announced his intention of following up this possible clue and thoroughly investigating the cave, in which he thought it probable that Selene might be hidden. He had called her and obtained no answer; but the extent of the fissure was unknown, and along this line there was at least hope and something definite to do. Alcyone and Deneb agreed with him, and decided forthwith to divide their party, leaving a considerable guard under a trusty subordinate to look after their horses and other property, while the leaders, with a few followers who were good swimmers, were to follow the track so strangely discovered, and either find Selene or prove to themselves that she had not taken that very unusual road.

Deneb, horrified at the unexplained disappearance of Selene, was now thoroughly on the side of our friends, and begged to be allowed to accompany them in the adventure, so Alcyone accepted him with full faith that he would prove himself a loyal comrade. They could take but little clothing, but they armed themselves fully, in case the mythical monster should prove to have an unpleasantly real existence. They had not taken the savage chief into their confidence as to their intentions, telling him only that they meant to leave their horses encamped outside his village while they made some further researches; but some of his people undoubtedly saw the extraordinary spectacle of a number of warriors leaping one after another into a pool and vanishing utterly from mortal sight—which may well have been the basis for many a marvellous legend for centuries to come.

Viraj led the way, as one who knew it; Alcyone followed him, then Deneb, and then their men, Boreas bringing up the rear. Alcyone waited until all his men had emerged into the curious half-light of the cave, and then ordered them to swim straight out from the wall through which they had entered. In this way they soon came to the other side of the cavern, and landed on a sloping rock, at one side of which a small stream of water was running into the pool. Alcyone decided to follow this stream as far as possible, as in doing that he would be safe from falling into some bottomless crevasse—a danger which he apprehended because of the insufficient light which filtered through some crevice high above them. Presently

they lost even that, for the stream flowed along a kind of tunnel, but by wading in it they made their way safely; and after what seemed a long time they emerged into another cavern of different character—scarcely more than a grotto, but with much more light than the other. This time the opening through which it came was visible, and Alcyone resolved to abandon the friendly little stream, and try to climb to it. Finding the ascent possible, though hazardous, he called his men to follow him, and they emerged into daylight once more, at the bottom of a kind of cup or small basin among the rocks.

Climbing to the rim of this in the only place where it seemed feasible to attempt it, they found themselves on a little platform on the side of a steep rock. To go upwards was clearly out of the question; downwards the rock was smooth as glass, and sloped at an alarming angle, but only for about twenty feet, beyond which lay an ordinary rocky hillside, perilously steep but quite negotiable. As there was nothing else to be done, our party let themselves slide down one by one, and all arrived among the boulders without mishap. They did not know in the least where they were, but they had followed the only track that it seemed to them practicable for Selene to have taken; and at any rate, as Viraj remarked, they certainly could not return the same way! They had evidently come out at the head of a different ravine; and as they watched from among the rocks they saw men moving some distance below them, and presently they were able to make out the village, which seemed, however, to be without the usual defence of a thorn-hedge. They afterwards discovered that this settlement, into which they had found their way by an unsuspected back-door, was considered absolutely inaccessible, and was consequently never attacked by the surrounding tribes. The only way into its valley was by a narrow and giddy path running along a shelf half-way down a stupendous precipice—a path along which men could advance only in single file, which could be blocked in a moment by a few boulders, and defended by one man against an army if it possessed only the savage's weapons. Its people therefore dispensed with the inconvenience of the thorn-hedge and for all-sufficient defence kept two sentinels watching always night and day at the nearer end of their path.

Our friends, from their nest of rocks, watched the life of the village below them while they discussed how they should advance into it.

Advance it was clear they must, as they could not sit there and starve among the rocks, and they could not get back up that slippery slope. They argued that Selene must have found the way that they had found, because there was practically no other. She might have hidden somewhere in the cave, but there seemed no reason why she should, and besides they had shouted at intervals as they came through. So the probabilities were that she was in the village in front of them. But how would she have been received by the savages? For it is to be noted that many of these tribes had a decidedly unsavoury reputation, and a wandering damsel in distress might well excite in them emotions other than chivalry. She had already been missing for some hours, so clearly it behoved our friends to act without delay. It appeared probable that by making their way carefully among the rocks they could approach a good deal nearer the village without being observed, so they began to move cautiously forward.

No one in the tribe had the faintest conception that they might be attacked from above—from the sky, as they would have phrased it; so no sort of watch was kept on that side, and all the huts faced down the ravine. So our party, moving circumspectly, attained unnoticed a position hardly more than a hundred yards from the rearmost house. There they called a halt, and watched for an indication that anything unusual was happening; when suddenly their ideas were all upset by seeing a white man step out into the sunlight in a little open space in the town. The man wore the insignia of a chief, and was obviously not a prisoner; so Alcyone raised a great shout in his own language, and the whole party broke cover and rushed downwards as quickly as the nature of the ground permitted. In doing this they lost sight of the white man, but they took it for granted that he would accept them as friends; yet there were wild cries of surprise and alarm, and a hurried beating of a drum, so they realised that they were perhaps acting too precipitately, and at the foot of the rocks they called a halt for a moment. It was time, for though they could not see a single person, there came from behind the huts a flight of arrows—fortunately harmless, but showing what sort of welcome they might expect. Alcyone walked forward alone, holding out his hand as a sign of peace, and calling out in his own tongue that he was a friend; but at that a figure with a white cloth drawn over its face, having holes for the eyes, stepped forth from behind a hut, and shouted in the same language:

“No friend, but an enemy ever! But for you I should have gained my revenge; but for you I might have won my bride!”

Shouting some word of command which brought forth another shower of arrows, and then a charge of a horde of savage warriors, he rushed upon Alcyone and attacked him furiously. Alcyone realised at once that this was a dangerous antagonist, and he had to employ all his skill to defend himself against this savage onslaught. A barbarian from the side struck at him with a spear; as he sprang back to avoid that, the savage, overreaching himself, stumbled for a moment between the antagonists. With a quick push and twist Alcyone threw him against the veiled man, and with one mighty stroke slew them both. A sharp hand-to-hand fight was by this time going on all round him, and he saw Deneb, at the head of a small band of his own followers, cutting his way heroically through the crowd of savages and driving them before him round the angle of the nearest hut. The fall of the veiled man evidently dispirited the black men, and they began to give way in all directions before the determined rush of the handful of Aryans. As soon as the flight became general, and the largest group of huts was in the hands of the conquerors, Alcyone called back his men, and endeavoured to make the barbarians understand his pacific intentions by signs. The interpreter had been afraid to join the swimming party, so he had no ready means of communication with them; for the most part they remained in hiding, but at least they ceased to offer any resistance to his advance. Further shouting was heard in front, and at first they thought it betokened a renewal of the fight; but in a moment appeared Deneb, leading Selene by the hand (it was the first time during the whole of her adventure that she had permitted him to touch it) and he brought her to her father and said:

“There, sir, I restore to you that of which I had robbed you, with many regrets and apologies; for I see now that what I did was ill done, and that I was thinking of myself and of my desire only, and not of the wishes of her whom, nevertheless, I truly and loyally loved.”

He would have said more, but at this point he fell in a faint, for he was sorely wounded, and it was over his body that Selene was clasped in her father's arms. But a moment later he turned her over to her lover Viraj, and raised the unconscious form of Deneb. They

bound up his wound as well as they could, and sprinkled water upon his face, and presently he recovered somewhat. They found that Selene during her enforced stay in that country had picked up a few words of the language of the barbarians, and knew, among other things, their peace-cry; so she was able to call some of them from their hiding-places, and explain that no harm would be done to them.

They knew of a plant whose leaves when chewed made an excellent application for wounds, and they soon had a sort of cataplasm of them prepared for Deneb and the other wounded men, and they cleaned out one of the largest huts sufficiently to enable them to use it as a shelter from the rays of the sun, and convert it into a temporary hospital. There was a point about which Alcyone had some curiosity, so he sought for the corpse of the first man who had opposed him, and dragged the veil off his head, to discover that this white chief of a savage tribe was none other than Gamma, whom long ago he had prevented from killing his brother-in-law Herakles.

Then Selene told them the story of her abduction, and of the intensity of her indignation and despair. She admitted that, except for the one all-important fact of thus carrying her off against her will, Deneb had behaved most chivalrously, and had done everything in his power for her comfort. Nevertheless, she would have none of him at any price, and she was always watching for an opportunity to escape. Deneb had expected pursuit, but thought that by burying himself for a time amidst the barbarians of this far-away island he would successfully conceal himself from it; and as soon as Selene had made up her mind to marry him he intended to return home and be forgiven for his escapade. Therefore he had made friends with the chieftain of the first tribe, and arranged to stay with him for a year and help him in his petty wars against neighbouring tribes in return for his hospitality.

Selene, when bathing and diving in the pool, had discovered the passage into the cave only on the very day of the attack, and had intended to make use of it that same night, as soon as she had got together the jewels that she was wearing when abducted. By leaving at night she hoped to secure a good start, and, she trusted that no one would guess the manner of her flight. When the attack came, and everyone's attention was attracted by it, she saw her opportunity and profited by it. She had no certainty that there was another way out of the cave, though she hoped

there might be; but if she could not find one, she had formed the plan of living in the cave, and diving out through the passage at night to obtain food, until such time as a chance might offer for escaping from the valley altogether.

That the cave should open into another territory on the other side of the mountain had not occurred to her, but she was not slow to take advantage of it. She also had slid down that smooth rock, and when she found a white chief who understood her language, she thought all her troubles were at an end. But Gamma, though he received her with great respect, evidently thought that providence had sent her as a mate for him, and was already dreaming of founding a white dynasty that should conquer all these barbarous tribes and unite them into one empire. He was at first perturbed to hear of a back-door into his impregnable valley, but on consideration begged her to keep the secret from his followers, as he saw that he might be able to use it to impress his people with an idea of his supernatural powers. Selene saw that she had escaped from one too persistent suitor only to fall into the hands of another even less desirable, and her situation would still have been very difficult if it had not been for the opportune arrival of her father.

But now the question was how to bring together the two halves of their expedition, and how to manage with their wounded men. It was manifest that these latter could not be carried back by the route which they already knew, even though the construction of a rough bamboo ladder enabled them to overcome the difficulty of the smooth rock, and an inspection of the only other way into the valley soon satisfied Alcyone that so large a burden as a helpless man could not possibly be conveyed safely along so dangerous a path. There was, then, no alternative but to stay where they were until their wounded recovered, and to try to bring the other section of their party round by some other way. Such enquiries as Selene was able to make about the tribe on the other side of the mountain elicited only the vague reply that it lived in a different country at a distance of many days' journey. Viraj volunteered to return through the tunnel with a single attendant and bring the horses and the rest of the party round to the lower part of the valley where they now were; and after much anxious consideration Alcyone decided that there was nothing better to be done than to accept

the suggestion. So the ladder was rigged up, and the two men went back to the valley they had left, and rejoined their comrades there.

By heavy bribes they induced two men of that tribe to go with them as guides to show the shortest way round the base of the mountain, but the country was so rugged, and such wide detours had to be made to avoid hostile tribes, that it was fully two weeks before Alcyone's sentinels at the other end of the rock-ledge announced the approach of Viraj. They regarded it as too great a risk to try to bring their horses along that impracticable path, so a camp had to be made at the other end of it; but that naturally lay open to attack, and they deemed it wise to take some trouble to fortify it. No one interfered with them, however, for curious stories of their strange powers were already beginning to circulate among the savages, who were at the stage of development at which witchcraft always seems the simplest explanation of any unusual fact.

As tribal affairs had been disorganised by the death of their chief, Alcyone temporarily took his place, and endeavoured to do simple justice as well as he could in circumstances which he often but partially comprehended. Gamma, it appeared, had taken a wife from among the savages, and had several children, the eldest being a boy of sixteen. Gamma had taught his children to speak the Aryan tongue, so Alcyone offered to take them to Manoa, but they all agreed in preferring to cast in their lot with the tribe whose customs and life they knew; so Alcyone demanded from the people whether they were prepared to recognise Gamma's eldest son as their chief when he himself left, and they all agreed to this, being full of reverence for the white men, whom they regarded as peculiarly favoured by the gods. They had thought of Gamma as invulnerable, and even now held that he could not have been killed except by another white man, who, as they believed, came down mysteriously from heaven to execute upon him some divine decree.

So Alcyone took Gamma's son to live with him during his stay, and tried to give him some rudimentary education in the ways of the Aryan, especially inculcating principles of justice and gentleness, and emphasising the responsibility of the chief for the welfare and happiness of his people. The boy absorbed all this eagerly, and promised faithfully to observe this teaching all his life long, and to hand it on to his children in turn. With regard to this question of the succession, the boy spoke eagerly to Alcyone, begging him to send him from Manoa a white girl to be his wife, for he

felt that the inspiration of these new ideas would fail him if his household became as that of the savages over whom he was to rule. Alcyone had gently explained that the conditions of life in far-away Manoa were so utterly different that no woman would consent permanently to leave them for the sake of sovereignty over a Sumatran tribe; but as he found that the customs of the tribe permitted and even encouraged the marriage of brothers and sisters, and as Gamma's eldest daughter, only a year younger than the boy, had the same deep-rooted repulsion against accepting a barbarian husband, it seemed to him that it would be the lesser of two difficulties to allow these two to follow the habit of the tribe, and so perpetuate a mulatto line of chiefs who might, he hoped, be trusted at least to try to carry on the traditions he was endeavouring to implant.

This, then, was the arrangement finally made; and when, after some months, Deneb seemed sufficiently strong to make the perilous journey along the rocky shelf with safety, Alcyone himself celebrated the nuptials of these two strangely situated young people, and solemnly installed them as king and queen of the tribe, making a speech on the occasion (through the new king as interpreter) in which he gave the people much good advice, and promised them great prosperity if they followed it. He had previously exhorted them to refrain from useless attacks on their neighbours, and to make the most of their great natural advantages by cultivating their valley to the utmost, so that it should be entirely self-supporting.

So, with many farewells from the new chief and chieftainess, the Aryans at last set out on their homeward journey, which they accomplished without special incident. Alcyone had been away from home so long that there was great interest in his return, and he was asked to give a public account of his travels which practically amounted to a course of lectures. Sirius and Mizar were delighted to welcome back their son, and the wedding of Viraj and Selene was immediately celebrated with much pomp and rejoicing, the chief actors being popular public characters on account of their romantic experiences. During his recovery from his wounds Deneb had learned to reconcile himself to his fate, and after a year or two he married Castor, and settled down into a model husband and father.

This may be described as the principal adventure of Alcyone's life, which for the rest followed an even course of happiness and

usefulness. It seems curious that in this incarnation, as in the last which we examined, one incident should stand out so prominently from the rest of the life, and that in each case these incidents should be connected with the rescuing of a damsel in distress. Elektra, who had been the centre and cause of that strange adventure six thousand years before, was born this time as Alcyone's nephew, the son of Herakles, in order to obtain that infusion of Akkadian blood which the Manu required; but he married Alcyone's daughter Euphra, and was with him as much as though he had belonged to his family directly by birth.

Elektra and Euphra had a son Echo, who was a strikingly handsome and most promising boy, but nervous and highly strung. Unfortunately his eager yearning for information led him to over-study, so that his health broke down, and he became the victim of some obscure nervous disease. They gave him complete rest and set him to live entirely out-of-doors, and it was presently found that the superabundant sensitiveness which was part of his illness laid open before him the whole realm of the nature-spirits, who were greatly attracted by his wonderful beauty, so that he entered eagerly and unrestrainedly into their life, and absolutely lost interest in that of humanity. He became etherealised and spiritualised in the strangest way, yet from the physical point of view he was obviously losing strength daily, and drawing near to some unnatural euthanasia.

Euphra was in despair about him, and at last took him to her father Alcyone, who had a reputation for effecting mesmeric cures. Alcyone was deeply interested in the strange case of his grandson, for whom he had a strong affection; he took the boy to live with him for a while, and spent much time in the investigation of this unusual disorder. He did not in the least discourage his love for the woods and the company of the nature-spirits, but made a point of accompanying and sympathising with him, and asking him to describe and explain everything to him fully. At the same time he watched carefully for the slightest symptom of the dawning of any purely human interest, and one day he thought he detected it when his little granddaughter Ida paid him a visit. So he promptly borrowed Ida from her mother Herminius for a long visit, and let the two children be always together.

Little by little, by his wise direction, the influence of the human child replaced that of the fairies, and Echo gradually regained the physical strength which had so nearly left him forever. Alcyone

laid great stress upon achieving this with the full and hearty consent of all parties concerned, especially the fairies; for if this had not been done, if they had resigned their playfellow unwillingly, they would always have been trying to draw him back and there would have been a perpetual danger of relapse, and an unceasing feeling of resentment and hostility which would surely have led to disastrous results. But it was only after many months that Alcyone pronounced the boy fully cured and restored him to his parents, advising them to marry him to Ida (since that was now the one dominant wish of his heart, and both she and her parents were agreeable to the match) as soon as ever they were old enough. This advice was accepted, and the young couple were ideally happy, all trace of Echo's nervousness having now completely disappeared, and his physical health being fully re-established, though something of the ethereality of aspect always remained to him.

When the Manu left His body, Osiris ascended the throne of Manoa, but Sirius, his brother, ruled the little community in the newly reclaimed valley, and after the death of Sirius, Alcyone succeeded to the charge. When he also passed away, at his special wish authority was vested in his nephew Viraj, the companion of his great adventure of many years ago. After him in turn followed Dhruva his son, who married Ajax; and the Manu Himself honoured them by re-appearing as their eldest son, and by His incarnation the new sub-race was definitely started on its way.

CHART VII.

Central Asia.

32,000 B. C.

1	2	3	4	5	6
Mars-Siwa	Mizar-Sirius	Lyra-Ulysses	{ Egeria-Callio Arthur-Telemach Rigel-Ivy Rex-Cygnus Theo-Colos Altair-Arcor	{ Olaf-Holly Beth-Kamu Gnostic-Forma	{ Clio-Cento Alma-Zama
	Hestia-Osiris				
	Vesta-Aldeb	Achilles-Alcyon	Cassio-Norma	{ Myna-Hebe	
		Bee-Pearl	Aulus-Dora		
		Aurora-Saturn	Cygnus-Rex	{ Phila-Iris Magnus-Partha	{ Xulon-Alba Rao-Irene
			Deneb-Castor	{ Alces-Daphne Melete-Auson Erato-Orpheus	
	Libra-Vajra		Algol-Beren	{ Atlas-Math Argus-Daleth	
			Aletheia-Canopus		
			Lobelia-Fort	{ Udor-Lomia Walter-Koli Obra-Nestor	{ Cento-Clio Zephyr-Eudox Jerome-Eros
			Sappho-Spes		
Helios-Pallas	Demeter-Venus	Hector-Albireo	Ivy-Rigel	{ Betel-Clare Orca-Judex Lutea-Lili	
			Castor-Deneb		
			Roxana-Capri	{ Aqua-Dolphin Auriga-Ophis	{ Zama-Alma Eudox-Zephyr
			Thor-Bella		
	Pearl-Boe		Paz-Crux	{ Kös-Sagitta Nicos-Ronald	{ Amal-Calyx Aries-Muni Mona-Aglai
			Leo-Jupiter		
			Beren-Algol	{ Koli-Walter	{ Alba-Xulon Flora-Melpe Cyr-Camel
			Leto-Elsa	{ Phoenix-Rector Dactyl-Dido Jason-Wences Oak-Proteus Tolosa-Sylla	

CHART VII

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1	2	3	4	5	6
Mars-Siwa	Vajra-Libra	{ Capella-Rama Gem-Apis Fides-Brihat Draco-Spica Elektra-Euphra Polaris-Beatus Dora-Lulus Fort-Lobelia Canopus-Aletheia	{ Lomia-Udor Sextans-Gluck Nestor-Obra Kudos-Bruce Auson-Melete Dolphin-Aqua Math-Atlas Rosa-Rhea Echo-Ida Pisces-Lignus	{ Irene-Rao Aglai-Mona	
Mann-Mercury	Athena-Apollo	{ Tiphys-Concord Iris-Phila Soma-Taurus Gaspar-Stella Sirona-Fabius Capri-Roxana Hygiea Brihat-Fides Uranus-Mira Selene-Viraj Corona-Alce Vega-Vulcan	{ Trion-Yajna Clare-Betel Sylla-Tolosa Flos-Leopard Rhea-Rosa Psyche-Xanthos Zeno-Nita Leopard-Flos Dome-Chrys		
Orion-Herakles	Alcyon-Achilles	{ Neptune-Fomal Hermia-Percy Callio-Egeria Euphra-Elektra Spica-Dracon Pindar-Aquila Telema-Arthur	{ Fons-Andro Fabius-Sirona Lignus-Pisces Partha-Magnus Diana-Quies Gluck-Sextans Andro-Fons Daleth-Argus Lili-Lutea Kim-Juno Hebe-Myna Stella-Gaspar	{ Calyx-Amal Camel-Cyr	

THE LIVES OF ALCYONE

1	2	3	4	5	6	
Sirius -Mizar	Apollo-Athena	Jupiter-Leo Viraj-Selene Rama-Capella Vulcan-Vega	Dhruva-Ajazz Wences-Jason	{	Manu	
	Albireo-Hector	Alex-Corona Aquila-Pindar	Ajax-Dhruva Quies-Diana Forma-Guostic Xanthos-Psyche			
	Saturn-Aurora	Viola-Theseus Colos-Theo	Yajna-Leion Kamu-Beth Gimel-Zoe Concord-Tiphys	{	Sif-Kratos Eros-Jerome Muui-Aries Melpo-Flora	
	Ulysses-Lyra	Norma-Cassio Percy-Hermin	Nita-Zeno Ronald-Nicos Taurus-Soma			
	Venus-Demeter	Mira-Uranus Spes-Sappho Fomal-Neptune Theseus-Viola Elsa-Leto Beatus-Polaris Bella-Thor	Ara-Priam Ida-Echo Sagitta-Kos	{	Kratos-Sif	
			Rector-Phœnix Bruce-Kudos Virgo-Scotus			
			Dido-Dactyl Zoe-Gimel Daphne-Alces Priam-Ara			
			Orpheus-Erato Chrys-Dome Pepin-Trefoil Holly-Olaf Proteus-Oak			
	Thetis	{ Gamma				
	Boreas					

VIII

Aleyone's next birth, which took place more than eight hundred later, may be regarded as in many respects a continuation of the The band of Servers came again into the same valley, to carry the development of the same sub-race, now thoroughly well settled and become a recognised subsidiary nation. This was not one of the occasions on which the Manu Himself thought it necessary to be in incarnation, but His pupil Jupiter was ruling the valley on His behalf, and Aleyone appears as his eldest son. He was, as usual in these early times, surrounded by some of those egos who seem to be most closely related to him, for we find as his brothers Mizar, Herakles, Selene and Sirius, as his sisters Neptune and Venus; he marries Elektra, his sons are Apollo, Fides, Vulcan and Aquila, and his daughters Brihat, Euphras and Quies.

It seems evident that these groupings are not in any way matters of chance, but are carefully arranged as part of a definite plan, in which the close physical association of the semi-patriarchal family life of those times was utilised to attain the required results, just as in the present day of semi-detached families quite other means are used, and advantage is taken of the mental association of societies and clubs of various kinds. That the methods employed have been effective is shown by the case of Aleyone. Of the group just mentioned only one came in this present twentieth-century life into physical relationship with him, yet every member of it, on meeting him for what was then supposed to be the first time, instantly recognised the spiritual relationship which means so much more than any earthly tie. Many others than these belong to his group, but we give these as an example of what is meant. And what is true of Aleyone and his immediate and closest circle is also true of other groups or subdivisions of the clan of Servers, and to a somewhat less extent of the clan as a whole. Forty or fifty lives ago we find

Alcyone engaged in riveting these special links of which we have spoken; later we shall find him meeting these people frequently true, but still somewhat less closely associated with them, because *then* engaged in forming certain other links—making efforts of which are perhaps still in the future.

As the real object of the incarnations is the formation of links, so that the members of the clan may learn to understand trust one another, and thus gradually become a pliable, reliable, intelligent unit that can be employed by the Great Ones as an instrument it is obvious that we cannot measure the importance of any life by superficial incidents which are all that we can describe in our series of stories. Picturesque occurrences may sometimes offer opportunity for heroic effort, and so may suddenly crystallise into visibility the result of long, slow interior growth; but a life barren of adventure may yet be fruitful in quiet development of necessary qualities. Of such a nature was this eighth life of our series—a life happy, industrious, unsensational—pleasantly, placidly progressive.

In his boyhood he met with a slight accident that might easily have had fatal consequences, but he fortunately escaped from it unhurt though it was not without its effect upon the direction of his studies and interests in later life. As a boy he was fond of being alone; and he often climbed the rocks at the back of his father's house, and wandered off upon solitary expeditions among the hills. On one of these when he was about twelve years old he came upon a pretty little dell which he did not remember to have seen before, and ran down to explore it. In one place an unusual appearance in the rock attracted his attention, and he jumped down into a small hollow to examine it more closely. To his great surprise the ground gave way beneath him, and he had the sensation of a considerable fall and a shock, and found himself in darkness.

He could not imagine what had happened, and he was very much startled and a good deal frightened. He was lying upon something soft—something which felt like vegetation, which had evidently broken his fall; and he understood that he must somehow have dropped into a sort of cave; but he could not at all comprehend why he could see nothing of the hole through which he must have fallen, and why he found himself in utter darkness. The shock had dazed him for a few

moments, but as soon as he recovered he stood up and stretched out his hands all round, but felt nothing. A few cautious steps brought him to a smooth wall, along which he felt for some distance, but it seemed to continue in a straight line indefinitely. He was completely puzzled as to his situation, and decidedly uncomfortable about it; but he reasoned that as he had somehow fallen down into this place, his best plan would be to try to climb out of it by the same way, if he could only find it. So he felt his way back along the wall until he thought he reached about the place where he originally came into touch with it, and after two or three trials he stumbled over the vegetation among which he had fallen. Standing there, he looked upwards, but could not see anything; he stretched his hand up, but touched nothing. Then he leapt upwards as high as he could, but found only blank space. He certainly had somehow fallen in at that point, and he could not understand why there was no trace of the hole through which he must have come.

No theory which he could formulate would explain the facts, and he began to suspect some supernatural interference, and to wonder whether he had been entrapped by some weird denizens of the underworld, who could see in the dark. An unpleasant suggestion, which he hurriedly rejected; and he decided that as it seemed to be impossible to get up he might as well move along the wall as before, so as at least to discover the dimensions of his prison. He was not sure of his direction, and for some time he could not find the wall, and when at last he did touch it he came upon it obliquely instead of at right angles as before. He wondered whether it was the same wall, or whether he had reached the other side of his dungeon; but as he moved along it he found that it had the same characteristic of apparently indefinite extension. He had been in caves before—many of them; but none in the least like this. The extraordinary smoothness of both the wall and the floor impressed him, as well as the amazing size of the place. He walked on with his hand upon the wall—cautiously indeed, for he knew that in caves one often came suddenly upon holes, and even pits of great depth; but here the floor seemed as smooth as a pavement, and the idea forced itself into his mind that this must be an artificial excavation. Yet he had never heard of any such thing. Besides, he knew that a cave of any size is usually of corresponding height, which this could not be, because of the small distance that he had fallen; and he knew that he had

been walking beside that wall long enough to have crossed half of the great city itself; and how could any cave be of such dimensions as that?

The affair was a hopeless riddle; but at least he could do nothing but keep moving, though he was beginning to be oppressed by fears that there was something uncanny in the business, and that this nightmare of walking in the darkness would never end. Indeed, at one time he seriously entertained the idea that he might have been killed by the fall without knowing it, and was now wandering in some strange underworld of the dead! Still, there were difficulties in the way of that theory, and meantime he was growing physically tired, which seemed to show that he was still in the body. On and on he went, and his pace grew insensibly faster, for he learnt to trust the unvarying smoothness of the floor, and stepped out almost as briskly as if he were in the light, though always keeping one hand on the wall beside him, and the other stretched out in front, in case this amazing excavation *should* come to an end at last. But all the while two things daunted him—the intensity of the darkness and the silence. In a dark room on earth there is generally some ray of half-light, some diminution of the blackness; but here it was so absolute, so uncompromising that it seemed to fold about him like a pall. Then the silence again; it was not the relative silence of the upper world, but an absolute silence that seemed unearthly in its finality. And then the utter incomprehensibility of the whole business; perhaps it was better not to think, but just mechanically to push on.

A hard trial for a boy of twelve; but fortunately even then he was already determined and persevering. So he pushed on steadily and tried to keep his mind a blank, even when he felt as though time must have ended and eternity begun. And then suddenly in front of him appeared a point of light like a star—so suddenly that he uttered an exclamation. He could not tell how far from him it was—that tiny spot of intense light; but he forgot his fatigue and hurried forward towards it, only then realising, by the magnitude of his relief, how near to hopelessness he had been before. For a long time it seemed no nearer, for all his hurrying; but at long last he saw that it was larger—that instead of being a point it was a hole. After yet another spell of walking the darkness began to grow less intense, and presently through the gloom he discovered another wall running parallel to his, and a little later a roof.

perhaps six feet above his head; so that he realised that he must have been walking for miles along an unquestionably artificial tunnel, and he began to hope that the point of light in front might prove to be the mouth of it.

So, quite simply, it did; and presently he found himself out in the blessed sunlight once more, and for a few minutes quite blinded by it. The tunnel debouched into a cup-like hollow on a lonely hill-side which Alcyone had never seen before, and he had no idea where he was, though that troubled him little now he had escaped from the horror of the dark. Before leaving that strange subterranean passage, he turned to examine it more carefully, and his eye confirmed what his hands had long ago told him—the wonderful smoothness of the walls and floor. But his sense of touch had not been able to inform him that the walls of this tunnel were profusely decorated with drawings, by no means badly executed in a rough but forcible style. These drawings extended inwards as far as the light from the entrance permitted him to see; he promised himself to return and investigate more fully later, but at the moment he had no time to devote to prehistoric art. Judging by the height of the sun in the sky, he calculated that he could not have been more than three hours in the darkness, though it had seemed whole days; and he resolved to climb to the top of the hill in the hope of determining his whereabouts. The matter needed some consideration, for though he recognised the outline of certain peaks, he was regarding them from quite a new point of view; and it was some time before he realised that he had come through the heart of a mountain, and that to get back he would have to make his way either over it or round it.

Now that he had time to think of it he found that he was hungry, but unfortunately the mountain-side provided nothing edible, so he had to push on as well as he could. After some climbing he came to a stream and drank, which greatly refreshed him, for in the tunnel there had been a fine, almost impalpable, dust which made him very thirsty. When he gained the shoulder of the hill, he was able to see his way back to his valley, but he had to walk fully twenty miles, so that it was late evening before he reached home, and his mother had begun to feel anxious about him.

His tale of adventure keenly interested his father, and next day they went together to the scene of the accident, taking with them several

men, with a rope and some torches. Alcyone had little difficulty in finding again the valley in which, as he put it, the earth seemed to open and swallow him, but the curious appearance in the rock which had originally attracted his attention was no longer visible. What he had noticed was a crack about four feet long and a few inches wide, with sharply defined edges, and when he had leapt down to examine it more closely he had a vague impression that he must have somehow fallen through it, impossible though that seemed. But no such crack was now visible, and his father thought that he had not found the right spot, while Alcyone felt quite sure that he had, but could not explain the change.

Presently he saw an oddly rectangular depression in the rock, and going to look at it more closely, found that the apparently solid rock yielded when he set his foot upon it. For a moment he saw his crack of yesterday, and then as he drew back it again disappeared. He was much startled, but a shout brought his father to the spot, and they proceeded to make a cautious investigation. They soon found that there was a square of rock—a sort of flagstone—which yielded when pressure was brought to bear upon it, and opened downwards like a trap-door, swinging back into its place as the pressure was withdrawn. Further examination showed that it was worked by a simple but ingenious counter-weight, and that it closed against a deep overlapping rim which prevented the faintest gleam of light from penetrating. It was evident that in some way a fragment of rock had been caught in the opening of this trap-door, and had prevented it from closing completely. Through the crack thus left open—who shall say for how many years?—light and rain had penetrated, and as a result a thick cushion of giant moss had grown directly under the trap-door, and had broken Alcyone's fall. As he sprang upon the slab it had yielded under his weight; the fragment of rock had fallen, and so the door swung back perfectly into its place, and completely shut out the light.

But what could have been the purpose of so strange an arrangement, and who could have made it? And what prehistoric race could have bored a tunnel six miles long through hard rock, and why? To answer these natural questions further explorations were necessary; so by the aid of the rope which they had brought, Jupiter and Alcyone, with some of their men, descended into the passage and lighted their torches. At this point also the walls were found to be covered with drawings,

so they at first supposed that they were thus ornamented through the whole length of the passage; but it was afterwards ascertained that the pictures were in groups, with long blank intervals, rendering it probable that they fulfilled a function roughly resembling that of the Stations of the Cross in a Catholic church. As the tunnel extended in both directions, Jupiter decided to follow that which Alcyone had *not* taken, so that they might see what was at the other end of this extraordinary excavation.

With their torches they could move forward rapidly, and they soon came to a point where the passage divided, or rather where another and much wider passage left it at right angles. Attracted by the appearance of this wider passage they turned along it, and found that it led them to a large hall, which from its arrangement had obviously been used as a temple. At the end of it was a roughly-hewn statue of colossal size and forbidding appearance, and in front of it a platform which could hardly be anything but an altar, though not of the usual shape. The walls of this temple were covered with drawings, some of them intended to represent dances and orgies, probably of questionable character. Climbing upon the altar, Alcyone narrowly escaped falling through another trap-door constructed exactly in the same way as that which had introduced him to this subterranean system.

Holding back this trap-door and putting their torches through it, they were able to see a plain square room, into which Alcyone of course begged to be allowed to descend. They lowered him into it, and Jupiter came after him, to find him examining a kind of stone trough or sarcophagus which occupied one side of the chamber—empty now, but possibly once the tomb of some high priest of this forgotten religion which celebrated its mysteries thus in the bowels of the earth. At the end of the chamber were depressions in the wall by which it was possible to climb it, and on mounting these Alcyone found himself inside the great stone statue, and able to look out upon the temple through certain cunningly contrived holes. Probably this was an arrangement to enable the priest to speak oracles through the mouth of the goddess; but it seemed curious that the only discoverable entrance should be through a trap-door on the altar itself. Alcyone suggested that perhaps offerings placed upon it were made to drop through and disappear in token of their acceptance by the goddess; or that if they built a fire on their

altar, the priest may have acquired a reputation by mysteriously disappearing amidst the smoke.

As their supply of torches was rapidly diminishing, they judged it prudent to leave the temple, and when they regained the narrower passage they continued their walk along it, to see whither it led. After a time they came out, as Alcyone had done the day before, into a small cup-shaped depression, but in this case rocks and earth had slipped down and almost closed the entrance, so that they had some difficulty in pushing their way out. When they were able to look round them, they saw that they were quite near home—on a sort of ledge in the face of a cliff overlooking their own valley. The place was now inaccessible from below, but from the appearance of the spot it seemed likely that a landslip had occurred at some remote period, and that, before that, there might well have been an easy path to the mouth of the tunnel. But what race had done this work of excavation, and why they had thought it necessary to take such a stupendous amount of trouble—these facts remained unexplained.

Alcyone was much interested in the place, feeling that he had a sort of proprietary right over it, because he had discovered it. He used to visit it frequently with his boy friends, one of whom, Albireo, made copies of all the drawings. They measured the passages, and made a plan of the whole excavation, and put together their drawings, plans and writings into a kind of book, which was forwarded to the King at Manoa, and kept in the great museum there. The drawings were evidently illustrative of the ceremonies to be performed at certain stages of the journey to the temple, and some of them were of a very remarkable character.

This curious accident had a considerable influence over Alcyone, turning his interest strongly in the direction of the study of prehistoric peoples and their religions and ceremonies. In connection with this he made friends with the curator of the museum at Manoa, and induced him to write to a similar official in the City of the Golden Gate at Poseidonis, sending a description of the excavation and the statue, and copies of some of the drawings, and asking whether others of the same kind were known. In due course came a reply from the chief guardian of the Atlantean museum, to the effect that there were two places in Poseidonis where excavations of the same nature existed (plans and drawings of which were enclosed) and that they were relics of a curious secret cult of the

Earth-Goddess, supposed to have been practised by one of the later Lemurian sub-races, and borrowed from them by the Rmoahal. The cult was credited with obscene rites and even with human sacrifice, but the Atlantean curator considered these charges unproved, and begged for a full set of copies of all the drawings in the newly-discovered excavations, hoping that they might throw some light upon his theories. Alcyone himself, young as he was, started a correspondence with the Atlantean scientist, and suggested the various theories which had occurred to him to account for what he had observed. Alcyone acquired a great deal of information from these learned letters from Atlantis, and he also studied carefully whatever could be learnt along archaeological lines in the museum of Manoa, so that while still quite young he was a recognised authority on these subjects. The instruction gained from the Poseidonian curator threw much light on the religion and habits of the ancient race which had made the excavations, but they never conclusively established the use of the trap-door through which Alcyone first fell. A similar arrangement had been discovered in one of the Atlantean passages, but its opening was in the floor of a small temple built on the surface of the earth, whereas if any building had ever surrounded Alcyone's trap-door, no traces remained of it. It may have been intended to trap the unwary, to get rid secretly of undesirable or unruly worshippers, or simply to enable some priest who knew the trick of it to acquire a reputation by mysterious disappearances. Nothing remained, either in picture or tradition, which definitely explained the mystery.

Alcyone's close friends gathered round him in serried phalanx in this incarnation, as in so many others. Among his brothers were Mizar, Herakles, Sirius and Selene, and when he came of age he married Elektra, the daughter of Corona and Viraj. His life was happy and useful, for he was surrounded by those whom he loved, and was keenly interested in the work which he had to do—the government and improvement of the valley. He was in sole control of this only after the passing of his father Jupiter, but before that he was in charge of a district which occupied most of his energies, and gave him but little time for his archaeological studies.

Among other functions Alcyone had to act as judge, and obtained a certain reputation for the acumen which he showed in difficult cases. One curious affair which came under our notice involved some of our characters, and therefore may be of interest. There was in the chief

city of the valley a man named Hōmara, who had acquired great wealth by trading and moneylending, and had the reputation of being grasping and unscrupulous; in fact, though many made use of him in emergencies, few had a good word to say for him, and he was strongly suspected of blackmailing, though nothing had ever actually been proved against him. One night this man was murdered; his body was found in the road, the head being crushed in, as though by a succession of tremendous blows with a heavy cudgel. The road where the body lay was one of those running along the side of the valley and just underneath a terrace, so that all along one side of it was a high blank wall which was in reality the front of the terrace above, with houses and gardens coming to the edge of it; while on the other side of it was a row of houses, each standing in its own garden. Though the gates of these gardens opened from the road, it was only their backs which were visible from it, as all their principal rooms faced downhill across the valley for the sake of the view. Consequently, though the street was in a populous residential quarter, and really had houses and gardens continuously on both sides, it was nevertheless comparatively lonely and very little overlooked. Thus the murder had not been witnessed, though it seemed certain that it had been committed early in the evening.

Hōmara's wife informed the police that her husband had left home at dark, saying that he had an appointment to meet Clio. Now Clio was heavily in debt to Hōmara, and the latter was pressing him for immediate payment, which would have meant ruin to Clio; so here seemed a possible motive for the murder, and Clio was promptly arrested. He admitted having had an appointment with the murdered man in the very street where his body was found, but stated that Hōmara had not kept it, and that after waiting for some hours at the rendezvous he had returned home. Various people came forward to bear testimony that when passing along that road they had seen Clio lurking about, and that he had endeavoured to avoid them; and two witnesses declared that they had also seen Clio's brother Theodoros loitering suspiciously in that same road. An order was therefore issued for his arrest, and it was elicited that he had a grudge against Hōmara on his own account, as the latter was in love with Taurus, whom Theodoros desired to marry; but as Hōmara had some kind of hold over her elder brother Stella, he was able to put obstacles in Theodoros' way.

Each of these two brothers, Clio and Theodoros, believed secretly that the other had committed the murder, and each credited the other with semi-unselfish motives; for Clio thought that Theodoros had done this thing to save the family from ruin, while Theodoros supposed that Clio had been principally influenced by a desire to secure the happiness of his younger brother. Thus each was animated with the idea of sacrificing himself to save the other, and consequently each confessed himself guilty, to the great perplexity of the judge. The natural suggestion was that the brothers had conspired together to remove the obstruction from their path, but both of them vehemently denied this, and all the testimony of those who had seen them agreed that they had not been together. Alcyone leaned to the theory that both were guilty of the wish and intention to murder, but did not see his way to a decision as to which of them struck the fatal blow, especially as there was no evidence to show that either of them had been carrying a weapon capable of inflicting such injuries.

At this stage of the proceedings Udor appeared before the judge, and asked to be allowed to depose. Permission being given, he said that he had wished to remain silent, but that his conscience would no longer allow him to do so; he could not let innocent men suffer for his action, so he felt bound to confess that it was *he* that had killed Hōmara; though he declared that the blow had been struck in self-defence. His story was that he was hurrying along that inauspicious road late on the night in question, when a man wildly waving some kind of weapon rushed threateningly upon him. Startled at this unexpected and menacing apparition, he had struck out sharply with a thick stick which he was carrying; his assailant fell heavily, striking his head against the wall, and lay at his feet, apparently unconscious. Udor, unnerved by the suddenness of all this, did not stay for his recovery, but hastened home, hoping thereby to avoid being involved in any trouble. He declared that at the time he had no idea of the identity of the man whom he had struck; but when afterwards he heard that the body of Hōmara had been found, he supposed that this must be his opponent, and was horrified beyond words to find himself guilty of homicide, however unintentionally and even excusably. Still he had said nothing, hoping that the death of Hōmara would remain a mystery; but when he found that, from some incomprehensible accession of generosity or through some strange mistake, other men were taking upon themselves

the blame of his action, he felt it his duty to come forward. He had not known Hōmara, and could offer no suggestion as to his reason for attacking him; at the time he had thought that the man must be mad. He was uncertain as to the part of the road where the incident took place; but such impressions as he had did *not* point to the spot where the body had been found, nor could he understand how such a blow as he had given could produce the results described.

Alcyone's curiosity and interest were keenly excited by this extraordinary crime, of which three separate persons confessed themselves guilty; he remanded the case, and himself went down to view the spot where the body had been found, wishing to form his own conclusions as to some points which had arisen. The first thing which he noticed was the existence of a ditch at the bottom of the lofty wall before mentioned; and he at once remarked that this disposed of Udor's story, for if a man had fallen so as to strike his head against the wall, his body could not have remained in a heap upon the pavement as described, but must have collapsed into the ditch. Inspecting that ditch, a large fragment of hewn stone attracted his attention, and he demanded that it should be lifted out and brought to him. On closer examination the under side of it was seen to be stained by a dark fluid, evidently blood, and hair resembling that of the dead man was found adhering to it. Stepping back into the road and looking upward, he saw that there was a corresponding gap in the coping of the wall twenty feet above, and he immediately demanded to know who lived in the house whose garden was directly above the spot where they stood. Being told that it was a man of the name of Nabha, he ordered that he should be brought before him, and enquired what he knew as to the fallen stone. Nabha hesitated for a while, and at last seemed to make up his mind to speak out.

"I will tell you the whole truth, my lord," he said; "it is I who killed Hōmara, and I do not regret it, for I believe I did well to rid the world of such a ruffian. Yet have I had no peace of mind since the deed was done, and perchance if I confess it openly I may find rest. This dead man, my lord, was an evil-doer, without shame or remorse; because I had borrowed money from him and was in his power he had forced me to give up to him my daughter Suadhu, and under promise of a full quitance of all the debt and interest he carried her off to minister to his vile pleasures. Yet after this he made

still further demands upon me, telling me that he still held documents which enabled him to seize my house and land. Hearing this, I became mad against him, and thought to go and slay him with my hands.

