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TRUTH, LIGHT AND LIBERATION.

"Intelligence is not shown by witty words, but by wise actions."

Gems from the East.

Universal Brotherhood Path.

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NIAGARA'S VOICE AND LESSON.

By RAMESES.

1.

"I, like the soul of man have patient waited;
 "But now in league with it, in potent urging
 "We raise the halt-compelling voice, in warning.
 "The time has come for man to utilize our matchless powers
 "For common use, and work for man's redemption!"

2.

On shady bank, by Erie's emptying mouth, I sat
 And watched the forceful moving waters
 In heaven of peaceful thought and reverie.
 The passing mighty flood compactly ran in gathering strength
 For mighty rush, and superb leap below.

3.

The green and stable shore cut here and there, for sluicèd streams
 To give their force and energy of love to flower and lawn,
 And mirthful fountain, leaping high
 In graceful curves of radiant sunlit globes of light,
 To cool and energize the overburdened air;
 That weary man and beast, and leaved and wingèd brotherhood
 Might feel its vitalized caress, and resting,
 Thank the ever-thoughtful, loving, universal fountain of all good.

4.

Another willful, independence-loving stream shot off from parent flood
 With rush and shout of "Freedom and Autonomy;"

To devastate its banks, and flood the bordering swampy lands,
 And wander far, in devious, crooked ways
 Through barren land, and shady glen, o'er boisterous Lilliputian waterfall;
 Till, weary, dwindling and ashamed,
 It homeward turned to join the sweeping mother flood,
 O'erjoyed again to mix its puny strength with potent parent might.

5.

A third and larger stream led off to laboring water wheels;
 Bound for the time to use of man,
 Its hidden energy let loose and manifest
 In fabrics coarse and fine, in wares and implements:
 In chained lightning captured from the ample earth and air;—
 Twin nature giants thus subdued by man,
 Transmuted by the alchemy of human thought to coming universal use and
 service.
 Wire-led to light his devious selfish ways;
 To draw his warriors, merchandise and fighting, bartering self about
 In quest of brothers' life and character, his lands and gold.

6.

Their willing work performed through human master's self-perverted, god-like
 power,
 These chained giants 'scaped his selfish satan bonds
 And homeward rushed to universal storage place of nature's energy,
 Awhile to rest and cogitate, away from separateness
 And towering pride, and love of power, and greed.

7.

Their well-done work they learned to love,
 Not for themselves, but for the universal parent's sake,—themselves a part—
 Now manifest in greater good expressed to man—his wayward offspring—
 Groping in selfish, lustful, earth-bound mental realm
 In search of Spirit Light.

8.

Thus wiser grown, and strengthened by the Truth
 Revealed through labor, pain and work accomplished,
 These conscious, elemental gods stand eager, waiting
 Their human master's call, again to labor
 To aid him in his ceaseless search for Truth;
 And point the way to him through nature's realm,—himself unconscious
 master—
 To God, the Infinite, the Good in all;
 To demonstrate that *all* in time and place *is* good, and therefore God expressed.

That man when acting right, unselfishly, by golden rule,
 Has found his Soul, the loving, patient, long lost—crucified;
 His ancient barter price for bitter, poisonous mess of pottage.
 Has found the inner heavenly kingdom,
 The within dwelling God, Father of all that lives on earth;
 Has found himself, the Master,
 Dragging all in sorrow downward into darkest night of spirit death;
 Or leading upward into joyous, earthly heaven of peace and love,
 Where men as brothers live
 Like gods, in harmony of common service.

9.

So nature teaches man his origin divine, and mastery of himself, and it,
 Till, conscious of his god-like powers, he takes his long deserted place
 As Master over earth and its inhabitants,
 The elements and elementary things,—his mind-born progeny.

10.

Then all that lives, and is;
 The eager waiting universe,
 The air, the mystery hiding deep,
 The earth and all its visible and shadowy denizens,
 Hearing the once thought dead, now found and living Master's vibrant resurrec-
 tion "Word,"
 Shall spring to joyous life, and formed in grand processional
 Will follow Him with trust and loving pride,
 By light of ever widening consciousness of life's evolving, mighty purpose,
 To compass all-embracing, re-embodying, ever change-presenting, changeless
 Truth.

