

last summer, though we are improving the quality of the grain each year." The Adept knows this just as the farmer does regarding his grain. These great souls withdraw their wisdom from the world when it can no longer grow, and they preserve it until the next summer cycle, when it is again planted and cared for, that it may bring forth abundantly. This is what we call evolution, the development of thinkers from the spiritual forces working in matter, and that is the reason Theosophy is given out to-day: to make men thinkers. Not to drift along in the mental currents like so many logs, but to generate conscious energy and by the use of Thought build up such a character that, as St. Paul puts it, you may be transformed once more into Gods, knowing good and evil, and therefore able also to assist others out of the mire of earth life. For this purpose the Doctrines of Theosophy are given to us. Its three fundamental truths are Universal Brotherhood, Karma and Reincarnation. Universal Brotherhood is based on the fact that all men are one and sprang from the same source. As we came out from that source in what may be described as a state of unconscious or latent intelligence, we must go back again consciously in possession of active intelligence. But we must not think that we are developing or making something out of nothing by our experiences here on earth. We are merely bringing out that which is latent in matter, intelligence or the power that thinks. The Son of Righteousness is being re-born or resurrected out of matter, or the grave, in which he has been buried for three periods of time, represented by the spiritual, psychical and physical evolution of the universe. Every man has it in his own power to hasten this growth within himself. He is a thinker now, and if he will only exert his thought he may again become a God, or, in other words, burst the veil which hides the subjective world of spirit from the objective world of matter. And this may all be done by the renewing of your minds, just as we renew bodies by eating healthy food. We must build up the mental man, remembering that every thought we allow to pass our consciousness either raises or lowers our standard. And just as a man panders to the things of earth and matter, or allies himself with the spiritual forces working in matter, so shall he limit himself to this plane of sorrow and suf-

fering or expand into that where sorrow and sighing are done away.

R. E. PORT

INDIAN ASTRONOMY.

Aboriginal Beliefs in the Constellations and Movements of the Planets.

The Osages, in common with many other tribes, believe that the constellations are gods and goddesses. They have a tradition to the effect that once upon a time the Osages possessed neither bodies nor souls. They appealed to a divinity known as the Male Red Bird, who furnished them with souls in the bodies of birds. Thus they pursued existence for awhile in the likeness of feathered creatures. In this guise they first visited the earth. There they met another divinity called the Black Bear. He offered to serve them and they asked him to visit the various constellations with a petition in their behalf. They wanted human bodies for themselves. The Black Bear went successively to the sun, to the moon, to the morning star, to the constellation of the deer head—meaning the Pleiades—to the constellation of the Goose Foot, and finally to the Female Red Bird, who was found brooding on her nest. She it was who granted the request which others had refused, giving to the Osages the bodies in which they have since dwelt.

The sun is a god devoutly worshipped by most Indians. The ceremony of the sun dance, as performed by the Sioux and Poncas, has often been described. Everybody has heard how the warriors torture themselves, one part of the performance gone through by the young brave consisting in attaching himself to the dance pole by lariats passed through loops of his own skin, then freeing himself by dashing away on horseback or otherwise. For three days and nights they dance, gazing continually at the sun by day and the moon by night, while it is supposed they swallow neither food nor water. As a matter of fact, however, the dance pole is planted usually in a spot near which certain succulent roots grow. These they pluck up slyly, eating them and sucking the juices. Among the Sioux Indians the buffalo bull is importantly associated with the sun dance. Oddly enough, in ancient Egypt the sun god Ra was associated with the deified bull called Apis.—Chicago Times