"That night as I walked in my garden cursing him and planning how I could be revenged upon him, I looked over into the street far below, and there I saw the very man. I caught sight of his face as he passed close to a lamp, and I knew that the powers of evil had answered my prayer and had delivered him into my hand. I went and stood by the loose stone in the coping of my wall; and balanced it so that a touch would throw it down. Hurriedly I dropped over a small piece of stick, to determine the exact spot where the stone would drop, and when he was just about to step upon it I pressed the stone so that it fell. My calculation was correct; I saw him crushed to the earth, and I rejoiced. Yet in a moment horror fell upon me like a cloak, and I became as one mad. I rushed out of the house. I made my way down into the street below, yet I could not look upon my handiwork. Distraught I ran along the road, not knowing whither I went; I saw a man approaching me, and I thought he intended to stop me. I had a stick in my hand, though I did not know I had caught it up; I flourished it threateningly, and the stranger struck me down with a heavy blow. I suppose I lay unconscious for a time; when I recovered I was alone, and my head ached shrewdly, yet it seemed that my madness had left me, so I crept home and went to bed. The deed was a righteous deed, and I would do it again; yet have I had no peace of mind since its commission."

Alcyone felt that in this fourth confession the truth had at last been told, but he sent to the house of the deceased Hōmara for the girl Suadhu, and heard her testimony, which fully confirmed what her father had said with regard to her. Then he called all the prisoners before him. Clio and Theodoros he discharged, delivering to them a homily on the virtue of abstract truth, and explaining to them that falsehoods, even when unselfish and dictated by affection, always hindered the cause of justice. Udor also was set free, the judge praising him for having come forward voluntarily to make in the cause of justice a statement so much against his own interest, in order to save others from the blame attached to a crime which they had already confessed, and saying that the credit due to him for his bravery was in no wise diminished by the fact that

his statement had, in fact, been inaccurate, as the person against whose imagined attack he had defended himself was Nabha and not Hōmara. So Nabha he said:

"You have rid the world of a villain who unquestionably deserved to die, yet I must tell you that you were wrong in doing so, for in taking even such a man's life you have broken the beneficent law of our Father the Manu, which ordains that all life is sacred, and that private revenge is inadmissible. You should have come to me and told me all, trusting to the justice and discrimination of your ruler. I will not give the ordinary sentence of banishment for life from the Empire of Manoa, because I think that in your case there were extenuating circumstances; but you must live for two years as a hermit upon the hills, so that you may have time by meditation to purge yourself from bloodguiltiness and to quiet your perturbed spirit by the healing influences of nature."

So Alcyone lived his life, quietly doing his duty to his people, absorbed always in plans for their welfare; and when he passed away, full of years and honour, he was succeeded in the government of the valley by his eldest son Apollo, who endeavoured to walk in his steps and to carry on his traditions.

CHART VIII.

Central Asia.

31,100 B. C.

1	2	3	4	5
		Apollo-Demeter	{ Koli-Orpheus Spee-Udor Theseus-Echo	{ Eudox-Irene Walter-Amal Aglaia-Pyz
		Brihat-Capella		{ Sirona-Rhea Cento-Obra Pyx-Aglaia
	Aleyone-Elektra	{ Fides-Spica Euphros-Leo Vulcan-Rama Quies-Ivy Aquila-Elsa	{ Kudos-Bigel Dido-Rex Hermin-Nita { Orpheus-Koli Ara-Juno { Flos-Concord Sextans-Clare	
		{ Vega-Cygnus Rama-Vulcan	{ Bigel-Kudos Xanthos-Fons Parthe-Altair	{ Xulon-Arcor Libra-Phoebe Irene-Eudox
	Sirius-Mercury	{ Callio-Kanu Demeter-Apollo	{ Kratos-Aries Chrys-Lili Auriga-Myna Yajna-Sif	{ Amal-Walter Cyr-Jerome Rhea-Sirona Phoebe-Libra Arcor-Xulon Alba-Alma
		{ Cassio-Gnostic Egeria-Thor Beatus-Kōs	{ Fornia-Leopard Nita-Hermin { Betel-Iris Rex-Dido	
	Neptune-Albireo			
Jupiter -Dhruva		{ Colos-Gimel Pindar-Telesma Math-Helios Cygnus-Vega Ivy-Quies Judea-Alex Philae-Trefoil	{ Juno-Ara Leopard-Forma { Rector-Scotus Lomia-Sagitta { Diana-Pisces Magnus-Auson { Camel-Stella Glück-Pepin Tiphys-Orca	
	Mizar-Uranus			
	Venus-Hector			

1	2	3	4	5
	Selene-Osiris	Melete-Leto Aurora-Zeno Helios-Math Bee-Achilles Spica-Fides Vestu-Mira	{ Sylla-Calyx { Daleth-Lignus { Eros-Leion { Dolphin-Dome { Muni-Gem { Oak-Olaf { Clare-Segulus	
	Herakles-Saturn	Teloma-Pindar Sappho-Orion Thor-Egeria Capella-Brihat Trefoil-Phila Polaris-Fomal	{ Lyra-Pax { Sagitta-Lomia { Clio-Lava { Theo-Taurus { Gaspar-Flora { Pisces-Diana { Pepin-Gluck { Fabius-Mona { Calyx-Sylla { Hebe-Ida	
	Ulysses-Viola			
	Vajra-Aldeb	Orion-Sappho Achilles-Bee Beth-Anlus Kōs-Bentus Jason-Bella Gnostic-Cassio	{ Priam-Soma { Altair-Parthe { Ida-Hebe { Aries-Kratos { Echo-Theseus	
Corona-Viraj	Elektra-Alcyone			
	Saturn-Herakles			
	Ajax-Siva	Alex-Judee Zeno-Aurora Castor-Norma Psyche-Kim	{ Dome-Dolphin { Soma-Priam { Melpo-Tolosa { Daphne-Virgo { Gem-Muni	
	Pearl-Percy			
	Albireo-Neptune	Nicos-Aletheia Norma-Castor Beren-Aqua Wences-Ronald Algol-Argus Alces-Canopus	{ Ophis-Bruce { Virgo-Daphne { Pax-Lyra	
	Mercury-Sirius			

1	2	3	4	5
Crux-Hestia	Hector-Venus	Leo-Euphva Kama-Callio Leto-Melete Gmel-Colos Mira-Vesta Arthur-Zor Fomal-Polaris Kim-Psyche Anlus-Beth Ronald-Wences Bella-Jason	{ Fons-Xanthos { Scotus-Rector { Lignus-Daleth { Ixion-Eros { Olaf-Oak { Concord-Flos { Holly-Fort { Stella-Camel { Taurus-Theo { Sif-Yajna { Fort-Holly { Iris-Betel { Mona-Fabius { Oeca-Tiphys { Bruce-Ophis { Proteus-Rosa	
	Aldch-Vajra			
	Percy-Pearl			
	Osiris-Selene			
Surya-Athena	Viola-Ulysses	Aletheia-Nicos Lobelia-Andro Dora-Erato Canopus-Alces Elsa-Aquila	{ Udon-Spes { Lili-Chrys { Myna-Auriga	{ Alma-Alba { Odra-Cento { Jerome-Cyp
	Uranus-Mizar			
Viraj-Corona				
Hestia-Crux				
Dhruva-Jupiter				
	Draco-Dactyl	Zor-Arthur Erato-Dora Aqua-Beren	{ Rosa-Protens { Tolosa-Melpo { Auson-Magnus { Lara-Clio { Flora-Gaspa	
Pallas-Lutea	Atlas-Phoenix			
	Siva-Ajax			
Deneb-Nestor	Phoenix-Atlas	{ Argus-Algol { Andro-Lobelia		
Athena-Surya	Dactyl-Draco			

IX

Yet a third time we find Alcyone in the valley of the Third Root Race, born just in time to take part in the great migration, for which the previous lives had been a preparation. The Manu Himself ruled at this period, and under Him His sons, Orpheus and Surya, with His grandsons, Mars, Corona, Vulcan, Theodoros and Vajra. These grandsons were to be the captains of His hosts, their sons in turn forming a special staff of *aides-de-camp*; and it is among this staff that we find our hero, who had been born eighteen years before as the son of Vulcan and Venus. With him was his brother Sirius, two years older, and the twin younger brothers, Yajna and Aurora, only just sixteen, but full of valour and keen to distinguish themselves in the field. Chief among these young people was Herakles, the son of Mars, and other comrades were Pallas, Herminius, Rosa, Fons, Aletheia.

In this case there was definitely a kingdom to be conquered, so the migration was divided into two parts. First went a splendid army, three hundred thousand strong, and it was only some four years later, when the new Persian empire was thoroughly established, that the women and children were brought from their native valley to their future home. The conquest being achieved, the young soldiers took unto themselves wives and settled down into the life of organisation and building to which they had in previous incarnations been so well accustomed. Alcyone chose as his partner Fides, with whom Herakles had also fallen in love. The latter went off disgusted to the wars; that is to say, he led a punitive expedition to suppress Tripos—a rebellious aboriginal chief; and when he returned victorious he married Psyche, an orphan cousin who had long worshipped him from a distance. The elder brother Sirius married Achilles, and the twins, Yajna and Aurora, now hardy soldiers with many brave actions to their credit, took unto themselves Alba and Dorado respectively. Among the children who came to them as the years

rolled on were many of our best-known characters: to Alcyone came Mercury himself, and Mizar, Apollo, Albireo, Hector, Leo—all friends true and tried; to Sirius came Saturn and Brihat, Selene, Vega, Rama, and others with whom our researches have made us familiar.

After the country was settled, the leaders of the army took up the positions of governors of the various provinces and cities. For fifteen years the Manu retained it nominally as a portion of His empire, and several times made a sort of royal progress through its provinces to see for Himself that all went as He wished. At the end of this time, being a man of great age, He retired from active life and was succeeded by His grandson Mars. Corona was then made King of Persia, with Theodoros under him as King of Mesopotamia and Babylonia, and thus the independent Persian Empire was fairly launched upon its long career.

As the country was on the whole somewhat barren, and many of its rivers lost themselves in the sand, the Manu had devised an elaborate scheme of irrigation, and began its construction as soon as a civil government superseded military rule. The project was on so great a scale that it needed the effort of several generations to realise it completely; but ever as it approached its consummation the country became more fertile and prosperous. So important was this work considered that one of the many poetic titles which the affection of the people conferred upon their King was "The Giver of Water." Neither Corona nor Theodoros had a son, so at their deaths they were succeeded by their nephews, Sirius and Alcyone, whose strong mutual affection enabled them to carry on in the most harmonious manner the complicated relations of the two parts of the kingdom.

Almost directly after Sirius took up the reins of government the Empire was attacked by a fierce and warlike race from Armenia Major, the mountainous country to the north-west, just below the Caspian Sea and the Black Sea. The troops stationed in the northern part of Mesopotamia were intended only to keep order and repel small raids, and were quite inadequate to meet a great invasion; so Sirius and Alcyone hurriedly gathered together all available troops, and called out all that remained of the veterans who had conquered the land a quarter of a century before. In this way they raised a great and powerful army, which they put under the command of their brother Yajna, and sent him to roll back the incoming tide. Even so the Aryan army was far out-numbered by its opponents; but

it had an immense advantage in the tradition of discipline which had been impressed upon its members by the Mann.

Yajna was not only a brave soldier, but an exceedingly capable general for those times, well versed in such strategy and tactics as were then understood; but he had a difficult task before him. The mountaineers had already made their way for some distance into the Empire; the Aryan populace had hurriedly retreated before them, and two of the newly-founded towns had been destroyed, and much land laid waste. The enemy was hardly a disciplined force; each man fought for his own hand, but they were strong, hardy and recklessly brave, and full of boastful confidence in themselves and contempt for everybody else. Their great speciality was their irresistible charge—a wild rush of yelling, leaping fiends which had never failed to strike terror into their foes, and drive them in confusion and headlong flight before them. The scheme which Yajna devised to meet this formidable onslaught was much like that of the celebrated British square when prepared to receive cavalry, except that he disposed his people in many small circles, and he drilled his army to be ready at a moment's notice to adopt this curious formation. The heart of each circle was a body of archers, each of them attended by an assistant who carried a huge bundle of arrows, so that he could continue shooting for hours. The outer ring consisted of three rows of spearmen, the inner rows carrying long spears which they were instructed to ground at appropriate angles, and the front row bearing short heavy spears (of which the upper third was of metal, like the Roman *pilum*) and also a curious apparatus looking rather like a photographer's tripod, which shut up into a walking-stick for convenience of carriage, but opened out into an unpleasant system of metal spikes.

When they received from their scouts the signal that the enemy was bearing down upon them, the army instantly received orders to adopt this circle formation. It promptly fell apart into the prearranged units; the outer rows, unfolding their tripods, stuck them in the ground in front of them and interlocked them, so as to make an impenetrable breast-high *chevaux-de-frise*, which was continued higher up by the spears of the inner lines; while as soon as the enemy came within range he was saluted with showers of arrows from the archers in the middle, who, however, were specially instructed to waste no arrows, but to take careful aim. The mountaineers made no use of archery in war, regarding it

as effeminate, and hastening always to get to close quarters with their foes; so in the first engagement they tried their usual tactics, disregarding the Aryan arrows (which nevertheless decimated their force before they could reach the circles) and expecting to carry all before them in their mad rush. But they had now encountered opponents who were not intimidated by yells, but awaited the shock of their swift onset with perfect calmness and received it upon a disconcerting array of sharp points. In a few moments every circle was surrounded by a ring of dead mountaineers, and though their comrades sprang upon those bodies and fought with reckless bravery, they were under the difficulty that they could not get at their enemies, while the steady stream of arrows relentlessly swept them down. They came on again and again, but made practically no impression, and after a couple of hours of this work half their force lay dead on the field, and the other half had learnt by experience the futility of charging those impenetrable circles from which death poured out so steadily.

Their leaders urged them to renew the attack, but the men sullenly refused; and while they were arguing the matter, Yajna suddenly broke up his circles and charged down upon them, having arranged his men in small wedge-shaped groups, still with the short spears in front and the longer ones behind—the archers for the moment slinging their bows upon their backs and becoming pikemen. The mountaineers were used to charging, but not to being charged, and they collapsed before the unaccustomed attack; Yajna's carefully contrived human wedges cut through the mob as the prow of a ship cuts through the water, and after a brave but ineffectual struggle the remains of the supposedly invincible army broke and fled in dismay. The Aryans pursued them closely, and as they were comparatively fresh, having stood still while the others had worn themselves out with bootless charges, the slaughter was great, and it was but a small proportion of the mountain army that was able to regain its fastnesses.

Yajna sent back a courier to Aleyone with news of his victory, which he begged him also to transmit to Sirius at the Persian capital. At the same time he announced his intention, unless recalled by orders to the contrary, of following up his victory by an immediate invasion of the mountain country, and asking for reinforcements to guard his lines of communication when he moved forward. This plan he carried out, though the rugged nature of the ground put the greatest difficulties in his way.

His reputation for invincibility preceded him, and won him half the battles before his opponents even saw him; and so he took possession of valley after valley, endeavouring whenever possible to avoid exterminating the inhabitants, but to induce them to surrender instead. When they would do this, he accepted their oath of allegiance on behalf of Alcyone, confirmed them in the possession of their lands, and bound them over to furnish a certain amount of food for his army instead of the usual tax paid to the central government.

He carried on this process of gradual annexation for two years, closing the campaign by the bloodless capture of the innermost stronghold of the mountain chiefs, a remote and secluded valley which was considered absolutely inaccessible except by one very difficult path. Yajna, however, contrived to discover another route, and without the knowledge of the enemy massed his men on the hills round the valley, so that its chiefs could not but see that the entire place was at his mercy; and then he sent his son Muni with an embassy to put it to them whether it would not be wiser to surrender incontinently and avoid useless slaughter. Muni's diplomatic representations were successful, and the last independent fragment of Armenia was peacefully absorbed into the Kingdom of Mesopotamia. With the concurrence of Sirius, Alcyone appointed Yajna as the first viceroy of the interesting land which he had conquered, though before entering upon that office he led his victorious army back, first to the capital of Mesopotamia and then to that of Persia, receiving hearty ovations at both places. Within the year, Alcyone himself made a royal progress through his new mountain province, and was everywhere welcomed with acclamation, for the Aryan government was popular as soon as its benefits were fully understood.

Yajna's wife Alba was inordinately proud of the fact that she was the eldest daughter of Koli, who in turn was the eldest grandson of the Manu, and she founded upon this a claim to succession to the throne of Persia on behalf of her son Muni. To pacify her, her husband finally promised to lay this claim before Sirius and Alcyone, though he took pains expressly to dissociate himself from it, and to explain that he personally favoured the theory of the descent of a title through male heirs only. Sirius and Alcyone disallowed the claim, but as some sort of compensation they conferred upon Yajna the title of King instead of Viceroy of Armenia, and arranged that it should descend to his son

Muni, and to his heirs forever, bearing with it the same nominal subordination to the crown of Mesopotamia that the latter yielded to Persia. It was at the same time arranged that in case of war the King of Armenia should act as commander-in-chief of the combined armies of the three countries, because of the genius which he had shown in military matters. The reputation which he had already won for the Persian armies, however, saved them from the necessity of any further manifestation of strength during Alcyone's lifetime; the three brothers were in due course succeeded by their eldest sons, Vega, Mizar and Muni, and the peaceful development of the Empire made steady progress under their care.

1	2	3	4	5
			Hermin-Ivy	{ Sappho-Arcor Bella-Capella Leto-Leo Myna-Polaris
		Vajra-Uranus	Fides-Alcyone	
			Pallas-Lyra	{ Cassio-Alex Viraj-Selene Pindar-Albireo Algol-Cruix
		Venus-Vulcan	Gemini-Rosa	{ Sagitta-Juder Andro-Gimel Leopard Altair Dactyl-Tiphys
	Math-Snow		Aletheia-Telemu	{ Piscar-Nicos Diana-Betel Ophis-Scotus
		Ulysses-Spica		{ Beatus-Canopus Arcor-Sappho Orca-Holly
	Viraj-Surya		Gaspar-Eros	
	Parthe-Orpheus		Aqua-Ara Oak-Zama	
	Dhrava-Kamu		Jerome-Argus	{ Rao-Melpo Obra-Melete Zephyr-Fort Phœnix-Sirona Xulon-Camel
		Udor-Taurus		{ Dido-Concord Forma-Anson Pax Priam Magnus Lomia
	Draco-Spes	Aldeb-Theo		
		Aries-Castor		{ Concord-Dido Rector-Quies Bruce-Beren
		Kim-Chrys		
	Nestor-Alces	Taurus-Udor		
		Chrys-Kim	{ Zama-Oak Eros-Gaspar Glück-Vale	{ Fort-Zephyr { Mona-Olaf
	Hebe-Soma	Atlas-Wences	{ Rosa-Gem	{ Orion-Sylla
		Thor-Koli		
		Libra-Proteus	{ Psyche -Herakles	

X

An unusually short interval separates this next life of our hero from last. The band of Servers was engaged this time in assisting at the founding not of a race but of a religion, for the great Mahaguru appeared once more to put the eternal truth before His people, though under a new symbol. We must presume that He saw this to be a suitable time for the promulgation of His teaching in the newly-formed Persian Empire, and shortened the heaven-life of His workers accordingly, so we find the same body of helpers awaiting Him. In Arabia, ten thousand years before, He had arranged the appointment of Surya as Chief Priest; here Surya was already occupying that exalted position even before His arrival. He was not born into the race in the ordinary way, but took a body which had been carefully prepared for Him—the body of Mercury, the second son of King Mars, who was at the time monarch of Persia, while his brother Corona held Mesopotamia under him.

Mars had a family of seven children, four sons and three daughters—all of them characters with whom we are already acquainted. His eldest son and heir was Jupiter; Mercury came next, and then our hero Alcyone, while Orion was the youngest of the brothers. The sisters were Elektra, Rama and Fides, while other old friends were to be found close by in the family of the Chief Priest Surya, who had Mizar, Yajna and Selene among his sons, and Sirius among his daughters. All these young people played, learnt and grew up together, and were to all intents and purposes members of one household, so the affection which already existed between them as the result of association in previous ages had every opportunity to manifest and to develop.

As our young people approached adolescence their affection took on a new form, and presently Jupiter married Leo, and Mizar took to wife Elektra, his fellow-member in that 'trinity' of old. Mercury did not marry, as all his thoughts were turned in the direction of preparation

for the coming of the Mahaguru. Unfortunately both Alcyone and Orion fell in love with the same young lady, Sirius, which led to sad complications, as we shall have to explain later.

In the five hundred years which had elapsed since the conquest of Persia there had been great progress, and the capital had grown into a fine, spacious, well-arranged city, containing some magnificent specimens of architecture. Many other cities and towns had sprung into being, the population had rapidly increased, and but little waste land was now left all through the central provinces, for the scheme of irrigation ordered by the Manu had been thoroughly carried out, so that the country, once so barren, had become one of the most fertile in the world, and prosperity and contentment reigned in it.

The splendid ceremony which celebrated the occupation by the Mahaguru of the body of Mercury has been most beautifully described by Mrs. Besant in *Man: Whence, How and Whither*, and to that chronicle I refer all who wish to read a poetical account of a truly wonderful occult phenomenon—of the gorgeous procession amidst cheering thousands, of the sermon of the Mahaguru, of the Rod of Power, of the Fire which fell from heaven, and the Blazing Star which brings the blessing of the Ruler of the World.

The ministry of the Mahaguru is beyond all comparison the most important part of this tenth life of Alcyone, so this description, which perforce omits what has already been written in *Man*, is necessarily woefully incomplete, and should be supplemented by the reading of pages 298-302 of that work.

It was soon after the coming of the Mahaguru that Orion made a mistake which had far-reaching consequences. Ever since early childhood both he and his elder brother Alcyone had loved their cousin Sirius. The young lady was very fond of them both and, being tender hearted, did not like to announce a decision which must cause deep disappointment to one. The matter was settled for them by their parents for Mars and Surya discussed the subject, and called Alcyone and Orion to ask whether it would be agreeable for him to take his cousin Sirius to wife. Alcyone replied that this was exactly what he wished, and her father then sent for Sirius and said to her:

"Our Lord the King does us the honour to propose a second alliance between our families, suggesting that you, my daughter, become

the wife of his son Alcyone. Your mother and I could wish nothing better for you; yet, since to marry those who are unsuitable is a heinous sin, we have sent for you to ask whether you are entirely willing to accept the Prince, and can love him whole-heartedly as a husband should be loved."

Sirius modestly answered that she could and would, so the young couple were then and there betrothed, and an early date was fixed for the marriage ceremony. Surya gave them a solemn blessing, and they were full of joy; but as they turned away from the presence, Sirius whispered to her betrothed:

"This is the happiest day of our lives; but it will be sad news for Orion."

Alcyone started, and led her back up the long hall; and when his father turned to him with surprise, he said:

"I ought to tell you, Sire, that my brother Orion also loves this lady, and that this betrothal will be a great blow to him."

"Oh!" ejaculated the King; "and which of them do you prefer, young lady? You seem quite happy with things as they are!"

Sirius blushing intimated that she was more than satisfied, and that she could not think of disturbing the King's arrangements. So Mars said:

"Let it be; the maid cannot marry you both, and it is fitting that the elder brother should be wedded first. I will see Orion and tell him that he must look elsewhere for a wife; he is young yet, and there is plenty of time before him."

But when the news of the betrothal reached Orion, he became furiously angry, and swore that the marriage should never take place—that before it should happen he would himself kill both Sirius and his brother. He sent at once for Gamma, who was a young man of low birth who had attached himself to Orion as a sort of confidential servant and flatterer; and Gamma skilfully played upon his pride and increased his anger, thinking that he saw his way to making something for himself out of a serious quarrel between the Princes. It was by that time dusk, so he set himself to spy upon the betrothed couple, and when he saw Alcyone go out alone he hurriedly called Orion to come and meet him. But when Orion saw Alcyone coming along, evidently full of joy and chanting to himself a well-known song of victory which was used by the

Persian armies, his anger against his brother rose into maniacal fury, and he sprang out upon Alcyone and stabbed him with his dagger.

"That is well done," cried Gamma; "now let us quickly find the girl, and carry her away before an alarm is raised."

So under cover of the night they hastened to the part of the great building where Surya lived, and to the special apartments of Sirius, which were well-known to both of them. They thought themselves fortunate to find her with only one attendant, whom Gamma at once struck down. Sirius called for help, but was quickly overpowered, bound and carried away by the two men, who contrived to get her out of the gardens unseen, and then away into a great park which at that time of the evening was almost empty. But by this time the waiting-woman had recovered her senses and given the alarm, and a guard was quickly called together and set out in pursuit. A servant had seen two men running in the direction of the park and carrying some large object, and was just describing this extraordinary event to his fellows and wondering whether they were not thieves who ought to be followed, when the clamour arose; so the guards knew which way to go, and for whom to look, as the waiting-woman had recognised both men.

By this time the moon had risen, and by turning out a whole regiment of men and spreading them rapidly over the park, they were soon on the track of the fugitives. Orion was too much obsessed by anger to calculate carefully, but Gamma had had some idea of striking out into the open country and hiding. The chase, however, began too quickly to allow him to carry out his plan; he was cut off from the direction in which he had meant to go, and the searching parties spread out so effectively that in a little time only one way was open for flight. This led the abductors up a slight incline, and soon the pursuers caught sight of them and began to converge upon them. Abruptly they came out upon the brink of a cliff overhanging a lake, and saw that they were trapped, for the soldiers were close behind, and there was no hope in turning to right or left. Gamma threw himself down upon the grass with a curse, but Orion seized Sirius in his arms and leapt boldly out over the cliff into the water far below.

A great shout arose from the pursuers, when they saw their prey had escaped them; they rushed to the edge and looked over as well as they could, but in the dim light they could not distinguish anything

clearly. They could not themselves get down to the shore without going a long way round, but their shouts and the mighty splash had attracted the attention of another party of searchers below, who were presently made to understand what had happened. There was no practicable beach just underneath, but several men plunged into the water from the nearest point they could reach, and swam hurriedly to the floating bodies.

Both Orion and Sirius could swim, and as it had fortunately happened that they struck the water in an almost erect position, they were not seriously injured, though they were to a great extent stunned by the shock. They came to the surface separately, and Sirius, being bound with scarves, could do nothing but float; but as the water was tranquil this was sufficient. She declared afterwards that she never actually lost consciousness, whereas it would seem that Orion did, though his body also somehow floated. Thus the swimmers found them, and began slowly to make their way back to the shore with them. No boats were available at that end of the lake, but there were many helpers, and they contrived to throw into the water a great log, which was most useful in supporting the swimmers. So eventually they got the unfortunate couple ashore alive, though only just alive; they covered them with borrowed garments and carried them home to the palace, where a night's sleep brought them back almost to normal condition. Gamma had offered no resistance when captured by the soldiers, and he had no excuse to give for his part in the affair but told the whole story quite callously.

Meantime Alcyone also had been found soon after he was struck down; they carried him to his chambers with many angry mutterings and threats of vengeance upon the enemy who had done this—for Alcyone was very popular. Doctors were hurriedly called; they dressed his wound, and administered to him some drug which brought him temporarily back to consciousness; and presently they had him asleep again, with every hope of recovery if matters went well, though he was desperately weak from having lost so much blood. He did not know who was responsible for the murderous assault upon him; he knew nothing, of course, of the abduction of Sirius, and though he noticed her paleness when she visited his bedside next day, he was readily led to suppose it due to sorrow and anxiety about his condition. The doctors forbade him to exert himself by talking, so it was many days before he learnt the facts.

Meantime King Mars was royally angry about the whole affair, and had Orion and Gamma brought up before him the next day for judgment. They had little to say for themselves. Orion admitted that his action had been wrong in stabbing Alcyone, and expressed pleasure at the news that he had not killed him; but he declared that he had been beside himself with anger, and had not realised what he did, and he still thought that if he had been able to escape with Sirius all would somehow have come right. Mars spoke sternly of the disgrace reflected upon the royal line when the King's own son thus broke the laws which his office bound him to uphold, and of the hard necessity laid upon him of pronouncing upon his own son the same sentence of banishment as would have fallen for the same crime upon the humblest of his subjects. So he sent forth Orion and Gamma to make their living outside the Empire of Persia, telling them to atone by probity and industry elsewhere for the serious error with which their lives had begun in their native country.

Orion was not allowed to take leave of Alcyone, for the latter still knew nothing about the whole affair, and it was obvious that the excitement of hearing it now would have been disastrous to him. But his brother Mercury—or rather, the Mahaguru dwelling in the body of his brother Mercury—sent for him before he left, and spoke to him gravely but kindly:

"Son, you have acted unwisely. You have indeed done much harm, yet it is not the harm which is so serious; it is the fact that you, who are one of us, should be able to do it. Selfishness is always evil, but doubly evil now, for it mars the harmony of our band just when it is needed for a special work during the short time that I can stay with you. Only once in thousands of years comes such an opportunity as has been offered to you in this life—to be among the foremost of those who help in the founding and spreading of a world-religion. But you have allowed jealousy to throw you out of the group of workers, and you must tread a long and weary road before you earn the right to enter it again. Go then and learn your lesson, so that when my Successor comes you may be ready to take your part in the work."

Thus Orion disappears for a time from our pages—to reappear and to win his old place only some thousands of years later. Alcyone slowly recovered and presently married Sirius; and among their large family we find many of our leading workers—all needed, for this was a life of

strenuous labour. Jupiter, the eldest son of King Mars, was of course to be his successor, and so Alcyone was free to devote himself entirely to work under Mahaguru and Surya, and he proved the most devoted servant to them. The Religion of the Fire was intended not so much to supersede as to supplement the worship of the Sun and the Star-Angel which was the faith of the time. Something of the special teaching the Mahaguru may be found in *Man*, pages 300 and 301, and this, with all sorts of variations and comments on it, is what Alcyone and his compeer preached all over that great Empire. After a time, when the new system was firmly established, the Mahaguru left them—left them as dramatical as He came. But that also has been fully narrated in the same book far better than I could ever hope to describe it; so I need only allude to it here.

It may be noted that in this life our characters are almost concentrated into two generations—that of the Mahaguru, and that immediately following His. In that respect the incarnation which we are studying resembles that in which we now find ourselves in the twentieth century—in that, then as now, we were all simultaneously physical bodies because the work which had to be done consisted of the giving of a mighty impulse—the establishment of channels for a force which might afterwards continue to flow through them for centuries.

Alcyone's life this time was a long one, and he retained full vigour to the very end of it, travelling usually for half of each year and spending the other half at the capital, taking part in the service of the various temples there. For the first few years of married life, and again later when all the children were grown up, his wife Sirius usually accompanied him on all his apostolic journeyings; but there was an intervening period, when there were many very young children, during which she regretfully found it necessary to stay at home in order to look after them more satisfactorily. But on these occasions Alcyone always took some of his elder children with him, for he had a strong belief in the educative value of travel, and he wished to train them from the first in the special work which they had to do. Because of this they were all at an early age thoroughly conversant with all the fire ceremonies and able to perform them reverently and effectively, and also to deliver excellent addresses in their father's style; and he gave them constant practice along both lines. In thus utilising his children he was following

the advice of his father-in-law Surya, who had impressed the same idea on all his own family; so that one of the characteristics of the early days of this new Faith of the Fire was that all over the country it was being enthusiastically preached by boys in all the radiance of youth and purity. The children born in priestly families during the stay of the Mahaguru were all brought to Him for His blessing; and it was observed that through those who had had this honour there flowed a special power which evoked the most wonderful enthusiasm in their auditors.

A busy and useful life, in harness up to its last days, extending into the reigns of three Emperors—his father Mars, his brother Jupiter, and his nephew and son-in-law Capella, whose wife Ivy was celebrated as the beauty of the family. He passed away peacefully in his own house in the eighty-fifth year of his age, and on his death-bed the Mahaguru appeared to him in the well-known form of his brother Mercury—not aged like himself, but young and glowing as he had last seen it on the memorable day of the Ascension—congratulated him on a life spent without stint in His service, and called him to a time of well-earned rest with Him. He passed through the astral world almost immediately, and during the eight hundred years of his life in the heaven-world the Mahaguru was the principal figure in his surroundings, and in the bliss of His presence he grew as the flower grows, eagerly opening its heart to the sun.

CHART X.

Persia.

25

1	2	3	4
		Mahaguru	
		{ Jupiter-Leo	{ Capella-Ivy Pearl-Alex Polaris-Walter Sappho-Obra Colos-Dalet
		Elektra-Mizar	
		Mercury	{ Euphra-Helios Telem-Achil Vajra-Myna Ivy-Capella Phila-Gluck Spica-Gimel Aquila-Bella Leto-Kamu Math-Algol Cygnus-Quies Kos-Kudos Bee-Ajax
	{ Mars-Uranus	{ Rama-Athena	
		Alcyone-Sirius	
		Fides-Vulcan	
		Orion	
	Deneb-Pallas		
			{ Pindar-Dora Dione-Ida Norma-Echo Thor-Ophis Ulysses-Beatus Dido-Castor Quies-Cygnus Sif-Alces
		{ Mizar-Elektra	{ Flora-Nu Alma-Camel
		Mira-Albireo	
			{ Calyx-Olaf Oak-Melpo Rhea-Tolosa Centa-Sylla Ixion-Arcor Gem-Holly Amal-Fort
		Yajna-Rosa	
	Osiris-Surya		{ Alba-Fabius Muni-Kratos Jerome-Libra Nu-Flora
		Saturn-Percy	{ Flos-Zoe Walter-Polaris Sagitta-Juno Dolphin-Rector Elsa-Pax
		Sirius-Alcyone	

1	2	3	4	5
Orpheus-Nestor		Selene-Neptune	Achil-Telega Aldeb-Siwa Melete-Argus Erato-Beren Clare-Vesta Alces-Sif	
		Koli-Brihat		
		Viraj-Cassio	Algol-Math Andro-Lomia Pax-Elsa Aulus-Nita	
		Demeter-Viola		
		Dhruva-Gnostic	Wences-Pepin Phoenix-Bruce Atlas-Aurora Dactyl-Priam Bella-Aquila Draco-Fons	
		Neptune-Selene		
		Brihat-Koli	Lili-Magnus Pisces-Aqua Arcor-Ixion Pepin-Wences Fort-Amal Dora-Pindar	
	Lyra-Protens	Apollo-Vega		
		Venus-Udor	Aqua-Pisces Jason-Auriga Virgo-Hebe Lobelia-Nicos Priam-Dactyl	
		Theseus-Ronald		
Corona-Aries		Herakles-Hector	Helios-Euphra Aurora-Atlas Psyche-Hermin Beth-Leopard Canopus-Aletheia Castor-Dido Siwa-Aldeb	
		Leo-Jupiter		
		Hestia-Egeria	Altair-Lignus Ida-Dome Zoë-Flos Obra-Sappho Auriga-Jason	
		Hector-Herakles		
		Cassio-Viraj		
		Albireo-Mira	Kanu-Leto	Libra-Jerome Kratos-Muni Camel-Alma
		Callio-Rigel	Vesta-Clare Nicos-Lobelia Beren-Erato Melpo-Oak	

1	2	3	4	5
Scotus-Lupine		Viola-Demeter	Ara-Spes Fons-Draco Judez-Orca Theo-Zeno Rex-Diana Sylla-Cento Tolosa-Rhea	Fabius-Alba
		Udor-Venus		
		Trefoil-Fomal	Aletheia-Canopus Kim-Arthur Hebe-Virgo Olaf-Calyx Ophis-Thor Holly-Gem Rector-Dolphin Bruce-Phoenix	
		Gnostic-Dhruva		
		Ronald-Theseus	Alex-Pearl Forma-Iris Taurus-Xanthos Juno-Sagitta Myna-Vajra Zeno-Theo Diana-Bex Chrys-Soma	
		Rosa-Yajna		
		Vulcan-Fides	Beatus-Ulysses Hermin-Psyche Kudos-Kös Auson-Sertans Concord-Parthe Soma-Chrysos	
		Egeria-Hestia		
		Athena-Rama	Gimel-Spica Argus-Melete Lignus-Altair Sertans-Auson Echo-Norma	
		Fomal-Trefoil		
Pallas-Deneb		Vega-Apollo	Ajax-Bee Iris-Forma Xanthos-Taurus Lomia-Andro Magnus-Lili Tiphys-Betel Spes-Ara	
		Perseus-Saturn		
		Rigel-Callio	Glück-Philæ Leopard-Beth Orca-Judez Parthe-Concord Nita-Aulus Daleth-Colos	

XI

Yet again our band appears in the third sub-race and in the country of Persia, where there was by this time an old and well-established civilisation. Some fourteen centuries after the conquest of the country by the Manu, and about nine centuries after the visit of the Mahaguru, we find the same relative arrangement of the three main divisions of the kingdom still persisting. Neptune was at this time the King of Persia, while under him Sif was the ruler of Mesopotamia, and Elsa of the mountain district of Armenia. Each of these divisions had considerably increased in the intervening period, Persia having extended itself eastward, Mesopotamia south-eastward to the head of the Gulf, and Armenia westward so as to include part of Asia Minor. But on this western side of the kingdom the frontier was ill-defined, and there was no exact determination of the prerogatives of the various local chiefs, who owed a rather vague allegiance to the central power. There were in several parts of the kingdom almost inaccessible mountain fastnesses, and in these still remained unconquered tribes, who lived their own isolated life. Mercury, whose body in the last life had been used by the Mahaguru, was in this incarnation one of the priests of the religion which had previously been founded through him; and our hero Aleyone appears as his second son.

Mercury was brother to Herakles the Queen, so his children were in constant association with the royal children, and when they grew up the natural results followed in the way of close friendships and matrimonial alliances. Mars, the heir to the throne, married Aleyone's sister Yajna, and the King's second son Elektra espoused Sirius, another of Mercury's daughters. But long before these alliances Aleyone and Elektra were bosom friends, and a third who was often of the party was Aleyone's cousin, Saturn, who afterwards married Mizar.

These three young men, Aleyone, Saturn and Elektra, had at one time a remarkable adventure which narrowly escaped a fatal termination. It was the custom among the noble families of Persia at this time for young men to complete their education by a certain amount of travel, much as young Englishmen of the eighteenth century made the grand tour of Europe. The more impecunious contented themselves with visiting a few of the principal cities of their own empire, but the fashionable journey was that to the great Central-Asian capital of Manoa. This trip was duly taken by the three friends, and they were profoundly impressed by what they saw; but after they returned from it they felt little disposed to adopt a settled life, and determined to make yet another expedition, first through the Armenian mountains, which in this incarnation they had not seen, and then on round the coast of Asia Minor and back through Palestine and Mesopotamia. This journey, though hardly a usual one, was supposed to be quite safe, for most of the Levantine coast was at that time in the hands of an Atlantean ruler named Rahanuha (our old friend Tripos), who, though he had the reputation of being a stern and remorseless tyrant, was friendly to Persia on account of the close mercantile relations which existed between the two countries.

The Atlantean merchants who for some centuries before that time had been establishing colonies at the eastern end of the Mediterranean were chiefly of the fourth sub-race—keen traders, but at the same time brave and adventurous men. Wherever there was any sort of a harbour one of their towns sprang up, and they soon opened up communications with Persia by means of caravans, thus furnishing its merchants with an outlet towards the countries of the west and an alternative route to Egypt, while at the same time they themselves introduced into Persia the wares of Atlantis. They suffered much in the early days from the depredations of the tribes of the interior, and they soon found it necessary to band themselves together into a confederation to resist the attacks. For some hundreds of years, however, they remained a cluster of practically independent cities, each gradually drawing under its sway more and more of the surrounding country. These cities adopted for themselves various schemes of government, but the commonest arrangement was for each of them to choose each year one of the principal merchants to be its governor.

Presently it happened in several cases that men who showed special aptitude for the office were elected to it for life. Then there arose in

one of the cities a young man of military ability, named Abahi (known to us, however, as Roxana); being the son of its governor he was put at the head of its troops, and organised them so well that, when the tribes made a determined attack upon it, he was able to inflict upon them a crushing defeat. The chieftain of one of the defeated tribes swore to be avenged upon him, and spent several years in visiting all the other tribes and inducing them to join him in a colossal raid which should place all the coast towns in their power, and enable them to slaughter all the merchants and seize their gold. By this concerted action three of the seaside cities were simultaneously besieged, and were soon in serious difficulties, for the tribesmen descended upon them like a swarm of locusts. But Roxana was equal to the occasion; he had been training his men, and had evolved clever plans whereby he circumvented his enemies and destroyed them in detail. When he had entirely broken up and disposed of the army that had attacked him, he marched to the help of the nearest of the other cities, which he found besieged by another huge yelling mob of tribesmen. Attacking this crowd at the nearest point, he soon forced his way through it into the city, whose magnates acclaimed him as a deliverer. But he offered his assistance only upon certain definite terms; he demanded that this city should recognise his father as its King—otherwise, he said, he would march his men home again and leave them to their fate. They were in desperate straits; they knew that they were themselves powerless against so great an incursion of hillmen, and so they soon decided to yield the conditions which Roxana required. This being settled, he at once took the offensive against the tribesmen, and after a long day of battle routed them utterly. Then, after allowing his men a little rest, he moved on to the third city. There the enemy had already beaten down all resistance and stormed the town, and massacre and pillage were just commencing. He dashed in at once upon the victorious tribesmen, swept them out of the streets and houses, and soon changed defeat into victory. As the principal men of the place had already been killed, he had little difficulty in getting his father's authority recognised, and when this was all settled, he marched his little army home again, and calmly announced to his father that he had brought two more cities under his rule.

His father was at first a little perturbed, but Roxana soon won him over to his view, and induced him to call a meeting of all the leading

merchants, to whom he himself expounded the great advantages which would accrue from the consolidation of the three cities into one state, and the establishment of a permanent dynasty of capable rulers. His magnetic force carried the whole meeting with him, and his father was proclaimed King by acclamation. Wisely, as little change as possible was made in the practical daily routine of government, and as soon as the citizens were used to the merely nominal alterations, Roxana carried off his father on a visit to the other cities, and contrived to make the new régime popular there also. When the modified machinery was working smoothly, this energetic young man set to work upon the construction of a good road to link together the three cities, and at the same time established an effective control over the intermediate tracts of country. When the new state was on a secure footing it was only a question of time to absorb the other Atlantean cities higher up the coast, and gradually to bring more and more of the *hinterland* under cultivation. After some years the father died, and Roxana himself came to the throne of the kingdom that he had built up. He ruled it for close upon half a century, and during that time made it a powerful and prosperous state.

Unfortunately his successors had neither his capacity for organisation nor his sleepless devotion to the welfare of his country, and by the time that his great-grandson Tripos ascended the throne there was already bitter disaffection among his indocile subjects. Tripos was a tactless person, a veritable Rehoboam, and he tried to repress instead of to conciliate; and though during the first years of his reign his efforts were successful, he stored up against himself an amount of virulent hatred that could not but presently find savage expression. It came to the surface at last in an outburst of indiscriminate massacre not at all unlike the French Revolution, in which not only Tripos was murdered, but all who could by any stretch of the imagination be connected with him or with the upholding of his rule; and unfortunately this explosion occurred while our three travellers were in the country. Being reasonably well dressed, they were at once seized by the first party of rebels whom they met, and when on being searched they were found to be in possession of a letter of introduction to Tripos, it was at once decided that they were dangerous people—aristocrats worthy of death.

This Levantine revolution, like the corresponding horror in France thirty thousand years later, made a great parade of the forms of justice,

though carefully avoiding the reality; so our travellers were arrested and thrown into jail to await a trial—a trial which never came only because the self-appointed officials who had signed the commitment were themselves murdered before they had time to go through the farce of examining the prisoners. Of course our travellers made indignant protests, but no manner of notice was taken of them; they were kept in close confinement for several months, receiving only the coarsest food, and even that irregularly and in insufficient quantity; and they owed their escape at last not to any form of trial, but to yet another ebullition of barbarity, in which it occurred to some ruffian who happened for the moment to be in power that it would save money and trouble to break open the jail and butcher the prisoners.