11.

Awakened man now conscious of his rightful power and God-hood,
 Sounds back this answering challenge to his waiting, prostituted mate:
 "Resistless power of nature's basic elements;
 "I'll woo and make you mine by force of all-compelling love,
 "To utilize your wasted energy for use divine,—
 "For common benefit and good of all that lives."

THE DEATH OF THE SOUL.

By JEROME A. ANDERSON, M. D.

Although it has been clearly demonstrated that the soul is immortal, yet this immortality is but a potentiality, inhering in it because of its origin in unmanifested, eternal Being. As must be the case in all manifested attributes of the One Dark Source, the soul must make this potentiality of immortality an actuality upon the manifested side of life in order to ensure eternal individual self-consciousness as an ego or entity. Until it has become immortal in manifestation, it cannot be sure of individualized immortality, and this most precious gift of the gods to mortals may be lost.

This is an all-important fact. Existence is not a semi-automatic functioning, nor evolution merely a mechanical process through which the soul passes, without danger of extinction, to an assured immortality. The soul in entering upon its "Cycle of Necessity," or cycle of evolution, has set before it the goal of self-conscious immortality, which must be won by hard and strenuous effort, for immortality in manifestation is a conditioned state, dependent upon the right use of the impersonal and eternal Kosmic Will. Manifested, personal, cyclic will can only win immortality for the cycle involved; the soul must learn to recognize and to command WILL in its eternal state. It must become "one with its Father in Heaven" in its ability to direct the divine will—which is the esoteric meaning of this saying. Thus the soul which only recognizes the personal will, lapses from incarnation to incarnation, with no feeling of having ever lived before during any one of these lives in the body. This is the present state of most souls, and none such are immortal in the true meaning of the term; they have yet to win this state of consciousness. For immortality, to be truly immortality, must know no lapses or interregnums, however brief. While death or sleep interposes these the soul is not immortal. Waking or sleeping, "dead" or "alive," consciousness must be absolutely continuous to fulfill the requirements of eternal self-conscious existence. This self-consciousness may widen infinitely, but it must remain the self-consciousness of the I who now feels itself to be. The personal I may widen into the individual I; this, into the Cosmic I; this again, into the Universal I, until one feels his oneness with the entire Universe, but whole process must be an addition; not a subtraction.

It becomes, then, of paramount importance that the nature of the soul, the method by which it secures immortality, and the process by which its death may

* A new chapter to the Author's recently published book, "Some Evidences of Immortality."

be brought about (even after having advanced far on the path towards its goal), should be carefully studied, that we may make our "peace, our calling, and our election sure." The loss of the soul is hinted at in all religions, and only in the Christian is it distorted into the dogma of eternal punishment, instead of the solemn fact of the possible annihilation of its self-conscious existence.

The soul, as has been shown, is a center of consciousness which recognizes itself as an inner I and excludes the outer universe as not included in this self-recognition. It even excludes its own body as not its real self; thinking of it as "my body;" not as "my self." This soul-center has undoubtedly infinitely varying faculties and attributes as potentialities; but at present it has made but a few of these potent, or actualities, upon the manifested side of being—with which side we are alone concerned in considering immortality, as unmanifested immortality is, for a manifested being, unthinkable.

Among such manifested attributes which the cycle of evolution has permitted to appear are reason, imagination, emotion, instinct, and others which have been briefly studied in this essay, and their permanent or transitory nature inquired into with a view to deducing therefrom a basis upon which to predicate mortality or immortality. We have seen that the faculties which belong solely to the body perish with it, at least temporarily, or until the soul by incarnating builds for itself new organs which permit of their reappearance. Practically, they have been annihilated during the death of its body, and if these were the only faculties of the soul no immortality could be predicted for it. Fortunately, it has, as we have seen, others which safely bridge the abyss between any two earth-lives.

But the loss of the sense-faculties at death furnishes the clue to the whole question under examination. A complete man requires sense organs; and the complete man is, therefore, not immortal until he shall have so united his higher with his lower nature that sense-perception is preserved as certainly as imagination and feeling now are. This is not to say that the body, as such, must become immortal; that idle fancy may be safely left to people sensuous "heavens." But the means to contact and examine, to reason upon and to know, external nature must always be at the command of the immortal and perfect soul. So that while the soul is immortal as an entity, its immortality is at present limited to certain of its faculties, among which is *not* found that which man considers the most important to this life, or reason, for reason is still subject to interregnums or lapses.