These particular prisoners, however, were Aryans, fresh and keen, trained fighters, stronger, braver, and more agile (even after their long confinement) than the comparatively effete Atlanteans, and when once their cell-doors were broken open they soon possessed themselves of weapons and quickly turned the tables on their opponents and fought their way out through the confusion into the open air. Fortunately it was night, so the race difference was less conspicuous than it must have been in the daylight, and by mingling with the madly-yelling crowd and judiciously effacing themselves at the first corner they contrived to escape notice for the moment.

While rejoicing in their recovered freedom they could not but recognise that they were still in a very awkward position. Their money had been stolen, their property confiscated, and their servant killed; they possessed nothing but the clothes on their backs and the swords which they had just snatched from the foes whom they had overthrown; they were in the midst of a city in the throes of a revolution, and had some hundreds of miles of possibly hostile country to cross before they were out of the most immediate danger. Their first object was to get clear of the city, so as to avoid any probability of being rearrested; their second was to lay hands upon some food. They knew nothing of the town, as they had been seized as soon as they entered it; they could never keep a straight course in any direction, because they were constantly compelled to turn aside and dive down some back alley to avoid bodies of armed men, generally half-drunk and brawling. Thus it happened that after spending what seemed to them to be hours in dodging about

in this way they suddenly found themselves out on the sea-front of the city, instead of on their way to the interior, as they had wished to be.

As several people were hurrying along the road into which they had come so abruptly, they thought it wise not to hesitate, but to walk straight across it as though they had some business with the ship which lay against the quay opposite. As they could see no one on board, it seemed best to walk right on to the half-deck as though they had a right there, and their movements apparently excited no suspicion on the part of the passer-by. At first they had a wild hope that they might be able to seize the ship and escape by its means, but they saw men moving about on another vessel close by, and realised that these people's attention would at once be attracted by anything so unusual as an attempt to move a ship at night. Aleyone however caught sight of a small boat attached to the stern, and it at once occurred to him that though the larger craft certainly could not be moved without arousing curiosity, it would not strike anyone as unusual that a small boat should pass along from one vessel to another. He communicated his idea in a whisper to his companions, who highly approved; but Elektra said:

"Before we embark upon a voyage, let us see whether we can find anything to eat aboard here."

Searching quickly yet carefully, they soon came upon a store of food—curiously shaped loaves of coarse hard bread, and masses of dates and figs, all crushed together into cakes. It was the fare of the common sailor, but our half-starved heroes recked naught of that; Aleyone hastily stripped off his cloak and made a sort of bag of it, which they filled with bread and fruit, while Elektra found and promptly appropriated a bottle of olive oil. Meanwhile Saturn, who was examining the after part of the vessel, came suddenly and excitedly to tell them that a man (probably the watchman) lay asleep there upon a heap of sails. They moved like cats to avoid waking him, and contrived to get safely into the boat, which was only just large enough for the three. They cast off silently, and pushed themselves away by the side of the ship, and paddled quietly with their hands for a few yards, so as to make no noise. There were two oars in the boat, but they did not use these until they were well out of sight of the line of vessels, fearing to attract attention.

Moving with the greatest caution, they gradually drew to the mouth of the little harbour, and were presently well out of reach. Then they

stopped rowing, and attacked with great thankfulness their bundle of coarse provisions, and made the first satisfactory meal that they had had for months. Greatly strengthened by this, they discussed their plans, and decided that the best thing to do would be to row along the coast for a few miles until they came to some lonely part of it, and then abandon the boat and endeavour to make their way eastward to some less disturbed country. When dawn broke they found themselves opposite an apparently desolate shore, and after some searching discovered a spot where they could land—a few yards of sand with a small cave at the back. They dragged their boat ashore and into the cave, lest some inhabitant might see it, took a necessary and most refreshing bath, and then lay down beside the boat for a few hours of sleep.

Fortunately for our wanderers the revolutionary madness which was convulsing the towns had drawn into them a great number of the country people, so that they were able to travel unperceived and unmolested. During the day they saw several houses which appeared to be unoccupied, and towards evening they ventured to enter one of these in search of food; but they found nothing but a little fruit. As the place was obviously abandoned they decided to spend the night there, and took the opportunity to wash what was left of their clothing. In a dark inner room they found a chest containing some such garments as farmers wore in those times, and in their distressed condition they thought it justifiable to appropriate some of these, as being less likely to attract unfavourable attention than the rags to which their own foreign clothing had been reduced. They still retained the swords of which they had possessed themselves in the fight at the time of their escape from prison, but had no scabbards for them, and so found them somewhat inconvenient.

Next morning they resumed their journey, still through a deserted country, and after an hour's travel they were fortunate enough to encounter a flock of goats, from which they obtained some milk. About midday they came in sight of a small village, which they judged it prudent to avoid, as they saw from some flags which were displayed in front of the houses that the spirit of unrest had penetrated even there. By evening they were again ravenously hungry, and they decided that they must find another farmhouse; and by climbing a hill and examining the surrounding country they were able to discover one—a lonely homestead in a secluded valley. As smoke was rising from it they knew that it was still occupied,

so they resolved to go boldly down to it and ask for food and shelter, arguing that it was improbable that men who lived in so quiet a spot should be infected with the madness of the town, and that they were well able to defend themselves against any force which they were likely to meet in this sequestered nook.

They found the house in possession of an old man and his wife, who received them most hospitably, but spoke some sort of provincial dialect which was by no means easy to follow. They gathered, however, that the old couple had several sons who had gone off to the city in the hope of gaining much money through the revolution; but that the old people themselves distrusted all these new-fangled ways and intended to keep the farm going as a home to which their sons could return as a refuge when the temporary madness was over. They asked eagerly for news of their sons, and our friends had regretfully to admit that they had none to give. They could not convey their whole story to these good people, but they tried to make them understand that they were travellers who had no part nor lot in the revolution, but merely sought to be allowed to go on their way in peace; that they had been robbed of their money and their horses, and that their servant had been killed. The old couple nodded politely, though it is doubtful how much they really comprehended; but they pressed food and drink upon their unexpected guests, and presently showed them to comfortable sleeping-places.

The next morning their host showed great anxiety that his visitors should look round his farm, so they complied, and were able to reward his hospitality by demonstrating to him some of the improved Aryan methods of cultivation. Alcyone also made great friends with a little group of grandchildren, who followed him all over the estate. The good old housewife loaded them with provisions for the journey, and they parted from these kindly friends with many expressions of gratitude. They felt themselves now reasonably safe, though they were still nominally within Atlantean territory; but they were a long way from their own frontier, and the country which lay between was sparsely inhabited by half-civilised tribes of uncertain temper. They found no more farm-houses, but the food which had been given to them lasted them for two days, and they supplemented it by various kinds of wild fruit. For a day or two after that they got very little, but then they had the good fortune to find a big patch of some kind of wild yam, which provided

them with excellent nutriment. They did not care to eat locusts, as did John the Baptist thousands of years later—as do many Arabs of the present day; but they did eat the locust-bean whenever they came across it, and when opportunity offered they willingly partook of the other item in the prophet's dietary, wild honey. Still, they had some ten days of distinctly unsatisfactory feeding before they next caught sight of a human being.

At the end of that time they came suddenly upon a body of horsemen, who surrounded them with evident curiosity, and addressed them in a tongue unknown to them. They replied in the Atlantean language which they had been speaking so long, and one of the horsemen was called forward who knew a little of it, but so little that interchange of ideas seemed impossible. But when our friends spoke among themselves in the language current at that time in Persia the face of the leader of the band at once lighted up, and he replied with a few words in that language to their enquiry whether he could understand it. A member of the band was soon produced who could talk it with fair fluency, as, so he said, he had twice been into Mesopotamia with caravans. Through him our travellers promptly explained their position to the leader, who seemed much interested in their adventures, and very ready to give them any help in his power. He ordered that such food as was immediately available should be set before them, and when they had eaten it he provided them with horses by rearranging some of the baggage of the party.

With these newly-found friends Alcyone and his companions journeyed for two days, until they came to the capital of that tribe—if one may give such a title to what was in reality little more than a kind of permanent camp, there being within its thorn-defended walls more tents than hovels. Our friends were soon presented to the chief, who spoke their language with ease, and declared himself delighted to have the opportunity of serving some of the noble sons of a race which he greatly admired. He asked them to rest with him as long as they would, and promised to provide them with an escort to the capital of the tribe living eastward of him, from which they would have no difficulty in getting home, as caravans were frequently leaving for Mesopotamia. He also placed at their disposal all his resources, begging them to accept three fine horses, a whole outfit of rich garments, and a present of gold and

jewels. They thanked him very heartily for his kindness, and expressed a hope that they would be able to return it when they reached their own land. Their adventures were now at an end, and the rest of their journey was safe, though slow. Their absence, though somewhat longer than had been expected, had not caused any special anxiety, as nothing was yet known in Persia of the revolution in the Levantine towns.

Neptune listened to their story with great interest, and at once acceded to their request that an embassy might be sent to the chief who had so opportunely befriended them. Ida was put in charge of this expedition, which bore costly gifts to the chief, a letter of thanks from Neptune himself, and an offer of special facilities for any young men of the tribe who were willing to return to Persia for education and to enter the service of its King. A number of youths accepted this proposal, and in this way a custom was established which lasted for centuries and extended itself gradually to all the tribes of Asia Minor—the fashion that all young men of position, such as the sons of chiefs and nobles, should go to the Persian universities for education. So the adventure of the three friends had a permanent result in the spreading over a wide tract of country of the Aryan form of civilisation.

Alcyone especially asked that an effort might be made to find the old farmer in the secluded valley who had been the first to befriend them, so Ida added to his party as guides some young men from the country of the hospitable chieftain, and set out westwards across the desolate lands. After some searching they came upon the valley, and found the old couple in great sorrow. They had been visited by a band of revolutionaries who had robbed them of everything, their three sons had been killed in the riots in the city, and they were left in destitution with three widowed daughters and eight or ten grandchildren. Ida was so much impressed with the hopelessness of their position that he persuaded them to abandon their desolated home and undertake with him the long journey to Persia. He had some doubt as to how Alcyone and Elektra would regard so drastic a measure, but they received the simple old people with open arms, and led them before King Neptune, who at once assigned to them from his royal demesne a farm far larger and more valuable than that which they had left, though in order that they might not be troubled by the abrupt transition into a crowded and bustling civilisation, he chose for them a spot among the hills, remote from the capital city. Alcyone

charged himself specially with the education of the grandchildren, and saw that places were eventually found for them either about the temple or the palace, and that they duly married into the Persian race. So all the members of that kindly farmer-family had reason to bless the day when they took in three hungry fugitives and sped them on their way rejoicing.

Meantime, the heir-apparent Mars had wedded Alcyone's sister Yajna, and soon after the return of our wanderers, Elektra carried out an agreement which had been made in early childhood by marrying an elder sister Sirius; and a year or two later the third traveller, Saturn, married a younger sister, Mizar. On their way through Mesopotamia Alcyone had been greatly attracted by Apollo, the daughter of Sif, and as she was invited to the capital for the festivities in connection with the marriage of Elektra, the young people met again, and very soon there was a third union to be celebrated. All these young people were special protégés of Queen Herakles, whose valuable advice was always at their disposal, and she exercised a great influence over their lives. She survived by a few years her husband Neptune, and lived to see her son Mars firmly settled on his father's throne.

By that time also Uranus had taken the place of his father Mercury as High Priest, and his brother Alcyone was working as his assistant. He was presently appointed as his brother's representative in the second city of the Kingdom—a position which for a time divided him and his children somewhat from the rest of our characters, though frequent visits were interchanged. Though his eldest son Viraj had been born at the capital, most of his children were thus natives of the southern city. Of his four sons, Viraj and Corona chose the political and military life, while Orpheus and Norma were content to assist in the administrative and educational work which appertained to the business of the priesthood. Alcyone had always a strong love for children and a deep interest in education, and he devoted a great deal of time to working out a scheme of universal training for all the children of the country—a plan not unlike that of the Boy Scouts of the present day, except that it included girls as well. Many of our characters were engaged in the carrying out of that project, which Mars at once adopted and enforced over the whole of his kingdom as soon as it was laid before him. In his fiftieth year Alcyone was called back to the capital and appointed Minister of Education, a post which he filled with ardour and efficiency until his death at the age of seventy-four.

CHART XI.

Persia

28,804 B. C.

1

2

3

4

5

Uranus-Rama

Ulysses-Beatus
Vulcan-Ronald
Theo-Vesta
Pearl-Quies
Spes-Sagitta

Arcor-Gem
Rao-Stella
Xulon-Tolosa

Sirius-Elektra

Alcyone-Apollo

Viraj-Capella
Vesta-Theo
Corona-Demeter
Draco-Ajax
Orpheus-Kim
Lobelia-Kamu
Norma-Telema
Jason-Viola

Ision-Oak
Fort-Zama
Stella-Rao

Selene-Venus

Mercury Fides

Yajna-Mars

Dhruva-Leo

Percy-Athena
Quies-Pearl
Kos-Ivy
Dolphin-Aldob
Ajax-Draco

Pyx-Rhea

Mizar-Saturn

Brihat-Spica

Wences-Algol
Fomal-Diana
Forma-Callio
Capella-Viraj

Fabius-Holly
Flora-Melpe

Pallas-Proteus

Cassio-Chrys

Herakles-Neptune

Vajra-Sif

Euphra-Dido

Lignus-Math
Juno-Leto
Kamu-Lobelia
Canopus-Pindar

Kratos-Cyr
Jerome-Zephyr

XII

Our hero's next birth was once more in the great capital of Manoa, and in its royal family. I suppose that surroundings could scarcely be better than they were in this incarnation, for he was the son of Mars and Herakles, he had Viraj and Brihat as brothers, he married Mizar, and among his family of eight children there was only one who is not now numbered among the Adepts. His father Mars had theories of his own as to the duties of the ruler, and Aleyone, as his heir, was brought up with a view to the position which he would one day have to fill. Even when quite young, his father frequently called him to come and listen to what was being said when he was dispensing justice to his people, and would often ask the little boy: "What judgment would *you* give if you were trying this case?"

When he was fourteen years old, his father gave him regular daily practice in acting as judge, the King himself taking no part in the proceedings, but sitting by quietly and listening. Gradually as he grew up his father instructed him in the other departments of the work which appertained to the royal office. These were varied in character, for the King exercised intimate personal supervision over the work of all his ministers, and was full of plans of all sorts which they were expected to be ready to carry out. The monarch was head of the Church, as well as of the State, so one of his departments was for the extending of religious teaching. It corresponded in some ways to what we should now call missionary enterprise, but was much more liberal, more tolerant and grander in conception. Instead of trying by many dubious methods to substitute one superstition for another, its agents were occupied principally in promulgating the doctrine of the Inner Light, and explaining the vast and far-reaching changes that a belief in this produced in the daily life of those who accepted it. What was preached was not so much the adoption of a new form of religion, as the superimposing, upon all

sorts of quaint traditional creeds, of the great principles of the Fatherhood of God and the Brotherhood of Man, and the consequent substitution of peace for strife, of co-operation for competition. It was held that the name by which the Deity is called is immaterial, and that the rites by which He is worshipped may vary according to the temperament of the devotee. Any form of religious belief was held to be compatible with the faith of the Light so long as it acknowledged the goodness of God; only those were considered inadmissible which regarded Him as a dangerous being who required propitiation by sacrifice, or as a wicked entity who delighted in torturing his creatures. Religions of this latter type were called "faiths of darkness," and the people who held them were regarded with pity, and even with a certain amount of horror as blasphemers of God's Love.

There was what we should call a department of education, but they called it a department for citizen-training, and its work differed radically from anything that is done in the present day. Those appointed to the office of trainers did not try to load the memories of their students with facts, but taught them how to *do* things—how to build, to cook, to weave, to cultivate the ground, to bind up wounds, to cure diseases, to set broken bones, to ride, to shoot, to swim, to climb—all the practical needs of an open-air life. All these things were taught to everyone, boys and girls alike, together with exercises for the development of the physical body. Children fully proficient in these preliminary requirements were allowed to choose the line of life which they wished to follow, and were then further trained in preparation for it. Reading and writing were taught to all, and also a certain set of religious verses; but the literature of the country was exhaustively studied only by those who felt specially drawn to it and wished to make it their vocation. The great work of the educational department was the discovering of merit and of aptitude, and it was considered a reproach to its officers if any one had to do work which was not suited to him.

In a country so dry it is natural that the department of irrigation should rank as of first-rate importance. In its hands were the damming and control of rivers, and the cutting and maintenance of a vast system of canals; but its fatherly action was not confined to these greater benefits to the country as a whole, for it was also prepared to send its representatives to examine individual estates, and put in whatever system of water-supply was considered most suitable. It was

recognised as one of the duties of the Government to provide water for all its people, and for this purpose elaborate and intricate arrangements were made—the result being that the whole of the land became wonderfully fertile. There was in addition a department of agriculture, whose officials were ready to advise as to the best utilisation of certain soils and aspects, and to supply all sorts of new seeds and cuttings. This department maintained representatives in distant parts of the empire, and also in some foreign countries, who were always on the watch for anything new in the way of plants or trees that might be of use in their own kingdom. In this way many foreign trees and vegetables were introduced, some of which were found so suitable that they were definitely adopted, and became permanent residents of Asia.

Another department was concerned with the promotion of manufactures of various kinds, and was devoted chiefly to experiment—experiment in all conceivable directions that could be supposed to have any bearing on any one of the numerous lines of manufacture which were practised in that kingdom. This department also had agents abroad, always watching for new discoveries and new or improved methods. There were naturally various subdivisions—weaving, pottery, carving, ironfounding, and many others, for the civilisation of Manoa was at a high level.

Another section of Government work was the maintenance of roads and communications, to which great attention was paid. A subdivision of this concerned itself with opening up trade routes, and arranging for regular caravans to use them.

Each of these great departments of state had its own head and its own specialists, but the King had to understand and supervise the whole; so, as part of his preparation, Alcyone passed some time in each of them, studying and carefully watching. When later he came to the throne, he kept them all at a high level of efficiency, paying frequent surprise visits to them, and occasionally working himself in one or other of them. Indeed, he insisted upon effectiveness and promptitude all through his kingdom, and obtained it by mastering all the workings of the machinery of state, and constantly taking a hand in them himself. He “plagiarised by anticipation” the methods of the renowned Haroun-al-Raschid, for he often went among his people in disguise, in order to do justice and to discover merit. In this way he found among the undistinguished mass of his subjects some very honest and clever servants, who might otherwise have remained

mute and inglorious. Some of his adventures when upon these curious secret expeditions were not unlike those of the great Muhammadan caliph. He was often accompanied upon them by his brother Viraj, and later in life by his son Mercury.

Many and varied were the duties of an autocratic monarch in those days of long-ago, and Alcyone fulfilled them with painstaking exactitude. Indeed, it may be said that he wore himself out in doing the work of his country, for he died at what was for him the comparatively early age of sixty-two—to a large extent a victim of too keen a sense of responsibility and of a system of excessive centralisation. His sister Yajna had married Corona; and when, at the death of Alcyone, his son Mercury succeeded to the throne, Corona's advice and remarkable organising power were invaluable to the new King, who with that assistance endeavoured so to divide the labour that everything could be carried on efficiently without making the royal position impossibly onerous.

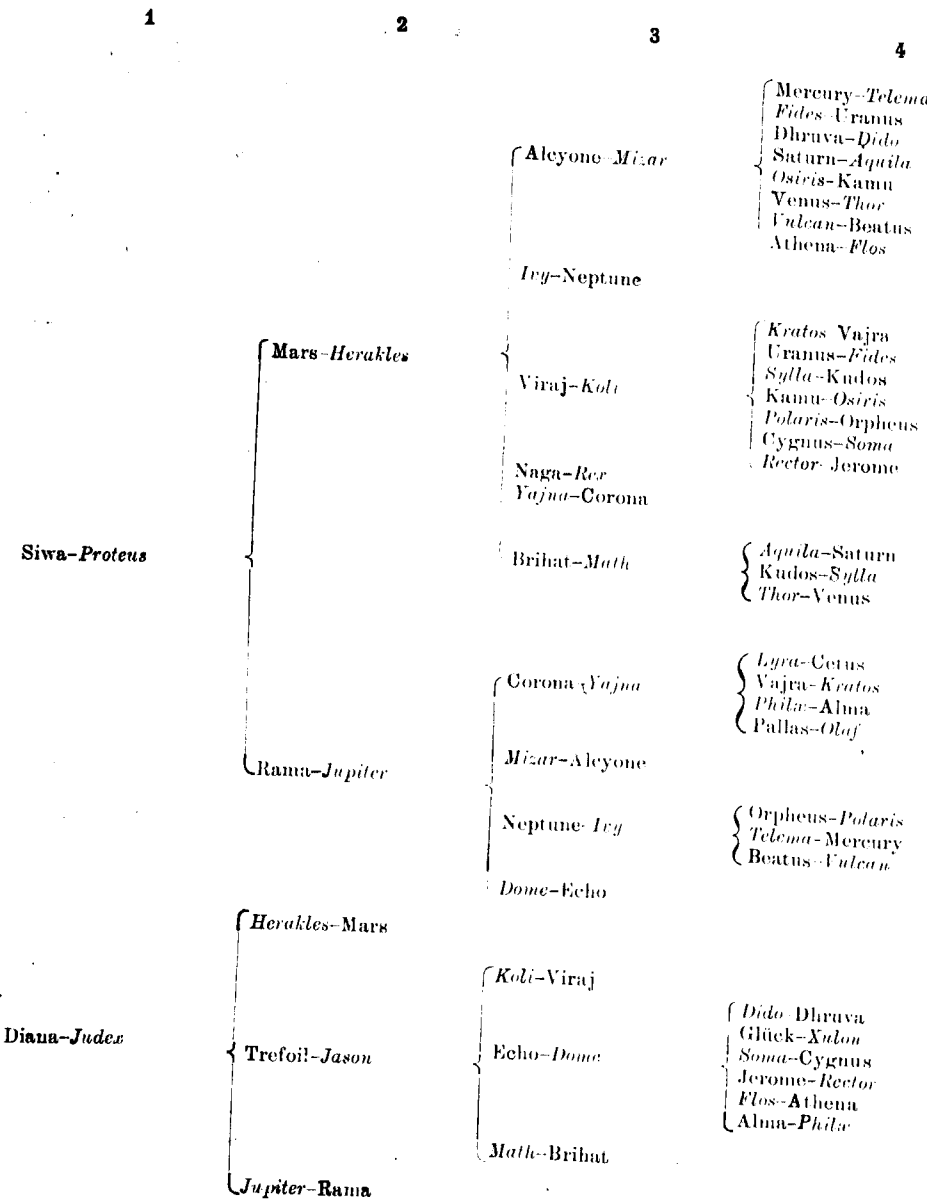
In this strenuous life of hard work there are no prominent scenes calling for special description, yet it was distinctly a life of training, a life in which definite progress was made.

The chart of this life is a small one, for it includes only those whose intervals are always short—those who, if they were not constrained by the fact of membership in the group of Servers, would apparently never be absent more than six or seven centuries. Those whose tendency is towards an interval of about twelve hundred years miss this incarnation altogether, but reappear in that which follows.

CHART XII.

Manoa

28,129 B. C.



XIII

The next life of our hero introduces us for the first time in this series to ground which is now part of the United Kingdom, though the surrounding conditions were then so different that localities can be recognised only with difficulty. There were no British Isles then; the North Sea, the Irish Sea, the English Channel were practically non-existent; the Thames was a tributary of Rhine, which flowed into a northern ocean somewhere near the Shetland Isles; one could walk dryshod to Norway, to Spain or to China, and the inhabitants had all the advantages and all the disadvantages that attach to being part of a great continent.

It is to part of what is now the island of Ireland that our story directs our attention. Most of that country was then a kind of plateau of no great elevation, and its mountains were somewhat higher and more rugged in appearance than at the present day. The population, which was but scanty, clustered round the mountains, or rather gathered in sheltered spots on the southern side of each mountain. A somewhat curious effect was produced by this arrangement; every hill which was high enough to give adequate shelter had its little township, built on the lines of the modern garden-city; each house on its own bit of ground, all religiously facing south and lying open to whatever sunshine there was. But the unsheltered spaces between the hills were comparatively uninhabited, at least by the ruling race, for they were either mighty forests or desolate wind-swept downs. The ruling race, to which all our characters belonged, showed by its habits that it had come from a southern clime; its members had an unconquerable love for sunshine and fresh air. It was a branchlet of that fifth Atlantean sub-race from whose ranks had been selected those who were led into Asia by the Manu to become the ancestors of the Aryan race. Its people shared the country with an earlier race—smaller and darker men, with broad

Mongolian faces, who lived in villages of huts within the forests, and supported themselves partly by hunting and partly by a very primitive form of agriculture. In earlier days these forest villages had been continually at war with one another, and raids were frequently made in which the flocks of goats which represented almost their only form of wealth were driven off by the victors as spoils of war. But since the white race had invaded the country, they had insisted upon the maintenance of peace, and compelled the men of each village to confine themselves within certain prescribed limits, appointing from among the people a captain or headman who was held responsible for the maintenance of order among his fellows, and for collecting from them a small yearly impost as an acknowledgment of the over-lordship of the newcomers. Under this new regime the villages of that earlier race had become prosperous, their population and their primitive forms of wealth increasing rapidly. They accepted the domination of the white strangers without difficulty, believing them to be a semi-divine race, the recipients of many favours from their wholly divine ancestors, and holding them to be invincible in battle. The white men were kindly in their bearing towards their inferiors, but there was little intercourse between the races, and almost no intermarriage, though there was no law to forbid it. The country, though wet, was fertile, and not over-populated, and the tastes of both its races were simple, so that there was general contentment and much rather primitive comfort.

Not many decades before this time the white race had moved into the country from the south, and had assumed the position of superiors over the darker race practically without opposition. Their leaders had been, as ever, a King and a Priest—men regarded as to a large extent set apart from their fellows, so that their families intermarried in preference to seeking spouses among the ranks of their followers. Thus two great lines were formed, and from their younger branches a nobility sprung into existence. The offices were hereditary, and at the time that our story opens the holders were Mars and Surya. King Mars had married Vesta, a cousin of Surya; but Surya himself had gone farther afield to find his consort, having been led thereto by a strange and haunting vision. Among this race visions were common, and much importance was attached to them; and this one constantly recurred, and so made itself known as a veritable message from the Gods. Surya was but ten

years old when it first came to him, or rather when he first clearly remembered it. In his sleep it seemed to him that he was floating high in the air, looking down upon a city of marvellous beauty—a city larger than any that he had ever seen with his physical eyes, or imagined as possible in his physical brain; a city on the shore of a great lake, in which near the shore was an island covered with glorious white buildings which seemed to his entranced gaze like the very courts of heaven itself.

Yet not to the wondrous island was he drawn, but to a large, low rambling house, which stood in an extensive park of its own a little way outside the city. And in that park he saw a little girl perhaps eight years old—a little girl of rare beauty, whom he somehow knew quite well and loved with an intensity of affection which astonished him. She stood all alone at the edge of a tank with massive stone walls, watching the sporting of some bright-hued fish that dwelt therein; and even as he floated low to see her face more clearly she leaned over too far, and fell with a cry of fright into the water. Obviously she could not swim; there was no one near to help her, and the wall rose sheer and smooth several feet above her head; but before she could sink a second time Surya somehow found himself in the water beside her, holding her up, and trying to swim with her across the tank to some steps which ran down to the level of the water. It was a tremendous strain upon him, for she threw her arms round his neck and impeded his motions; indeed, she all but drowned him, for his strength was going from him when after a last despairing effort he felt his feet touch the steps. Somehow they staggered up them, and threw themselves upon the grass; and the girl, who had not yet unwound her arms from about his neck, looked deeply into his eyes and gave him a long, loving kiss. And then—he woke in his own bed in far-away Ireland with that kiss still upon his lips, and his clothes all dripping with the water of that Central Asian tank!

So excited was he by the adventure, and so certain that it was a real occurrence and no mere vision, that he rushed at once to the room of his father and mother and waked them to hear his story, showing his dripping garments in proof of it. They were much amazed, and could not comprehend how such a thing might be; yet they did not disbelieve, for among their race there were traditions of rare events not

quite unlike this—of priests who had had the power of appearing and disappearing mysteriously, of showing themselves at a distance from their sleeping bodies, and sometimes even of striking or of saving men who were physically far away. And Surya's mother was already predisposed to believe wondrous things of this noble and fearless son of hers; so, like another mother in later history, she kept all these things and pondered them in her heart. But Surya wondered greatly how he knew that girl so well, and loved her so intensely, and even then as a little boy he vowed that to her and to no other should his life be devoted—that she and no other should be his wife when he grew up to manhood.

The memory of his strange adventure remained fresh and clear-cut in his mind; and as he had some skill in drawing, he drew several portraits of the little girl, and also made a drawing of the tank and the house which he had seen. He had no idea in what part of the world these places were situated, nor could his father the Chief Priest help him in discovering this, for though the priests were the principal depositories of the knowledge of the nation, geography was not a strong point among them.

But though he did not know where she lived, he thoroughly believed in the physical existence of the heroine of the story, and resolved that when he became a man he would find her. He was a boy of many day-dreams, and she always played a large part in them. He liked much to be alone, and often spent hours quite contentedly walking or lying in the sunlight, and telling himself interminable stories in which he and she passed through all sorts of stirring adventures. By thus constantly dwelling upon her perfections he naturally fanned the flame of his love, and at last he resolved to make a mighty effort to leave his body and reach her once more by definite materialisation. He had long before questioned his father as to the possibility of doing this; but the High Priest had dissuaded him from attempting it, saying that such power could only be attained by a long and severe training which could be safely undertaken only by an adult of great strength of will, and not by a boy of tender years.

But at last his yearning became too strong to bear; and so one night, after an earnest prayer to the Sun-Deity, he cast himself upon his bed and entered into the great endeavour, determined to succeed or die in the essaying. After long strain it seemed to him that something

snapped, and at once he was free from the body and floating in the air. Startled at first, he quickly steadied himself, and as he fixed his will once more strongly upon his objective he began to move with great rapidity. He retained enough self-command to notice the direction of his flight, orienting himself by the stars, as he had been taught to do in the physical world. The journey seemed to him a long one, and before its rushing ended the stars which had been just rising upon his horizon when he started were well beyond the zenith, showing that he must have swept round a quarter of the circumference of the globe. And then—to him all unexpectedly—he came out into rosy dawn, and saw by its sweet light the city and the island that he knew so well.

Quickly he found the long low house, the garden and the tank; beside the latter he alighted, and stood wondering what to do, yet willing strongly that his love might come to him. And so, surely enough, she presently did, for she came running through the garden and dancing lightly over the grass, followed more soberly at a little distance by a stately yet kindly lady who was evidently her mother. His girl-friend had grown taller and more beautiful, and when she caught sight of him she stopped for a moment, startled, and then rushed towards him with a cry of glad recognition and threw her arms round his neck. With a wild outflow of long pent-up feeling he held her to his breast, amply rewarded now for the weary waiting of the last four years; and it seemed to him that earth could hold nothing more of bliss for him, if but that moment might be prolonged for ever. But all too soon it passed, for her mother came up and stood looking at the children with an expression of intense though by no means unfriendly amazement. Releasing him from her embrace, but still holding him by the hand, the little girl excitedly poured out a torrent of information in a language entirely unintelligible to him, and the smiling mother drew him into her arms and kissed him warmly. He spoke to her in terms of respectful salutation, such as he had been taught to use to the great ladies of his own land, but it was evident that his new friends could no more understand his language than he had comprehended theirs. The mother spoke to him with several different intonations, probably trying various languages, but none of them conveyed anything to him; and seeing this, she took him by the hand and led him towards the house, her daughter clinging closely to his arm on the other side.

While full of the deepest happiness, Surya was acutely conscious of the fact that he was attired only in a single night-robe, while his companions wore garments of rich materials which, though quite unlike any he had ever seen, were obviously their ordinary costume. But he was fortunately consoled by the thought that, as they must regard him as a foreigner from some unknown country, they might suppose the customs of that country in the way of dress to be simpler than their own. The house into which they brought him was more sumptuously furnished than those to which he was accustomed, and when presently they took him into a room where food was served, he found both the provision and the mode of eating strange to him. He was an observant boy, and by covertly watching the methods of his entertainers he was able to get through the meal creditably, and he found the victuals palatable, though their flavours were entirely new to him. Just as breakfast was finished, a tall commanding-looking man entered, and was effusively greeted by the little girl, who at once presented her boy friend to him. He first placed his hand on Surya's head as though in blessing, and then held him by the shoulders and gazed long and earnestly into his eyes with a piercing look that seemed to read into his soul. The scrutiny was satisfactory, for he drew him to his breast, enfolded him in a warm embrace, and then again blessed him. He also spoke to him in several languages, but in none which he could comprehend; and after listening to a long story excitedly told by the girl with occasional confirmatory interjections from the mother, he smiled kindly upon Surya, and left the room.

The little girl then drew him out into the garden, guided him to an exquisitely carved stone seat, sat down beside him and began to try to establish some sort of communication with him. First she pointed to herself and recited several times a word which he took to be her name, and she seemed much pleased when he repeated it after her. Then she pointed to him, and evidently asked his name; he spoke it, and after several trials she was able to say it accurately. Then she began to point to various objects, evidently giving him the names of them in her tongue, and he picked them up quickly, although the intonation of the language was quite different from his own. Many other words she made him learn, at whose meaning he could only guess; but in the course of two or three hours he had accumulated quite a number of

detached words and several little phrases about the signification of which he was by no means certain. Presently the mother came out to them; and when she heard what they were doing, she joined in the attempt to explain. Suddenly, while all three were deeply interested in his efforts to pronounce some unusually difficult word, an extraordinary feeling overwhelmed him; he sunk into a few moments of curious whirling rushing unconsciousness, and awakened out of it to a sense of weakness and lassitude such as he had never before known. He found himself lying on his own bed at home in Ireland, with his own mother bending over him, evidently much perturbed at his condition.

It was some minutes before he was able to speak, and then he asked faintly where the little girl was. At first no one understood him, but presently his mother realised that he must be referring to what they had called his dream. He was anxious to tell his story, yet felt too weak to talk; seeing that, his mother soothed him, and in a little while got him to sleep again; but if during that sleep he returned to his friends in the garden, he had no recollection of such return when he awoke. Clearly his violent and persistent efforts had overstrained some part of the brain-mechanism, for it was several months before he completely recovered, and his father and mother insisted that he should promise never again to risk his life and his reason in the attempt to force his way where it was manifestly not natural that he should go. He promised, though reluctantly, but declared his unalterable conviction that his young love really existed, and his intention to search the world for her. He carefully wrote down as well as he could the words and sentences that he had learnt, and asked all the learned people he encountered whether they recognised them; but none ever did.

Three years later, however, there came into that land a traveller of unknown race, who did not understand the language of the country; and because none could converse with him, they brought him to the Chief Priest as the most erudite of their people, hoping that he might be able to communicate with him. The Chief Priest was helpless; but Surya, who happened to be present, thought that he recognised the intonation, and tried upon the stranger some of his well-remembered words and phrases. The traveller's face brightened immediately, and he began to speak rapidly in the very tongue of

Surya's friends. Of course, Surya could not follow him, but he obtained leave from his father to receive the stranger as a guest, and devoted many hours each day to working hard with him until each knew a good deal of the other's language, and they were able to exchange ideas.

He gathered that far to the south, on the shores of another sea, were many who spoke that other tongue; and because men of his race had not infrequently travelled to the Mediterranean, and some had even settled there, he hoped by going there to find someone who knew perfectly both that language and his own. So he asked his father's permission to make that journey; but his father suggested that he should wait a year, until he had fully entered the priesthood. He assented to this, but did not forget his resolve; and so in due course he found his way to a certain great southern city, where he had no difficulty in obtaining a teacher who could do what he wanted.

Now for the first time he acquired some definite information about the country of his experience; he met with men who knew the city and the island which he described so minutely, and were able to give him some idea of its direction and its distance—both of which agreed very closely with the results of such calculation as he had been able to make from his childish observations of the stars. But he told no one the details of those strange early visions or visits, keeping the memory of them to himself as a sacred thing. Only before he returned home he learnt the Manoan language so that he could speak it like his own, in preparation for the visit which he intended to make to Central Asia.

His father and his mother were reconciled to his undertaking this long journey, though the latter begged him not to go quite yet, but to postpone it for a few years. The date of his departure was eventually determined by yet another vision, though it was of a different kind from the others. This time he found himself not in the garden but in the house, and in an inner room of it which he had not previously visited. He had had no special intention of going to Manoa that night (though the thought was always in his mind); nor had he any recollection of the journey; simply he found himself watching and listening to a conversation between his beloved (now a tall and beautiful woman) and her mother, and his newly-acquired familiarity with the language enabled him to understand every word. He gathered that they were

discussing an offer of marriage which had been made by some suitor of high rank, who was evidently considered specially eligible. The mother was half-heartedly pressing his suit, or at least enlarging upon its advantages; but the daughter would have none of it, and declared that she had no wish to marry. After the affair had been presented from various points of view, and the young lady still remained uninterested, her mother remarked:

"My dear daughter, I know exactly what you are feeling; you have never lost the memory of your spectre-suitor, and you cannot bear the idea of unfaithfulness to him. I sympathise deeply, yet I also feel that we have absolutely no certainty that he really existed, that he still lives, that he on his part is faithful to you. Even if he lives, even if he still loves you, he may have been forced into a marriage in his own country; we know nothing of its customs; we do not even know where it is. Is it well to sacrifice your life to what may after all have been only some strange kind of unusually vivid dream? You know that your father and I wish to see you settled, and you will never have a better offer than this."

The daughter admitted that her heart was entirely devoted to her spectre-boy, and said quite frankly that though she did not know whether she should ever see him again, she would rather submit to perpetual spinsterhood than marry any one else, for she felt that the boy she had twice so strangely seen was her only true mate. Her mother acknowledged that the dictates of her own instinct agreed entirely with her daughter's decision, though on the physical plane such a course could not be defended as sensible.

"If only he would come to us again," she said, "we could perhaps discover something more about him, so that we might have a comprehensible reason to give for at least asking for a delay."

Surya heard all this, and burned with eagerness to manifest himself; but he remembered his promise to his mother, and so was torn between two duties. Suddenly it occurred to him to wonder why he was obviously invisible to his friends, though he could himself hear and see quite clearly. Without understanding the detail of the matter, he saw that the circumstances of his presence were somehow different, and he instinctively felt that even if he had been free to make the same effort as before, it could not have been successful. So he turned his attention

in another direction. He had lately been studying what we should now call mesmerism, and so it came naturally to him to try to turn to account his newly acquired knowledge. He exerted all his strength to impress upon the mind of the girl the fact of his presence, and in a few moments he saw that he was succeeding. She started, turned towards him, and peered earnestly into the shadows in the corner where he stood. He redoubled his efforts, throwing his whole soul into his fiery glance, and directly afterwards she uttered a loud cry:

"Mother, he is here! Do you not see him?"

She rushed towards him, but her outstretched arms passed through him, and she cried:

"He is but a spectre indeed; I cannot touch him; alas, he must be dead!"

With all his strength he impressed upon her the reply: "Not dead, but living! Within a year I shall come to claim you."

And she heard and understood, and eagerly repeated his words to her mother. Then he turned the current of his will upon the mother, and for a moment she saw him too; then the strain told upon him, and he vanished from their sight. But he was still able to watch long enough to see them fall into each other's arms, weeping tears of joy, and to hear them speak of his noble appearance, and say that he had more than fulfilled the promise of his boyhood. Then he returned to his body, woke up in great excitement and high resolve, and as soon as it was light went to his father and mother and told them what he had seen and heard. They agreed with him that his destiny was manifest, and that the will of the Sun-God had clearly declared itself in this matter. Indeed, his father publicly related the circumstances at one of the great religious gatherings as a gracious indication of the interest of the Deity in his worshippers, and he sent his son upon his long journey with an equipment worthy of his rank.

It seems evident that on his first visit to Manoa as a little boy, he was at first in his astral body in the usual way, and probably materialised himself by drawing what was needed from the surrounding ether; it may be that his intense desire to help was sufficient to enable him to perform that feat, or it may be that he was specially assisted by some passer-by, or by some Great One who was watching his struggle. The fact that when he awoke his physical garments were wet, seems to

suggest that he borrowed matter from his own etheric double; yet we have no instance of such rapid action at such a distance. On the second occasion it is clear that he tore away much of the matter of his own etheric double, and thereby injured himself so that it took him weeks to recover. This however enabled him to maintain the materialisation for a much longer time than is usual, to eat and drink, and to repeat clearly the words which were spoken to him. On his third visit he did not materialise at all, but mesmerised the mother and daughter into believing that they saw him.

With such methods of physical transit as were then available, it took him almost a year to reach the city of Manoa, but when he arrived he soon found his way to the house and garden which he knew so well; and a very curious sensation it was to stand physically where before he had been only astrally. Enquiry in the neighbourhood had obtained for him the name of the lady of the house, so he boldly asked for her. When he was ushered into her presence, she recognised him immediately, and welcomed him with profound joy and many exclamations of wonder. Her daughter was instantly sent for, and when she entered the room she sprang into his arms with a glad cry of triumph and love. He was at once on the footing of a friend of the family, or rather of an honoured member of it; and he lost no time in enquiring about their side of the amazing story of their previous meetings. It agreed exactly with his own recollection in every particular; but naturally they had also to tell of the shock of stupefaction with which they had seen him vanish on his first and second visits. They had never doubted that he was a real living man, though only the daughter had been unshakably certain that she would one day meet him in the flesh.

Presently the father came in, and Surya was introduced to him; indeed, it was then that for the first time he really explained who he was, and from what country he came, for before they had all been too busy discussing his previous appearances to do anything else than take him for granted. His account of himself was accepted as eminently satisfactory, though his prospective mother-in-law looked very sober when she understood how far away from Manoa her daughter's new home would be. Surya was careful to explain that in Ireland there was less of luxury than in Manoa, and that their life there was lived chiefly in the open air; but of all

this his lady-love recked less than nothing, caring for naught else now that she had at last found the lover who for so many years had been to her half-myth, and yet at the same time the most vivid fact in her consciousness. Naturally she had filled up by her imagination the numerous gaps which inevitably existed in her knowledge of him; and she was surprised to find in how many cases she had guessed exactly right, so that eventually they began to see that some sort of clairvoyance or intuition had guided her when she thought she was giving rein to her maiden fancies.

There had been so manifestly an intervention of divine power in their wondrous story that it never even occurred to the parents to object to the departure of their daughter to a far-away and unknown country; but they did plead for some delay, and eventually it was decided that the marriage should take place immediately, but that the newly-wedded pair should reside in the bride's old home for a year, especially in the hope that the first child might be born under that roof. Surya gladly agreed to this, and despatched one of his suite to return to Ireland and bear to his mother news of his safe arrival, his marriage and his plans, and ask her to be ready in a year's time to welcome her daughter-in-law. The twelve months passed quickly, and before they were over the hopes of the elders were fulfilled, for a noble son was born—our old friend Elektra.

When the time came the farewells were said, and the young couple, with their new-born baby, started on their way into what was to all intents and purposes a new world to the bride; yet so perfect was her love that she faced it without a qualm. The journey was prosperous, and a right royal welcome was accorded to the happy pair—literally royal, for Surya's parents had told the romantic story, and the King of the country had been greatly interested in it, and invited the travellers to pay him a visit. This was done, and he received them with every mark of favour, and would have had them stay long at his court; but Surya wished to get his wife home again quickly, to put her under the care of his mother. Soon Elektra had a little sister—Mizar, whom he had loved so well long ages ago, whom he was to love no less in the life now before them.