It follows, then, that man as we now know him, incarnated in a body, has to win immortality for a large proportion of his faculties—the senses and reason being among these. As a matter of fact, he has no senses at present, but depends upon those of the animal form in which he has incarnated, and which have been evolved during long ages of geologic time by the animal-man destined to furnish a physical vehicle for the soul. They are as yet the senses of the body and not of the soul, or death would not leave man to pass such long intervals between incarnations in purely subjective states as it now undoubtedly

does. Let all those who long to be delivered from a troublesome, imperious, or vicious body, reflect that until this body shall have bestowed by emanation, or in some other manner, the faculty of which its senses are as yet the soul's only vehicle, all *post mortem* existence must be subjective.

There is no purely one-sided transaction in all the phases of consciousness; if the ego bestows a higher, the body repays the debt by adding a lower, state to the faculties of the soul, and which in the economy of nature may be just as essential and necessary as the higher. The universe is not only embodied consciousness, but embodied *wisdom*, and we must avoid taking a distorted view of a relation which, from our standpoint, seems to be unequal. It may be far from this. The body certainly affords the necessary resistance to compel the evolution or exhibition of the qualities of the soul; it is rewarded by having bestowed upon it a higher (as we think) state of consciousness, but if the account is not already balanced, this certainly is fully accomplished by the bestowal, through the association of the soul with the body, of the sense-perception of the latter. By its contact with the body the soul is not only strengthening its own qualities and faculties through the effort which the body compels, but is developing an absolutely new faculty—that of sense-perception. The tail of the serpent is ever in its mouth; the most high and the most lowly are equally spiritual; and must from the very nature of justice play an equal part in the economy of the universe.

It is no doubt the work of the soul to, throughout the eternities, evolve faculties lying within its own infinite nature, and as these are perfected, one by one, each becomes immortal, or, rather, the soul becomes assured of its eternal possession. However it may be at future stages of the Cycle of Necessity (about which it would be folly to speculate), it is certain that the making immortal of those qualities and faculties which are essential to a recognition of the bliss of self-conscious immortality is at present attended with risk and danger, and requires the putting forth of the very highest and best qualities which the soul has at its command.

Demon est Deus inversus. Man is surrounded by perfectly impersonal laws and forces, which at last merge into and become one with the great law of cause and effect—or Karma. Harmony is the law of life, of existence; nothing inharmonic can exist for long. Evil is but inharmony—the working against the law of life. That Wisdom which brought this Universe into being has decreed that harmony must be restored whenever and wherever it has been disturbed, or the cause of the disturbance will be removed by disruption and disintegration to less and less evolved spheres until all ability to choose the inharmonic is beyond possibility.

Man is not only a compound being, but all his faculties must be equally developed. Any faculty developed out of proportion to the others becomes a menace, because it necessitates an inharmonic nature. To preserve the exact equilibrium is as difficult and more dangerous than any tight-rope walking, though this be stretched across the Niagara. In our Western civilization, the

lower faculties of the soul have been cultivated out of all proportion—especially, intellect and sense-consciousness. The higher qualities of compassion, unselfishness and altruism have been so neglected that their possessor is contemptuously dubbed a “crank,” and looked upon as unwise to the last degree. And truly, if wisdom only embraces the knowledge and ability to get wealth, as our Western civilization has defined it, such a man is a fool.

We have said that the I, the feeling of egoity, may (and must) widen from the personal I of this incarnated life into an individual I, and then into a Cosmic or Oversoul I, and finally into an Universal I, or an egohood which feels its oneness with the entire Universe. The death of the soul consists in the interruption of this process. That is to say the personal I may fail to unite itself to and to widen into the Individual I, or the Individual I may lose its hold upon the Oversoul. In the first case, the result would be the death of the ordinary human soul, such as we all are at this embodied stage of our existence. In the second, the result would be a black magician, living throughout vast cycles of time, but eventually overtaken by one to which even his imperious will must yield. For the worlds come and go in obedience to law much higher than even the Will of the Oversoul, and if a unit-soul have trifled away the period in which it ought to have so perfected its faculties as to have enabled it to still maintain its individualized existence when the “heavens depart as a scroll,” annihilation can but await it.

Harmonic progression towards an inconceivable perfection constitutes evolution—that magnificent “process of the suns,” which weaves the woof of manifested existence into the warp of the divine, unmanifested, inscrutable WILL. Truth, Right, and Justice are embodied in this Omnipotent Being—whom so many conceive of as weak, blasphemous widenings of their own imperfections into personal deities. Its will as regards manifested being is embodied in the Law of Cause and Effect. It has decreed that any cause, whether physical, mental or spiritual, shall be followed by its just effect, which effect cannot be evaded or set aside because, in some way, incomprehensible to mortals (we being under the illusion of time) the effect is bound up in, and exists in, the apparently antecedent cause. But in the unmanifested the two are coëqual and coëxistent, for there time as we conceive of it is unknown.

With this provision to insure perfect justice, the soul is launched upon the seas of mortal life. By setting up harmonic causes, it may cross these seas with perfect safety, and reach the blissful shores of eternal, individualized existence—which is its reward for the Herculean effort. If it wickedly or foolishly fails to comprehend the plan of the Most High, and so loses its opportunity, it can but lapse back into the ocean of undifferentiated, unmanifested Being. This danger awaits those who sin and those who teach untruths equally. The priest or preacher who paints a Jehovah or Brahm from the outlines of the shadows of his own imperfections, magnified by being thrown upon the background of his own ignorance; who pictures Divinity as being revengeful, fickle and unjust, is injuring humanity by his teachings more, perhaps, than the moral

monster whose vices affect but a comparatively few. And when such reject all philosophy, and teach and believe that this short life will be followed by a never-ending eternity of either bliss or suffering, they are setting up causes which tend to and must keep them upon the subjective side of existence during such vast periods that they run no small danger of awakening and finding that the march of evolution has passed them by forever. Moral goodness will not atone for willful misdirection on the part of those who assume to act as guides for the race. And however much excuse there may or may not have been in the past for teaching ignorant dogmas of everlasting heavens and hells, of devils, imps, and lakes of fire and brimstone, of the necessity of accepting any one personal view and damning all who disagree, and so on, such excuse no longer exists. The absolute identity of all great religions as to Source and essential teachings has been proven so plainly by the Teachers of the great Universal Brotherhood Organization that even he who runs may read. The sinner and the teacher of untruths under the self-assumed sanction of the Eternal, are equally in danger, and both will have to repent, and proceed to diligently set up such causes as keep them nearer to the ark of safety.

To understand the process by which the loss of the soul is brought about, it is necessary to re-state, briefly, the theosophic philosophy concerning man's relation to deity, and to nature. This is: that a host of monads or unit-souls differentiate themselves, or are differentiated, by some unknown process, within the great Sea of Being, at cyclic intervals. These unit-souls are colorless, so far as manifested attributes are concerned, and only become individualized by the differing coloring (so to speak) they receive through their experiences in matter. They pass through an immense cycle of time, known in the East as a "manvantara," or "man-bearing period." As above so below; so during this period all these monad-souls are actually "born" into manifested life in a manner analogous to that in which they are born into physical life. But the throes of their birth is a cosmic process, and extends throughout immense cycles of cosmic time.

Few souls among humanity are yet born—strange as the assertion may seem. The tail of the serpent is ever in its mouth, and soul birth is the exact counterpart of physical birth among the lower orders of nature, in that it is brought about by a kind of fission, for emanation, which is the term when applied to the soul, is nothing more nor less than fission when applied to the body. The Universal I, or the Infinite Power to manifest itself as "I" at any point in space or at any period of time (and which Hegel sensed but confused with Jehovah) emanates a definite number (for a cosmic system) of Cosmic I-centers. These may be termed Oversouls, and in turn emanate again a definite (by definite is meant not infinite) number of Individual I-centers, known in Brotherhood technology as our Higher Egos. Each of these again emanates a portion of itself which incarnates in physical bodies until the emanation, which is our personal I, has so profited by its experiences in incarnation that it has become "like unto its Father in Heaven," when the process is complete, and the true MAN is born. Just as the fission in the lower kingdom produces two equally

perfect individuals, so does the emanation in the spiritual kingdom produce two perfect men. The philosophy postulates the man, so born, becoming first a Cosmic, and then an Universal I, but this takes us too far afield for our present purpose.