Thus it will be seen that Aryan blood was introduced into the family of the Chief Priest; and they further intermingled with the royal

blood of their own country, for the King continued his friendship towards those whom he felt to be favoured of the Deity. He drew them into closer relations with him; his eldest son in due course married Mizar, while two of his daughters wedded sons of Surya, Elektra himself taking to wife Brihat, and Rama espousing Vulcan. Elektra and Brihat had three sons and four daughters, and the eldest of their family was our hero Aleyone, who was thus born directly into the succession to the position of High Priest, and had furthermore the advantage of a close alliance with the family of the reigning monarch. The work of the priesthood was very interesting, for it comprised not only the religious teaching of the people but the education of the children. All children in the kingdom learnt to read and write a curious rounded script, but hardly any of them except the Priests made much use of this accomplishment in later life. They had books written on rolls of parchment, consisting chiefly of epic poems and ascriptions of glory to the sun, which they worshipped as the source of all life and the symbol or manifestation of the Deity. Daily hymns were chanted to him at sunrise and sunset, and at certain seasons of the year special festivals were celebrated in his honour.

Elektra was a wise father, and contrived to retain the full confidence of his little boy, so that they were always very happy together. Aleyone was a great favourite also with his grandfather Surya and his grandmother Dhruva, and he loved nothing better than to sit at the feet of the latter while she told him wonderful stories of the city where his father was born, of its wide streets and its magnificent buildings, and above all of the marvellous beauty and sanctity of the mighty Temples, built who knows how long ago by the hands of giants and godlike men of old upon the mysterious White Island.

"Why have we no such temples here, grandfather?" he asked Surya one day.

And the great Priest answered: "My boy, each race has its own customs, and its own ways of worshipping God; and so long as they acknowledge Him, it matters but little how. We have no temples because our wise forefathers have taught us that our God is everywhere, and that we need not set apart one time or one place more than another in which to serve Him, because our love to Him should be always in our hearts, so that every grove or field or house is to us a temple of

His service, and every day a holy day upon which to do Him honour. We think that the trees and the sky which He has made are grander than any human work, and so we make them the pillars and the roof of our temple. For the same reason we have few ceremonies, because we think that our whole life should be one long ceremony of devotion to His service. You do not remember how, soon after you were born, you were carried up the hill in the early dawn to the great altar-stone near the summit, and laid upon it to await the morning kiss of our Lord the Sun, and how, as the first glad beam of rosy light fell upon you, I blessed you in His name and offered to Him as a sacrifice the life-long devotion of your strength to His service, and of your body as a channel for His love. And if you so choose, later on there will be yet another ceremony which will dedicate you in a new sense to a still fuller service; when you become a Priest like me and like your father."

Alcyone was satisfied; but he nevertheless resolved that as soon as he grew old enough he would travel to far-away Central Asia, and visit the great city with which his fate seemed so strangely linked. This resolve he duly carried out, for he made that journey, bearing gifts from King Mars of Ireland to the Emperor of Manoa, and he spent two years in the city which long centuries before he had helped so much in building. Perhaps it was this latter fact, or perhaps it was only the many stories which he had heard about it, which caused him to feel that nothing there was really strange to him, but that he was almost as much at home as upon his own hill-sides. His great grandmother was still alive, and delighted to see him, and to show him the tank from which his grandfather saved his grandmother, the room in which his father was born, and all such mementoes of earlier days as very old people delight in. She was much pleased with him, and heaped upon him gifts of great value, so that he returned home after two years' stay in Manoa a far richer man than he had been on his arrival. When he reached home, it was he who had tales to tell to his grandmother Dhruva—tales of the country which forty years before she had left for the sake of love, yet had never forgotten even for a day.

Soon after his return he married his cousin Mercury, with whom he had been in love ever since her birth, or at least since the day when, himself a tiny boy, he had been taken up the hill by his mother to see the consecration of the infant daughter of his uncle.

long after this came the ceremony of his own consecration and initiation into the full mysteries of the priesthood—an occasion of deep import, the memory of which abode with him through the rest of his life. The scene was, as ever, the great prehistoric altar-stone near the summit of the mountain which their repeated ceremonies had made so sacred; and the supreme moment was, as before, the falling of the first sunbeam of a new day upon the brow of the candidate, crowned with roses and lilies, to typify at the same time the love of God which he must preach, and the purity of the life which he must lead. The ceremony was performed by his grandfather Surya, and in the course of it he delivered the following exhortation:

"This is an important occasion in your life—perhaps the most important in this life, because it admits you to the brotherhood of those whose duty it is to keep alight the fire of devotion in the hearts of the people, and to hold up before them the shining light of a good example. See to it that you never falter in these duties, that you exercise worthily the power which I have this day entrusted to you. Remember always that this life is but one of many lives—one step on a vast staircase, leading up to the portal of the Temple of our Lord the Sun. When at last all the steps are trodden, when you shall enter the glorious portal, a splendid destiny lies before you. Servant of the servants of God shall you be, to help them on their way to Him, to guide their feet into the path of peace and happiness.

"But for an office so magnificent the preparation is arduous. For many lives in the past you have lived among us, among the Kings and Priests of the earth who are your true spiritual kin, in order that their spirit might permeate you, that you might become one in heart and mind with them; for a few lives yet you will do this, but before the end there must be times of trial, lives in which you stand alone and away from us, lives spent in lower walks of life and among those who are less evolved; for only so can final debts be paid, only so can uttermost sympathy be developed, only so can be gained the power which enables a Prince of Life and Death to pour out his own life in final self-sacrifice for the saving and the blessing of the world. For ever shines our Lord the Sun; keep your mind ever fixed on Him, and learn to see Him through the darkest earth-born clouds, so that His reflection in you may be ever steadfast, and in you His people may find an ever-open gate

through which they may reach His feet; so that through you they may be saved from their sin and sorrow and ignorance, through you the little streamlets of their lives may reach at last the shoreless sea of His infinity, the ocean of eternal bliss which is the life of God."

Alcyone and Mercury had nine children—all of them characters whom we have met many times before. His first was Sirius—a daughter this time; but his eldest son was Corona. In due time Surya passed away, and Elektra became the Chief Priest; and at about the same period Mars also died, and Viraj succeeded to the throne, thus making Alcyone's aunt Mizar queen of the country. Now that our hero was next in succession to the office of High Priest, he frequently acted for his father, and ranked next to him in power and importance. The residence of the Chief Priest was not at the capital, so the civil and religious centres of the country were not the same—much as, in England, Canterbury is really the seat of the ecclesiastical head of the Church, though London is the capital of the country. There was, however, no suggestion of rivalry between the two powers, as each had its own sphere, with which the other did not interfere.

The spot where the capital city stood in those days is not now identifiable, for it has been whelmed beneath the sea in the changes which took place at the time of the sinking of Poseidonis; but the mountain where Surya officiated still remains, and is now known as Slieve-na-mon, in Tipperary. The Priests of the Sun knew much of magic, and were well acquainted with the various orders of the nature-spirits, as well as the greater Angels; and it was Surya himself who first gave to Slieve-na-mon the sacred character which it bears even to the present day. The arrangements as they exist there now were made by the Priests of the Tuatha-de-Danaan just before the Milesian conquest; but it is to Surya that the inception of the great scheme is due, for he first conceived the idea of establishing in the country a number of centres from and through which power might be radiated. Elektra and Alcyone understood these plans, and each in his turn carried on the magnetisation, and handed on the tradition to his successors.

The life of the times was spacious and leisurely, for there was plenty of room in the land and every one had plenty of time, and so it often happened that such Priests as felt so disposed climbed the hill and sat in meditation near the altar-stone. The common folk came there

but rarely, though sometimes one who had some trouble, or some difficult problem to solve, would sit alone in that sacred spot and wait for an inspiration, taking what came into his mind on such an occasion as the response of an oracle, as suggested by the guardian spirits of the place. This custom is eminently characteristic of the whole attitude of these people. Their entire life was permeated with the knowledge that close around them and in intimate relations with them was another world, unseen, yet ever present and always to be taken into account in every word and action. Indeed, that world was hardly regarded as unseen, so frequently did some token of its presence obtrude itself upon the physical senses.

The dead were not considered as absent, but as present in a slightly different way; it was fully recognised that many of them remained very closely in touch with mundane affairs, and were for some time after death deeply interested in the health of their friends, the progress of their crops, the well-being of their horses and cattle. The living did not fear the dead, but regarded them with a certain reverence, as possessing new powers and having in some respects a wider outlook. Sometimes people invoked a departed relation, but it was considered a dangerous and selfish act, and was discouraged by the Priests, who taught that when the dead could speak, and wished to speak, they would try to do so, and that when they did not, it was rash and presumptuous of the living to thrust petty earthly concerns upon them. Nevertheless, manifestations of some sort from the departed were by no means uncommon; and, as the race was on the whole distinctly psychic, there were many who constantly received strong impressions as to the wishes of the dead, and these were almost invariably carried out.

The existence of Angels and nature-spirits was universally accepted—indeed, to most of the people it was a matter of first-hand knowledge, for such beings were often seen, and all sorts of strange adventures with them were on record. I have mentioned that though every one knew how to read and write, but little use was made of these accomplishments. To a large extent their place was taken by story-telling, which was elaborated to a degree of which under modern conditions we have no conception—elaborated until it became both a custom and a science. They had no such things as balls or garden-parties, but instead of them they had what can only be described as orgies of story-telling. The

neighbours met somewhere or other for this purpose every night, usually taking the houses of the district in turn, and the party settled down round the fire and composed themselves to listen or to narrate. There was a vast store of legend and of supposed history—mainly the personal adventures of certain great heroes—and another huge department of accounts of angelic or fairy intervention; all these were recognised and accepted tales, which had to be told according to tradition, from which no departure would be tolerated, and the persons who knew most of these, and had a reputation for reciting them dramatically, were sure of an enthusiastic reception anywhere. Besides these classics, there were constantly new narrations of present-day adventures and happenings—stories which had their vogue, and then either died out and were forgotten, or took their place among the received body of such romances.

Alcyone himself had some experiences of that kind, having seen the fairies at their gambols more than once; but the great fairy story of the family was a visit paid to some sort of underworld by his youngest daughter Yajna. When the child was about seven years old she disappeared one day, and though the distracted family searched the whole hill they could find no trace of her. Wild beasts, though rare, had not been entirely eliminated, and the first fear was that she had fallen a victim to some of them. But there was no evidence for this theory, and no such creatures had been seen in the neighbourhood for years, so presently suspicion took another turn, and it began to be whispered that perhaps the fairies had taken her, as she was an especially beautiful child, and it was known that in the past such children had been coveted and captured by nature-spirits. Her father immediately employed certain arts of conjuration with which he was acquainted, and soon obtained confirmation of this surmise, and a promise that his daughter should be returned to him unharmed if he would seek her in a dell which was indicated by his informant. He promptly repaired to the appointed place, and found the little girl asleep under a tree.

When aroused, she told a strange tale. When wandering on the hill, quite near her own home, she had come upon a little hollow in the hillside which she had never seen before, and had found in it the entrance to a cave. She had hesitated whether to go farther, because of the darkness; but while she stood looking, a handsome boy came out of the cave, and with a deep bow invited her to enter. She was flattered by

the deference with which he seemed to regard her, and asked him who he was, and where he lived. He replied that the cave was the entrance to his home, and that he would gladly show her the beautiful gardens which were but a little way within. She wondered much, but curiosity triumphed, and she put her hand trustingly in that of her guide, and let him lead her into the darkness. He seemed to be able to see quite well, and led her unhesitatingly forward; and after walking for a few minutes they came, quite suddenly and round a corner, upon a hall so vast that it was as though they were again in the open air. Yajna had no recollection of seeing the sky, but had the impression of a pleasant warm light like sunlight. They seemed to be in a garden, full of the loveliest flowers and trees, yet none of the flowers or trees were exactly like any which she had ever seen before. The boy led her forward through the garden, and presently they came upon a number of other children, who seemed to be playing some sort of game, in which both she and her guide joined; but she was never able to explain quite what the game was, except that it was not like any played on earth. The merry party played and danced for hours without the slightest feeling of fatigue, and varied their proceedings by wandering hand in hand among the gorgeous vegetation, and on one occasion plunging into a crystal lake and splashing about in deliciously warm water. Yajna was deliriously happy, and earnestly wished that her brothers and sisters and friends could share her enjoyment; indeed, she asked her boy friend whether she might come again and bring them all with her. He laughed joyously, and said that they would be heartily welcome if they could find the way—a cryptic utterance which Yajna did not understand, but she asked no more, lest she should seem rude. Nevertheless, in the midst of all her play curious little twinges of longing for her mother obtruded themselves into her mind—doubtless the result of the anxious thoughts of Mercury while the search was going on.

Suddenly there came to them through the garden a shining form to whom the playing children paid great deference; he spoke earnestly to the boy who had befriended Yajna, and then passed rapidly away. The boy called to Yajna, and told her that her father wanted her, and that he would take her to him. She ran to him at once, and he led her away from the garden, and up a curious stairway, which led them out among the roots of a great tree, and so into the old

familiar world of daily life. But somehow that world seemed strangely dull, and the very sunlight itself looked pale after the golden light of the cave. The boy asked her to sit down beside him on the ground, and when she did so, he put his hands upon her shoulders and looked long into her eyes. His gaze was kind though compelling, and under it she found herself sinking into sleep. Her last remembrance was that he stooped forward and kissed her as she sank to rest, and after that she knew no more until her father's touch awoke her.

She made repeated efforts to find the entrance to the cave, and the head of the stairway which came out among the roots of the tree, but could never come across the least trace of either, though she and her father and her uncle Naga spent many hours in the search. She was much impressed by what had happened to her, and tried again and again to get back into that beautiful underworld, but without success.

One day Naga sat meditatively upon the hill-side alone, and presently fell asleep in the sunshine. When he woke he found standing near him a radiant young man who looked upon him benignantly; and it was somehow impressed upon him that this was the shining form of which his niece Yajna had spoken. He accosted the man, and asked if this were so, and the visitor smiled assent. Naga continued:

"My little niece was so strongly attracted to the boy who led her into the garden, and it makes her sad not to see him again; cannot this be arranged? May they not meet and play sometimes as they did on that occasion?"

The young man answered: "Tell her that just as she loves that boy, so does he love her, and desires earnestly to see her; yet it is better that they should not meet, for they are of different worlds, and it is not meant that these worlds should intermingle too freely. If she came to us she would be lost to you; and she has work to do in your world. Believe me, things are best as they are. The boy will continue to love her and watch over her unseen. See, I will call him."

In a moment a handsome boy stood beside him. Naga held out his arms to him, and he came forward and gravely allowed him to embrace him; his look was full of longing, but he spoke no word. Naga kissed him on the forehead, saying:

"Take that as a greeting from her who loves you."

Then in a moment the figures were gone, and Naga tried to persuade himself that it had been but a dream. Yet he knew well enough that it was nothing of the kind; and Alcyone and Yajna realised it too as soon as he told them the story. Many times Yajna dreamed of her boy friend, and often unexpected and inexplicable help was given to her in sundry childish difficulties; and she always attributed such help to his watchfulness. She clung tenaciously to his memory, and always said as a child that she meant to find him and marry him; but as she grew up the impression gradually wore off, and she finally married Muni—though she said that she did so only because he reminded her of her fairy boy more than any one else.

Alcyone lived as usual to a ripe old age, loved and revered by all the thousands who knew him.

CHART XIII.

Ireland

27,500 B. C.

1

2

3

4

5

{ Arthur-Spes

{ Percy-Saturn

{ Kim-Gem

Aldeb-Alex

{ Zeno-Udor

{ Roxana-Naga

{ Telem-Gnostic

{ Pindar-Koli

{ Pearl-Quies

{ Taurus-Ophis

{ Virgo-Pepin

{ Tiphys-Xulon

{ Uchcha-Noel

{ Colos-Dora
Bee-Math
Cyr-Aulus{ Apis-Kratos
Phocaa-Gluck
Altair-Alba
Adrona-Pyx
Pollux-Vale{ Karu-Tripes
Hygeia-Madhu
Onyx-Ullin

THE LIVES OF ALCYONE

1	2	3	4	5
			Sirius-Apollo	
			Corona-Vajra	{ Castor-Dido Capella-Melete Rhea-Forma
			Leo-Ulysses	
			Kamu-Algol	{ Callio-Jason Fons-Aqua Argus-Jerome
			Vega-Ajax	
			Gnostic-Telemu	{ Cruz-Ivy Dido-Castor Beth-Euphura
			Aurora-Zoë	
			Fides-Hector	{ Gimel-Cygnus Forma-Rhea Draco-Kös Ivy-Cruz Alces-Bella
			Yajna-Muni	
			Neptune-Fomal	
			Ushas-Horns	{ Ivan-Odos Radius-Markab
			Naiad-Una	
			Pavo-Baldur	{ Maya-Zephyr
			Noel-Uchecha	
			Inca-Kepos	{ Ullin-Onya Zephyr-Mayn
			Joan-Lotus	
			Dharma-Sita	{ Upaka-Nanda Tripos-Karu Markab-Radius
			Osiris-Helios	
			Leto-Erato Math-Bee Kös-Draco Flos-Juno Hestia-Canopus Cassio-Deneb Euphura-Beth Cygnus-Gimel	
			Apollo-Sirius	
			Koli-Pindar	
			Nicos-Xanthos	{ Aletheia-Concord Dora-Colos Cento-Camel
			Oak-Pallas	
			Siwa-Walter	{ Aqua-Fons Cetus-Pomo Judex-Ara
			Una-Naiad	{ Nanda-Upaka
			Aquila-Rigel	
			Elektra-Brihat	

THIRTEENTH LIFE

1	2	3	4	5
			Sextans-Trefoil	
			Zoë-Aurora	{ Beatus-Beren Dolphin-Bruce Clio-Fort
			Pepin-Virgo	
			Kepos-Inca	
			Muni-Yajna	{ Kratos-Apis Alma-Boötes Nu-Rao Fale-Pollux Chanda-Nimrod Yati-Phra Vizier-Yodha
			Thor-Scotus	
			Ulysses-Leo	{ Lutea-Proteus Deneb-Cassio Diana-Lignus
			Psyche-Rector	
			Mercury-Alcyone	{ Lomia-Iris Magnus-Auson Canopus-Hestia Hermin-Daphne Melete-Capella
			Ajax-Vega	
			Holly-Pax	
			Ida-Sagitta	{ Daphne-Hermin Beren-Beatus Aglaia-Myna
			Scotus-Thor	{ Daleth-Betel Amal-Calyx Tolosa-Stella Boötes-Alma
			Baldur-Pavo	
			Saturn-Percy	
			Algol-Kamu	{ Orca-Dactyl Jerome-Argus Bella-Alces Betel-Daleth
			Obra-Parthe	
			Gaspar-Pisces	
			Fabius-Nita	
			Lotus-Joan	{ Odos-Ivan Madhu-Hygeia
			Selene-Athena	{ Nimrod-Chanda Calyx-Amal Proteus-Lutea Aries-Auriga
			Pallas-Oak	
			Vajra-Corona	
			Kudos-Norma	{ Bruce-Dolphin Atlas-Hebe Ixion-Lili
			Orpheus-Rosa	{ Erato-Leto Concord-Aletheia Auson-Magnus
			Horus-Ushas	
			Uranus-Jupiter	
			Udor-Zeno	
			Fulcan-Rama	
			Viraj-Mizar	
			Surya-Dhruva	
			Mizar-Viraj	
			Albireo-Sif	
			Rama-Vulcan	
			Ronald-Egeria	
			Mars-Vesta	

XIV

Here we have another of those royal lives in Manoa referred to by Surya in his Irish prophecy—lives which played so large a part in the development of our hero. He was not this time directly in the line of succession to the throne, for his father was Selene, the brother of the King; but he lived in the immediate neighbourhood of the palace, and Herakles, the eldest son of the monarch, was his greatest friend. Indeed, we have in this life a triumvirate of boys always together, as in the eleventh life; but as this time Alcyone's previous companions, Saturn and Elektra, belonged to an earlier generation (Saturn being Alcyone's mother and Elektra his uncle) the comrades of his adventures on this occasion were cousins, Herakles and Naga.

Happening to be of the same age, and being thrown a great deal together, these three very early became inseparables, and their friendship was cemented by a curious incident which occurred when they were about twelve years old. They were away in one of the outer suburbs of the city, having returned from a long ramble towards the mountains, when they came on an unpleasant scene. A number of rough boys and hobbledehoyes of the lower classes were making fun of one who was obviously a foreigner—shouting insulting remarks after him, and even pelting him with mud. The victim was an old man, somewhat Mongolian in appearance, dressed in a strange foreign garb, and assisting himself as he walked by a curious carved ivory staff. He was hobbling along hurriedly, and trying to ignore the rudeness of his assailants; but when one of the bigger louts pushed another against him and almost threw him down, he turned upon them angrily and struck at them with his ivory staff. At this the young ruffians took to throwing stones instead of mud; and one of these, striking the old man on the head, felled him to the ground, and the crowd rushed in upon him.

Our boys had realised the condition of affairs when some little distance away, and they at once started running towards the scene of conflict, and it was just at this crisis that they arrived. Though most of the roughs were much bigger and stronger than they, they at once sprang upon them and tore them away from the old man. The little group was cowed by the suddenness of this unexpected assault, but in a few moments, seeing only three small boys, they turned upon them savagely and made as if to attack them. Our three stood round the old man, who now sat up and looked about him in a dazed sort of way; and Herakles seized the ivory staff, and held it out towards the menacing crowd, shouting.

"I am the son of the King, and I order you instantly to retire!"

It is probable that some of the ruffians recognized him, for after a few hurried whispers they drew back sullenly, and the little crowd gradually melted away, so that our three boys were able to turn their attention to the elderly stranger whom they had rescued. He thanked them effusively for their aid, saying that but for them he would have been seriously hurt and quite possibly killed, and he begged them to believe that he would not show himself ungrateful. Herakles asked him to come at once to the palace, saying that he would lay a complaint directly before his father, but the old man thanked him and declared that he would rather go to his own home, and leave the punishment of his assailants to fate.

"At least, then," said Herakles, "let us accompany you to your home, if you will not come with us to the palace; for perhaps these rascals may still be lurking in the neighbourhood, and at any rate you seem to be weak and tired."

The old man (who has previously been known to us as Laxa) seemed touched by the kindness offered him, and allowed them to accompany him without further protest, Alcyone asking him to rest his hand on his shoulder and lean upon him as he walked. In this order, then, they passed through several streets, and at last came to a quarter of a city unknown to our three boys, and to a somewhat mean-looking house in it which the old man said was his home. He asked them to honour him by coming in, and glancing at one another, they accepted his offer, for they all felt considerable curiosity with regard to him. Naga, especially, had been examining the curious ivory stick, and had

asked him a question about it, to which he gave a rather mysterious reply that it was of far greater importance than it appeared to be. So they were glad of the opportunity of entering his house, and they found that the inside by no means corresponded with the somewhat squalid outer appearance. The rooms were much larger than they had expected from so poor an entrance, and it was evident that this was by no means the abode of a poverty-stricken person. There was not much in the way of furniture, but what there was seemed good in quality, though evidently of foreign manufacture; there were rich draperies of brilliant colouring, and many curiosities hanging on the walls and lying about. The old man noticed their evident curiosity, and seemed gratified by it.

"I suppose," he said, "you did not expect such rooms in a house which seems so poor."

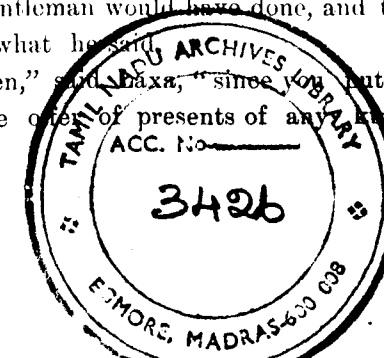
When they assented he continued: "I am not quite so poor as I find it advisable to appear in a country where men of my race are despised and often ill-treated. I can assure you that you will find me not ungrateful for the great kindness which you have shown me, and perhaps my gratitude may not be so entirely worthless as at first sight it might seem to be."

The boys understood but little of the meaning of his talk, but they saw that he intended to be friendly, and their native courtesy induced them to treat so old a man with deference. They were much interested in many of the curiosities in the room, and Laxa seemed pleased to show them to them, and to explain their character and use. Presently he struck upon a beautifully-chased gong, and a servant appeared, to whom he gave orders to bring some refreshment. The boys at first demurred, but the old man pressed food upon them so insistently that they were afraid of hurting his feelings by refusing, and consequently partook of some curious little sweet cakes with an odd spicy flavour quite new in their experience.

After talking for some time, he said; "Now what shall I do for you, to prove my gratitude to you for saving my life?"

Herakles protested against this, saying that they desired no reward for doing what any gentleman would have done, and the other boys expressed full agreement with what he said.

"Very well, then," said Laxa, "since you do not desire it in that way I will not insult you by the offer of presents of any kind. Yet I will confer



upon you the greatest benefit which it is in my power to give. Poor as I appear, I hold high office in a powerful secret Society in my own land. Young as you are, and old as I am, you have yet stood by me and succoured me as if you were of my own race and family; therefore, as you will take no other reward from me, I will admit you as brothers of my Society; and let me tell you that although you may think that a matter of but little importance here in Manoa, you will find that wherever there is a man of my race he will be your servant because of what you have done to-day, when you show him the sign that I shall give you."

The boys again glanced at one another, doubting whether these proceedings would meet with the approval of their parents and leaders; but they were devoured by curiosity to know more about this strange old man and the secret Society of which he spoke, and they felt that at any rate they might as well see what, if anything, it required of them. So Herakles somewhat hesitatingly signified his consent, and the other two boys were quite ready to follow his lead.

Laxa then explained to him that long ago his country had been conquered by a neighbouring race—conquered finally by an act of treachery so gross that it made all really friendly relation between the races impossible for ever. He said that his people had become unwarlike through centuries of peace, and that they were unable to resist these foreign rulers; but they had banded themselves together in various secret societies, and by means of these they contrived to maintain themselves, and to keep the tyranny of the foreigners to some extent in check. Now that foreign dynasty had come under the rule of Manoa, and matters were much better than they had been previously; but it was the custom of the Empire of Manoa to recognise the ruling classes in the countries which came under its control, and as far as possible to continue them in the offices which they had previously held. Consequently the hated conquering race still held their position as a sort of noble caste, and much of the power was even yet in their hands; so there was still much ill feeling, though the old hatred was to some extent dying down.

There were several of these secret societies, he said, and they differed much in their aims; that to which he himself had the honour to belong was not one of those which resorted to the extreme measures of arson and assassination; it was rather a brotherhood all the members of

which were sworn to help one another in case of need, and to defend one another against aggression. He explained to them that as they were not citizens of his country it would mean to them only that they were sure of help from any of his countrymen whenever they might meet them; and that if they ever should in later life visit his native land it would at once put them on the footing of friends instead of strangers, and enable them to enter into the inner life of the people in a way which without such a passport would be entirely impossible. All that he asked of them then was a pledge to regard and to treat as brothers any who could show them the sign of the brotherhood.

This they readily consented to do, and Laxa then proceeded to teach them a certain sign whereby they might recognise other members whenever they encountered them. He told them also that all members of this Society bore its seal indelibly impressed upon the inside of their arms just below the armpit, and he asked them whether they were willing to bear this sign. Joyously scenting an unusual adventure, the boys eagerly agreed, and Laxa thereupon struck his gong again and when the servant appeared, gave him some directions in a strange language. As a result of these the man brought a little piece of apparatus which looked not at all unlike an ordinary seal, except that the pattern of the seal was marked out by a number of tiny needle-like points. He asked them to bare their arms, and warned them that the imprint of the seal was for a few moments exceedingly painful; but that feeling, he said, would soon pass away. He then performed his little operation, pressing the seal upon the arms of the boys in the place indicated and then rubbing upon the wound which was made a curious kind of paste.

The result of this operation was to impress upon the arm the sign of the swastika in a beautiful crimson colour; but it naturally made the arm very painful, so the old man tied a small piece of wet cloth over the wound, and then sent them away, telling them that though their arms would be swollen and inflamed for a few hours, this effect would pass off and they would be all right in a day or two. He had exacted from them a promise to say nothing of their adventure to any one; and this promise they faithfully kept. As Laxa had said, after a day or two the inflammation passed away, and the only permanent result was a beautiful little piece of tattooing. Before leaving the old man the boys had asked whether they might

call upon him again, and had been told that he would always be glad to see them; so after a few weeks they repeated their visit, and were welcomed as before, Laxa telling them many exciting stories about his country.

This little adventure produced a considerable impression upon their minds—an impression which was deepened by the fact that a few weeks later they happened, upon one of their numerous expeditions together, to meet two men of Mongolian extraction—men who seemed to them to be of the same race as the old man whom they had rescued. It immediately occurred to them that here was an opportunity of putting his statements to the test; so Herakles made the mystic sign that had been taught to them. The men, who had looked stolid before, exhibited the liveliest interest, and instantly drew aside their cloaks and raised their arms so as to bring into view the sign of the swastika. As they had been instructed by the old man, our boys immediately responded by showing their signs in a similar way; and as soon as the Mongolians saw these they instantly knelt before them in the road with every appearance of reverence. Laxa had told the boys that the form in which he had impressed the sign upon them indicated their admission to the highest order of the society; and this difference in rank accounted for the great deference shown by the Mongolians, for on examination they saw that the mark borne by those men differed in certain respects from that which had been impressed upon them. This little incident, however, reassured them as to the genuineness of Laxa's statements, and they began to realize that the reward which he had given them was not so much a mere form as they had at first supposed. This fact, and the information which they gained from their old friend, gave them a strong interest in Mongolia and its people, and they determined that when they grew up they would contrive to travel in that part of the world and put their membership in this strange society to a practical test.

It was, however, a good many years later when the opportunity to do this actually came their way; but the old interest still survived, and they were eagerly desirous to take it. It was the custom of the country that scions of the royal house should hold the governorships of the provinces of the empire; and the opportunity which offered itself was that a governorship in a remote part of what is now the Chinese empire fell vacant when our hero had reached the age of twenty-two. Herakles,

being the heir to the throne, was precluded from taking any appointments of this nature; but Alcyone immediately applied for the post, rather to the surprise of his father and his other relations, who regarded him as too young to undertake such responsibilities so far away from the capital. However, he insisted upon his desire to take this office, and as there was no competition for it, it was eventually assigned to him; and Naga's eager application to go as his assistant was also admitted. Thus it happened that these two young princes set off together on a journey which was to have an unexpected termination.

They rode for many months before they reached the province over which Alcyone was to rule. When they did reach it their reception was far from satisfactory, for immediately upon crossing its borders their little party fell into an ambush, and was attacked from all sides by armed men whom they then supposed to be robbers. In the first wild rush Alcyone was struck down, and the Aryan soldiers were swept along in confusion for some distance. Then Naga, quickly assuming the command, rallied them and by a few quick evolutions enabled them to get room to re-form and to use their weapons. When this was done, they soon drove before them the armed mob which had attacked them, which seemed in a moment to fall into inextricable confusion and to begin to fight among themselves. These men were in full flight, and many of them were killed; but when the bodyguard got back to the place where Alcyone had fallen his body was nowhere to be seen. The prisoners whom they took were interrogated, but none of them would admit that he knew anything about it. A careful and exhaustive search was made of the whole neighbourhood, but no trace of the missing leader could be found, and they were at last reluctantly compelled to abandon all hope of recovering his body.

Enquiry showed that the attack had been engineered by one of the secret societies, of which the old man had spoken to them—the Society of the Blue Spear, which had the reputation of being the most extreme and the most anarchistic of all such organisations. Naga, full of grief and rage at the loss of his leader, promptly made prisoners of all the men upon whose body the blue spear-head could be found, and drove them before him on his march. Presently he was met by a deputation representing the ruling classes of the province—a deputation which had come out to receive the new Governor, and appeared to be overwhelmed

with grief and anxiety at the tragedy which had occurred. Naga told them shortly that unless and until Alcyone reappeared he himself proposed to take command, and while he was willing to accept their professions of loyalty, it could be satisfactorily proved to him only by the discovery of the body of Alcyone, and the punishment of those who had slain him. The notables of the country assured him of their profound grief and of their thorough co-operation with him in his endeavour to sift the matter to the bottom.

All members who could be proved to belong to the Blue Spear Society were put under arrest, a searching investigation was made, and the existence of a widely extended plot was unearthed. It was discovered that the heads of this illicit organisation had concocted a plan to seize upon the government of the province and massacre the ruling classes; and as a preliminary they had thought it well to remove the new Governor.

But although the existence of the plot was freely admitted, no information could be obtained as to its result; the survivors of the attack declared that they themselves had been mysteriously attacked in turn, not only by the handful of Aryan soldiers, but also by others whom they did not know. So many people separately told this strange story that it seemed as though there must be some foundation for it; but Naga could obtain no satisfaction, though he distinctly acquired the impression that the people whom he was cross-questioning were speaking the truth as far as they knew it.

In this extremity it occurred to him to make use of the secret sign of the Society of the Crimson Swastika, and although that met with no response among the ruling classes who surrounded him, it quickly brought him recognition from others among the people who, as soon as they knew of his rank within their Society, immediately put their whole organisation at his command. They were able at once to explain the mystery of the failure of the Blue Spear attack. They had themselves received information of it, and it was their members who had intervened and come at the critical moment to the assistance of the Aryan guard. They were, however, unable to throw any light upon the disappearance of the body of Alcyone.

Profound as was his sorrow for his cousin, Naga felt that the business of the state must be carried on. He therefore assumed the

office of Governor, and despatched an embassy to Mars with a full report of all that had happened, and an intimation that he held the province on behalf of the King until he should be confirmed or until someone else should be appointed. Then he settled down to the business of administration, but he first of all made it a point to stamp out of existence the Blue Spear Society, and in this he invoked the services of his own men of the Crimson Swastika. He was successful up to a certain point; but he had the impression all the while that something was eluding him, for he frequently came across traces of some other hidden force of far greater power which he was yet unable to identify. He stated this impression quite plainly in the secret meetings of his Society, and its local leaders agreed with him, yet they were unable to solve the mystery, although the surface administration appeared to be most successful, and the affairs of the province moved smoothly and prosperously. This secret uncertainty caused Naga constant inward anxiety; he felt keenly the responsibility of his position and often longed to be able to discuss it with his old comrades, Herakles and Alcyone, and to advise with them as he would have done in the days gone by.

Matters went on in this way for some months, during which Naga's feeling of irritation increased all the while, for he found himself foiled again and again at various points by some intangible opposition. Finally this incomprehensible but ever recurring difficulty got upon his nerves to such an extent that he called a council of all the heads of the Crimson Swastika of the whole province—a secret meeting to which only those with the highest credentials were admitted. Before them he laid his case and recapitulated his reasons for feeling certain of the existence of some powerful organisation which was entirely unknown to them, although they supposed themselves to have spies in every part of the country, and to be thoroughly well informed as to what was going on. The heads of the organisation maintained that it was quite impossible that such a body could exist without their knowledge; yet they were unable to explain satisfactorily the indications which Naga pointed out to them. He demanded that a more searching investigation should be made, and blamed the leaders for the inefficiency of their arrangements; but they were quite unable to suggest any further steps for the elucidation of the mystery.

Just as they had come to this unsatisfactory conclusion the guard of the door of the chamber came before them in a condition of

manifest perturbation, declaring that there stood one at the door who gave the sign of the highest division of their order, although every member of that division in the country was already present in the hall. This seemed to imply the serious suggestion that the highest of their secrets were somehow in the hands of an outsider—something which could have happened only by quite incredible treachery. The janitor asked what he should do; but Naga quickly decided that a brother who held the supreme secrets must at least be admitted, whatever steps it might be necessary to take afterwards. The doors were consequently thrown open, and a cloaked stranger came in. As he advanced up the hall he made a sign which all present instantly recognised, before which they rose in reverence; and when at last he came before Naga he threw back his hood and showed the face of Alcyone. Naga received him with a shout of incredulous surprise, but as soon as he realised that his cousin really stood before him in the flesh he sprang down from his place and embraced him, introduced him as the true Governor to the rest of the assembly, and then installed him in the President's chair.

Alcyone of course had a story to tell—a very remarkable story. He had been knocked down and stunned in the attack by the Blue Spears, but when the members of the Crimson Swastika, who had in turn been watching the watchers, poured out upon the Blue Spears and overthrew them, he was just recovering sufficiently to make a sign which they instantly recognised. They promptly bore him away from the field into a place of concealment, but while they were doing so he again relapsed into unconsciousness. When he recovered for the second time he found himself being most carefully and respectfully tended, for in the mean time they had discovered his rank in the order from the peculiar form of the seal impressed upon his arm.

It was some time before he recovered perfectly from the blow which he had received, and in the course of that recovery he learnt much from his temporary host about the condition of affairs in the country, and especially about the relations between the various secret societies. He was in the house of a high official of his own Society, and that official was in possession of a great deal of information about the inner workings of the hostile organisation of the Spear. Alcyone was intensely interested by what he heard of this, and he found his host to

be in possession of knowledge by means of which it might be possible for them to pass themselves off as members of the inner circle of the Spear. Alcyone immediately resolved to devote himself to the discovery of the truth about this iniquitous organisation, and it occurred to him that he had now an unexampled opportunity of following the matter up in person in a way that as Governor of the province he could not possibly have done. Officially he was supposed to be dead, and consequently he was free to make use of his knowledge; whereas as Governor his every movement would have been known, and he must have made all the most critical investigations by deputy. Though regretting the sorrow that he knew this would cause to Naga, he felt that it might well be for the best interests of his province that he should take advantage of the opportunity that had thus fallen in his way, and that he and his host should disguise themselves thoroughly and endeavour to follow up the clues so providentially placed in their hands.

They carried out this resolve; they succeeded in obtaining possession of the innermost secrets of the Spear, and they found that its strength lay in the existence of an inner circle which was unknown even to the rank and file of the Society—an inner circle which, while it directed that outer society, also acted upon its own account and struck with unerring secrecy and despatch. It cost Alcyone a vast amount of time and trouble to trace all the ramifications of this conspiracy, but eventually he came to know by sight all of its leaders, and he gathered together against them an overwhelming mass of evidence. During all the time that these investigations were in progress he remained closely hidden, his identity absolutely unsuspected except by his original host, whom he had bound over by his oath of obedience to maintain rigid secrecy. When at last he had all the information that he required and his schemes had fully matured, he came to the headquarters of his own Society with the intention of getting through it into communication with his cousin without as yet revealing himself to the outside public; and, as has been seen, he happened to arrive dramatically in the midst of a specially important meeting.

That same night orders were sent out for the arrest of all the members of that inner circle of the Spear, and in the course of a few days Alcyone and Naga had every one of them safely in their hands. Only when that result was achieved did Alcyone declare himself to the country and take up the reins of government. The accused were brought

before the proper courts and the whole story came out, and then for the first time the force which had all the time been, thwarting Naga's best endeavours was discovered and exposed. The prisoners were duly brought before the appointed courts and condemned; the tyranny of the evil organisation was broken, and the land had rest from intrigue and conspiracy.

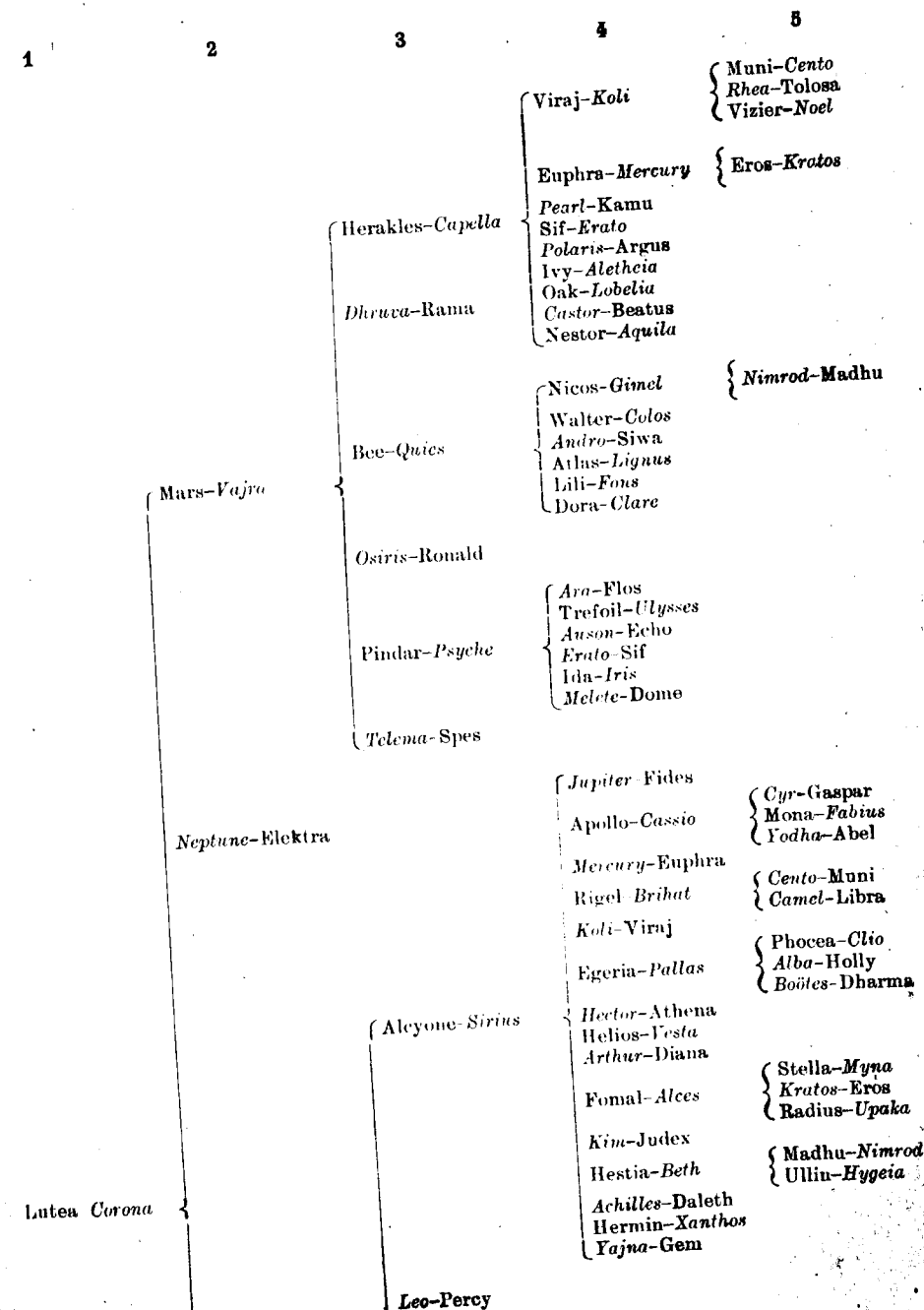
Alcyone and Naga spent many years in carrying on the administration of their province. Through their membership in the Society of the Crimson Swastika they gained the confidence and co-operation of the natives of the country, were able to meet them in intimate relations, and learned to understand their desires and aspirations. Mars, seeing that he had here enthusiastic subordinates, who thoroughly understood their work, wisely left them to do it as they would; and the result was great contentment and prosperity in that far-distant province.

Both the cousins had been betrothed before they left home, and deep had been the sorrow in Manoa at the news of the supposed death of Alcyone; correspondingly great also the rejoicing when it came to be known that the report was false. As soon as the great conspiracy was definitely broken up, and it became certain that the province had entered upon an era of unexampled peace and prosperity, the Governor and his assistant arranged that their future wives should journey out to them, and the double wedding was celebrated with great pomp and much national rejoicing.

As the years rolled by large families grew up around them, and life went very well with them. Alcyone and Naga endeared themselves to all the people in their great province, travelling constantly about it, and obtaining private and detailed information as to the needs of the people through the organisation to which they belonged. On several occasions they paid visits to their relations at Manoa, Naga remaining in charge of the province when Alcyone was away, and Alcyone doing double work during the absence of Naga; but they were never both away simultaneously, until at the age of sixty Alcyone obtained from Herakles (who had by that time succeeded his father Mars) leave to retire and spend the rest of his days in his own country. Five years after his return Alcyone passed peacefully away, leaving behind him a record of efficient and useful work for his country.