There is no danger of the death of the Higher Ego. And we are our Higher Egos in so far as the process of separation, or birth, is yet far from complete. Between each incarnation we return to the safety and peace of the "bosom of Abraham," the "heaven" of all religions. It is simply the indrawing by the Higher Ego of the "ray," or portion of itself, which is undergoing the process of cosmic birth, and is exactly analogous to the indrawing of that portion of itself which a protozoön has temporarily projected.

Now, our Higher Egos are divine and spiritually pure beings. They can not take into their pure essence that which is coarse, vile and impure. It would be attempting to make fire and water exist together. So that it becomes at once apparent that degrading that portion of the Higher Ego which is incarnating in animal bodies is a most dangerous process. If blinded by matter, and drowned in the illusion of the senses, the soul so incarnated deliberately chooses the evil, life after life, it can so taint and change its originally pure nature that reunion with its source after death becomes an impossibility. Under the mere laws of physics this would be so, how much more, then, must it be the case in the higher realms of motive?

A soul which has by evil acts separated itself from its parent soul prematurely must eventually perish; but this perishing is under the law of cause and effect, takes place in orderly but inexorable sequence, and often occupies a long period of time. The soul has sinned because of, and for, sensual gratification. All its appetites and desires are those of earth-life and its karmic tendencies are towards immediate reincarnation. If it is permitted by the law (parents to whom such a lost soul can justly come are essential) it reappears upon earth as an utterly conscienceless being. Jack-the-Rippers and Jesse Pomeroy are examples of these dreadful beings. Being incapable of setting up any but evil causes, such souls plunge lower and lower at each successive birth, until their last one may be as a gibbering idiot.

If unable to reincarnate, they then haunt the uncanny borderland between physical and astral life, and from them come many of the "messages," and much of the moral depravity which so often overtakes those who seek out and accept them as "angel guides." If the Higher Ego incarnates in a new personality, which is usually, but by no means invariably, the case, then the lost personality of the last life is irresistibly attracted to the new soul, and becomes for it a dreadful "Dweller on the Threshold," seeking to unite itself to and to strengthen all the evil to be found in its victim's lower nature. Such cases mean a long life of active conflict; the exhibition at times of qualities of good, by the most startling relapses into evil, until at length death interposes the peace and safety of rest in the bosom of its "Father in Heaven" for the budding soul, while its evil associate undergoes the "second death" of the inner spheres.

Such are a few glimpses which are permitted at the dark by-ways and no-thoroughfares of life. They reveal to mortals the LAW working in the mysterious "Eighth Sphere," and are intended to fitfully, but sufficiently, illumine the gulfs and abysses which imperil the soul if it wanders from the path of brotherhood and selflessness. They show the necessity for eternal watchfulness and unceasing effort. If eternal life were assured to all souls, we would be but automatons, and truth, brotherhood, and right, but hollow mockeries. Justice would be chimera, and the universe a blacker hell than even Dante painted.

Souls such as we are now can die in the manner, and from the causes, indicated. There is no external influence or authority acting in the matter at all. The soul is its own judge; its own executioner. It is amenable only to the law of cause and effect; but this law is inexorable, and knows no forgiveness nor vicarious atonement. It deals out the exact effect to the cause set up, and the account is cancelled. Evil and Good are eternally opposed; one or the other must conquer. The soul is the battleground; its freedom to choose either evil or good is infinite and awesome. It must know this, and realize what life and evolution mean; it must cease to rely upon shallow philosophies and crude faiths, and look fearlessly into its own divine depths and recognize the GOD within. Then will it "cease to do evil, and learn to do well." Then will it recognize that its body is the dwelling place of God; a Temple, not made with hands, which must be kept pure and holy; out of which the money-changers of vice, sensuousness, ambition, rage, and all kinds of selfishness must be whipped with scourges until they flee its sacred precincts forever.

THE GREAT LAW OF LIFE AND PROGRESS.

Reincarnation being the great law of life and progress, it is interwoven with that of the cycles and karma. These three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together, reunite at different times and emerge again and again together into new races and new civilizations as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human race in its character and knowledge, will produce a new and higher state of civilization.—W. Q. Judge.