CHART XIV.

26,800 B.C.



THE LIVES OF ALCYONE

1	2	3	4	5
			Brihat-Rigel	
			Kanu-Pearl	{ Xulon-Rao Noel-Vizier Alma-Irene
			Gimel-Nicos Callio-Suppho Aquila-Nestor	
		Mizar-Vulcan	Theseus-Draco	{ Apis-Phra Fort-Flora Rao-Xulon Tripos-Ivan
	Selene-Saturn		Aurora-Zoe	
			Math-Algol	{ Upaka-Radius
		Vega-Rosa	Mira-Dido	
			Fides-Jupiter	{ Amal-Pyx
			Athema-Hector Colos-Walter	{ Dharma-Bootes
		Rama-Dhruva	Echo-Auson	{ Phra-Apis Irene-Alma
	Proteus-Dactyl		Venus-Gnostic	
			Beatus-Castor	{ Pyx-Amal
		Albireo-Viola	Demeter-Obra	{ Eudox-Jerome Holly-Alba
		Sirius-Alcyone	Inca-Sita Alces-Fomal Algol-Math	
		Leto-Norma	Flos-Ara Beth-Hestia Cassio-Apollo	{ Hygieia-Ullin
		Vulcan-Mizar		
		Naga-Aglain	Nanda-Naiad Horus-Joan Roxana-Pavo Nu-Yati Sita-Inca Baldur-Adrona Odos-Pomo Chanda-Karu	
	Elektra-Neptunc			
		Cupella-Herakles	Xanthos-Hermin	
			Ajax-Udor	{ Ivan-Tripos Flora-Fort
		Rosa-Vega	Clare-Dora Pavo-Roxana Cygnus-Kudos Forma-Daphne Magnus-Aries	

Mongolia		1	2	3	4	5
					Nita-Beren Pisces-Auriga Zoe-Aurora Ulysses-Trefoil Zeno-Alex Leopard-Virgo Aulus-Hebe	{ Kepos-Lotus Markab-Ushas
					Juno-Lyra Lignus-Atlas Sagitta-Priam Pallas-Egeria Siwa-Andro Canopus-Uranus Crux-Bruce Draco-Theseus	
if-Calyx	Vajra-Mars	{ Percy-Leo				
			Psyche-Pindar			
					Uranus-Canopus Idor-Ajax Gnostic-Venus Lyra-Juno Sappho-Callio Deneb-Concord Lobelia-Oak Wences-Betel	
			Ronald-Osiris			
			Phila-Kos			
					Virgo-Leopard Alex-Zeno	{ Abel-Yodha Vale-Maya
			Spes-Telema		Auriga-Pisces Bruce-Crux Daleth-Achilles Chrys-Aldeb	
			Ree-Orpheus			
	Theo-Thor	{				{ Libra-Camel Clio-Phoebe Ixion-Sirona Myna-Stella Tolosa-Rhea Fabius-Mona Jerome-Eudox Lotus-Kepos Maya-Vale Ushas-Markab
					Gem-Yajna	
			Viola-Albirco		Vesta-Helios Aletheia-Ivy Jason-Pepin Beren-Nita Kudos-Cygnus Concord-Deneb	
			Taurus-Spica			
					Priam-Sagitta Tiphys-Aqua Altair-Gluck Betel-Wences Domic-Melete Orca-Lomia	
			Bella-Sylla			

XV

It would perhaps be fantastic to suppose that the curious adventures of the previous life were the direct cause of this, and yet there is to be a certain amount of ground for such a supposition. The interest evoked in our hero and his cousins for the Turanian race and allies was certainly due to their encounter with the old man, Laxa; and from that interest came Aleyone's ready offer to accept that remote governorship, and from that in turn the principal work of his life. On the other hand Laxa's attachment to the Aryan race came certainly from the kind intervention of the three boys, for they were, so far as was seen, the only Aryans with whom he had any pleasant relations. In this fifteenth life we find Laxa still in the same race, though not in the same branch of it. We find that his love for the Aryan race induces him to take considerable trouble to procure an Aryan husband for his daughter, and from that fact in turn proceeds the possibility of incarnation among his immediate descendants, not only of the three boys who had rescued him, but of a large number of other members of the band of Servers.

Laxa had two sons and a daughter. The sons married in the ordinary way among their compatriots; but for the daughter, to whom he was strongly attached, he was most anxious to procure a husband of the later race. For that reason he declined several eligible offers from countrymen of his own; and when he heard that an Aryan wanderer had attached himself to one of the nomad tribes in his neighbourhood, he made a considerable journey in order to find that tribe, to speak to the wanderer and to offer him sufficient inducements to return with him to his home. This wanderer was our old friend Calyx, and he had fled from the empire of Manoa because in a moment of passion and under great provocation he had slain a man of wealth and standing who had acted oppressively towards him. He was therefore in the position of an adventurer, and was quite glad to meet with a reasonable offer of

CHART XV.

Mongolia

26,100 B. C.

1	2	3	4
		{ Saturn-Ivy Koli-Athena Vajra-Brihat Venus-Kamu	{ Spica-Oak Trefoil-Diana
	{ Mars-Alcyone	{ Rama-Dhruva Sylla-Viraj Pallas-Beatus Telema-Vulcan Jupiter-Echo Viraj-Sylla Yajna-Uranus	{ Siwa-Math Diana-Trefoil Proteus-Dido Chanda-Udor Rector-Glück Jason-Judex Uchcha-Alma Upaka-Virgo
			{ Dome-Arcor
			{ Deneb-Yodha Udor-Chanda Helios-Noel Colos-Phra Crux-Lotus Lobelia-Vizier Virgo-Upaka Obra-Dharma Libra-Karu
Calyx-Clio	{ Mizar-Mercury	{ Dhruva-Rama Athena-Koli Neptune-Flos Kudos-Polaris Beatus-Pallas	{ Olaf-Lyra Jude-Jason Phila-Aquila Yodha-Deneb Boreas-Cygnus Glück-Rector Irene-Madhu Karu-Libra
		{ Brihat-Vajra Ivy-Saturn Polaris-Kudos	{ Soma-Jerome
	{ Herakles-Orpheus	{ Uranus-Yajna	{ Vizier-Lobelia Noel-Helios Fides-Kratos Lyra-Olaf Aquila-Phila Oak-Spica Madhu-Irene Lotus-Crux

THE LIVES OF ALCYONE

1	2	3	4
{ Myna-Gem Capri-Yati	{ Alcyone-Mars Osiris-Thor Mercury-Mizar Orpheus-Herakles Nanda-Ree Thor-Osiris	{ Vulcan-Telemu Kamu-Venus Echo-Jupiter Flos-Neptune Ulysses-Naga	{ Math-Siva Alma-Uchcha Cygnus-Boreas Arcor-Dome Dharma-Obra Dido-Proteus Eriq-Colos Kratos-Fides Jerome-Soma

XVI

Our hero's destiny here brings him into the midst of another of those spacious easy-going civilisations that were so common in the world before the modern spirit introduced its uncomfortable doctrine of the necessity for living always at high pressure. Though we find him now at the antipodes, he is in the same sub-race as in Ireland in the thirteenth life, and the conditions have much in common. The climate is much better, so that the settlements are no longer confined to the sunny sides of the hills. Crops are far larger and fruit is more plentiful, and life generally is easier in all respects. But the race displays its traditional characteristics, its love for the open air, its realisation of the proximity of the unseen world, its sun-worship, and its distaste for temples made with hands.

The men of this fifth sub-race had entered the country only a few centuries before, dispossessing tribes who were apparently a mixture of Turanian and Lemurian stock. These aborigines had offered no serious resistance to the invaders, but had retired to the hills and the less accessible parts of the country, where they still existed in large numbers. There was little intercourse between the two races, except that in various places small groups of the Turanians abandoned their unfriendly attitude and came and made settlements in the immediate neighbourhood of the white men, for whom they were usually willing to work when required. The untamed part of this earlier race was regarded with horror and aversion, chiefly because of the peculiarly objectionable form of their religion, which eventually led to their complete subjugation, as will be seen later.

Almost all our characters are present in this life, most of them of course among the superior race, but a few among the Turano-Lemurians. The ruler of the country was Viraj, and according to the custom of this branch of the race the King was also *ipso facto* the head of the

Church, that is to say, the High Priest. Viraj, however, was a strong and somewhat stern ruler, who had a great genius for administration. He was little attracted to the priestly side of his work, although he performed such duties as had to be done with a sharp military brevity which was impressive in its way. His eldest son Surya was from an early age drawn much more to the priestly than to the kingly side of the royal office, and this characteristic was so marked that as soon as he came of age Viraj turned over to him all that part of the work, in order that he himself might plunge with renewed ardour into the organisation of his country.

Surya married Alcyone, who appeared this time in a female body as the daughter of the younger brother of King Viraj. She had a most intense reverence and affection for her husband, and shared with him his devotion to the priestly side of his office. Though Surya was the heir-apparent, many of the duties that would naturally have fallen to him were left to his younger brother Leo, in order that he might be able to devote all his time to a re-organisation of the priesthood and its methods. His first children were the twin boys Mars and Mercury; and as soon as these twins began to be able to express their preferences it was manifest that they were respectively incarnations of the two sides of the royal office; for Mars seemed to care comparatively little for the temple ceremonies, while he manifested the most intense interest in the administrative work of his grandfather. Although the affection between the twin brothers was most touching, they differed entirely on this point; for Mercury's devotion was all to the temple services, which he constantly attended with his mother. Even already Viraj and Surya had decided that if they both lived long enough the crown should pass from grandfather to grandson Mars, leaving Surya to devote himself to the work which he loved, and Mercury to inherit his high position in due course, thereby establishing a separation between the kingly and priestly offices.

As years rolled on Alcyone's family rapidly increased, all its members being characters well known to us. It was one of her greatest pleasures to dream over their future, imagining for them all sorts of distinguished destinies. Some of her dreams seem to have been actual previsions; and her husband Surya, who used to listen to her with an indulgent smile, was on one occasion at least greatly impressed by one

of her visions—so much so that he took the words out of her mouth and spoke himself as though inspired:

"You and I, my wife, and these flowers of our tree, have a wondrous destiny before us. As you follow me now, so shall you and they follow me in that glorious future. Some of these who now call you mother shall pass in advance of you, and shall be my more immediate helpers in the work which I have to do. And when your share in that work comes, others of these your children shall stand round you as helpers and disciples. So the members of this our family shall not be separated as so often happens; again and again shall they be born together, so that it becomes a permanent family whose members shall meet in fraternal affection through the ages that are yet to come."

So when Viraj was gathered to his fathers it was Mars, not Surya, who was proclaimed King in his stead; and it was not long after he came to the throne before it was found necessary to take further control of that part of the island inhabited by the Turano-Lemurians. These latter had an obscene form of religion which, among other unpleasantness, involved occasional human sacrifices—usually sacrifices of especially beautiful children. These were sometimes selected from among their own families, but more frequently one of their tribes made a raid upon another in the hope of finding suitable victims. On one occasion, however, it was decided by the priests of this unpleasant form of worship that an unusually choice sacrifice was required, because an unknown infectious disease had broken out among their people. So the priests met in conclave and decided that, as ordinary methods had proved ineffectual in turning aside the wrath of their deities, a white child should be captured and sacrificed.

Their only hope of obtaining such a prize was through some of those of their tribe who were in close touch with the ruling race. There had been a certain amount of intermarriage between the races, although this was discouraged by the authorities, and it was from some of these mulatto families that the most powerful and the most scheming of the priests were drawn. Among them were found just at this period two with whom we are acquainted, Lacey and Tripos.

Aided by a woman named Cancer, they resolved to steal a child from the white settlements, and after much lurking and watching they contrived

to carry off Phra, one of the grandsons of Surya and Alcyone. It was some little time before he was missed, and still longer before his relations suspected what had happened; but as soon as the truth was realised the boy's father, Naga, hurriedly got together a few friends and retainers, and started out in pursuit. As they knew nothing of the secret hiding-places of the aborigines they would probably have failed in their quest, but for the aid given to them by some others of the mulattos who were thoroughly well-disposed towards the white race. Assisted by these, Naga and his party were able to overtake the abductors and rescue the child before the tribe could be called together for the sacrifice. They made prisoners of the three people we have mentioned, and brought them before King Mars, who promptly had them executed, and furthermore issued an edict that the interior portion of the country should be brought directly under his rule, and that sacrifices of all sorts should be entirely suppressed. This was done, but the aborigines regretted their sanguinary faith, and were by no means well-disposed towards the new regime.

This was on the whole a quiet and uneventful life, passed in a pleasant land and among an amiable people. They were not by any means unlike those of their race whom we have already described as living in Ireland a few centuries before. They were good farmers and bold seamen, hospitable and affectionate, showing a great reverence for old age. The great men among them were rather orators and poets than fighters; and a certain amount of excellence along these lines was expected from the leaders of the people, as all judgments, sermons and public speeches of any sort on great occasions were invariably delivered in extemporaneous verse. They were clever builders, weavers and dyers; and their wood-carving was remarkably good, intricate and detailed. The life was on the whole a happy and simple one, with no striking events, and at the end of it Alcyone passed peacefully away at the advanced age of eighty-eight.

New Zealand

CHART XVI

25,528 B. C.

1	2	3	4	5
			Viola-Forma Colos-Apollo Daphne-Obra Norma-Thor Cyr-Clio Fabius-Theseus	Karu-Radius Iota-Ullin Upaka-Inca
		Euphra-Pallas		
		Alcyone-Surya		
		Osiris-Beatus	Walter-Beren Atlas-Draco Iris-Tiphys Polaris-Argus	
		Vulcan-Selene		
	Mizar-Sirius	Bee-Kim	Dolphin-Judex Pindar-Orpheus Juno-Pisces Dactyl-Lutea Phoenix-Diana	
		Brilat-Percy		
	Jupiter-Viraj	Aquila-Ajar	Sagitta-Melete Ginel-Fides Lomia-Olaf Obra-Daphne Flora-Orea	
		Kali-Egeria		
		Leto-Sij	Beren-Walter Diana-Phoenix Magnus-Nestor Holly-Clare	
		Ajar-Aquila		
		Percy-Brilat	Chrys-Dido Ara-Jerome Jason-Canopus Pepin-Tolosa	
		Spes-Mira		
		Spica-Castor	Ulysses-Mars Aries-Bella Melete-Sagitta Annal-Gaspar Myra-Betel Rhea-Laza	
Rector-Lyra	Neptune-Vega	Quies-Psyche		
		Rosa-Erato	Auson-Flos Pearl-Dhrava Forma-Viola Melpo-Alba Arcor-Auriga	
		Elsa-Echo		
		Demeter-Saturn	Orpheus-Pindar Ronald-Wences Andro-Beth Lili-Cento Tolosa-Pepin	Madhu-Nimrod Dharma-Lotus Yodha-Pavo Uchcha-Ivan

1	2	3	4	5	
Alces-Taurus	Herakles-Albireo	Algol-Kamu	Thor-Norma Betel-Myna Orca-Flora Flos-Auson	Una-Yati Noel-Ushas Ivan-Uchecha Rorana-Nanda Radius-Karu Kepos-Sigma Phra-Joan Maya-Horns Ullin-Iota Nimrod-Madhu	
		Telema-Thco			
		Castor-Spica			
		Sappho-Udor	Trefoil-Altair Bruce-Eros Jerome-Ara Lobelia-Xanthos Lara-Rhea		
		Sif-Leto	Xanthos-Lobelia Sextans-Hebe Cygnus-Scotus Aqua-Aulus Clare-Holly		
		Psyche-Quies			
		Achilles-Capella			
			Mars-Ulysses Mercury-Vesta Naga-Naiad		
			Elektra-Uranus		
		Surya-Alcyone	Rama-Venus		Chanda-Sita Odos-Baldur Horus-Maya Fomal-Hestia Proteus-Ivy Siwa-Callio Kudos-Rex Yati-Una
			Dhruva-Pearl		
			Apollo-Colos	Ivy-Proteus Deneb-Hermin Phila-Rigel Callio-Siwa Gem-Soma	
			Yajna-Calyx		
			Fides-Gimel	Math-Fons Rex-Kudos Soma-Gem Daleth-Crux	
		Saturn-Demeter			
			Uranus-Elektra	Hestia-Fomal Hermin-Deneb Rigel-Phila Fons-Math Crux-Daleth	
	Viraj-Jupiter		Lignus-Libra Oak-Ophis Ixion-Nicos		

1	2	3	4	5
		Selene-Vulcan		Inca-Upaka Muni-Kratos Pavo-Yodha Lotus-Dharma Ushas-Noel Nanda-Roxana Joan-Phra Vizier-Onyx Sita-Chanda Baldur-Odos
			Calyx-Yajna	
			Argus-Polaris	
Taurus-Alces	Sirius-Mizar	Leo-Aurora	Venus-Rama Nicos-Ixion Wences-Ronald Nestor-Magnus	
		Corona-Kôs		
		Vajra-Arthur	Aulus-Aqua Zeno-Alex Hebe-Sextans Canopus-Jason Fort-Priam	
		Beatus-Osiris Kim-Bee		
	Athena-Cassio	Mira-Spes	Vesta-Mercury Alex-Zeno Altair-Trefoil Bella-Aries Gaspar-Amal Libra-Lignus	
Lyra-Rector	Hector-Gnostic	Arthur-Vajra Udor-Sappho		
		Egeria-Koli	Concord-Parthe Draco-Atlas Nita-Zoe Judex-Dolphin Alba-Melpo	
	Cassio-Athena	Kôs-Corona	Zoe-Nita Dido-Chrys Olaf-Lomia Leopard-Dome Pisces-Juno	
	Gnostic-Hector	Pallas-Euphra	Aletheia-Aldeb Dora-Ida Naiad-Naga Ophis-Oak Beth-Andro Clio-Cyr	
		Kamu-Algol		
Virgo-Pax	Vega-Neptune	Capella-Achilles	Theseus-Fabius Lutea-Dactyl Aldeb Aletheia Eros Bruce Parthe-Concord Cento-Lili	Kratos-Muni Sigma-Kepos

THE LIVES OF ALCYONE

2	3	4	5
Helios-Sylla	Aurora-Leo Erato-Rosa	Scotus-Cygnus Tiphys-Iris Auriga-Arcor Dome-Leopard Priam-Fert Ida-Dora	
	Echo-Elsa		
Albireo-Herakles	Theo-Telema		
Zama-Glück	Alma-Stella	Xulon-Boötes Boreas-Phoece Hygeia-Pomo	
	Aglaia-Adrona		
	Cetus-Sirona	Camel-Thetis Phoece-Boreas Boötes-Xulon	
Zephyr-Abel	Eudox-Irene	Pomo-Hygeia Thetis-Camel	
	Tripes-Pollux	Capri-Vale Apis-Lacey Alastor-Cancer Pyx-Markab	
	Adrona-Aglaiia	Vale-Capri Markab-Pyx	

XVII

In this life we find ourselves back again among the wonderful race of the Toltecs, in many ways the most powerful and enduring of all the sons of Atlantis. Our group of Servers, however, appears not in the centre of the empire in the Island of Poseidonis, but in the country which we now call Mexico. Our members were there obviously in order to regenerate it, for in many ways it had fallen from the high estate of the parent race. The corruption and looseness of morals which gradually sapped the vitality of the great City of the Golden Gate had been working in this rich and flourishing colony, and this decadence in virility had been accompanied by a caducity in religion also. What had originally been a pure and noble sun-worship had borrowed foul and cruel rites from the savage faiths of wild Central American tribes, until it became more degraded and unholy than the Turano-Lemurian cult described in the previous life. Human sacrifices were offered more frequently and with far more gorgeous surroundings, for the magnificent temples erected by the race in its prime were still intact, though perverted to uses which would have horrified their builders.

The principal temple of their capital city was a vast amphitheatre, rather larger than the Colosseum at Rome, with a small pyramid in the middle, on the truncated summit of which was a little inner temple or shrine. The priests did not content themselves with taking toll from the population in the way of actual sacrifices; they also seized upon promising children to be their mediums in all sorts of obscene invocations. They had made a considerable study of mesmeric power, and developed it to a high degree of efficiency; and they remorselessly employed it to persuade parents to give up their offspring to them. The children seized by them always died early. They were utilised for a time as mediums, all vitality being gradually drained out of them; then they usually fell victims to the foul lusts of the priests, and finally were offered as sacrifices to various bloodthirsty deities.

Even this was not all, for those who were sacrificed frequently became vampires at death, and came back as creatures of unnameable horror to prey upon those whom they had once loved best. Add to all this that these priests exacted heavy contributions from every one whom they thought to be possessed of wealth of any sort, and it will be seen that the country groaned under a terrible tyranny and was sorely in need of relief.

All this King Mars had known from childhood; and he had often thought as a boy that when he came to the throne he would try to do something to curb the power of this iniquitous priesthood. But in actual fact it was far from easy to see what improvement could be made. The whole system was absolutely rotten; yet, much as the people hated it, they had grown up with it and were used to it; they lay under the weight of its influence and really believed that the cruel deities of whom they were told would take undying vengeance upon them if any of these loathsome rites were omitted. There was a certain fierce fanaticism about the priests, and by their mesmeric influence they to some extent infected the people with this, so that at the time they actually rejoiced in the abominable sacrifices, even though they well knew that they themselves or those most dear to them might be the next victims.

So King Mars, though he had himself no faith in such deities, and heartily wished to deliver his people from this odious ecclesiastical tyranny, did not see his way to any immediate action. He felt that some day he must come into conflict with this priestly power, but he felt that when he did the struggle would be a serious one, and he waited in the faint hope that some day circumstances might be more favourable for it. His chief hope lay in the fact that he had thoroughly endeared himself to his people by a just, equitable and benignant rule, and he felt sure that they would follow him to the death in any cause except one which conflicted with their religious ideas. But if his hold upon them was by love, that of the priests was by fear; and in all but the noblest natures the latter emotion is apt to be the stronger.

Mars had married Vulcan, and they had three sons and two daughters. The heir-apparent was Sirius, who married Elektra, an old friend of many lives, and it was as their eldest daughter that Alcyone was born. Brought up as she was in the seclusion of a splendid palace surrounded by lovely gardens which covered several square miles, Alcyone

knew almost nothing of the terror which brooded over her country, hearing only some faint reflections of it from the talk of her slaves. Mars discussed the matter frequently with his sons and daughters, but nothing was said about it to Alcyone until she was almost of age, when an event happened which forced it upon her attention.

A younger daughter of the King was Spica, who had married Alces, and had seven children. Of these her favourite was Fides, who was at that time about eleven years of age. On one of the great religious festivals she took him with her to the principal temple, where many thousands of people were gathered to join in the celebrations. She found herself in the arena of the vast amphitheatre, near the foot of the central pyramid. She had just been joining in a mighty chant or song invoking their deity—a most impressive and magnetic performance when so many thousands of voices took part in it—when the chief priest Scorpio came out of the inner shrine and stood in front of its door gazing sternly upon the crowd. Spica was acutely conscious that he was pouring out the much-dreaded mesmeric influence, and she soon felt that his eye was resting especially upon her, and that he was using all his arts to induce her to come up the steps and offer her son to him as a servant of the temple. Knowing full well what his fate in that case would be, she called up all her reserves of will-power, and resisted with all her strength, clasping the boy to her side in the earnestness of her endeavour to protect him. Her will, however, was far less trained than that of Scorpio, and in spite of her superhuman efforts, she presently found herself moving towards him up the steps, drawing with her the frightened yet fascinated boy.

“You wish to offer this boy to us for the service of the high gods?” inquired Scorpio.

Spica felt herself forced to mutter some indistinct acquiescence, and Scorpio, with a triumphant leer of lust and cruelty, solemnly accepted the gift in the name of his deities, took Fides by the hand and led him into the shrine, while Spica rushed blindly down the steps and forced her way somehow through the crowd. As soon as she was out of the immediate influence of Scorpio she realised fully the horror of what she had done; but, though full of grief and despair, she knew well that it was useless for her to return, for under the gaze of those evil eyes she would be able to say nothing. For some time she wandered

about in the park outside the great amphitheatre, heart-broken and scarcely able to think; but at last she made up her mind to seek her father the King and lay the case before him and beg for his intervention.

She found him in those apartments of the palace which were specially appropriated to his eldest son, and she told her tale to him in the presence of Sirius and Elektra and their family. The anger of the King was aroused, and his voice was deep and stern as he said to them:

"Of a surety this is too much; must they lay their vile hands even upon a member of my own family?"

He was about to say more, but was checked by the uprising of Alcyone, who suddenly stood in front of him with a regal commanding air quite foreign to her usual nature, and began speaking rapidly in ringing measured tones:

"The time has come, O King," she said. "The years of this tyranny are fulfilled. For many centuries the night has brooded over this land, growing ever darker and darker; but now at last the dawn shall come. It is your hand, O King, that must free your people from this curse, and this evil priesthood of demons must be destroyed root and branch, and its power removed for ever. Send first, O King, and demand the return of your grandson; and when that is refused, as it will be, arise in your might and proclaim that by long-continued wickedness and cruelty this priesthood has forfeited its power, and that you, as King and father of your people, take over the priestly power to yourself and your descendants for ever. Make this your decree, and send your soldiers to enforce it, and your people will hail you with acclamation as their deliverer from intolerable wrong. Strong indeed are hate and fear, yet love is stronger still. And if you will take this boldly in hand, and do right and justice, fearing nothing, your name shall be acclaimed through many generations, and your people shall live free and happy under you as their father upon earth, even as God is their father in heaven."

King Mars sat in silent astonishment, watching the delivery of this spirited address by the gentle and usually silent Alcyone, and the family stood round her in equal amazement. But Sirius said:

"It is not she who has spoken, but some Great One; father and King, the advice is good advice, and she has indicated the wisest way,

and indeed the only way, in which the country can be saved from its sufferings. Will you not follow this counsel?"

All present added their entreaties to those of Sirius, except Alcyone, who sank upon a seat and remained silent and dazed. And King Mars said: "Even as you have spoken, so will I do."

At once he summoned the captain of his guard and sent him with a peremptory message to the High Priest, demanding the instant return of his grandson Fides. The captain who carried the message brought back in reply a firm but courteous refusal, based on the ground that Spica had willingly offered her child as a servant of the temple, and that when he had been accepted and consecrated to that service, not even to the King's Majesty himself could he be given up without incurring the wrath of the Gods.

The face of Mars darkened when he heard this message, and he sent out orders at once to call together the palace guard and such regiments of soldiers as were within immediate reach. In less than two hours four thousand men were in motion, and descended rapidly upon the great amphitheatre. Sirius, who was in command, marched a column of men in at the great gates, forcing back the crowd on each side, until they reached the steps of the central pyramid, which he ascended alone. Turning and facing the people he proclaimed in a loud voice the order of the King, that the vast assemblage should at once return peaceably to their homes, promising them a new and far greater festival in a few days' time to compensate for this which was thus broken up.

Meantime more and more of his soldiers were pouring in, and steadily persuading the people to leave by the other gates. But while this was being done, the High Priest, with a number of his attendants, came hurrying along, convulsed with rage and fear, and demanded by what right the King's son interfered with a religious festival.

"By order of the King," replied Sirius, calmly, holding up before the eyes of the infuriated Priest the royal signet, to which instant obedience was due. Scorpio of course recognised it, but he was too angry to be cautious, and instead of yielding gracefully, as he might well have done, he shouted incoherent commands to the people to rush back and overpower the soldiers in the name of the insulted gods. But the soldiers were by this time in practical possession of the amphitheatre, and Sirius calmly turned to his nearest captain:

"Seize that man, and bind him and all his followers; and see that he utters no more treason against the name of our lord the King."

The order was at once carried out, and Sirius, having searched the small shrine and found it empty, marched quickly out of the amphitheatre and took a squadron of soldiers with him to surround the great monastery close by. That was quickly done, and the startled priests were made prisoners before they knew what was happening. There were some murmurs from among the crowd, but when Sirius faced them and held up the King's signet, the people bowed their heads and went silently away, marvelling much at the strange things that were happening.

Then Sirius called before him the warden of the monastery, and demanded to know what had been done with Fides. The warden denied all knowledge of any such person, but as Sirius quietly remarked that if he was not then and there produced every Priest in the monastery would be instantly beheaded and the place burnt to the ground, the warden's memory returned to him and he sullenly indicated the way to the novice's department. Sirius strode along the echoing corridors with a strong force of soldiers at his back, and presently found his frightened nephew, in a room along with four other boys who had been obtained from their parents that same day in the same nefarious manner. They were in charge of a heavy-faced monk, who raised an indignant protest against the invasion, but was quickly silenced. Sirius drew Fides to him and asked him how he felt; but the boy was evidently dazed and unable to answer clearly. When Sirius tried to draw him away he resisted in a clumsy way, as though acting in his sleep or under the influence of some drug, and eventually Sirius found it necessary to lift him in his arms and carry him in that way from that ill-omened house. The other boys were removed in the same way by some of the soldiers, and all of them were taken to the palace, where Spica was overjoyed to hold in her arms once more the son whom she had thought irretrievably lost. True, he did not seem to know her, and tried rather to avoid her embraces, or at best passively endured them; but at least she had him with her once more, and she hoped presently to be able to cure him of this strange malady.

Meanwhile the news of all this was spreading, and the town was becoming somewhat unquiet. But King Mars, who in the meantime had

gathered together almost a whole division of his army, had already despatched detachments to invest all the other monasteries in the neighbourhood, and to imprison their Priests, and at the same time he sent forth heralds to announce in all the public squares and gardens of the city that he required all his loyal subjects to gather together an hour after daybreak the following morning, to meet him in the great temple, when he would announce to them his will. Meantime the city was under martial law, and everyone was to stay quiet within his own house during the night. The people marvelled greatly, but the streets were full of soldiers and no one dared to disobey, the more so as but few of them knew what had really happened. The King sent out mounted messengers with all speed to the other towns of the country, bidding his governors everywhere to arrest all Priests and monks, and to hold them in safety until they heard again from him.

The next morning that vast amphitheatre was even fuller than it had been the day before, but instead of the festive chants there was a wondering silence, relieved only by loyal shouts of welcome when the King himself was seen riding in at the great gates of the temple, inside which no horse or other animal had ever been seen before.

Solemnly and slowly he rode up the lane kept by his soldiers, his sons walking on either side of him. When he reached the central pyramid he dismounted and climbed the steps, and then turned and spoke to his people:

"My people," he said, "I come to you to-day to bring you glad tidings of great joy. For many years you have suffered terribly. You have yielded up your dear sons to the sacrifice, and have seen them drawn from you into the clutches of the Priests, and by these same Priests your wealth has been constantly taken from you. All this you have borne uncomplainingly, because you were told that it was the will of the gods, that they needed this sacrifice, this service, this wealth, and that if you did not comply you would suffer even more. I have come this morning to tell you that you have been deceived, that all this nightmare of horror has been one stupendous lie, that the Gods are beneficent and not hostile, that they demand from you no sacrifice but the sacrifice of a pure life, and that they need from you no contribution but that of helpfulness to others. Your Priests have misled you; because they thought only of themselves and their power and their greed

they could not know the Gods, and so they led you into the worship of demons. From this moment I, your King, am your Priest and your father, and these my sons shall be your priesthood also. From this time forth the royal blood shall be the seal of priesthood, and already I dedicate to its service these scions of my house."

And he ranged before him on the steps of his pyramid Rama, Neptune, Naga, Euphra, Selene, Mizar, Mercury and Brihat. And turning to the people he said:

"Here now before you all I consecrate these my children to the work of the priesthood, and they shall go forth through all the land and teach the faith of light instead of darkness, of joy instead of fear. And now, since a great tyranny is overthrown, I call upon you all to make this a day of rejoicing—such rejoicing as you have never known before. For this day you are all my guests, and I bid you make merry and rejoice. I order also that every year for ever this day shall be set apart and kept holy in memory of the beginning of a new era. And so for the first time as your real High Priest and King I give you the blessing of the Great God who is the true Father of His people."

All those who had heard the words of the King raised a great shout of joy, and the gist of them was quickly repeated all through that vast crowd clear back to the walls of the amphitheatre, and then to the thousands outside who had been unable to enter. And truly, as the King had said, it was made a day of festivity and rejoicing for all, rich and poor alike, though there were many among them who wondered whether indeed this thing could be really true, and whether perchance the old and evil gods would not presently take strange vengeance upon them.

There was but little fighting, for the Priests in the provincial towns, when they heard how their whole hierarchy in the capital had been stricken down at one fell blow, made haste to yield themselves, and though here and there there was some little opposition, in a very short time all was quelled, and in the remoter districts also the people began to rejoice in their strange new freedom from oppression.

Altogether there had been a large number of Priests and monks, and hangers-on of the monasteries. All these the King brought together, and when they were assembled from all parts of the country in the capital city, he sent Sirius to make a proclamation to

them. He told them that they must quite clearly understand that their evil reign was over once and for all, that he had no confidence in those who had been Priests and leaders in that evil faith, and that they must leave his country forever, with the understanding that if they were found again within its borders they would instantly be put to death. To the monks and the rabble of attendants he gave a choice; he told them that they could, if they wished, accompany their masters into exile, or if they chose to take up some honest trade they might remain within his kingdom in order that they might have an opportunity to prove themselves good citizens; but that they must clearly understand that the old order of things was definitely past, and past for ever, and that any attempt to revive it would be instantly and finally crushed.

The Priests, with Scorpio at their head, were consequently driven over the southern frontiers and left to make their way as best they could among savage tribes, where presently they carved out for themselves a tract of country, and became a small separate community with whose fortunes we have no further concern. Some few Priests there were who, being filled with hatred and malice against the King, pretended to have been merely monks, and so obtained leave to stay behind in Mexico. Among these were Cancer, Lacey and Tripos, who had brought over into this life the hatred of Mars which they had acquired in New Zealand seven hundred years before; and after a short time these people made an abortive attempt at organising a rebellion, the avowed object of which was to bring back Scorpio, depose Mars, and form some kind of ecclesiastical government to rule over the country. This plot, however, was happily discovered and nipped in the bud, and the three principal promoters thereof were again executed.

The change in the country was marvellous, and the people blossomed out like flowers under its influence. For a long time they seemed hardly able to believe in their freedom, and a sort of popular song or recitation was composed, of which the burden was "Never again."

"Never again," it said, "shall blood flow upon the altars; never again shall our children be torn from our arms; never again shall our property be stolen from us; never again shall we suffer unnameable horrors in the name of those devils whom we took for Gods; never, never again."

In the midst of all this general rejoicing Spica's heart was full of sorrow, for though indeed her son had been rescued from the power of

Scorpio, his mind was clouded and the evil influence was still strong upon him. She heard from one of those who had been monks, who was therefore acquainted with the nefarious mesmeric powers of Scorpio, that one who had once come under his control could never break away from it again, but must inevitably pass through the various stages of degradation which ended in vampirism. Much horrified at this, she carried her case once more before her father the King, but he had to confess himself powerless in this matter, knowing nothing as to how to deal with it. He spoke with great kindness to his daughter, and showed much sympathy and sorrow, but yet he knew not what to advise. At last he turned suddenly to Alcyone and said to her:

"Daughter, through you there came to us the advice which has saved for me my kingdom, and has freed it for ever from the powers of evil. Can it be that in this case also you can come to our assistance, and rid this poor suffering boy of evil, even as you have done for the country as a whole?"

Then the power seized Alcyone once more, and she arose and said:

"O King, the power of evil is terrible indeed, and to oppose it may well mean the rending asunder of body and soul. Yet it must be opposed, even though the victim die, because if we do not oppose it, then is he lost not for this time only but for all time, for never again can he free himself from the downward course of the vampire. I cannot tell what the result may be, yet must I set him free even though in doing so I may destroy his body."

So she turned upon her shrinking nephew, and raised her hands in the air above his head, and cried aloud: "In the Name of the Great Father of all, let this curse depart from thee!"

The boy uttered a terrible cry and fell to the ground as one dead. He lay in a trance of unconsciousness for many days, but at least he did not die, and after a long while consciousness returned to him, and he called faintly for his mother. Weak and ill he was indeed, yet she knew that she had her son back again from the dead, for now he knew her and clung to her as of old. Presently he slowly recovered, yet the shock had been so terrible that all through his life he remained nervous and easily disturbed. Indeed, for many lives and through thousands of years something of the effect of that terrible psychic convulsion was still to be seen. For the evil High Priest had seized upon the very

soul of him, and had made for it a link with that whose name must not be spoken. And the breaking of such a link is a feat which but few can accomplish, yet this case it has been done by the power and love of Alcyone—and of Surya who worked through her, though not then in physical incarnation.

Alcyone's life passed on in great love and happiness. She married her cousin Selene, and her eldest son was Herakles, in very truth a friend of many lives. Among her ten children were two who have now attained, and others for whose near attainment we may hope. Her life was one long benediction to those around her, for she remained to see her grandchildren and great-grandchildren, even to the age of ninety years. And the good work in which she had so large a share remained as a monument after her, for never again while that Toltec race occupied the ancient land of Mexico were sacrifices re-established. Long after that race had been destroyed by the flood which accompanied the sinking of Poseidonis it was re-peopled by a half-savage race who, having in themselves much of cruelty and greed, psychometrised the ancient stones, and revived to some extent the ancient horrors, but for twenty thousand years and more the work of Alcyone and Surya bore its fruit.

Mexico		24,700 B. C.	
1	2	3	4
	<i>Elektra-Sirius</i>		<i>Herakles-Ulysses</i> <i>Jupiter-Gnostic</i> <i>Math-Ophis</i> <i>Naiad-Vizier</i> <i>Aurora-Rosa</i>
		<i>Selene-Alcyone</i>	<i>Viraj-Ronald</i> <i>Aldeb-Polaris</i> <i>Argus-Jerome</i> <i>Mira-Theo</i> <i>Una-Abel</i>
			<i>Ulysses-Herakles</i> <i>Vajra-Vesta</i> <i>Udor-Lobelia</i> <i>Uranus-Cassio</i> <i>Trefoil-Psyche</i> <i>Thor-Lyra</i> <i>Magnus-Dido</i> <i>Egeria-Deneb</i>
		<i>Mizar-Dhruva</i>	<i>Lili-Dactyl</i> <i>Beren-Auriga</i> <i>Camel-Flora</i> <i>Melete-Iris</i> <i>Lomia-Aulus</i>
			<i>Koli-Orpheus</i> <i>Ronald-Viraj</i> <i>Sappho-Beatus</i> <i>Nicos-Walter</i> <i>Percy-Xanthos</i> <i>Pearl-Achilles</i> <i>Amal-Arcor</i>
<i>Saturn-Calyx</i>	<i>Apollo Corona</i>	<i>Mercury-Albireo</i>	<i>Dido-Magnus</i> <i>Pepin-Diana</i> <i>Norma-Helios</i> <i>Lobelia-Udor</i> <i>Lignus-Jason</i>
		<i>Brihat-Leto</i>	<i>Upaka-Bao</i> <i>Flos-Cygnus</i> <i>Pisces-Kudos</i> <i>Fabius-Taurus</i> <i>Priam-Virgo</i> <i>Pao-Rex</i> <i>Yati-Nu</i>
		<i>Aquila-Ida</i>	<i>Clio-Auson</i> <i>Bella-Capella</i> <i>Daphne-Dolphin</i> <i>Lutea-Aletheia</i> <i>Capella-Bella</i> <i>Dora-Juno</i> <i>Auriga-Beren</i> <i>Clare-Hebe</i> <i>Horus-Sita</i> <i>Noel-Ivan</i>
			<i>Phoece-Tolosa</i> <i>Aqua-Fons</i> <i>Auson-Clio</i> <i>Leopard-Andro</i> <i>Fons-Aqua</i> <i>Ara-Atlas</i> <i>Dolphin-Daphne</i> <i>Crux-Forma</i> <i>Concord-Beth</i>

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2	3	4	5
		{ Zoë-Fomal	{ Iris-Melete
		{ Sif-Rigel	{ Chrys-Betel
	Bee-Gimel	{ Theseus-Colos	{ Aries-Orca
		{ Deneb-Egeria	{ Bruce-Myna
		{ Muni-Gem	
		{ Jerome-Argus	
	Pindar-Erato	{ Soma-Obra	
		{ Phoenix-Judex	
		{ Yodha-Mona	
Kamm-Hector		{ Walter-Nicos	
		{ Diana-Pepin	
		{ Arthur-Kim	{ Juno-Dora
	Osiris-Elsa	{ Theo-Mira	{ Canopus-Algol
			{ Hebe-Clare
			{ Stella-Altair
	Alcyone-Selene	{ Beatus-Sappho	
		{ Viola-Spes	{ Forma-Cruz
		Wences-Rector	{ Myna-Bruce
		{ Chanda-Laza	{ Pavo-Roxana
	Rama-Venus	{ Pallas-Parthe	
		{ Kös-Siva	{ Altair-Stella
		{ Lyra-Thor	{ Dactyl-Lili
		{ Nanda-Aglaiia	{ Ushas-Maya
	Yajna-Libra		{ Ivan-Noel
		{ Nu-Yati	{ Madhu-Apis
		Aglaiia-Nanda	{ Tulsi-Xulon
		Mona-Yodha	{ Nimrod-Hygeia
		Abel-Una	{ Sirona-Phra
Sirius-Elektra		Cetus-Kepos	{ Baldur-Zephyr
		{ Lotus-Alastor	{ Odos-Sigma
	Naga-Pyx	{ Vizier-Naiad	{ Inca-Radius
		{ Vale-Dharma	{ Sita-Horus
		Eudox-Uchcha	{ Roxana-Pavo
		{ Laia-Chanda	{ Phra-Sirona
			{ Maya-Ushas
	Dhruva-Mizar		
		{ Sagitta-Sylla	
		{ Obra-Soma	
	Neptune-Dome	{ Psyche-Trefoil	
		{ Ophis-Math	

CHART XVIIa

Egypt

(BIRTH OF VAJRA)

24,045 B. C.

Alcyone now takes an interval of nearly a thousand years before his next incarnation, and the majority of our characters move along with him. Some few, however, who distinctly belong to the type which takes shorter intervals, seem to find it impossible to stay away so long, and consequently come back as a small group on their own account in Egypt, about the year 24,000. A list of their relationships is here appended.

Vajra-Flos	Hygeia-Dome	Rector-Gaspar Sylla-Telema Sigma-Kudos Aglia-Bootes
	Trefoil-Cetus	
	Dido-Boreas	Olaf-Muni Iota-Pomo Irene-Phocaa
Adrona-Glück	Ivy-Alma	
	Soma-Diana	Bootes-Aglia Mona-Math Kappa-Myna Zephyr-Pyx
	Boreas-Dido	
	Capri-Polaris	Kudos-Sigma Iaxa-Beatus Zama-Thor Abel-Orpheus Pomo-Iota
	Cetus-Trefoil	Thor-Zama Orpheus-Abel Pyx-Zephyr Myna-Kappa
Judex-Siva	Diana-Soma Dome-Hygeia	
	Alma-Ivy	Telema-Sylla Beatus-Iaxa Math-Mona Phocaa-Irene Gaspar-Rector Muni-Olaf
	Polaris-Capri	

Hawaii

(BIRTH OF ORION)

23,875 B. C.

Orion, one of our list of characters, has been found to have a somewhat abnormal list of lives, which were written out in some detail in volumes xxxii and xxxiii of *The Theosophist*. In this book we shall reproduce the charts, in order that our lists of incarnations may not be seriously imperfect, but of the lives themselves we can publish here only the briefest epitome, referring our readers to the magazine for further details.

It will have been observed that Orion moved with the rest of the party until the tenth life. Then he broke away from the main body, and for a time disappears from our ken. We pick him up again in the year 23,875, in the Hawaiian Islands, where he was the son of Alastor, the high priest of the deity of the volcano. Orion was destined to succeed to his father's office, and consequently he passed through a series of unpleasant initiation ceremonies, in the last of which he was thrown into a trance by drugs with the idea that the deity of the volcano would enter into him. The moral level of this priesthood was by no means high, its principal business being the pronouncing and the averting of curses. Human sacrifices were occasionally offered, and the priests terrorised the people by threatening them with bad dreams and dread diseases.

As a young man Orion fell in love with Cancer, who was already betrothed to Gamma, a particular friend of his. As soon as Orion decided that he wanted this girl for himself, he threatened Gamma with all sorts of magic if he did not yield her to him. Gamma, however, really loved Cancer, and resisted Orion's threats for some time, though he was seriously frightened. Orion's curses would not work, so he assisted the deity by administering to Gamma a poisonous drug which produced a long and severe illness. In the immediate expectation of death Gamma agreed to yield his betrothed to Orion, but when he recovered he felt a deep and abiding hatred for him.

Alastor was a very vindictive man, and having contrived to quarrel with the King of the island, he tried to have him assassinated. The King discovered the plot, banished Alastor and appointed his son Orion to succeed him.

Orion then cast off his wife Cancer as not fit for his present position, and had her poisoned in order to get her out of the way, so that he could marry the sister of the King, by whom in due course he had a son Cygnus, to whom he was greatly attached. When Gamma learnt of the murder of Cancer he vowed vengeance, and Orion, knowing that he was dangerous, contrived to have him cast into prison on an accusation of being concerned in a plot against the King. Orion then sent to visit him in the prison an emissary who succeeded in poisoning him.

Presently the old King died, and his son succeeded to the throne. This change of rulers was unfavourable to Orion's plans. He had been able to manage the older man, but found the son distinctly suspicious of him, and disposed to find fault. An embassy arrived from a neighbouring island, and the King consulted Orion as to how he should receive it. Orion advised that it should be received haughtily and disrespectfully, and the result of this was an invasion. When the enemy arrived Orion was employed to curse them and prevent them from landing, but his curses proved ineffectual, and he lost much of his prestige and power. Eventually the King took advantage of a quarrel to depose Orion, and sent him away; and as soon as it was seen that he was no longer under the protection of the King, Epsilon, who was one of his enemies, fell upon him and stabbed him. Epsilon had been a lover of Zeta, a sensitive, highly-strung girl, the daughter of a rich man. When Epsilon wished to marry her the high priest refused his consent (which according to the law of the country was required) unless the father of the girl would surrender to the priesthood a large part of his patrimony. This the father declined to do, and Orion threatened all kinds of physical and supernatural ills. These threats so preyed upon the girl's mind that eventually she became insane, and her lover Epsilon vowed vengeance upon Orion, and took it as soon as the opportunity presented itself.

Alastor-Eta { Orion-(1) Cancer
 -(2) ——— { Cygnus
 Gamma
 Epsilon
 Zeta

XVIII

Yet again we find our hero in the Toltec race, but in a kingdom differing much from that of Mexico—a kingdom in the same continent truly, but further north, and lying west of the range of the Rocky Mountains. Mars was as usual its ruler, and his territory extended far along the Pacific Coast line, from what is now California in the south up to British Columbia in the north. A great Tlavatli kingdom held the Mississippi Valley and practically all that part of the country which now constitutes the Southern States of the Union. The northern part of the United States, the territory about the great lakes, and most of what is now Canada, were occupied by a congeries of minor tribes who lived principally by hunting and fishing, and built no great cities. But the civilisation of the western coast was highly advanced and old-established, and the kingdom of Mars held many cities as large and as handsome as those of Mexico, though the style of building was different. The land was fruitful, and the climate salubrious, with enough of variety between the northern and the southern parts to provide a varied assortment of products. The country therefore was prosperous, and to a large extent self-contained, for although it traded by sea with Mexico and with South America, and by land with the Tlavatli kingdom, and also bartered commodities of various kinds for furs and pelts with the wandering tribes of the north and east, it still remained true that it was to a large extent a self-supporting community, and that what it imported were luxuries rather than necessities.

In the days of his youth Mars had had to fight for his kingdom. He was a younger son, not in the direct line of succession, but his elder brother was a man of wild and uncontrolled passion and very little principle, who entangled himself in all sorts of undesirable situations, and turned a deaf ear to the stern remonstrances of his father. At last, after some unusually dishonourable escapade, the father formally disowned and disinherited him, and diverted the succession to Mars. The

older brother, who had been banished from the court, hereupon proclaimed his father incapable of ruling, and assumed the title of King, gathering together an army of his adherents. Having on his side some skilful and unscrupulous warriors, he at first obtained considerable success, and succeeded in capturing his father and putting him to death. Mars, who had been managing the affairs of the southern province, then proclaimed himself King by right of the appointment from his father, gathered together what was left to him of the army, and marched immediately against his brother. The older man had the advantage in point of numbers, and he had cowed the northern population by barbarous acts of cruelty; but he had fatal defects of character, from which Mars was entirely free. The younger son marched his men with far greater rapidity than his brother supposed to be possible, and while the indolent and luxurious elder was still delaying on the scene of his triumphs, and still engaged in celebrating them by a series of feastings and debaucheries, Mars fell upon him unexpectedly and put his forces utterly to rout. The older brother fled after the battle. Some said that he was dead, some that he was in hiding, and some that he had escaped and was living beyond the frontiers among the hunting tribes of the north. At any rate he disappeared from practical politics, and the authority of Mars was no longer questioned.

He married Siwa and settled down to his favourite work of organisation. He completely remodelled the government of the country, dividing it into provinces on a scheme of his own, chiefly according to the nature of its natural products, and while he appointed Governors for these provinces, he also allowed them a certain amount of representation on a scheme more nearly agreeing with modern ideas than with those of twenty thousand years before the Christian era.

Soon his eldest son Rama was born to him, and he was quickly followed by two other boys, Viola and Neptune, and two most beautiful girls, Albireo and Ajax. During all these years Mars led an exceedingly busy life, for he was perpetually travelling all over the vast extent of his kingdom to see how his new constitution was working, and to watch that the best possible results were being obtained from all the widely different sources of revenue yielded by so varied a country. As soon as his son Rama reached the age of seven Mars took him with him on these constant journeyings, and explained to him much

of what he was doing, encouraging him to ask questions, and to try to understand the reasons for everything. In this way the little boy soon came to have a great store of varied knowledge, though not much of education in our modern sense of the word; and Mars was careful to impress upon him that this duty would be his one day, and that it was the work of the King to understand thoroughly how every one of his subjects obtained his living, and to see that no difficulties were put in the way of his doing it.

Rama grew up tall and graceful and strong. At an early age he fell in love with his lovely cousin Elektra, who admired him immensely. Mars smiled benignantly upon their childish romance, but he put no obstacles in its way, and told Rama that if when he attained a certain age he was found thoroughly proficient in all the arts of kingship, he should be rewarded with the hand of his lady-love. Long before the appointed time the assiduous Rama knew all that there was to know along those lines, and needed only practice and experience to be able to manage the kingdom as well as his father. Indeed, Mars often sent him alone to visit outlying provinces, examine into the condition of affairs there, and report upon them, and these reports were always satisfactorily made out, and often contained most valuable suggestions. Presently, therefore, Rama received his reward, and the nuptials of the happy pair were celebrated with many days of great rejoicing in the capital city.

Rama continued his tours of inspection, and at first his wife always accompanied him upon them. But there soon came a time when family cares made it desirable that she should stay at home, even though she was sad at the necessity of the temporary parting from her husband. Their eldest son was Viraj, a splendidly healthy boy, who from the first showed the quality of great determination. He was soon followed by another son Sirius, and a beautiful daughter Alcyone. As time passed on the family became a large one, and for many years Elektra was able to accompany her husband only occasionally and on his shorter journeys. Later on, when the children had grown up, she and he travelled together as of yore, and naturally Rama practised with his own boys the same scheme of liberal education by means of which Mars had so skilfully developed in him the faculties of observation and quick judgment. In due course Mars was gathered to his fathers, and Rama

assumed the crown, after which he found it advisable to spend most of his time in the capital city, and left the travelling inspection to his family of seven sons—some of whom, however, held at various times the position of Governors of the provinces.

Meantime our heroine had also grown up, and entered into the state of holy matrimony. There was a curious little complication in regard to her marriage which was not without its effect on her after-life. Two cousins simultaneously fell in love with her—Dhruva and Mizar, both of them sons of her wise uncle Mercury. The two brothers loved one another loyally, so they did not quarrel about her, but they not unnaturally demanded that she should make a choice between them; and that she felt herself quite unable to do, for she had a great affection for them both. In her secret heart she really preferred the younger, but it was so evident that the older felt that he could not live without her that she was greatly embarrassed in coming to a decision. Eventually she confessed her difficulty to her father, who not unnaturally said that it was eminently an affair for her to decide; but as she appeared to see so clearly both sides of the question, the King called Mercury into consultation, and after much weighing of various considerations they decided in favour of Dhruva. Mizar was of course terribly disappointed, and it is just possible that Alcyone to some extent shared his feelings, though she decorously hid her sentiments.

Just at this time much trouble had broken out among certain affiliated tribes of half-savages on the other side of the mountains, and one party in the dispute had invoked the aid of the great western King. So Mizar volunteered to head the expedition which was just about to set out, and Rama thought it well to accede to his request, in order that by strenuous and varied occupations he might forget his disappointment. Dhruva, though overjoyed at the decision in his favour, sympathised deeply with his brother, and was sorry that he insisted upon departing on so dangerous a service. Mizar remained away for more than two years. Having quelled the original disturbance, he organised a number of the tribes and persuaded them to affiliate themselves to the larger kingdom, so that the result of his work was to extend its boundaries considerably. He consolidated his new tribes into a province, of which Rama appointed him first Governor; and he was carrying out his plans with marked success when further troubles broke out to the north of his new acquisition.

A number of the wilder tribes had become alarmed at his proceedings, regarding them as a menace to their independence; and so for the time being they composed their own perennial differences, and banded themselves together to make a raid on a large scale upon those of their brothers who had submitted themselves to civilised domination. Their attack was in far greater force than Mizar had before had to face, and he experienced great difficulty in holding his own against them. He sent hurriedly to the capital for reinforcements, but he knew that in the nature of things a considerable time must elapse before it could be possible for these to arrive, and meantime he found it necessary to stand on the defensive rather than to attack. Dhruva had become more and more uneasy as news came of the reckless exploits of his brother, and when at last this hurried application for help arrived he insisted upon personally taking command of the relief expedition.

When, after a long and tedious journey, he arrived at the scene of action it was only to find that his brother had altogether disappeared. A few days before, Mizar had seen an opportunity of inflicting great loss upon the enemy by a sudden bold dash, and had consequently taken a small body of picked troops and set out as a sort of flying column. He had penetrated into the hills, and it was evident from the hurried abandonment of their positions by the enemy that he had succeeded in the object of his manœuvres, but at the same time nothing further had been heard from him, and it was feared that he had fallen into an ambush. The general whom he had left in charge in the newly built capital of his province had sent out various reconnaissances, but they had not been able to obtain any news of their Governor.

As soon as Dhruva heard this, although his men were still fatigued after their wearisome journey, he promptly got together a number of his best troops and, taking some of the natives as guides, plunged into the mountains in search of his brother. After many adventures he at last came upon him entrenched with his men in a place of great strength on the top of a hill. Their position was almost impregnable, but they were a small number, surrounded by an overwhelming force, and almost entirely without food. The troops which Dhruva had with him were far from sufficient to relieve a position besieged by so large a body of men; nevertheless he did not hesitate for a moment, but delivered a most determined attack. At the same time Mizar and

his men, seeing the rescue party at hand, came dashing down the hill and attacked the savages in the rear, and after a brilliant and hard-fought engagement they entirely broke up and routed that division of the enemy, and were left in undisputed possession of the field of battle. The remaining divisions, however, far outnumbered them, and their losses had been so heavy that another victory of the same sort would have left few of them alive to celebrate it.

Dhruva had unfortunately been severely wounded, so Mizar was in command of the expedition, and he immediately ordered a retreat down the valley up which they had come. This was carried out in a careful and orderly manner, and though the enemy persistently attacked them in the rear, they were unable to make any impression upon them, so that they achieved their retreat almost entirely without loss, though the savages suffered severely.

As soon as they got out of the mountains and within reach of their territory, Mizar sent back to his local capital for further re-inforcements, and when he received them he turned upon the savage tribes and inflicted upon them so heavy a defeat that their army was practically annihilated, and they gave no further trouble. Meantime Dhruva lay sorely wounded, and it soon became evident that he could not recover. Mizar, full of remorse, reproached himself as indirectly the cause of his brother's death, but Dhruva, when he was able to speak, would not listen to any such suggestion, declaring that this was but the fortune of war, and that he was glad that it had happened to him, and not to his dearly-loved brother. He begged Mizar to carry the news of his death to Aleyone, and himself to marry her as soon as the days of mourning were over, saying that there was no one to whom he would so gladly entrust the little son and daughter that had been born to him. Mizar was deeply affected, and doubted much in his own mind whether Aleyone would agree to this suggestion, or whether she might not rather regard him with aversion as to some extent the cause of her husband's death; but in order to satisfy the dying Dhruva he promised to lay the matter before her and to abide by her decision.

Soon after, Dhruva died, blessing his brother with his last breath, and adjuring him to take charge on his behalf of his wife and children. Mizar put his chief captain in charge of his new province, and travelled slowly down to the capital with his sad news. He dreaded to approach

his father with it, but Mercury bore it nobly, saying that he knew quite surely that Mizar had done the best he could, and that since Dhruva had to die, he could have died no better than in rescuing his brother. The report had to be laid before King Rama, who received it in the same spirit, and then came the still heavier task of breaking the news to the widow Aleyone. She was shocked, of course; but when Mizar gave her her husband's dying message, she bowed her head and simply said:

"Let it be as he has willed."

So it came to pass that when the time of mourning was over Mizar and Aleyone were wedded, and thus the latter was comforted for the loss of her first husband. The children were too young to know anything about it; and all through their lives they had never the slightest reason to miss their father, or to feel themselves treated in any wise differently from the half-brothers and sisters who presently came to join them.

Mizar and Aleyone certainly merited the blessing called down by the wise king of old on the man who hath his quiver full, for they had no fewer than fourteen children in addition to the two who were Dhruva's. In the fullness of years King Rama also died, and Aleyone's brother Viraj came to the throne—the eldest of the seven brothers. All the other six still survived, and were acting either as Governors of provinces under Viraj or as travelling inspectors, for the scheme that Mars had instituted long before was still being carried out. Several outlying provinces had by this time been annexed, and the system of frontier guards had been perfected, so that the latter half of Aleyone's life was a time of peace and great progress so far as the country was concerned. As usual, Aleyone lived to old age, and finally passed away at the age of eighty-nine, after a life of great usefulness in which her many children had been well and happily trained.

CHART XVIII

23,681 B. C.

1

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4

5

Viraj-Lili

Saturn-Dora

Sirius-Kōs

Rama-Elektra

Alcyone-1 Dhruva
2 Mizar

Herakles-Achilles

Selene-Pallas

Capella-Leto
Cruze-Forma
Xanthos-Vega
Nestor-Aurora

Vega-Xanthos

Kim-Aulus
Arthur-Juno

Demeter-Elsa

Spes-Psyche

Rigel-Orpheus

Ronald-Pindar

Koli-Venus

Percy-Euphra

Mira-Vesta

Fomal-Echo

Egeria-Deneb

Udor-Canopus

Theseus-Parthe

Beatas-Sappho

Vajna-Eubius

Vajra-Cassio
Parthe-Theseus
Bee-Hermin
Daphne-Hebe
Clio-Sextans
Lutea-LibraWences-Gnostic
Vesta-Mira
Auson-Philæ
Concord-Auriga
Melete-PiscesLotus-Ilorus
Arcor-Alba
Cento-Muni
Fort-Mona
Kratos-JasonPyx-Melpo
Phocæ-Pomo

Camel-Flora

Joan-Inea
Melpo-Pyx
Alba-Arcor
Vizier-OdosEros-Gem
Zama-EudoxOnyx-Baldur
Flora-Camel
Tolosa-Leion
Pollux-PhraKepos-Ushas
Eudox-Zama
Mona-Fort
Madhu-MayaJason-Kratos
Nolon-Rao
Ivan-Sila
Radius-Dharma
Phra-Pollux
Odos-Vizier
Una-Noel

1

2

3

4

5

EIGHTEENTH LIFE

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Fides-Spica

Althea-Mercury
Apollo-Oak

Naga-Olaf

Aquila-Obra

Norma-Leo

Altheia-Phoenix

Viola-Castor

Dora-Saturn

Aja-Alces

Pallas-Selene
Jupiter-Hector

Neptune-Rhea

Alex-Zeno
Oak-Apollo

Elektra-Rama

Dhruva-Alcyone
Kōs-SiriusUranus-Quies
Ullin-Myna
Callio-Gaspar
Hermin-Bee
Leopard-BerenBella-Corona
Chanda-Roxana
Deneb-Egeria
Naiad-Yati
Forma-Cruze
Pavo-Flos
Betel-ChrysSylla-Uchcha
Yodha-Karu
Rocana-Chanda
Nanda-Upaka
Myna-Ullin
Yati-Nomad
Flos-Pavo
Tulsi-IreneAries-Scotus
Proteus-Virgo
Philæ-Auson
Lignus-TaurusWalter-Ulysses
Dolphin-Iris
Holly-Daleth
Magnus-Pepin
Sextans-ClioPindar-Ronald
Lomia-Clare
Rosa-Athena
Taurus-LignusAulus-Kim
Par-Rex
Uchcha-Sylla
Upaka-NandaPsyche-Spes
Beren-Leopard
Clare-Lomia
Karu-YodhaAurora-Nestor
Colos-Lobelia

Euphra-Percy

Maya-Madhu
Laxa-Sirona
Aglaia-Stella
Dharma-Radius

Pomo-Phocæ

Gem-Eros
Muni-Cento
Izion-Tolosa

1	2	3	4	5
		Mizar-Acyone	Venus-Koli Helios-Theo Athena-Rosa Quies-Uranus Corona-Bella Sappho-Beatus Kama-Gimel Gnostic-Wences Cassio-Vajra Beth-Tiphys Ulysses-Walter Algol-Sif Leta-Capella	
	Mercury-Albireu	Spica-Fides	Echo-Pomal	Stella-Aglaiia Sirona-Laxa Rao-Xulon
		Osiris-Nicos	Sagitta-Peiam Fons-Dactyl	
Brihat-Lygra		Leo-Norma	Sif-Argol Canopus-Elar Juno-Arthur Pepin-Magnus	Noel-Uma Inca-Joan Nimrod Horus-Lotus
		Hector-Jupiter	Gimel-Kama	Ushas-Kepas Sita-Ivan Baldur-Onye
	Hestia-Erato	Achilles-Herakles	Daleth-Holly Lobelia-Colos Libra-Antea	
		Argus-Jerome	Auriga-Concord Priam-Sagitta Iris-Dolphin Rex-Pax	
	Pearl-Ida	Andro-Zoe	Elsa-Demeter Pisces-Melele Dactyl-Fons Hebe-Daphne	
		Draco-Nita	Orpheus-Rigel Theo-Helios Gaspac-Callio Orea-Bruce	
		Phoenix-Aletheia		
		Aldeb-Ophis		
	Vulcan-Cyr	Lili-Viraj Olaf-Naga		
		Ara-Altair	Chrys-Betel Bruce-Orea Tiphys-Beth Virgo-Protens	
	Ida-Pearl	Nicos-Osiris		
	Alces-Ajax	Jerome-Argus		
		Atlas-Aqua		
	Castor-Viola	Altair-Ara		
		Obra-Aquila		
	Erato-Hestia	Aqua-Atlas	Scotus-Aries	
		Nita-Draco	Irene-Tulsi	

Calyx-Amal

CHART XVIIIa

Manoa

(BIRTH OF VAJRA)

23,275 B. C.

A few of the characters who appeared in Chart XVIIa succumbed to the attraction of the main body of the Servers, and incarnated again, after an abnormally short interval, in North America, as shown in Chart XVIII, but most of them make another appearance on their own account in Manoa, about the year 23,300, while Acyone and the majority of our band remain away until 22,700. Thus it will be seen that in the interval between Charts XVII and XIX most of our characters incarnate only once, but the smaller group of which we have spoken contrive to get in two incarnations into the same time, those indicated in XVIIa and XVIIIa, while a few of them take even three.

	Adrona-Mona	Boreas-Nu Aglaiia-Dido Irene-Polaris
Fale-Cetus	Sigma-Markab Olaf-Phoebe Gaspac-Judex	
	Glück-Pollux	Zama-Thor Hygeia-Flos Kudos-Muni
	Soma-Pomo	
Apis-Capri	Mona-Adrona	Vajra-Ivy Trefoil-Boötes Alma-Siva Beatus-Sylla
	Rector-Clio	
	Diana-Laxa	
	Pollux-Glück	Kappa-Pyx Muni-Kudos
	Clio-Rector	
Melpo-Iota	Judex-Gaspac	Telema-Myna Polaris-Irene Flos-Hygeia Math-Sirona
	Dome-Abel	
	Laxa-Diana	Ivy-Vajra Dido-Aglaiia Siva-Alma Sylla-Beatus
	Markab-Sigma	Nu-Boreas
Thetis-Ursa	Tripes-Zephyr	Sirona-Math Pyx-Kappa
	Pomo-Soma	
	Abel-Dome	Thor-Zama Myna-Telema Boötes-Trefoil

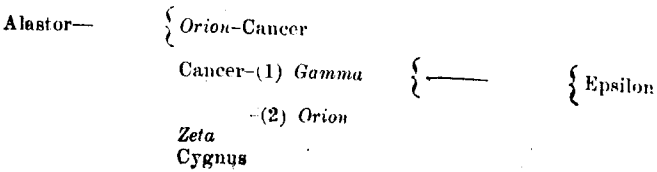
CHART XVIIIb

Madagascar

(BIRTH OF ORION)

22,978 B. C.

Orion re-appears in a female body in the year 22,978, in the island of Madagascar. She was again the child of Alastor, who this time was a celebrated hunter. When Orion grew up she fell deeply in love with Cygnus, who had been her son in a previous life. Alastor was unfavourable to their union, and sold Orion to an older man, Cancer, who had been his wife in that other life. This man had a previous wife Gamma, who in Hawaii had been the lover of Orion's wife Cancer, and had been poisoned by him. Gamma was jealous and vindictive, and made things most unpleasant for Orion, but was afraid to do her any serious harm while the husband continued to love her. Later on, however, when the husband grew gradually indifferent to Orion, Gamma showed great cruelty both to her and to her children. The husband became more and more indifferent, because he was now in love with Zeta, who had been in Hawaii the young girl who was driven mad by Orion's threats. Orion tried to console herself by a love affair with Cygnus, but Gamma discovered their proceedings and brought the husband down upon them. Cygnus was horribly mutilated before Orion's eyes, and then thrown to a giant octopus, who was regarded as some sort of a deity. Maddened by a suspicion that it was not his own, the husband snatched from her her year-old baby, and threw it into the fire before her eyes, and then degraded her to the position of a slave in his house, a position in which she was kept for twenty years, and very harshly treated. During all this time she nourished the most intense hatred towards her husband and Gamma. Now the latter had a little grandson whom she loved passionately, and one day Orion, maddened by some special act of cruelty, seized this grandson and pushed him into the fire in turn. In revenge for this, Gamma ordered Orion to be seized and stretched naked upon the ground near a hill of huge driver ants, who at once attacked and devoured her.



XIX

King Mars was once again ruling in North America, but this time on the other side of the Rocky Mountains, in the great Tlavatli kingdom of Toyocatli, which we previously described as including all the Southern States of the Union. With him, naturally, came the band of Servers; and among them we find our heroine Alcyone as the eldest daughter of Mizar and Helios, who were exceedingly kind, tender and devoted parents. Her father Mizar was a man of great wealth, as he not only owned vast flocks and herds, but had also on his estate a good deal of alluvial gold, which was washed out of some gravel on the banks of a rapid stream in a hilly region. These flocks were not, however, goats or sheep exactly as we know them now, but more resembled the gnu. The commonest animal was a kind of heavily-built long-haired goat, with head, neck and horns not unlike those of a miniature ox. The hill country round the gulf seems to have been of quite a different outline in those days. The river now known as the Mississippi cut across the State now bearing that name, instead of flowing round it in a curve between that State and Louisiana as at present. The Gulf of Mexico was less in size than now, and its configuration was quite different.

In a beautiful grove not far from Alcyone's home stood a magnificent temple, built in the form of a five-pointed star, in the angles of which were stairways which led up to the central ceremonial chamber. Over this chamber was a large dome, coloured blue on the inside. On the inside wall just below the dome was a frieze about three feet high of some metal which looked like silver, inlaid with symt and hieroglyphics. In the upper part of the dome hung seven silver bells, heavy and large enough to give clear deep tones, resonant and beautiful. Beneath the temple itself were crypts in which were kept instruments of gold and silver studded with precious stones, which were used in ceremonial worship on special and secret occasions. The central hall under the dome was circular, and its walls were decorated with rare

stones inlaid in symbolical forms; its whole appearance gave one the idea of Byzantine architecture. In it all the sacramental and festal ceremonies were conducted. On the second floor of the temple, in the points of the star, were the rooms of the priests; one of the windows in each room looked into the central hall, and sometimes minor services and ceremonies were conducted by the priests from their rooms through these large openings.

It is here that we find the first scene of importance in the life of Alcyone, the occasion being that of her presentation or consecration, which took place at the age of six months. Over this ceremony Mercury presided, assisted physically by three other priests, Osiris, Venus and Brihat, and astrally by the Mahaguru, who hovered above the altar, visible only to those who were clairvoyant. This group is a most interesting one to contemplate, and it can hardly be considered a mere coincidence that those who later represented four separate forms of the Great Mysteries should have been there together at this time. The ceremony of the consecration of Alcyone appears to have been largely astrological. The colour used on the altar was electric blue, the colour ascribed to the planet Uranus, which was in the ascendant at the moment of the child's birth. The influence of this planet also accounts to some extent for the latent possibilities of psychic development which came into manifestation later in her life. During the consecration ceremony an angel appeared, and into his guardianship the child was given, with the approval of the Mahaguru, who directed from the higher planes the work of Mercury. The Mahaguru was the Founder of the religion of this people, and He appeared in order to make a link between the child and the overshadowing angel. He seemed to take session of this, the first-born child of the family, and stretched out his arms over it with words to the effect that He took this ego into his care, not for this time only, but for the future.

Venus was in charge of the astrological part of the ceremony; he had cast the child's horoscope and arranged the necessary details in accordance with the planetary aspects in it, though it was Mercury who performed the actual ceremonies of the consecration. The child was placed upon a smaller altar, made of metal and highly magnetised; this stood in front of the principal altar and the rites were intended to make a magnetic link between the child, the angel and the Mahaguru, and also



LIFE XIX

The end of the world

to inhibit any lower disturbing influences. During the ceremony the seven silver bells in the dome chimed three short musical phrases, the priests chanting in unison with them, as they stood each in the centre of one of the sides of the great square altar facing towards it. During the ceremony the little Alcyone wore a magnificently embroidered robe, made by her mother Helios, who often also enjoyed the privilege of embroidering the priests' robes and some of the decorations of the Temple. On the child's robe was worked a large swan as a centre-piece (probably the Kalahansa) and there was a border of curved swastikas. The temple itself was attached to a great central temple far away in Atlantis, over which Surya presided as High Priest, assisted by Jupiter and Saturn.

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

On this occasion our old friend Sirius was the son of the priest Brihat, and his first sight of Alcyone was at that consecration ceremony. Although he was only about three years of age, he had been brought by his parents to witness this dedication ceremony, which was an exceptionally brilliant one, as Alcyone's parents, being wealthy people, spent a great deal of money on decorations and processions. The grandeur of it greatly impressed him, and he at once fell in love with the baby, declaring his intention of marrying her when he became a man. When he was a few years older and again expressed the same sentiments, his parents advised him to put the thought out of his mind, since they were comparatively poor and Alcyone's parents were very rich.

The two families lived on opposite sides of the river, which at this point was about a mile wide. Sirius did not share the view of his parents that difference of circumstances should be a barrier to his love, and when he was about twelve and Alcyone about nine years old, we find him having himself ferried across the river in order to pay his little sweetheart a visit. He brought her a piece of sugar-cane which she refused to eat alone, so they compromised matters by taking alternate bites of it, as they sat together under the shade of a wall. Sirius could

not forget Alcyone, and contrived to continue visiting her; presently he swam across the river daily for this purpose, even though the current was very swift and it took courage to accomplish it. As no one knew where he went on these occasions, he acquired the reputation of being a strange boy who took long wandering walks all alone. While swimming across the river on one of these visits he was attacked by an alligator, but contrived to kill it by stabbing it under the foreleg with a knife which he had carried for several days, because he had seen a similar reptile shortly before. Alcyone's brother Herakles became an intimate friend of Sirius, and being some years younger rather worshipped the older boy, and was glad to carry letters for him to Alcyone, thus considerably helping on this juvenile love affair.

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

The parents on both sides having made the final arrangements, the marriage of the happy young lovers took place in most gorgeous state in the temple, and the ceremony was performed by the high priest Mercury, aided by Brihat, the father of Sirius, and by his uncles Osiris and Yajna. Alcyone looked most beautiful in a white robe, and here again the skilled handiwork of Helios showed itself, as the dress was profusely embroidered with gold and jewels. Mercury, handsome as a Greek God,

recited the marriage service in a most impressive and dignified manner, and threw much cordial personal feeling into the words which he had to repeat, for he had known and loved both bride and bridegroom since their childhood.

The central feature of this marriage ceremony seems to have been a sort of eucharist. The celebrant invoked the Mahaguru, and then handed the sacramental cup to Sirius, who passed it on to Alcyone; she drank some of its contents and handed it back to him, and then he in turn drank. The cup and the liquid had been highly magnetised, so that all earthly influence was removed from it, and only that of the Mahaguru left paramount. The husband and wife, after receiving the blessing of the Mahaguru, were bound together with ropes of roses and walked hand in hand round the altar, bowing in turn before each of the priests who were taking part in the ceremony. After the circumambulation they were seated side by side in a sort of palanquin which was drawn up into the air by ropes and left swinging high above the heads of the people while further blessings were chanted. This was to symbolise their new relation to each other, that they were now alone together and apart from the rest of the world, and also that they could rise together to planes higher than either would be able to reach apart, and that thus they could work together for a higher good. Then they were once more lowered to the floor, and received a final blessing from the priests preparatory to leaving the temple.

Many handsome presents were given to them, and it is noteworthy that all these were brought to the temple to be magnetised by the priests. Among them was a huge golden bowl from Helios, which was wrought in the form of a lotus. Some beautiful chased silver swinging lamps were given by Mizar, and were filled with sweet scented oil which perfumed the whole temple. At various points during the ceremony the bells in the domes sounded soft muffled tones, but as it finished they rang out joyfully.

In this family alone we find a considerable gathering of the Theosophical clan, for in addition to the nine children of Helios there were sixteen born to Sirius and Alcyone, all of them egos well-known to us. If we include the children of the King, and those of Vajra and Herakles, who are also numerous, we find nearly all our *dramatis personæ*. The children of most of these families were taught by the

Priests of the temple, and some of the sons became inmates of it. Besides the sixteen children of Alcyone and Sirius, they also adopted the orphan Olaf, because Mercury was deeply interested in him.

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

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

It was finally decided to say nothing for the moment to the King, but Herakles went to the functionary to whom the letter had been written. The latter had been seeking for it everywhere before reporting its contents to the King. So Herakles told him what he feared, and together they arranged that the ruffians should have the desired audience, but that they themselves should be present and also have in readiness a strong

guard. The would-be murderers presented themselves, and as they were rising from the usual prostration, Thetis thrust his hand into the front of his robe and grasped a dagger. Herakles, who was close to the King's side, saw the action and guessed its meaning, so he sprang forward just in time to seize the man's wrist as he raised the dagger and was about to leap upon the King. Both the villains were quickly overpowered and imprisoned, and shortly afterwards they were banished from the kingdom. The law condemned them to be buried alive, but the Monarch commuted their sentence to banishment, because he said that, wicked as their action had been, and worthless as they themselves appeared to be, their treachery had been dictated by a perverted idea of filial affection and family honour.

The King was grateful to Herakles for having thus saved his life, and when he heard the part that Alcyone and Helios had played in the affair, he called them before him and publicly thanked them. The entire family, including that of Sirius, was much advanced in royal and public favour. Herakles was honoured by receiving the King's daughter (Bee) in marriage, and was appointed as ruler over the large province in which the family of Sirius lived. Vajra was made ruler over the province in which Mizar and Helios lived, and as only the river separated these two provinces there was much happy social intercourse between all these families, the Court and the temple Priests. After the attempted assassination of the King, it became known at once that the rumour that the Priests of the temple had tried to undermine the power of the King had no foundation whatever. Mars sent for the Chief Priest Mercury, who came to the palace with Herakles and Vajra. A wonderfully clear understanding was at once established between the Priest and the Monarch, and harmony was restored between the Court and the Temple; so much so, that when later the King abdicated in favour of his son Vajra, he took up his permanent residence with the Priests in order to live a life of devotion.

Various expeditions were sent out from time to time by the King, and one of them was given into the charge of Vajra and Herakles. They were sent to make a sort of treaty with the ruler of the kingdom where they had lived a thousand years before, and bore rich gifts with them. On the way, near where New Mexico now is, they were attacked by savage tribes similar in type to Pueblo Indians, who captured them

and then sent to Mars for a large ransom. But instead of a ransom, the King sent Sirius with a large army of trusted men to rescue the captives. This they succeeded in doing, the army engaging the Indians in front of their village while Sirius entered it from the rear and easily rescued Vajra and Herakles, who were borne home amid great rejoicing. Herakles had learned the Indian language while a prisoner among them. Some time after their return a second expedition was sent to the same kingdom, which reached its destination and returned safely; but this time the King would not permit Sirius, Vajra or Herakles to go. Another expedition was sent towards the north-west, as a rumour had come of great silver and gold mines in that direction. It was successful, and returned with much treasure and large numbers of sparkling gold-stones, such as those now found in Arizona, and also great quantities of other gems of various kinds.

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

the disturbance, in order to try to discover exactly what was the matter, and to see if there were any possible way of dealing with the subject.

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

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

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

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

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

Alcyone went to Mercury and told him her story, asking him what could have been the cause of all these strange happenings; he looked into the matter and unearthed the fact that on the spot where Demeter lived there had been long ago a centre for a peculiarly obscene form of early magic. Its devotees used to provide at their séances a bath of human blood, and huge scorpion-like creatures materialised and stalked round it, squirting out a poison which seared everything which came near them. Among these creatures was the unpleasant object that attacked Alcyone, and as it had been starving for a long time it was proportionately ferocious. These elementals were expressions of a certain form of evil thought, deliberately intensified and materialised by magical ceremonies, and, being ensouled by 'familiar spirits' of a particularly obscene kind, they were exceedingly dangerous. By those who made them they were called '*sendings*,' because they could be sent to anybody whom the magician hated, to materialise in his bed-room, to sit on his breast in

the night and spit venom on him. An entity of an evolution lower than the physical used to be put into such a thing, and enabled to hold it together.

In the year 22,605, when Sirius was about sixty years old, the King prepared an expedition to a certain holy city in Yucatan, which was about to be visited by Surya, the Head Priest of the great Atlantean religion, and Alcyone, Sirius, Mizar, Helios, Mercury, Uranus and many others set forth, starting in the late summer and travelling southward round the Gulf. At first they used carts, but after a time they had to leave the great main rock road and abandon the carts, using their mule-like horses or mustangs both for pack and riding. The main rock roads were really remnants of a previous age. When Atlantis was at the height of its glory, wide roads of solid rock were formed radiating in all directions from the Great City of the Golden Gate, stretching over hill and dale for thousands of miles; and these were crossed by a network of local roads, which, however, were not so well made or kept.

On one occasion our party fell into difficulties in trying to cross a river. At a later point in the journey they met a caravan of merchants who were using a curious camel-like sort of animal, resembling a big llama. It was some type between the two; the Atlanteans had been fond of experimenting in the crossing of animals. Once our travellers came to a deep cañon, and though it was less than fifty yards across they had to travel thirty miles round to reach the opposite side of it. When about half way on their journey they met another caravan, of which all the people were in a dying condition, because the savages had poisoned the water of the stream from which they had drunk. Mercury magnetised the people and neutralised the poison, thus saving them all. They now bent their course towards the east, and then a little to the north, and soon a guide met them, a curious aboriginal man, who had been sent from Yucatan for the purpose of showing them the way. The people in the city were aware of the approach of pilgrims, at least of this particular caravan, and a procession met them at the gate.

Mars, Mercury and the Priests at once repaired to the great temple of which Saturn was the Chief Priest, where they found some kind of initiation ceremony taking place. The number of people admitted

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

"Love is life," he said, "the only life that is real. A man who ceases to love is already dead. All conditions in life are to be judged fortunate or unfortunate according to the opportunities that they offer for love. Love will come under the most unlikely circumstances, if men will but allow it to come. Without this all other qualifications are only as water lost in the sand."

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

Helios was just as much in touch with the family as ever, as she accompanied them on their journey in her astral body.

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

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

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

Among the latest incidents of Alcyone's life, we notice that, at the age of 84, she gave a magnificent reception in honour of some delegates who had been sent over from the Central Temple of Atlantis, Viraj being at the head of the embassy.

In the year 22,578 this eventful life closed and Alcyone passed away, loved and respected by all who had known her.

CHART XIX

22,662 B. C.

Mississippi

1	2	3	4	5	6	7
Maha-guru	Surya Viraj Jupiter Saturn { Uranus -Brihat Pisces -Pindar					
Flora-Sif	Corona -Mars Aries-Castor	{ Vajra -Ulysses Bee-Herakles	Alastor-Kados Clao-Norma Calyx-Math Dora-Aletheia Polosa-Dona Gem-Psyche			
	Mercury -Athena	{ Hestia -Vulcan Callio -Taurus Iry-Aurora	Parthe-Vesta Rex-Percy Phila-Polaris	{ Kos-Quies Lobelia -Clare		
		Pallas-Atlas	Lomia-Camel Eros-Melpe Dolphin- Daphne Fort-Boreas			
	Venus-Theo	Sappho -Deuch Egeria-Juan	{ Hebe-Eudox Stella-Apis Daphne -Dolphin Boreas-Fort Apis-Stella Melpe-Eros Eudox-Hebe Camel-Lomia			
		Alcyone -Sirius	Capella-Ara Spica-Myna Vesta-Parthe Arctos-Thor Polaris Phila Capri-Pepin	{ Colos -Scotus Alba -Altair Flox-Beren		
		Herakles-Bee				
		Oak-Ilda				

THE LIVES OF ALCYONE

1	2	3	4	5	6	7
Lutes- Nestor		Aurora-Ivy	Forma-Wences Fons-Sertans	Lignus -Ixion		
		Leo-Alces	Beatus-Cygnus	Zoë-Xan- thos Amal -Aglaia		
			Noel-Una Rozana-Pavo Chanda-Naiad	Odos -Horus		
	Mizar-Hélios		Forma-Canopus	Gnostic -Zama Dhruva -Rosa Ronald -Udor		
		Selene-Argus		Nita -Elektra		Xulon -Bootes Gaspur -Laxa Rao -Hyggia Vale -Sigma Yodha -Maya
			Botel-Rigel		Koli-Nu	
				Orca -Arthur	Zeno-Muni	
			Aqua-Bella Libra-Sagitta Virgo-Olaf	Magnus -Priam		
		Leto-Gimel Andro-Anlus Draco -Phoenix Pyx-Concord	Pearl-Neptune Dactyl-Aldeb	Chrys -Bruce		
	Lili-Osiris					
	Pindar-Pisces	Ulysses-Vajra Hermin-Lyra Gimel-Let8 Beth-Algol	Pax-Hector Norma-Clio			
			Psyche-Gem Wences-Forma	Quies -Kos Ixion -Lignus Xanthos -Zoë	Muni-Zeno	
		Alces-Leo	Canopus-Fomal			
			Sagitta-Libra Mira-Cruz	Scotus -Colos		
		Siva-Daleth				

1	2	3	4	5	6	7
Jason -Cyr	Castor-Aries	Algol-Beth	Walter-Echo Theseus-Achil Sertans-Fons	Ullin -Tripos		
		Pollux-Cetus Concord-Pyx	Aglaia-Amal Cento-Vega			
		Alma-Kratos	Yati-Sita Karu-Madhu	Nimrod -Vizier		
	Helios-Mizar				Horus -Odos Ivan -Radius Vizier -Nimrod	
	Inca-Lotus	Ushas-Naga	Sita-Yati Pavo-Rozana Vichcha-Baldur Joan-Nanda Naiad-Chanda Madhu-Karu Upaka-Markab			
					Cassio -Euphra	Rosa- Dhruva Obra-Abel
			Achilles -Thescus	Proteus -Rector Dharma -Kepos		
			Albireo-Apollo Hector-Pax Neptune-Pearl Irene-Trefoil Ajax-Erato	Beren -Flos	Dido -Tiphys	
				Fides -Glück Altair -Alba	Abel-Obra Fabius -Kim	
				Arthur -Orca	Kim -Fabius Nu-Koli	Laxa -Gaspur Sigma -Vale
			Vega-Cento			Tiphys -Dido Pomo -Mona
		Sirius -Alcyone		Spes -Diana	Zama -Gnostic Holly -Jerome	
			Percy-Rex Aldeb-Dactyl			

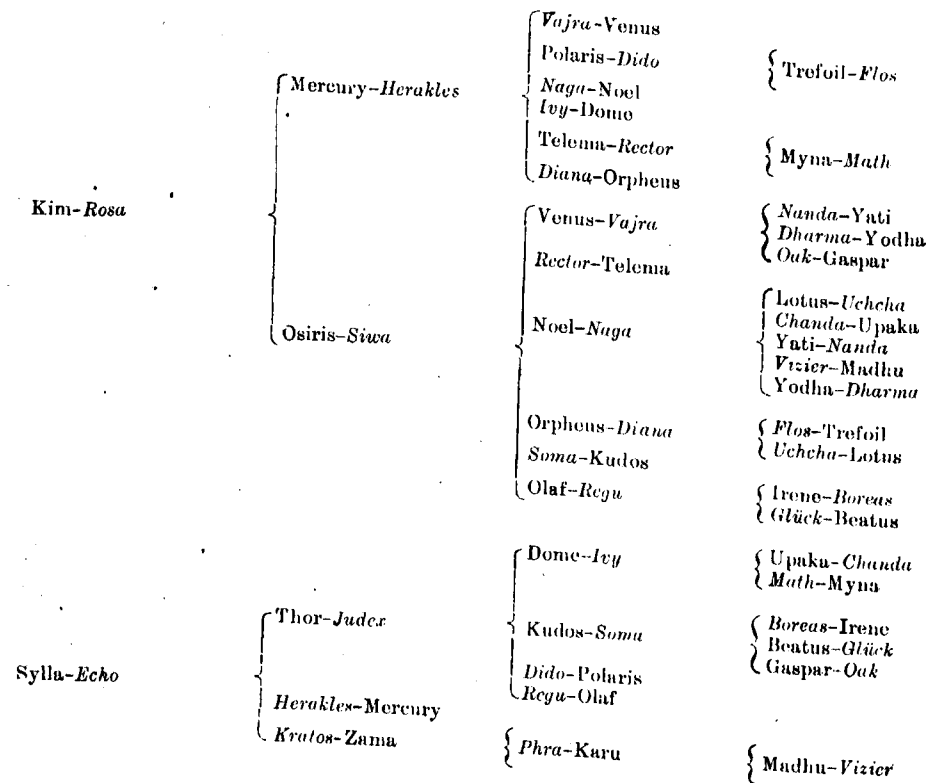
CHART XIX a

India

(BIRTH OF MERCURY)

21,917 B. C.

We have here another instance of the phenomenon which we mentioned in Life XVIII a. Alcyone remains out of incarnation for a period of 819 years, and then has an unusually short life, so that her next interval was 275 years, thus making a total interval between the nineteenth and twenty-first lives of 1,111 years. This fitted conveniently enough as one interval for some of our characters, but there were others who were unable to stay away so long, and consequently took an intermediate incarnation in India, as will be shown in the following chart.