THE LESSONS OF A LIVING ROOM.

By COROLYN FAVILLE OBER.

The particular Hall of Learning of which I am about to write did not obtain its title through the ordinary appellation of a family sitting room, nor yet from the fact that it is inhabited by any one, but for the more impressive reason that the room itself has life. Not the organic life that pulsates through the open, creating in us an exuberance of physical buoyancy as we indraw the vital elements of the always living out of doors, but a subtle force of its own, potent and far reaching.

Our eminent scientist, Dr. Draper, whose photographic experiments led him to so many interesting discoveries in physics, declared that even the passing shadow must leave a trace that could be reproduced did we but know the proper processes. If this be so, what of the psychological tracings which all feel, but few realize, and fewer yet have ever analyzed? Are we satisfied in the most elaborate apartments? Has the decorator really pleased us when he has exhausted his ingenuity to produce high art effects? Or are we sensible of disappointment; of inadequacy; of a paralysis of the feeling that induces a desire for trees and flowers, and the living things of the outer world?

An American lady, conversing with a Japanese, is said to have congratulated that gentleman on his being a resident of a country where works of art abounded; "The beautiful bronzes! the carvings, etc." "Madam," the gentleman seriously responded, "happily in Japan we have passed the bric-a-brac age." A remark worthy of attention. An instant of thought will enable any one to admit that the wood, stone, metal and fabrics of our houses are but lifeless matter in different stages of decay; but the important fact, that these dead things are negatives, receiving and transmitting impressions which are perceptible to many other faculties than those of physical sight and touch, is far more difficult to appreciate. When the pictures, statues, grill work and hangings, approved by connoisseurs, leave us longing for we know not what, it is because the potent force of a high organism has not galvanized them with a meaning. Significant then are the rooms which we describe as cold, for it becomes apparent that they in reality are but tombs of the living dead—of those who yet are dead because their lives are purposeless, or occupied with worthless, deteriorating purposes.

Beginning just a little to realize the vital import of all existing things; awakening just a little to the high privileges and duties of a living being in a living world; thrilled a little by nobler resolves and loftier aspirations, I find, to my surprise, that the nook I call my home has many living words for me, and these, in their own progressive order, I gladly pass along.

Probably nearly every one has found it difficult at times to discriminate as to what benefits to accept and what to refuse. History is full of tragic incidents

of both self-denial and self-gratification—travesties more often, either way. This problem my room solved for me, the solution becoming clear to my understanding with the initial lesson.

Securing quiet and pleasant accommodations after a trying experience that has aptly been called "herding," I allowed myself to indulge, during the first days of my occupancy in repeated sighs of gratulation and relief. Indeed, being decidedly of a luxurious temperament, I fairly revelled in the comforts of my new surroundings. Suddenly, with a start, I took myself to task. "What!" said some sickly ascetic, resident in my composition; "are you then only a selfish voluptuary that you take such delight in the gratification of the senses?" Influenced momentarily by the suggestion I bowed my head in confusion and inclined to do penance by trying to cancel the coveted lease and perchance even move into some forsaken attic. Then spoke the other incumbent, the pleasure loving æsthetic, whose present satisfaction vigorously resisted the influence drawing me atticwards. "Come, come. You have been deprived too long. Enjoy the situation or your unsatisfied longing for these fine things will cause you harm." So then temporarily I followed this advice; but the first imp would intrude, and then the second fiend would interfere again, and so I found no peace and followed neither, and the war waged hotly between the two, preventing all possibility of harmony between me and my habitation. The contest ended when that great equalizer of opposing forces, Common Sense, came to my relief with the command: "Accept all and consecrate all." I obeyed and at once became adjusted.