XX

Alcyone was born again in a female body in the year 21,759 B.C., not far from where Chittagong now stands. She was the daughter of Brihat and Neptune, and was one of a family of four. Her elder brother was Uranus and her younger sister was Mizar, but both of these died young: Uranus at the age of eighteen and Mizar, in child-birth, at the age of fifteen. There was also a younger brother, Vulcan, who was taught from boyhood by the Priests in the temple. The father Brihat seems to have been both ruler and Priest of a small community or kingdom. Astrology was a prominent factor in the religious ideas of the day, and Alcyone's horoscope was cast with great elaboration. It destined her to a marriage with Saturn, who was a distant relation, and it foretold that she should bear a child of remarkable power and holiness, and directed that all her early life should be arranged as a preparation for this coming event. The instructions were obeyed, and she was specially instructed by the Priests with a view to this.

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

At the age of fifteen she was duly married to Saturn with great pomp, and a year later a noble boy was born (Surya). There was great rejoicing over this event, and every care was taken of the child of promise. Alcyone was very sensitive and impressionable, and when the child was about to come to her she had a wonderful dream in which

she saw a bright star leave the sky and enter her. This dream caused her to be considered a holy person. She was also clairvoyantly conscious of the presence of the ego when it attached itself to her.

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

Alcyone's house formed part of a great suite of buildings erected round a sort of square which was within the palace of the King. A slave-woman, who was changing the water in a glass vase containing gold-fish, was called away on some other business, and set the vase down on a table in the full rays of the sun. The glass acted as a lens, and the sun-rays, streaming through it, converged on some neighbouring wood-work and set it on fire. The house was built entirely of wood, richly gilded, and the flames spread like lightning in every direction, blazing up like a furnace. Alcyone was, at the moment, at some little distance off, but as the servants rushed out in every direction, shouting and screaming, her attention was attracted, and she flew, fleet as a deer, towards the burning house.

The baby had been left with his nurse in an upper room, but she had gone out, confiding her charge to some fellow-servants. These fled downwards on the alarm of fire, forgetting the baby, and the terrified nurse, rushing for the child, fell back at the sight of the blazing staircase, which was the only way to the nursery. Wringing her hands, she screamed out: "The child! the child!", but dared not face the roaring flames which barred the road. "My boy?" gasped Alcyone, and as the woman pointed upwards, shrieking, Alcyone pushed her away and sprang up through the sea of fire. Several of the stairs had already fallen, leaving only in some places the supporting wooden bars not yet burned through, though blazing. Desperately she plunged on, climbing, slipping, leaping across the gaps through which the flames, flaring upwards, caught her garments and scorched her flesh. Surely no human strength would suffice to carry her to the top! but mother's love is omnipotent, and, in less time than it takes to tell it, she reached the room where the baby lay. Smoke was pouring into it, and she wrapped an unburnt fragment of clothing across her mouth and crawled along the floor.



The babe, crowing at the dancing flames, stretched out chubby arms to his mother, and, catching him up, she pressed his face into her bosom and fled downwards with her boy close wrapped in her arms. Again she crossed that burning torrent, her body nude, her hair blazing, the diamonds dropping from it, flashing back the flames. Somehow she reached the bottom, the open air, and fell prostrate outside, shielding the babe even as she fell. He was unhurt, but she was dying, and in less than an hour she breathed her last. More out of her body than in it, too terribly injured to retain feeling, she was scarce conscious of suffering, and her last smile seemed to be reflected on the freed astral form, as it bent over the rescued boy. Is it not the karma she made, by dying for Surya then, being reaped in the present opportunity given to Alcyone to serve the Blessed One again?

After its mother's death the child was taken in charge by his aunt Viraj (Saturn's sister), who was even then an advanced ego, and has since become an important member of the Occult Hierarchy. She was psychic, and through her Alcyone was still able to help and care for the child. The aunt never allowed any of the servants to touch the baby, and swung him herself in the garden in a sort of cradle hung up between the trees. There, in the quiet grove, Alcyone would speak to her from the astral world about the child, who was thus brought up altogether in a holy atmosphere and soon became a wonder, at the age of seven delivering teaching in the temple, so that people from all quarters came to hear him.

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

CHART XX		
Chittagong		21,759 B. C.
1	2	3
Brihat-Neptune	{ Uranus Aleyone-Saturn Mizar-Koli Vulcan-Sif Viraj	{ Ronald Dhruva
Gnostic-Kamu	{ Saturn-Aleyone Koli-Mizar	{ Surya Dhruva-Ronald

XXI

The next appearance of our band of Servers is in South India, and on this occasion Orion, who has been wandering in outer deserts for some thousands of years, finds his way back into the group—but in a very peculiar way. He was born in 21,540 as a girl in one of the hill-tribes of the Nilgiris, a clever, good-looking and unscrupulous young person. She had no intention of living the life of the hill-tribes, so she engaged herself to serve a noble Tamil lady, and was appointed to attend upon her daughter Iota, to whom she speedily made herself indispensable. In this Tamil family was an heirloom—an enormous emerald credited with magical powers. It had been magnetised in Atlantis by one of the Lords of the Dark Face, and it was supposed to earn for its possessor whatever he most desired, but it always brought misfortune in the end, and those who used it became tools of the original magnetiser. Iota persuaded her father to give her this wonderful stone, and by its means to arrange for her a marriage with a neighbouring King. By the power of the stone this plan was carried through, and the King sent an escort to bring his bride to him. Iota took with her three attendants, Orion being one of them, and on the journey Orion contrived to murder her young mistress, and then personated her. Her plot succeeded and she was duly married to King Theodoros, to whom she made a good and clever wife. It is to the credit of Orion that in her new surroundings she did not forget her brother Egeria, whom she had dearly loved, but sent secretly for him, had him educated as befitted her new station, and eventually married him to one of the ladies of the court, though never openly acknowledging him as her brother.

Ten years later, for reasons of State, the King took a second wife Nu, a princess of a neighbouring house. After all these years the murder of Iota at last came to light, and Orion's true status was discovered. Her husband was indignant at the outrage on his pride, and promptly

condemned her to death. When thrown into prison she invoked the Lord of the Emerald, and he appeared to her and ordered her to throw the emerald out of the window to Sigma, one of the little children of the second wife Nu, who was playing outside. As soon as this was done he ordered Orion to take poison, and as she left her body the little girl Sigma fell down dead in the courtyard, and Orion was pushed into her body. When they went to lead out the queen to execution she was of course found dead in her cell.

In Sigma's body she was contracted in marriage to Leo, the prince of a neighbouring kingdom, in what is now the Telugu country, and after they were married she induced her young husband to bring about his father's abdication, so that she herself might be queen of the country. Alcyone was born in the year 21,467 as their eldest son, and there were four other children. When Alcyone was eleven years old his mother Orion fell ill of some internal disease which was found to be incurable. As soon as she knew that death was drawing near, she again appealed to the Lord of the Emerald, who told her that he would help her once more to take another body, but that it must be that of her daughter Theseus, whom she loved dearly. For some time she refused this, but at last increasing suffering drove her to accept it. So she drowned Theseus, hung the emerald round the child's neck and then threw herself into the water and sank. When she recovered consciousness she was in the body of Theseus, and so, instead of being Alcyone's mother, she was now, as far as outward appearance went, his sister.

The politics of the time were complicated and troublous, and Alcyone, though anxious to do his duty, was more interested in his studies than in affairs of state. He learned whatever was customary for boys of his class and time, and was proficient in riding, shooting, swimming, and the various sports of the race. When he came of age he married Herakles, who was the daughter of a neighbouring Raja, and they were happy together in their religious studies. The Priest Mercury was a neighbour and close friend.

In order to save King Leo from certain defeat at the hands of a coalition of neighbouring States, Alcyone's mother Orion had induced Leo to place it under the suzerainty of the Atlantean Emperor, Jupiter, and there was much discontent among the people about this. A few years

after, when Orion had had to change bodies, and could therefore no longer direct Leo's policy, the discontent broke out into open rebellion, and Leo was defeated and killed. Sirius (the son of Ginel, an Atlantean noble) was sent over from Atlantis by Jupiter to be Governor of the kingdom, which was thus made a province of the vast Atlantean Empire. Sirius made friends with Alcyone and Orion, at first perhaps from motives of policy, but the friendship quickly ripened into real affection. He fell in love with Orion, and demanded her hand from her brother Alcyone, who gladly gave it, and a close tie united the two families, and also that of the priest Mercury. This made the government of the province an easy matter, as the official heads of both the parties in it were now so thoroughly united. In fact the three families were almost like one, and made a kind of little society of their own, in which all sorts of interesting problems were discussed.

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

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

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

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

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

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

In another Temple a long way to the north, there was already a lingam. Up there the Trimurti was fully recognised, though the names were not those used now. In one cave-temple there was a gigantic face carved out of the rock which was three faces in one, though it was so arranged that only one face could be clearly seen at a time. There was a great Temple in South India which also contained a Trimurti. We tried to discover the meaning of the name attached to it, to see what idea was connected with it in the mind of its priests, and we found that one priest thought of it as: "He whose life flows through all,"

while another had the idea that the three persons were: "He who opens the gates, He who guides the stream, and He who closes the gates." We saw no specimens here of the many-armed images which are so plentiful at the present time.

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

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

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

The priest Mercury had married Ulysses. The pleasant intercourse between the families and their study of the questions which so deeply interested them went on harmoniously for years, and the first break in

the party occurred in the year 21,423 B. C., when Orion confessed her black magic to Mercury and Sirius, threw the magic emerald into the sea, and retired to an ascetic life, with a view of atoning for her deeds. She handed over her children to the care of her friend Helios, and four years later the latter married Albireo, a younger brother of Alcyone.

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

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

Herakles died in 21,396 B. C., at the age of seventy, and Sirius, to whom she had been a particularly close friend, mourned her loss

quite as much as Alcyone, and accorded her the most gorgeous obsequies. This left Alcyone much alone, and he clung more than ever to his friend Sirius, who fully returned his affection, so that the two old men were like brothers. For thirty years Sirius had been visiting regularly every month his wife Orion, who was living as an ascetic; and when she died in 21,392 B. C., he felt himself unable to stay any longer in India, and applied for leave to resign his Governorship and return to Poseidonis. Alcyone, though seventy-five years of age, immediately announced his intention to accompany him, and actually did so.

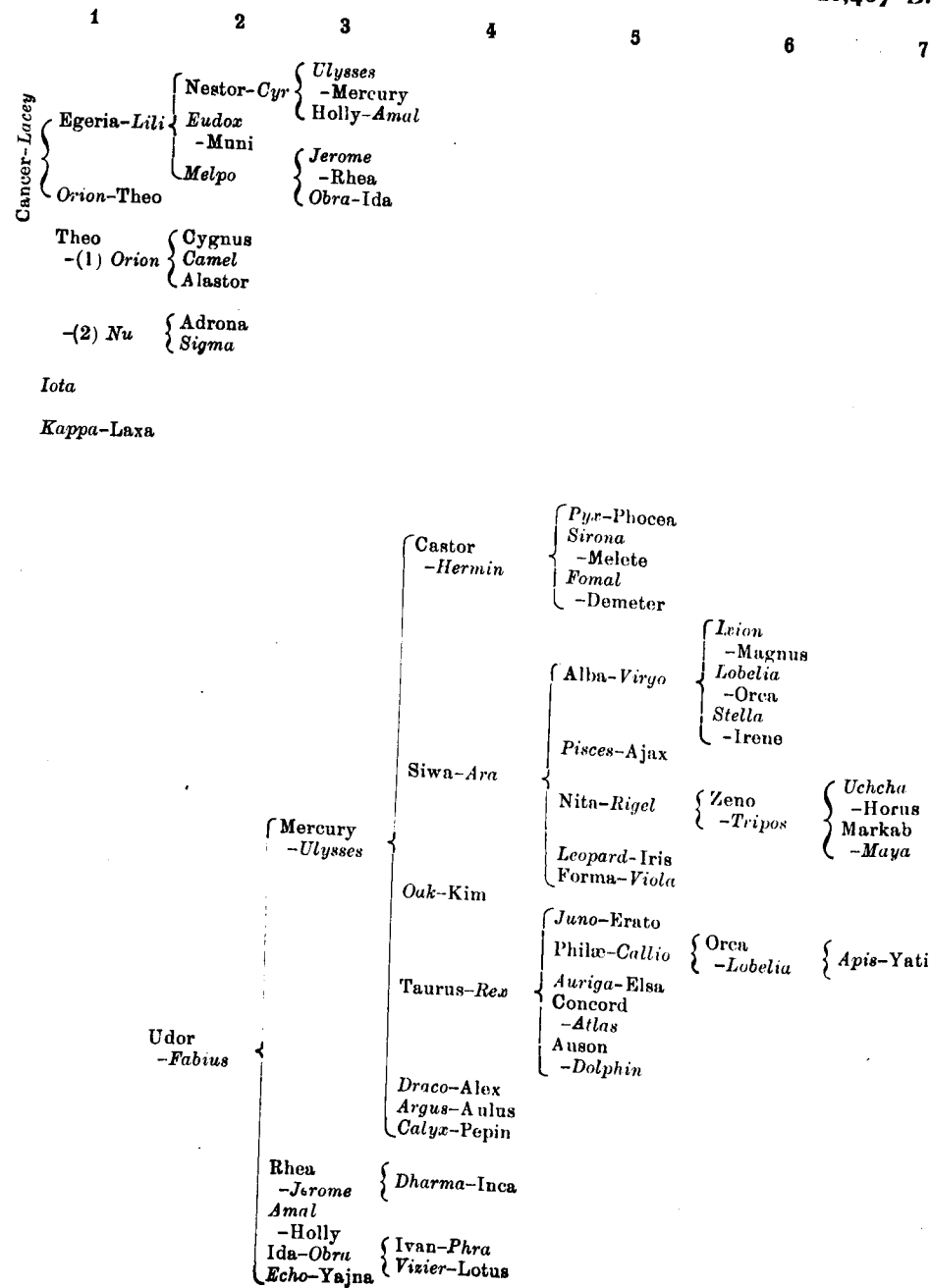
The two septuagenarians had a prosperous voyage, and Alcyone found the splendours of the capital even greater than he had expected. Few of those whom Sirius had known forty-four years ago were still living to greet him. The Emperor Jupiter was long ago dead, and his son Mars reigned in his stead; he received the two old men with great honour, and gave them honorary posts at his court, distinguishing them with many marks of favour. He must have felt drawn to them, for he set his court astrologers to calculate the particulars of their connection with him, and was informed that both had worked with him more than once in the past, and that both were destined to serve him in some mighty work far in the future, when nearly a quarter of a lakh of years had been added to the roll of time. None of them then understood this prophecy, but it is evident that it will be fulfilled in the Californian community about 2,750 A. D.

Vajra, who had accompanied his father, soon took a prominent position under the Emperor and enjoyed his fullest confidence. Sirius and Alcyone lived together in the same house as brothers for ten years, and both died in 21,382, hale and hearty to the last. During these ten years they jointly prepared a book upon Southern India, which was highly esteemed, and was regarded for centuries in Poseidonis as the classical work on its subject. It was in two volumes, one treating of the different races and their customs, and the other of the various religions—the latter embodying much of the teaching given to them long before by the priest Mercury.

CHART XXI

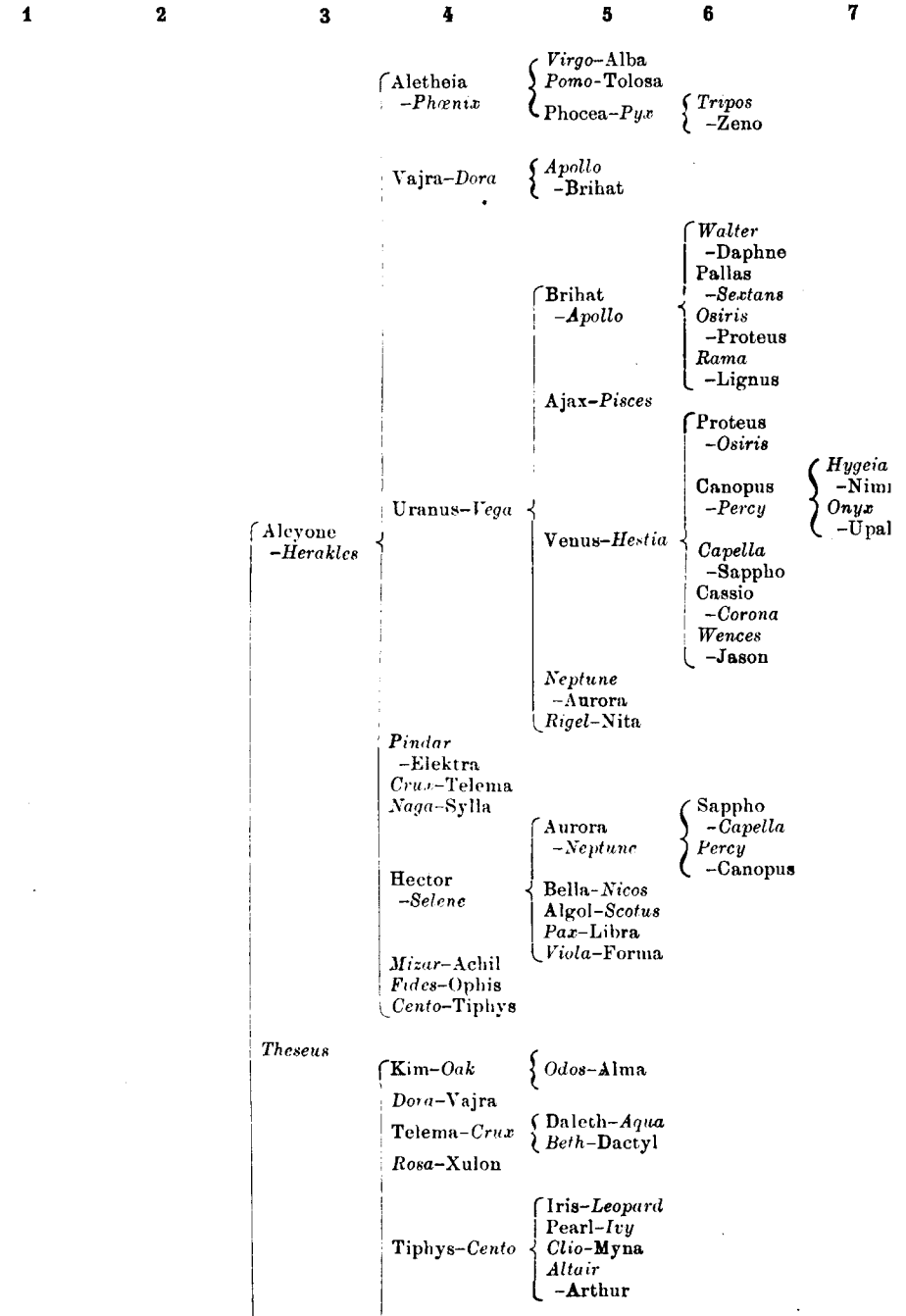
South India

21,467 B. C.



TWENTY-FIRST LIFE

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THE LIVES OF ALCYONE
CHART XXI—(Continued)

IN ATLANTIS		
1	2	3
Jupiter	{ Mars -Athena	
		Pollux

CHART XXIa

(BIRTH OF VULCAN)

21,234 B. C.

India

The few members of the band of servers who take the somewhat earlier incarnation recorded in Chart XIX a, but were not drawn into the vortex of Chart XXI, re-appear in India about the year 21,200, clustering round the teacher Vulcan. A list is appended.

1	2	3
Vulcan-Flos	{ Boreas-Cetus Thor-Dido Rector-Bentus	{ Dome-Judex Math-Kudos
Trefoil-Diana	{ Dido-Thor Bentus-Rector Kratos-Boötes Cetus-Boreas	{ Judex-Dome Kudos-Math Capri

XXII

Our hero's next life was a life of pilgrimage—pilgrimage of an altogether unusual character, extending over half a century of time and many thousands of miles in distance. Yet he did not commence his wanderings until middle life. One of several remarkable characteristics of this series of lives is their abnormal length upon the physical plane. All these people whose incarnations we have been examining belong to what are called the upper classes, where the average length of life is on the whole greater than in the lower. A list of seventeen lives of Erato, for example, gives us an average length upon the physical plane of 48 years; twenty-four lives of Orion give us an average of 53½, and twenty-one of Sirius an average of 63¾—this latter already distinctly above the normal; but Alcyone's average is no less than 74·35!

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

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

Alcyone, who was born in 20,574 B. C., was a bright, engaging, unselfish child, intensely devoted to his mother Mercury. All through her life his love for her never wavered, and he took no action of any

importance without first consulting her. Nothing requiring special note for the purposes of our story occurred during his childhood and youth. He received what was considered at the time a good education, and at the age of twenty he married Percy, by whom he had twelve children. He had a beautiful home and all that wealth could give him; but his desire was rather for the life of a hermit than for that of the world, and his mother encouraged him in this inclination, advising him however to wait until his children were grown up before leaving them.

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

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

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

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

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

When Alcyone reached home he found that the prophecy of Mars had been fulfilled. The bereavement which the King had foretold was

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

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

In due course the King died, and soon after that his successor, Cetus, issued some mandate which Herakles considered it would be unwise for his people to obey; by disregarding it he practically declared himself independent, and may therefore be said to have founded a small separate kingdom. Herakles had married Gemini, a lady who was stormily affectionate, but of an impulsive nature and weak character.

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

At the time of Alcyone's inconsolable grief over his mother's death, a revered friend suggested that he should accompany him on a pilgrimage to see a holy man who lived at a sacred shrine to the south of Alcyone's home. So they arranged to make the pilgrimage together, and Alcyone's youngest son Cygnus went with them, to take care of his father. When they reached the shrine, the wise and holy Priest Jupiter received them most kindly, and Alcyone was greatly consoled by listening to his words. He also permitted Alcyone to witness certain secret ceremonies which much resembled the Eleusinian Mysteries, and these stimulated his psychic faculties to such an extent that during one of them he not only had a vision of his mother, but was able to communicate with her. He was so deeply impressed by the beauty of the temple and its ceremonies and the saintliness of the High Priest, that when he was told that there were many such shrines in India he then and there made a vow to visit them all before he died. This vow seems to have been occasionally taken by ascetics at that period, but most of them died before they accomplished it.

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

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

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

was a peculiarly bad one, and the facts became generally known, giving rise to strong popular indignation, so that Alcyone and Cygnus were compelled to make their escape hurriedly in the middle of the night in order to avoid being lynched by an angry crowd. They took refuge in a jungle, and were there attacked by a tiger. As the tiger was about to spring, Cygnus—who was full of remorse and had been bitterly reproaching himself for the trouble he had caused—threw himself in front of his father so as to receive the full weight of the animal. Alcyone at once attacked the beast with his staff, which was the only weapon he had, and eventually succeeded in beating it off; but Cygnus was already dead, and his father deeply mourned his loss.

Alcyone journeyed next towards Burma, and when he reached the neighbourhood of Chandernagar he visited a shrine and temple which were in charge of the High Priest Venus. There was much of an astrological nature in the worship here, and on the walls of the temple there were planetary symbols made of magnetised metal.

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

The next temple that Alcyone visited formed part of a small monastery situated on a snowy hill-side, near Brahmakund. The sites of many of these shrines appear to have been consecrated by the Mahaguru personally, some twenty or thirty thousand years before. He established some of them by quite physical-plane methods, in much the

same manner as, many thousands of years later, magnetised centres were established by Apollonius of Tyana.

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

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

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

We next see our pilgrim in the district of Surat, at a sort of pagoda temple. The shrine here was in charge of Pallas, an old Priest with a white beard and an impressive manner; a splendid, majestic man, extremely intellectual, though perhaps with too little heart. This Priest was known in a much later life as the philosopher Plato. The officials connected with this shrine were rather of the nature of statesmen than of ascetics.

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

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

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

20,574 B. C.

2	3	4	5	6
		Canopus-Glück	{ Flos-Phœnix Alba-Cento Lobelia-Magnus	
		Capri-Bella	{ Juno-Sagitta Boreas-Flora Hebe-Stella Balaur-Ushas	
		Cygnus-Rama	{ Pavo-Sita Yati-Ullin Vizier-Noel Chanda-Uchcha	
	Naga-Joan	{ Regu-Philæ		
		{ Sirona-Alces Gem-Herakles		
		Cyr-Abel	{ Mona-Zama Ursa-Pomo	
	Yajna-Alka	{ Glück-Canopus Roxana -Orpheus Lotus-Una Nanda-Karu Upaka-Inca Ivan-Naiad		
	Apollo -Vulcan			
		{ Telema-Calyr	{ Trefoil-Soma Dido-Kudos Math-Spica	
		{ Gimel-Thor	{ Taurus-Virgo Fort-Camel	
{ Uranus Mercury	{ Demeter -Fides	{ Una-Lotus Daleth-Leopard Iry-Siwa Naiad-Ivan Philæ-Regu	{ Iris-Eudox Phœnix-Flos Dactyl-Andro Rector-Diana Olaf-Argus Judea-Dome	
	Neptune -Alex			
		{ Ajax-Arcor	{ Sagitta-Juno Ophis-Dora Aletheia-Castor	
		Leopard-Daleth		
			{ Echo-Dhruva Theseus-Myna Beatus-Altair Stella-Hebe Kudos-Dido	{ Sif-Udor
		Siwa-Ivy		
	Colos-Corona	{	{ Nestor-Kamu	{ Xulon-Kratos Madhu-Onyx Dharma-Radius
		Calyr-Telema		
		Markab -Dolphin	{ Spes-Vale Forma-Auson Priam-Ixion	{ Gaspar-Nu
		Ara-Ulysses		
	Proteus -Hermin	{ Clio-Aurora		

1	2	3	4	5	6
Sirius -Athena	Hestia -Vajra	Elsa-Callio	Parthe-Arthur	Mira-Viola Nita-Concord Libra-Aqua	Quies-Xanthos
			Aquila-Hector	Vesta-Vega	Fabius-Sylla Holly-Obra Xanthos-Quies Oak-Ida Rosa-Walter
			Orca-Betel	Rigel-Pearl Tiphys-Auriga Eudox-Iris	
			Beth-Pepin		
			Pindar-Leo		
		Fides -Demeter	Euphra-Elektra	Eros-Aldeb Aqua-Libra	
			Bella-Capri	Magnus-Lobelia	Udor-Sif Obra-Holly
			Thor-Gimel		
		Hermin -Proteus	Pepin-Beth	Clare-Lignus Algol-Norma Gnostic-Koli Kim-Ronald Fons-Wences	
			Dolphin -Markab		
		Melpo-Laxa			
		Joan-Naga	Horus-Sigma Inca-Upaka Nimrod-Bootes Maya-Hygeia Kepos-Rao Odor-Kappa		
		Aglain-Amal	Adrona-Apis	Vale-Spes Pomo-Ursa Tripos-Zephyr	
			Zeno-Tolosa Rao-Kepos Zoë-Aries Hygeia-Maya Daphne-Pollux		
			Aulus-Fomal	Yodha-Phra Nicos-Cassio Lignus-Clare Virgo-Taurus	
			Selene-Albireo		
		Alex-Neptune		Dhruva-Echo Koli-Gnostic Kamu-Nestor Castor-Aletheia Sita-Pavo Ullin-Yati Noel-Visier Scotus-Erato	Kratos-Xulon Radius-Dharma
			Elektra-Euphra		

1	2	3	4	5	6
Jason -Lutea	Theo-Rhea		Hector-Aquila	Draco-Atlas Sappho-Cruce Pax-Beren	
		Callio-Elsa			
			Pollux-Daphne	Camel-Fort Flora-Boreas	
		Laxa-Melpo	Apis-Adrona Abel-Cyr Kappa-Odos		
		Amal-Aglain			
			Tolosa-Zeno	Ucheha -Chanda Ronald-Kim Muni-Jerome Phra-Yodha	
		Alces-Sirona	Sigma-Horus Aries-Zoe Bootes-Nimrod	Zama-Mona Jerome-Muni	
			Karu-Nanda		
		Percy -Aleyone Alma-Yajna			
	Phocaa-Pyr		Alastor-Lacey Cancer		

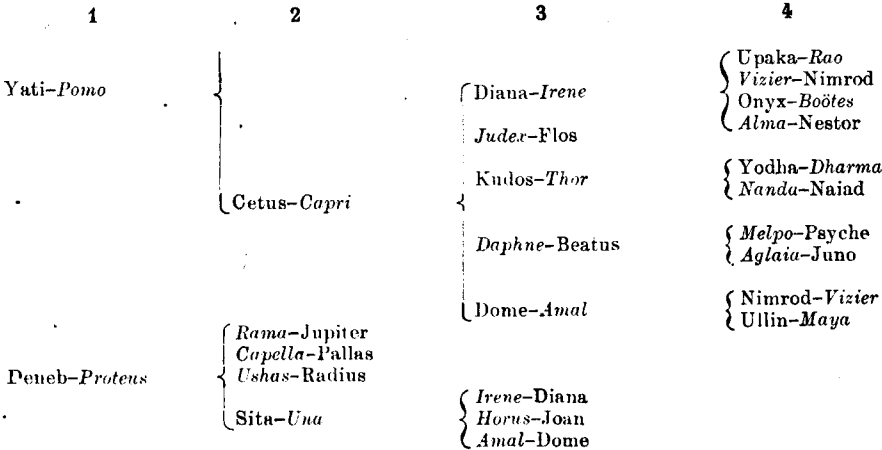
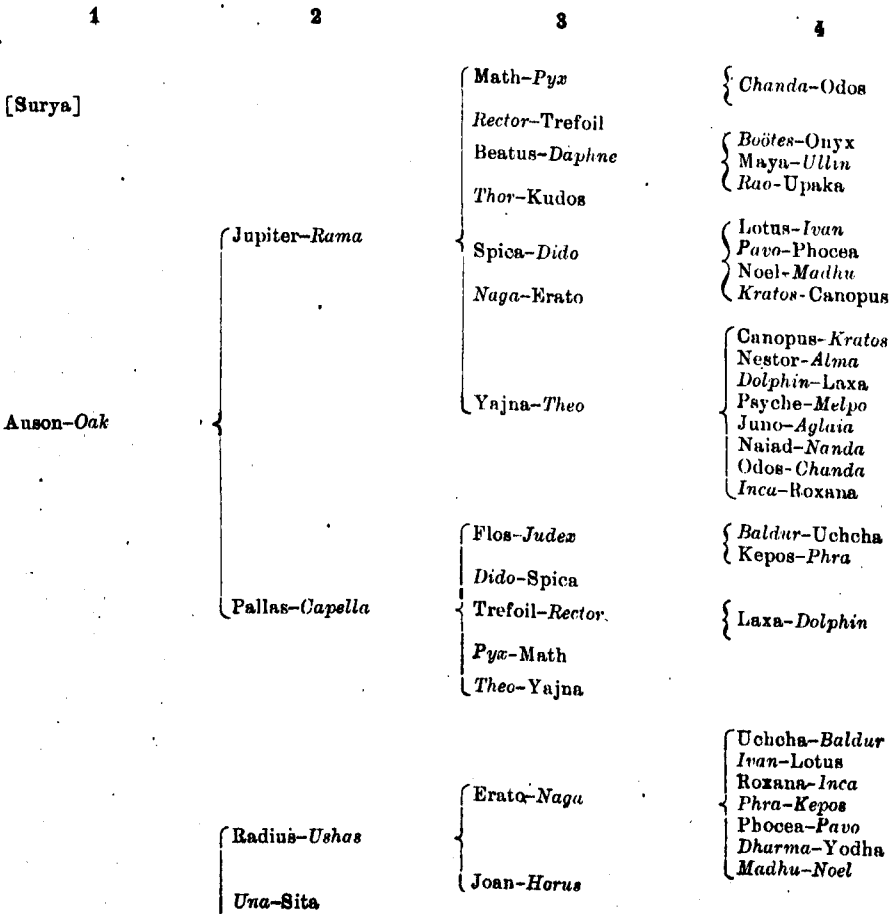
CHART XXIIa

Tibet

(BIRTH OF YAJNA)

19,877 B.C.

Again we find occurring the same phenomenon which we have already noticed—a certain number of the members of the band cannot or do not remain out of incarnation as long as does Alcyone, and consequently we have an important little group in that part of Central Asia which we now know as Tibet. It appears to be there for the sake of reforming and elevating the religion of the people, and centres round a priest, Jupiter, who derives his inspiration from Surya. The latter, however, is not observed as in incarnation at this period, but occasionally appears astrally.



XXIII

We pass now to another of the wonderful old world civilisations, for the next birth of our hero was in the year 19,554, in an old Turanian race in what is now China. But in order to bring in all of our characters it will be necessary for us to go back a little further than that, and to a country considerably to the west. We find Orion born in the year 19,617 in the same sub-race, but in what is now called Bactria. He was of an old but impoverished family, whose one great object in life was the re-establishment of their fortunes. And it was in pursuance of this family ideal that Orion met with such adventures as distinguished this incarnation.

A man whom he had befriended when in suffering and extreme poverty, told him in gratitude a strange story of a vast buried treasure upon which he had come by accident when hunting in the country to the north. He had brought away with him what little he could carry, intending to return with assistance and remove the rest, but he had met with an accident on his return journey, an accident from which he never recovered. When he died Orion mentioned this story to his father, and although they thought it but little worthy of credence, he determined to set out and search for that treasure. In the course of this expedition he was captured by one of the fierce nomad tribes and enslaved, and had twelve years of great suffering. His family supposed him to be dead—all except his second son Bellatrix, who persisted in the belief that his father was still alive, and announced his intention of going in search of him as soon as he was old enough. This he did, and after two years of adventure he found his father and both contrived to escape. They then proceeded to find the treasure, and brought it safely home, to the joy and astonishment of the rest of the family.

The Bactrian nation was in danger of being absorbed by a stronger power from the south, and was at the same time constantly suffering from the raids of the nomadic tribes to the north. To avoid

these ills large numbers of its people had migrated eastwards, and the family of Orion finally decided to join one of these migrations. They eventually settled on fertile country in the southern part of China, and made for themselves a comfortable home there, and it was in that district and from a branch of that family that our hero Alcyone was born. He was the great-grandson of Orion, and the son of Mira, who was a man of considerable wealth and influence, and had held at various times high offices in his district. Mira was a sharp imperious man, but just and kind-hearted, and always good to the little Alcyone, though sometimes he did not understand him, and so was a little impatient. Alcyone's mother was Selene, also a kind-hearted person; a studious woman, more occupied with philosophical questions than with household cares. Mira had an intense admiration for her and was proud of her learning and literary ability, and these feelings were fully shared by Alcyone as soon as he grew old enough to understand. Perhaps the principal influence in his life was that of his brother Sirius, who was two years older than he, and consequently a kind of boyish hero in his eyes. Even as children these two brothers were inseparable, and though they occasionally got into mischief they were on the whole fairly good little boys.

When they were aged ten and eight respectively, one of their chief delights was to sit at their mother's knee and listen when she expounded to them her theories. Of course they did not fully understand them, but they were delighted at her evident pleasure, and naturally by degrees they absorbed a certain amount of her ideas. They were specially charmed with a book which she had herself written, which seemed to their childish minds quite a divine revelation. It was an attempt to explain and popularise the teachings of a book of great antiquity which had been brought over from Atlantis; it seems to have been the original form of one of the Upanishads. The original of this book the children were taught to regard with the greatest respect and reverence. It was illustrated with a number of curious coloured diagrams over which they used to pore with the keenest interest, although their interpretations of them were obviously fanciful.

When Alcyone was about twelve years old, by a brave action he saved his brother Sirius from serious injury—perhaps even saved his life. They were running along together in the woods, Sirius as usual a few

paces in advance, when they came upon the remains of a camp-fire which had been made in a shallow pit. The fire had burnt down so that nothing but a black charred mass was visible on the surface, and Sirius jumped upon it without any suspicion of its nature. He broke through the surface and sprained his ankle with the jerk; and he was so occupied with the pain of the sprain and with trying to disentangle himself that he did not know that flames had burst out behind him and fastened upon his clothing. Alcyone, running up, grasped the situation, and immediately sprang upon him and tore the blazing garment off him, burning his own hands sadly in the act; then, seeing that his brother was crippled and helpless, he dragged him away from the rapidly reviving fire, and rolled him over on the grass to extinguish the smouldering cloth. The boys got home with great difficulty, each helping the other, for Sirius bound up Alcyone's burnt hands, and Alcyone acted as a kind of crutch for Sirius as he hopped painfully along on one leg.

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

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

the power which great wealth gives. Alcyone refused for a long time to accept his brother's gift, but the attitude of Ulysses practically forced him either to do so or to resign his aspiration to the hand of Albireo. Sirius would not hear of the latter course, alleging that the connection would be of high importance for the family, though his real reason was that he knew failure in his suit would break the heart of the brother whom he loved more than anything else in the world.

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

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

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

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

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

Sirius and Alcyone had a younger sister Vega, to whom they were deeply attached. Pollux, an acquaintance who was invited to the house, formed an illicit attachment to this young sister and betrayed her, and when discovery was imminent he fled. Alcyone and Sirius resolved to avenge their sister's wrong, and set out together in pursuit of him. They hunted him all over China for two years, and eventually traced him to the northern part of the country. While engaged in this pursuit Alcyone fell ill at a place called Unga. There was a celebrated temple there, presided over by Orpheus, a Lama with a long white beard. He was hospitable to the brothers, took them in and

appointed Auriga, who was one of his priests, to look after Alcyone. This young priest took a great fancy to his patient and was unremitting in his attentions. When Alcyone was quite well again, and they started once more on their quest, this young man accompanied them for some distance and was of great assistance to them.

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

During their absence the banished Scorpio had returned disguised as an ascetic, and had succeeded in securing the patronage of Castor, who was a statesman of considerable influence. While abroad Scorpio had somehow acquired mesmeric power and a knowledge of magic of an undesirable kind, and while begging for food at Castor's house he seems to have marked him as an easy prey, and used his mesmeric power to obtain an invitation to stay permanently in his house. By degrees he gained a great influence over Castor, who had him installed at one of the temples as a holy man. He maintained his position at that temple for many years, and practised his arts upon the people with great success. He never forgot his enmity to Sirius and Alcyone, and gradually poisoned Castor's mind against them and caused a great deal of trouble, for Castor to some extent succeeded in influencing Albireo's father Ulysses against them also, so that strained relations were created within the family. Scorpio found a fit instrument in Thetis, a young woman of doubtful character, who fell in love with Alcyone's eldest son Leo, and appealed to Scorpio for help to obtain some sort of love-philtre to administer to him. Scorpio agreed to help her on condition that she made over to him all the money that she inherited from her father. He then made clay images of Leo and of the young woman, and made many mesmeric passes over them with various

weird incantations, and then contrived to conceal them in Leo's bed-room.

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

All his plots were laid bare by Mercury's swift intuition, so that not only was Leo released from his spells, but Ulysses and Castor saw how they had been misled, and perfect harmony was restored. Ulysses was anxious to atone for his previous coldness and distrust, so when a few years later he fell ill and was told by his doctors that he could not recover, he sent an embassy to Mars announcing his approaching death and begging that Sirius might be appointed in his place. Mars was pleased to accede to his request, and Sirius became Governor of the district. He appointed Alcyone Chief Judge, and they both held their offices with much honour and respect until their death in the year 19,485.

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

When she was about thirty, Mars, now a very old man, made a sort of triumphal progress through his kingdom, and when he came into their district it was the duty of Sirius and Alcyone to entertain him. Thus it happened that Mars met Mercury, and was at once greatly impressed by her. He did not lose sight of her, and eventually induced

her to leave the temple and marry Osiris, one of his grandsons, so that later she became queen of the country. But that of course was long after her father's death. Sirius and Alcyone were just as inseparable as old men as they had been as boys; throughout a long life no misunderstanding had ever arisen between them, and they died within a few days of each other, each feeling his life imperfect without the other. As Sirius had never married, Alcyone's son Leo was appointed to the vacant Governorship, which he filled creditably, greatly assisted by the tact of his good wife Iris.

CHART XXIII

China

19,554 B. C.

1	2	3	4	5	6	7
		Neptune -Alex	{ Euphra -Hestia		Udor-Sif Koli-Walter Wences -Hector Theseus -Percy	{ Obra-Nu Lutea-Holly Dhruva -Saturn
			Hermin -Aquila	Elsa-Demeter Priam -Lagnus Betel-Cassio	Zeno-Tripes Zama -Gaspar	
			Selene -Mira			
	Herakles -Brihat	Venus -Rigel			Ree-Ophis Dactyl -Phonia Nicos-Calyx Lion-Tolosu	{ Vale-Melete Abel-Adroma Apis-Hebe
				Daleth-Mona	Ivy-Fides	{ Atlas-Eudor Melete-Vale Regu-Orca Glück-Soma Sappho -Camel
			Elektra -Beth		Leopard -Pearl Zephyr-Siwa	
				Sylla-Ronald Jason -Xanthos Zoë-Alastor Castor -Lobelia		
					Tripes-Zeno	{ Jerome Xulon
		Mars -Apollo	{ Hestia -Euphra Vajra -Ulysses	{ Demeter-Elsa Cassio-Betel Leto-Arthur Osiris -Mercury	{ Taurus -Fomal	{ Kos-Quies
Egeria -Markab	{ Cyr-Sirona			Sirius		{ Aurora -Norma Lyra-Alces Beren-Forma Par-Phila Clio-Sextans
Achilles -Gem	{ Sirona-Cyr				Leo-Isis	
					Kanu-Rhea Clare -Magnus Walter-Koli	{ Saturn -Dhruva Viraj-Athena Vulcan-Nita Bee-Colos Pindar -Aulus
				Alcyone -Albireo		

TWENTY-THIRD LIFE

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1	2	3	4	5	6	7
				Xanthos -Jason Gnostic-Kim Ronald-Sylla	{ Ida-Echo Rosa-Fabius	
						{ Pepin -Scotus Phila-Pax Alba-Stella
					Ophis-Ree Dora-Algol	
					Uranus -Viola	{ Aulus-Pindar Pisces-Fons Alces-Lyra Athena-Viraj
					Sagitta-Olaf Calyx-Nicos Aqua-Myna Gaspar-Zama	
						{ Iris-Leo Phoenix -Dactyl
						{ Forma-Beren Sextans-Clio Norma -Aurora Scotus-Pepin
					Algol-Dora	
						{ Holly-Lutea Colos-Bee Nita-Vulcan Fons-Pisces
					Viola-Uranus	
					Pearl -Leopard	
					Fabius-Rosa	
					Libra-Virgo	{ Eros-Chrys Orca-Regu Fort-Bruce
					Mizar-Polaris	
					Albireo -Alcyone Lignus -Priam	
						{ Rhea-Kanu
						{ Hector -Wences Lili
					Andro-Altair	
					Argus-Arcor	
					Fomal -Taurus	
						{ Quies-Kos Arcor-Argus Nu-Obra
					Percy -Theseus	
					Magnus -Clare	{ Altair-Andro
					Fides-Ivy	

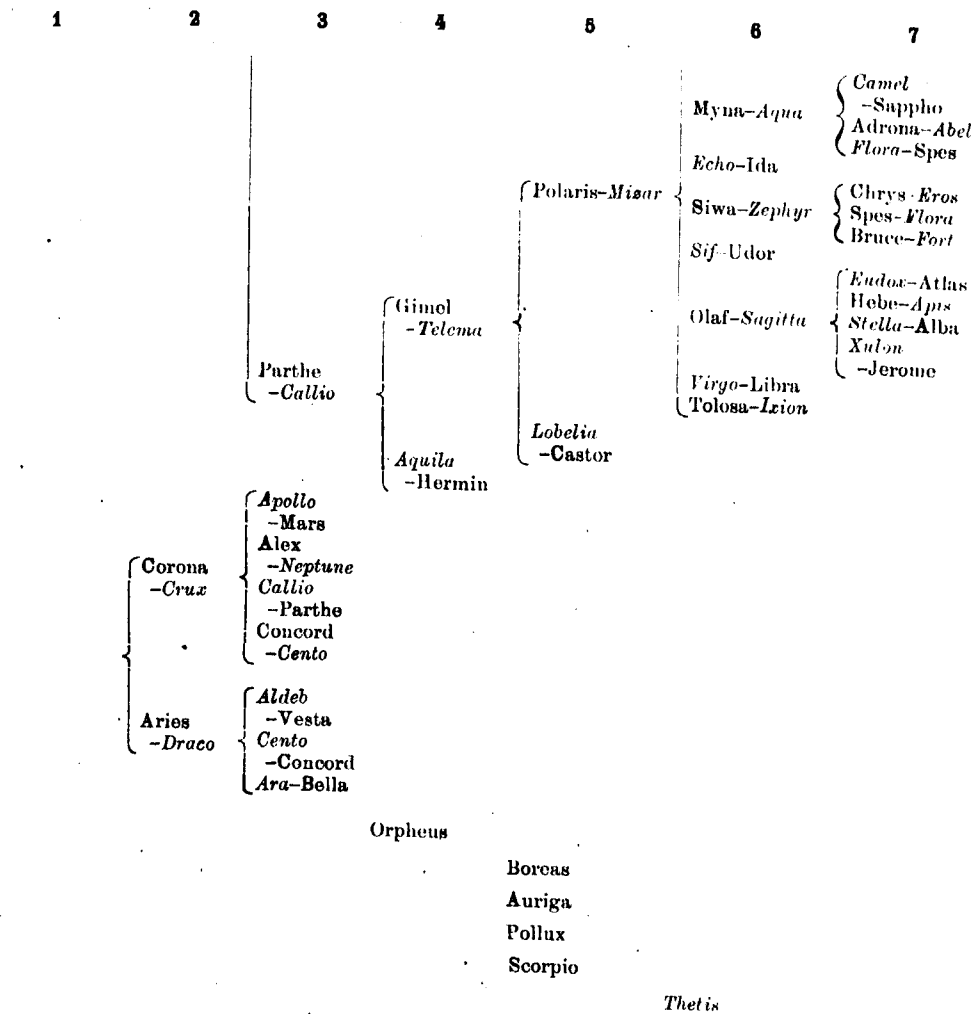


CHART XXIII a

Chaldea

(BIRTH OF ERATO)

19,245 B. C.

Our first experiment in the way of investigating the details of past lives was made in connection with a character called Erato, and the point at which it chanced that those investigations commenced was his birth in Chaldea in the year 19,245 B. C. He was born into the hereditary sacerdotal caste; but unfortunately he was also at the same time born into a curious hereditary feud connected with it. His grandfather Castor had twins, Melete and Aglaia, and as the law was that the high-priesthood descended to the eldest son of its present occupant the matter of a few minutes' precedence was important. Unfortunately, the nurse in charge got the children mixed, and did not know which was which; so, as the matter could not be decided, Castor decreed that they should be co-heirs. When they grew up there was a certain amount of jealousy between them, and each was determined that his own son should later be the sole high priest. Erato was the son of Melete, while Phocea was the son of Aglaia; and the boys were good friends, whatever their fathers may have been. Various circumstances occurred which excited Aglaia's jealousy, and he even went to the length of thrice trying to murder his nephew Erato. The third attempt was at least partially successful, for although Erato escaped, his father Melete was killed. A fourth attempt was made, but again Erato escaped, his younger brother Juno being killed in his stead. This time the whole story came out, and the governor of the town intervened; but the matter was taken out of his hands, for the emperor Theodoros happened at that period to be making one of his customary visits of inspection. Hearing of the matter he had the parties brought before him; and when he had inquired into the whole of the story he decided to put an end to all difficulties by giving to each of the cousins a separate field of activity. As Phocea had not been privy to the plot to murder his cousin he left him in sole charge of the temple of his native place, but he carried off Erato with him to his own capital to fill a vacancy in the great temple there. There he led a peaceful and useful life under the headship of the chief priest Pallas; and on the death of the latter he succeeded to his office,

and thus became the most important religious authority in the kingdom of Chaldea. He lived to old age, and was much respected. A list is subjoined of those of our characters who appeared along with him.

1	2	3	4	5
			<i>Rector-Bentus</i>	
		<i>Erato-Dolphin</i>	<i>Canopus-Thor</i>	<i>Psyche</i>
			<i>Dome-Diana</i>	<i>Trefoil-Dido</i>
<i>Castor-Amal</i>	<i>Melete-Auson</i>		<i>Math-Judee</i>	
		<i>Juno-Rama</i>	<i>Beatus-Rector</i>	<i>Dido-Trefoil</i>
			<i>Flos-Kudos</i>	
			<i>Diana-Dome</i>	
	<i>Aglaia-Pomo</i>		<i>Judee-Math</i>	
		<i>Phoebe-Melpe</i>	<i>Kudos-Flos</i>	
	<i>Theo-Roxana</i>	<i>Deneb</i>		
	<i>Nestor-Daphne</i>	<i>Rama-Juno</i>		
<i>Pallas</i>	<i>Roxana-Theo</i>			
	<i>Proteus</i>			
	<i>Stella</i>			
	<i>Cancer</i>			

CHART XXIII b

(BIRTH OF YAJNA)

19,380 B.C.

Amazon Valley

Almost the same sub-group which we saw in Chart XXII a endeavouring to bring about a religious reform in Tibet, was again engaged in precisely similar work 500 years later on the other side of the world in the Amazon valley. This was at that time the seat of an interesting but somewhat effete civilisation, and there was obviously great need for the work of purification in which our members engaged. The group was again under the leadership of Jupiter, but in this case Surya instead of operating from the astral world took birth in the ordinary way, and married Jupiter's daughter Naga. His preaching was of so remarkable a character that he practically revolutionised the religion of the country, and gave it in its improved form a new lease of life which lasted for some thousands of years. He lived a long and active life, and when he passed away the headship of the work devolved upon his eldest son Vajra, who undertook a vast amount of missionary work and spent his life in travelling about the continent. From the work done at this time and from the organisation set on foot was developed that wonderful Peruvian civilisation with which we come into contact in Life XXXIII.

1	2	3	4
		<i>Yajna-Pavo</i>	<i>Lotus-Ivan</i>
			<i>Baldur-Sita</i>
			<i>Radius-Vizier</i>
			<i>Pyx-Uchcha</i>
			<i>Joan-Ullin</i>
			<i>Irene-Onyx</i>
			<i>Alma-Una</i>
		<i>Spica-Inca</i>	<i>Sita-Baldur</i>
		<i>Nanda-Kepos</i>	<i>Ullin-Joan</i>
		<i>Noel-Horus</i>	<i>Vizier-Radius</i>
		<i>Kratos-Maya</i>	<i>Upaka-Yodha</i>
		<i>Oak-Chanda</i>	<i>Ivan-Lotus</i>
			<i>Dharma-Nimrod</i>
			<i>Phra-Yati</i>
<i>Jupiter-Capella</i>	<i>Naga-Surya</i>		<i>Uchcha-Pyx</i>
		<i>Kepos-Nanda</i>	<i>Nimrod-Dharma</i>
	<i>Odos-Madhu</i>	<i>Chanda-Oak</i>	<i>Una-Alma</i>
		<i>Maya-Kratos</i>	<i>Yati-Phra</i>
			<i>Yodha-Upaka</i>
	<i>Ushas-Naiad</i>	<i>Pavo-Yajna</i>	
		<i>Inca-Spica</i>	
		<i>Horus-Noel</i>	

XXIV

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

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

the Aryans regarded with horror this tribe which had once intermarried, would have no dealings with them. The adoption or development of difference in language among them still further emphasised the division, and they were regarded as a hostile race for centuries before the rapidly increasing orthodox Aryans occupied their original territory after many battles, and finally drove them out into the desert.

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

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

The difficulty was constantly becoming more acute and the danger more imminent, when in answer to many prayers and appeals there came at last to Mars a vision which decided his course of action. Both the orthodox and those who were considered unorthodox venerated equally the memory of the Manu, and gave him all but divine honours, so when he appeared to Mars in a dream, and gave him counsel as to his difficulties, he gladly accepted the solution offered.

The Manu told him that the dilemma in which he found himself was not the result of any play of chance forces, but had been arranged

long beforehand as part of his plan. He announced that it was his desire that Mars, whom he had specially chosen for the work, should lead the vanguard of the greatest migration in history—that he should take his tribe and journey westward and southward for many years, until he reached a certain sacred land which was prepared for him—a land of unexampled fertility, in which great spiritual as well as material progress could be attained. Here he should settle and flourish exceedingly; and he was specially enjoined to treat well and kindly all the tribes and races with whom he came in contact, fighting with them only when actually compelled. He was to enter upon this promised land and move slowly onward to its extremity, and it was foretold to him that the tribes of the orthodox empire, who were pressing so hard upon him, would rejoice over his departure and exult in their occupation of his lands; but that in the future they also should be compelled to take the same journey upon which he was now to embark, and that when they had made the journey they should find his people in possession of the most desirable part of the promised land, and that their efforts to oust them would be unsuccessful. He was further told that he himself in future lives would take no inconsiderable part in the direction of these migrations, and that as a reward for all this hard work he and his wife Mercury would have the privilege in the future of doing an even greater work—such work as the Manu himself had done. The prophecy referred specially also to his sons Herakles and Alcyone, and expressly stated that work of a similar nature awaited them still further in the future.

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

There was amongst his subjects a considerable party who regarded this migration as a wild scheme and the vision of Mars as a delusion. The head of this recalcitrant party was Alastor, and he declared that his conscience would not allow him to follow a leader whom he believed to be under the guidance of some evil or diabolical power which was deceiving and misleading him, and causing him to undertake a mad enterprise which could only end in the utter ruin of those who were foolish enough to follow him. To this tirade Mars replied that he would force no man to accompany him, for he wanted none but loyal and willing co-operators, and that Alastor and his followers might stay behind if they pleased. Only a comparatively small number of Alastor's party were prepared to take so extreme a step, and most of his friends urged him to reconsider his determination. He however remained obstinate, declaring that he and his band of Adullamites were the only people who were really faithful to the commands of the Manu, since they stayed in the country where he had established them and refused to be diverted from their manifest duty by hysterical dreams and pretended revelations.

Mars wasted no more time over him, but told him that he might go to destruction in his own way. Alastor did stay behind, and displayed a certain amount of evil ingenuity in his endeavour to make the best of the situation. As has already been said, Mars had organised a raid upon the orthodox, and naturally their ruler fitted out a punitive expedition to crush the audacious mountaineers. Alastor boldly went out to meet this army, announced himself as the head of one of two rival parties existing in the mountain kingdom, and offered his support to the invaders on condition of good treatment for himself and his people. He stated that for a long time he had been convinced that the men of his own tribe were wrong in having long ago intermarried with Atlanteans, and that he had often wished to join himself to the orthodox empire, but had been prevented from doing so by Mars. He described the route taken by the latter in his migration, and offered to show the invaders how, by taking a short cut across the hills, they could overtake him and probably defeat his people. The orthodox leader thought it best to accept his offer of assistance, and promised him the lives of his followers in return for this treachery. The expedition plunged into the mountains under Alastor's guidance in the effort to intercept Mars; but being

unused to and unprepared for high altitudes its members suffered exceedingly, and when after many hardships they did succeed in meeting Mars they were defeated with great slaughter. The leader, however, escaped and promptly put Alastor and his myrmidons to death.

True to his instructions, Mars endeavoured to avoid fighting as far as he could. When he approached any organised kingdom he always sent an embassy to its ruler announcing that he and his people came in peace and amity, in obedience to a divine command, and that all that they desired was to be allowed to pass quietly on their way to carry out the orders which they had received. In most cases the required permission was readily given, and often the inhabitants of the countries through which they passed received them hospitably, and sped them on their way with gifts of food. Sometimes a chieftain was alarmed by the report of their numbers, and refused them admission within his frontiers, and when that occurred Mars turned aside from the direct line of his course, and sought for a more friendly ruler. Two or three times he was savagely attacked by predatory tribes, but his hardy mountaineers found no great difficulty in beating them off.

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

In this latter condition he seemed to be living not in the present but in the past, for he had often extraordinarily vivid visions (most often really of past incarnations, though he did not know that) which he regarded as so entirely private and sacred that he would hardly ever speak of them even to his mother, and never at all to any one

else. These visions were of varied character, some of them connected with lives which we have already investigated, but others which are at present unknown to us. In many of these scenes his father and mother appeared, and he always recognised them, under whatever veil of race or sex they might be hidden. Sometimes, when a rare wave of confidence swept over him, he would describe these visions to his mother, making them marvellously picturesque and life-like. He called them his picture-stories, and he would say: "Mother, in this story you are a priest in the temple," or "In this you are my mother, just as now," or again, "In this you are my little baby, and I carry you in my arms."

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

One curious set of visions which came now and then appeared to image some ceremonies of the darker magic, evidently from a remote past. They were indescribably weird, yet thrilling, and they excited a feeling of inexpressible horror and loathing which was yet somehow mingled with a kind of savage ecstasy. There was about them a distinct sense of something radically unholy and evil—something from which Alcyone's present nature shrank with terror and disgust, while he was yet keenly conscious that there had been a time in the far-distant past when it had filled him with a fierce joy—when he had somehow been able to revel in what now he utterly abhorred. He disliked these visions intensely, yet occasionally they asserted themselves, and when one had commenced he seemed compelled to play his part in it to the end. Of these he had never been able to speak to his mother, though she had twice noticed the prostration which followed them, for he came out of them in a condition of profuse perspiration

and utter nervous exhaustion. But he said only that his dreams had been terrifying, but that he could not describe them.

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

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

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

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

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

She was carried before Alcyone, and when he recognised her she asked to be left alone with him for a few moments before her death. Then she told him of her love and her reason for thus following him; he was much surprised, and deeply regretted that he had not known of her affection before. As he stood beside her his mind was persistently haunted by the most vivid presentment of his old vision of the wild orgies of Atlantean magic, and like a glare of lightning it burst upon

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

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

Saying this she died, and Alcyone mourned over her, regretting that he had not known of her love for him, for had he done so, he might have prevented her untimely end. When opportunity offered he told the story of this strange experience to his mother, and she agreed with him that without doubt his visions did represent the events of previous incarnations, and that she, his father, his sister, his elder brothers and Cygnus had really borne in those lives the parts which the visions assigned to them. The story of which this particular incident brought the recollection will be found in *Man: Whence, How and Whither*, p. 122.

The strong influence of his mother Mercury over Alcyone seemed to increase rather than decrease as the years rolled on, and though the visions of his childhood now visited him but rarely he still remained impressible as far as she was concerned, and frequently caught her thought even when at a distance from her. For example, on one occasion when her sons were out on a scouting expedition clearing the way through the hills for the main body of the caravan, she became aware through a dream of an ambush into which Herakles and his party were in danger of falling. The whole scene was so vividly before her eyes, and the natural features of the country so deeply engraved on her mind, that she could not but feel sure that the danger was a real one. She called before her some natives of the hill-country who happened to be in the camp, described minutely to them the place which she had seen,

and asked whether they recognised it. They immediately replied that they knew it well, and asked how she came to know it, since it was more than a day's march ahead. When she heard this she was even more certain than before, and as it was clearly impossible to send a messenger to Herakles in time, she tried to convey a warning by thought.

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

Soon after this Mars thought it well that Alcyone should marry. The young man had no special desire in the matter, but was quite willing to accede to his father's wish; so he consulted his mother, and she suggested several young ladies whom she considered suitable, and eventually Alcyone selected Theseus. She made him a good wife, though she was somewhat jealous and exacting. He had seven children, among whom was Neptune, who afterwards married Hector, and one of their children was Mizar, who was always Alcyone's favourite granddaughter, and specially devoted to him.

Many years were occupied in the westward journey through the hilly country, and sometimes the tribe suffered considerable hardships, but on the whole they got on well and lost remarkably few men, considering the difficulties of the route. When at last they reached the great plains of India their progress was far easier, especially as their first entry upon them was into the dominions of a great King named Podishpar (Viraj) who welcomed them with the greatest hospitality, recognising them and their work, and doing everything in his power to

help them on their way. In the first place he assigned to them a tract of fertile ground on the banks of a river, and supplied them with grain to sow there, so that not only did they stay encamped there for a whole year enjoying his hospitality, but they had an enormous store of grain to take on with them when they finally departed. A few of them, worn out with the ceaseless travelling of the past thirty years, settled down permanently in the kingdom of this friendly potentate, but the great majority decided to push on.

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

“I have no longer need of it, for I am invincible without it, and I carve out my own fortune with my sword.”

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

Here and there, for one reason or another, bands of men dropped away from the great host of Mars as the years rolled on, and settled at intervals along the line of his route. In the course of some centuries these small settlements developed into powerful tribes, who subjugated

the people round about them, and made for themselves considerable kingdoms. They were always arrogant and intolerant, and so tiresome with their constant aggressions that about a thousand years later the Atlantean kingdoms banded themselves together against them, and, with some help from the Divine Ruler of the Golden Gate, finally defeated them and drove them with great slaughter down into the south of the peninsula, where the descendants of Mars were then ruling. Here they found refuge, and were hospitably treated; and in process of time they became absorbed into the mass of the population. The higher classes of the south country, though from longer exposure to the Indian sun they have become somewhat darker, are as fully Aryan as any of the northern people, having mingled only very slightly with the highest Atlantean blood.

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

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

King Huyaranda (whom we know as Saturn) held rather a curious position, for though he was the autocratic and undisputed monarch of the country, the leader of its armies and the dispenser of justice, there was in the background an even greater power—that of a

High Priest who was also a kind of religious ruler—a person never seen by the people, but yet regarded with the utmost awe. He lived apart from all the rest of the world in the strictest seclusion, in a magnificent palace which stood in the midst of an enormous garden surrounded by lofty walls. After his acceptance of the office he never came out beyond the walls of the garden, and even his attendants were not permitted to leave it. He communicated with the outer world only through his representative, the deputy High Priest, and no one but this deputy was supposed ever to see him, for when he wished to walk in his garden every one was ordered to keep out of the way. The reason for all this seclusion was that he was regarded as the earthly mouthpiece of Mahaguru, and it was supposed that unless he was kept scrupulously apart from all contact with ordinary people he could not be pure enough or calm enough to be an absolutely perfect channel for the messages from on high.

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

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

This oracle spoke several years before the arrival of Mars, so when he came he found everything in readiness for him. King Huyaranda

sent his own son Crux to receive him at the frontier of the kingdom, and when he approached the capital he himself came forth to meet him at the head of a splendid procession, and treated him with the utmost deference. He explained to Mars the instructions which he had received with regard to him, and Mars at once accepted all the arrangements suggested, thankful to find that at last his wanderings were over and his heavy responsibility at an end. In a wonderfully short time the behests of the High Priest were carried out, and the Aryans were peacefully established as a recognised part of the population of this great southern kingdom.

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

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

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

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

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

When Alcyone was about sixty years old he lost his mother, which was a great grief to him, and would indeed have been insupportable but for the consolation and help given to him by Surya. Shortly afterwards his wife Thesens followed his mother, and during the last seventeen years of his life his household was managed by his favourite granddaughter Mizar, who was deeply attached to him and understood him better than anyone else. At the death of Mars, Herakles succeeded to the chieftainship of the tribe, but the office soon became

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

CHART XXIV

18,885 B. C.

Central Asia

[Mahaguru]

[Manu]

Surya

Osiris

Telega-Gluck { Theseus-Alcyone
Hebe-Una { Upaka-Scotus
Res-Fons

Soma-Dactyl { Norma-Leo
Alces-Ulysses
Algol-Pindar { Ushas-Nicos
Helios-Deneb { Incu-Lobelia

Mercury
-Mars

Vulcan-Brihat
Leo-Norma { Sita-Leopard
Joun-Pisces
Capella
-Herakles
Vega-Rigel

Jupiter
-Kratos

Albireo-Hestia
Hector-Neptune { Mizar-Arcor
Siwa-Achilles
Orpheus-Dome { Xulon-Obra

Elektia-Dhruva { Ronald-Auriga
Gimel-Walter
Gnostic-Lonia
Parthe-Sif
Radius-Dora
Chrys-Horus
Ivan-Libra
Olaf-Ullin

Venus-Athena

Apollo-Aurora
Hermin-Aquila { Kamu-Vajra
Euphra-Koli
Atlas-Oak
Fabius-Aqua

Bee-Spes

Callio-Vesta
Elsa-Dido
Ivy-Thor { Oak-Atlas
Egeria-Sylla
Diana-Draco

Yajna-Aldeb

TWENTY-FOURTH LIFE

339

2

3

4

5

6

Wences
-Demeter

Bella-Echo

{ Maya-Fort
Forma-Nimrod
Alba-Dharma

Vesta-Callio

Koli-Euphra

{ Bruce-Madhu
Ullin-Olaf
Daleth-Rosa
Ida-Irene
Sif-Parthe
Kepos-Clare
Dora-Radius

Sylla-Egeria

{ Walter-Gimel
Lomia-Gnostic
Fort-Maya
Karu-Jason
Sigma-Boreas

Ulysses-Alces
Pindar-Algol

{ Noel-Beth
Nanda-Colos

{ Yodha-Aulus
Ara-Uchcha

Deneb-Helios

{ Hestia-Albireo
Gem-Leto

{ Achilles-Siwa

{ Concord-Cento

{ Camel-Zeno

{ Aquila-Hermin

{ Phoenix-Kim
Lili-Sirona
Xanthos-Tolosa

{ Aurora-Apollo

Ajax-Viola

{ Paro-Sappho
Vizier-Sextans

{ Aulus-Yodha
Iris-Philae
Onyx-Zama

Lyra-Mira

{ Lotus-Lignus
Myna-Sagitta
Fons-Rex

{ Cassio-Capri
Cetus-Zoe
Spica-Kudos
Adrona-Holly
Sirona-Lili

Altair-Polaris

{ Tolosa-Xanthos
Holly-Adrona

Herakles
-Capella

{ Leto-Gem

{ Uchcha-Ara
Zeno-Camel
Nita-Odos

Argus-

(1) Andro

(2) Math

Cento-Concord

{ Dome-Orpheus
Judea-Beatus
Kudos-Spica

Uranus

{ Andro-Argus

{ Arcor-Mizar

{ Regu
Irene-Ida
Dharma-Alba
Madhu-Bruce
Boreas-Sigma
Jason-Karu

1	2	3	4	5	6
			Betel-Fides	{ Echo-Bella Beatus-Judea Flos-Quies Vajra-Kamu	
			Fomal-Rector	{ Quies-Flos Odos-Nita Zama-Onyx	
Mars -Mercury	Alcyone -Theseus		Percy-Rama	{ Zoë-Cetus Kös-Lutea Baldu-Beren Alex-Yati Dhruva-Elektra Phila-Iris	{ Rosa-Daleth Muni-Udor
			Draco-Diana Neptune-Hector Arthur-Trefoil		
	Brihat- (1) Vulcan (2) Corona Demeter -Wences		Colos-Nanda	{ Yati-Alex Beren-Baldu	
			Beth-Noel Sappho-Pavo Leopard-Sita Magnus-Phra		
	Nagu-Selene		Lobelia-Inca Sextans-Vizier Scotus-Upaka Nicos-Ushas Pisces-Joan Ixion-Chanda Lignus-Lotus		
Naiad-Eros	{ Selene-Nagu Una-Hebe		Fides-Betel	{ Kim-Phœnix Lutea-Kös Aqua-Fabius	{ Udor-Muni Auriga-Ronald Obra-Xulon
Aldeb-Yajna			Trefoil-Arthur		
Viraj	{ Corona-Brihat		Thor-Ivy Rama-Percy Rector-Fomal Dido-Elsa		
Taurus-Pyx	{ Cygnus-Aries				
Saturn-Pearl	{ Crux				
Ophis-Aletheia	{ Athena-Venus Rigel-Vega Spes-Bec Viola-Ajax Mira-Lyra		{ Chanda-Ixion Sagitta-Myna Phra-Magnus		
Alastor					

CHART XXIV a

(BIRTH OF ORION)

18,301 B. C.

North Africa

In the interval between this life and the next Orion took a birth in North Africa, as the son of an important trader and cultivator. He was a passionate youth, and fell into bad company, and so by way of instituting a reform his parents married him before he was twenty years of age to Sigma, whom he neglected, as he had fallen in love with Epsilon, a woman of rather unpleasant character. This lady had another admirer in the person of Cancer, the son of the governor of the district, and she finally decided in his favour. Orion, finding them together one day, killed Cancer, and tried to carry off the fainting Epsilon. In his headlong flight with her he fell into a ravine; he was not seriously hurt, but the girl appeared to be killed. As some men who had seen the incident were shouting after him and chasing him, Orion fled to the seashore, and as he saw a vessel which he recognised as one of his father's, only a short distance from the land, he sprang into the sea and swam out to it. The ship was on a voyage down the West Coast of Africa, but on the way she fell in with a very heavy storm and was wrecked. Orion was the only survivor, and eventually found himself thrown upon an uninhabited island now called the Great Salvage. As this island was quite out of the normal course of trading vessels, he lived there alone for twenty years, and was at last rescued by a vessel which had been driven far out of its course. He started to make his way over land to his own country, and found it a very long and wearisome journey. Even when he reached his birthplace he feared to make himself known; but he made discreet inquiries. He found that both the governor's family and his own had moved away from that part of the island, and that there was only one female member remaining of the family of the girl Epsilon. Presently he contrived to see this member and found it to be Epsilon herself, who recognised him in spite of the passage of time and of the great changes which it had wrought in him. She explained to him that she had recovered from the fall, though it had left her permanently lame, and all her lovers had consequently deserted her. Eventually Orion married her, and as she had some money they set up in trade and lived out the rest of their lives in a quiet and orderly fashion.

Orion; *Sigma*; *Epsilon*; Cancer.

XXV

Our story takes us now into another continent. Our hero was this time the son of Leo and Achilles, and 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 most of his time in the city, so that the land was left largely in the hands of his steward Sagitta, who managed it for him ably and loyally. In their childhood his twin sons 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 life.

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 of the University, 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 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 labourers, others supplied him with materials gratis, and in a wonderfully short time work was beginning on a really large scale, 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 favourable 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 it 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 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.) 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 as naturally it not unfrequently happened that he had several copies of the same work, 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 which 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, Mercury, 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 they 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 cognisant 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 this 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 ably seconded his father's efforts. Herakles was much troubled in mind about the falsehood which he had told with regard to the murder, even though it had been with the intention of shielding his sister; so he went to consult Brihat, 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 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. Brihat 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 Brihat cordially agreed.

Brihat 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, Aldeb, had taken up keenly the study of the chemistry of the period, having travelled 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 Aldeb, 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 Brihat. The latter passed his hands lightly over the wounds and blisters, applied to them some sort of oil which he specially 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 Brihat 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 Aldeb, 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 Brihat'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 Brihat himself fell ill, and was sedulously nursed by Helios.

On yet another occasion Brihat'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 neighbourhood by negro pirates from the southern shore of the Sahara Sea. Brihat 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 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 charged into the village to pillage and murder. The boys ran unobserved round 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 neighbouring 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 Aleyone had sent a messenger to him for military assistance. The pirates were then ruthlessly exterminated.

The younger branches of the family intermarried to some extent, Vega taking Bee to wife, and Bella joining with Aqua. The childish association of Cygnus with Sirius and Aleyone led to her falling 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 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 an old suitor, married him and lived a sober and happy life. Her brother Algol married Psyche, which was considered an exceedingly good match for him.

Perfect understanding always subsisted between the twin-brothers Sirius and Aleyone, and when the former died at the age of sixty-nine

Aleyone 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 Aleyone passed away peacefully during sleep, at the age of 71, 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 barbarous tribes. We find another of our characters Phoece, acting as a clerk in the office of the University.

CHART XXV

TWENTY-FIFTH LIFE

Algeria

18,209 B. C.

1 2 3 4 5 6 7

Mars-Roxana { Venus -Albireo { Hector-Crua Corona-Naga Elsa-Demeter Brihat { Crua-Hector Vajra Mona-Gimel Yajna-Irene { Glück-Sylla { Onyx -Ucheha Inca-Baldur Phra-Noel Horus-Karu Gaspar-Fabius Achilles-Leo Argus-Cassio { Helios -Alcyone { Aurora -Herakles Demeter-Elsa Baldur-Inca Uranus -Proteus { Fomal -Theseus {

Alcyone -Helios { Herakles -Aurora { Neptune -Leopard Dora -Hermin Capella { Walter -Ronald Euphra Clio-Eous Sita-Ushas Lutea-Aries Mercury { Ivy-Egeria { Zoc-Kos Nu Ida Hygeia -Radius Aldeb-Callio { Beth-Ajax Daleth -Forma Parthe-Ara Soma-Math Ulysses Noel-Phra Bee-Vega Aqua-Bella { Ushas-Sita Upuka-Una Naind -Vizier Pavo -Nanda Joan-Yati Naga-Corona {

1 2 3 4 5 6 7 Jupiter -Koli { Chanda -Jerome Athena -Gnostic { Ivan -Kratos Koli -Jupiter { Kratos -Ivan Jerome -Chanda Alma -Yodha Lotus -Ullin Vega-Bee { Saturn -Rama { Gnostic -Athena Oak-Zama Radius -Hygeia Maya -Markab Odos-Rao Madhu -Tripos Kepos -Nimrod Pearl -Castor Sirius-Selene { Leo-Achilles { Mira-Meleto Vesta-Pindar { Ajax-Beth Atlas-Colos Siwa-Dome Egeria-Ivy Deneb -Theo Canopus-Osiris { Beren -Rector Theo -Deneb Dolphin -Flora Daphne Endox Bella-Aqua { Priam -Clare Lignus -Ixion Auriga-Iris { Viola -Sextans Tolosa-Cyr Tiphys -Scotus

THE LIVES OF ALCYONE

1	2	3	4	5	6
Muni-Sirona	{	Pax-Aletheia	{ Ophis-Hebe	{ Clare -Priam Bruce -Sappho Spes-Melpo	{ Zama-Oak Cyr-Tolosa Xulon-Obra Rao-Odos
			Phoenix-Dactyl Calyx-Elektra Virgo-Flos		
		Amal -Orpheus	{ Elektra-Calyx Rhea-Olaf Beatus-Myna	{ Dhruva -Sif Nanda Pavo Sappho -Bruce Fort-Diana Folra -Dolphin Aglaiia -Nicos	{ Eros-Vale Apis -Pollux Vizier -Naiad
	Draco-Spica				
Boreas					

ADDITIONS TO CHART I

1	2	3	4	5	6	7
Yajna-Protens	{	Aries-Naga	{ Scotus-Para Daphne-Naiad Muni-Ushas Lomia-Sita Eros-Baldur Virgo-Radius Taurus-Yodha	{	Naga-Aries	{ Dactyl-Phra Magnus-Nanda Sylla-Noel Iris-Uchcha Auriga-Lotus Priam-Iraa Calyx-Inca Tolosa-Uua
Jupiter-Saturn	{	Vajra-Selene	{ Naiad-Daphne Sita-Lomia Radius-Virgo Uua-Tolosa	{	Vajra-Selene	{ Baldur-Eros Iraa-Priam Ullin-Judee Nu-Madhu
Ulysses-Theo	{	Viraj-Rama	{ Ushas-Muni Inca-Calyx Joan-Daleth	{	Ulysses-Theo	{ Para-Scotus Noel-Sylla Nanda-Magnus
Apollo-Osiris	{	Alex-Hermin	{ Nimrod-Rector Madhu-Nu	{	Apollo-Osiris	{ Phra-Dactyl Daleth-Joan
Egeria-Demeter	{	Kratos-Fort	{ Lotus-Auriga Judee-Ullin Rector-Nimrod	{	Egeria-Demeter	{ Uchcha-Iris Yodha-Taurus
Atlas-Gnostic	{	Corona-Deneb	{ Chanda-Roxana	{	Atlas-Gnostic	{ Upaka-Tiphys
Orpheus-Aurora	{	Algol-Telega	{ Vizier-Cyr Odos-Holly Bruce-Tulsi	{	Orpheus-Aurora	{ Vizier-Cyr Odos-Holly Bruce-Tulsi

THE LIVES OF ALCYONE					
6	7	8	9	10	11
			Echo- <i>Viola</i>	{ Dharma- <i>Baldur</i> Odos-Phra	
			Mira- <i>Kim</i>	{ Onyx- <i>Kepos</i> Karu- <i>Maya</i>	
			Leto- <i>Theseus</i>	{ Yodha- <i>Radius</i> Madhu-Ullin Upaka-Horus	

ADDITIONS TO CHART III							
1	2	3	4	5	6	7	8
						Demeter- Ronald Naga	
					Dhruva- <i>Cassiopeus</i>	{ Naga- <i>Demeter</i>	{ Ushas- <i>Baldur</i> Naiad-Madhu Phra- <i>Odos</i> Nimrod-Nanda Ullin-Noel Kepos-Chanda Una-Joan Yodha-Lotus Inca-Uchcha
						Yajna-Kratos	{ Baldur-Ushas Joan-Una Noel-Ullin Madhu-Naiad Nanda-Nimrod Lotus-Yodha Dharma-Maya Radius-Horus Yati-Onyx Pavo-Upaka
						Rama-Euphros	{ Odos-Phra Upaka-Pavo Chanda-Kepos Vizier-Ivan Sigma-Sita
						Rigel-Udor	{ Maya-Dharma Karu-Tulsi
						Koli-Cassio	{ Horus-Radius Ivan-Vizier Sita-Sigma
						Zeno-Alex	{ Uchcha-Inca Tulsi-Karu
						Percy-Egeria	{ Onyx-Yati

ADDITIONS TO CHART IV

1	2	3	4	5	6	7
				Surya-Apollo	{ Naga-Naiad	{ Pavo-Yodha Noel-Dharma Horus-Uchcha Vizier-Inca Joan-Yati Sita-Roxana Chanda-Upaka Tulsi-Nanda
					Zeno-Taurus	{ Uchcha-Horus Yodha-Pavo Nanda-Tulsi Yati-Joan Dharma-Noel Upaka-Chanda Kepos-Ushas Inca-Vizier
					Ronald-Alces	{ Roxana-Sita Ushas-Kepos
				Rama-Osiris	{ Ivan-Odos Naiad-Naga Baldur-Lotus Radius-Una Madhu-Karu Nimrod-Ullin	
				Yajna-Tolosa	{ Maya-Phra Sigma-Onyx Odos-Ivan Una-Radius Ullin-Nimrod	
				Capella-Norma	{ Phra-Maya	
				Pollux-Melpo	{ Onyx-Sigma Karu-Madhu	
				Kratos-Myna	{ Lotus-Baldur	

ADDITIONS TO CHART V

1	2	3	4	5
Yajna-Olaf	{ Tulsi-Naga			{ Baldur-Radius Ullin-Odos Naiad-Chanda
Aleyone-Elektra	{ Naga-Tulsi	{ Roxana-Noel Kepos-Nanda Dharma-Maya Lotus-Inca Phra-Sita Vizier-Ivan Una-Nimrod Uchcha-Kappa		
		Sirius-Koli	{ Nanda-Kepos Noel-Roxana Ivan-Vizier	{ Upaka-Horus Chanda-Naiad Odos-Ullin Madhu-Karu Horus-Upaka Karu-Madhu
			Rama-Siva	{ Radius-Baldur Sita-Phra Maya-Dharma Yati-Joan Pavo-Yodha
		Theo-Kratos	{ Joan-Yati Yodha-Pavo Nimrod-Una	

ADDITIONS TO CHART VI

1	2	3	4	5	6
Capella-Alces	{	Roxana-Naga			
			{ Chanda-Inca Baldur-Joan Nanda-Lotus	{ Onyx-Karu	
Mercury-Dhruva	{	Naga-Roxana	{ Radius-Vizier Yati-Madhu Nimrod-Ushas Odos-Noel Maya-Una Yodha-Upaka	{ Karu-Onyx	
			{ Lotus-Nanda Joan-Baldur Noel-Odos Ivan-Naiad Madhu-Yati Ullin-Sita Inca-Chanda Upaka-Yodha		
		Yajna-Kratos			
			{ Ushas-Nimrod Vizier-Radius		
Herakles-Ulysses					
			{ Sita-Ullin Naiad-Ivan Una-Maya		
Selene-Jupiter					
			{ Phra-Uchcha		
Uranus-Echo					
			{ Uchcha-Phra Dharma-Horus		
Pallas-Egeria					
			{ Kepos-Pavo Horus-Dharma		
Quies-Fomal					
			{ Pavo-Kepos		
Mira-Bee					

ADDITIONS TO CHART VII

1	2	3	4	5	6
Pallas-Helios	{	Nu-Naga			
			{ Yati-Pollux Lara-Karu Odos-Pomo Lotus-Sigma Tulsi-Adrona Zephyr-Onyx Maya-Phoebe Madhu-Bootes Vale-Dharma		
Sirius-Mizar	{	Naga-Nu			
			{ Pomo-Odos Adrona-Tulsi Bootes-Madhu Dharma-Vale		
		Lyra-Ulysses			
			{ Phoebe-Maya Pollux-Yati Karu-Lara		
		Yajna-Libra			
				{ Nanda-Cetus Noel-Tripes Nimrod-Ushas Ivan-Naiad Yodha-Una Vizier-Pavo	
			Capella-Rama		
				{ Naiad-Ivan Una-Yodha	
			Viraj-Selene		
				{ Ushas-Nimrod Pavo-Vizier	
			Elektra-Euphrosyne		
				{ Phra-Joan	
			Echo-Ida		
				{ Upaka-Inca Radius-Chanda	
			Koli-Walter		
				{ Kepos-Horus	
			Udor-Lomia		
				{ Ullin-Sita	
			Beth-Kamu		
				{ Uchcha-Baldur	
			Zeno-Nita		
				{ Joan-Phra Inca-Upaka Sita-Ullin Horus-Kepos Chanda-Radius Baldur-Uchcha	
			Yajna-Ixion		

ADDITIONS TO CHART VIII

1	2	3	4	5
Jupiter-Dhruva	{ Naga-Mars	{ Roxana-Una Nanda-Maya Noel-Phra Ushas-Vale Nu-Vizier Pavo-Tripes Sita-Markab Iran-Yodha Joan-Zephyr Inca-Abel Naiad-Adrona Baldur-Apis Radius-Cetus Ullin-Sigma		
	Selene-Osiris	{ Una-Roxana Phra-Noel		
	Herakles-Saturn	{ Vizier-Nu Apis-Baldur		
	Sirius-Mercury	{ Maya-Nanda		
	Phœnix-Atlas	{ Tripes-Pavo Markab-Sita Zephyr-Joan Adrona-Naiad Cetus-Radius		
	Draco-Dactyl	{ Vale-Ushas Abel-Inca Yodha-Iran Sigma-Ullin		
		Vulcan-Rama	{ Yati-Pomo Uchcha-Boreas Kepos-Iota Chanda-Odos Horus-Upaka Nimrod-Dharma Madhu-Tulsi	
		Callio-Kanu	{ Lotus-Rao	
		Polaris-Fomal	{ Pomo-Yati Upaka-Horus Tulsi-Madhu Bootes-Karu	
		Thor-Egeria	{ Iota-Kepos Odos-Chanda Dharma-Nimrod	
		Vesta-Mira	{ Rao-Lotus Boreas-Uchcha Karu-Bootes	

ADDITIONS TO CHART IX

3	4	5	6	7
Sirius-Achilles	{ Naga-Naiad		{ Una-Adrona Yodha-Pavo Iran-Yati Uchcha-Nanda Madhu-Pomo Upaka-Cetus Nu-Lotus Sita-Chanda	
Herakles-Psyche	{ Naiad-Naga			
		Mercury-Rama	{ Nanda-Uchcha Yati-Iran Kepos-Inca Nimrod-Horus	
		Selene-Viraj	{ Noel-Vizier Ushas-Maya Inca-Kepos Baldur-Odos	
		Mizar-Brihat	{ Chanda-Sita Phra-Onyx Radius-Ullin Horus-Nimrod	
		Hector-Egeria	{ Pavo-Yodha Vizier-Noel Joan-Dharma	
		Theseus-Mira	{ Cetus-Upaka Ullin-Radius Odos-Baldur	
		Ajax-Fomal	{ Adrona-Una Maya-Ushas	
		Kratos-Alma	{ Lotus-Nu Dharma-Joan Capri-Karu	
		Camel-Xulon	{ Pomo-Madhu Onyx-Phra Karu-Capri	

ADDITIONS TO CHART X

1	2	3	4	5
Osiris-Surya		{ Naga-Mona		
			{ Stella-Nanda	{ Yati-Iran Vale-Sita Phra-Kepos Baldur-Nimrod Radius-Xulon
Scotus-Daphne		{ Mona-Naga	{ Chanda-Laxa Gaspar-Inca Ullin-Adrona Endox-Dharma Zephyr-Maya Zama-Vizier Cyr-Lotus Karu-Capri Aglaiia-Noel	
		Hestia-Egeria	{ Dharma-Endox	
		Yajna-Rosa	{ Maya-Zephyr Tulsi-Irene Vizier-Zama	
		Sirius-Alcyone	{ Noel-Aglaiia Nanda-Stella	{ Uchcha- Kepos-Phra Una-Yodha Pavo-Odos Horus-Upaka
		Athena-Rama	{ Irene-Tulsi Laxa-Chanda Inca-Gaspar Adrona-Ullin	
		Albirco-Mira	{ Lotus-Cyr	
			Kamu-Leto	{ Joan- Iran-Yati Nimrod-Baldur Odos-Pavo Madhu-Maya
			Ara-Spes	{ Yodha-Una Apis-Onyx Upaka-Horus
			Euphra-Helios	{ Naiad-Ushas Maya-Madhu
			Ajax-Bee	{ Ushas-Naiad
			Achilles-Telemu	{ Sita-Vale
			Ixion-Arcor	{ Onyx-Apis Xulon-Radius

ADDITIONS TO CHART XI

1	2	3	4	5
				{ Jerome-Nanda Inca-Nu Endox-Una Phra-Tulsi Iota-Yati Joan-Maya Laxa-Yodha Horus-Pollux Nimrod-Dharma Cetus-Naiad Kepos-Adrona Vizier-Sigma
	Helios-Gnostic	{ Sita-Naga		
			Mare-Yajna	{ Yodha-Laxa Lotus-Odos Upaka-Iran Radius-Chanda Madhu-Karu
			Elektra-Sirius	{ Nanda-Jerome Noel-Pavo Iran-Upaka
			Altheia-Udor	{ Maya-Joan Capri-Uchcha Sigma-Vizier Pavo-Noel Karu-Madhu
			Pax-Zeno	{ Uchcha-Capri Pollux-Horus Adrona-Kepos Markab-Ushas Onyx-Baldur Abel-Ullin
			Venus-Scelene	{ Naiad-Cetus Una-Endox Baldur-Onyx
			Uranus-Rama	{ Yati-Iota Dharma-Nimrod Nu-Inca Tulsi-Phra Odos-Lotus Chanda-Radius Ullin-Abel
			Hestia-Hector	{ Ushas-Markab

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ADDITIONS TO CHART XII

1	2	3	4
		Naga-Rea	{ Achilles-Vizier Aldeb-Noel Ajax-Yati Algol-Lotus Alces-Dharma Fons-Karu Zeno-Alex Kim-Mona Pax-Yodha Beth-Altair Andro-Phra Parthe-Agliaia
		Corona-Yajna	{ Vizier-Achilles Noel Aldeb Dharma-Alces Altair-Beth Yodha-Pax Mona-Kim
		Viraj-Koli	{ Lotus Algol
Rama-Jupiter	{	Nanda-Madhu	{ Yati-Ajax Karu-Fons Tulsi-Cetus
		Chanda-Uchcha	{ Alex-Zeno Agliaia-Parthe Cetus-Tulsi
		Echo-Dome	{ Phra-Andro

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