And then I soon discovered how a right thought vitally assists right living, for the whole apartment wherein the sacrifice was made reflected back the impulse. Returning to it sometimes weary and broken, jarred and irritated, a check was placed upon me. "Not here, this place is consecrated," and discords were left outside. So then it came about that to pass its threshold was to feel its peace and to cast aside all care. The next step of realization was therefore easy of accomplishment. It was this:

Our habitations are as much an expression of ourselves as are our bodies; lifeless of themselves, but animated by, and capable of participation in, the thought of the indwelling and inspiring entity. Only the quick can quicken inert material, and only those who recognize themselves as souls are quick. Impelled by a knowledge of its own sublime destiny, the soul, acting through a responsive body, causes all that comes within the radius of its influence to vibrate with the story of the divine in everything. Instead then of encasements for corpses, each home may become the temple of its living God, whether four walls narrowly encompass it, or the dimensions of a palace spread it broad.

How can gifts be consecrated except by truly consecrated beings? How can a great temple be erected, and of service to the world, except it may be placed at the center of many lesser temples? And is not each one whose life is dedicated to the welfare of the race already in the service of the Temple of Universal Brotherhood, although the Sacred Edifice has not yet been reared in stone?

And each such consecrated home, being truly a department of the central structure, should not the home maker strive to pattern after the Great Example as the enlightening imagination suggests the way? Assuredly I think she should.

Although the geometrical proportions, the outer and the inner courts, and the grand symbolism of the Temples of our ancient days, are, of course, unknown to us at present, yet the impulse to conform once more to that which we have known and loved, and which is soon to be restored to us, gives the fancy play enough to suggest many ways in which even now we may begin to imitate.

First of all it is but natural to conceive that from the Temple's center, the Holiest of Holies, there issued forth a great tone of joy, for Life was the subject of our worship in the ancient time, and Joy is Life. Pealing from thence its wondrous message of salvation to all that lived, its notes were heard alone within the sanctuary of the heart and, awakening there responsive echoes, each who heard gave forth in deep, glad tones its vibrant waves again.

Surely it is primarily essential that the genius, the ruling spirit of the Temple Home should be this note of joy; else there can be no light, no sweetness, no operative faith, for is it not the witness of the presence of the Lord of Life Himself?

Then it is easy to imagine that every line and curve of a structure—emblem of Universal Brotherhood—served, by its vital meaning, to elevate the consciousness far above the level of ordinary ways; a presentment in its architectural entirety of an ideal of the destiny of man and his divine possibilities of progression and perfection; a living magnet, calling all things to higher forms of manifestation.

Long time doubtless will be needed to change the prevalent commercial and pretentious style of architecture into closer conformity with this thought, but even now the common furniture of a room may become a little symphony of a life of devotion. All music, poetry and art depends upon the relation of component parts to each other, therefore the most ordinary articles may be so arranged as to convey beautiful lessons in proportion. Accepting the general definition of art as expression, we readily understand that the first requirement of the artist must be the possession of something to express. And as the attainment of an ideal compels words to assist the poet, pigments the painter, and any instrument the musician, so the noble impulse and clearly defined purpose of the true home maker will charge inanimate things until it almost seems that of themselves they find position, and stand in attitude of ready helpfulness, waiting to fulfill their part of a common scheme of work. When the present monotony of incongruity becomes thus broken, and each piece of furniture appears to be especially fitted to the particular work it occupies, then picture poems will be created in our habitations, musical compositions, what you will.

Again it will readily be admitted that the living influence of a great seat of spiritual learning depended upon its vital connections; its close touch everywhere with individuals and events, without which it could not have been established in separate existence. An expression of the collective self of the humanity of its

time ; at once a focal point and radiating center, it must both have fed and been sustained by radiant home centers that were integral parts and miniature reflections of itself. This great and universal benefaction it is our instant privilege to reproduce, and for it we must learn to live sympathetically, intelligently and with world-wide breadth.

And last it must needs be that the atmosphere of rest within the Temple's walls pervades the consecrated Home. An atmosphere which only can be created where all is unison with the central harmony ; where perfect adjustment produces a grand repose of activity and all sense of effort loses itself in the sublime consciousness of power. . .

To such an ideal as this we may aspire. The possibility of its achievement is even now within our reach. In harmony with the Temple thought ; its note of Joy resounding in our hearts ; with singleness of purpose to dominate our lives, we ourselves become a self-centered point of adjustment with which all that belongs to us must accord.

Among the posthumous writings of a weary, high souled friend I found these lines :

“Recruited now and strong,
I'll bear my load.
Although the way be dark and long,
I'll tread the road.”

Such a haven of rest as the Temple Home shall be will attract and send forth an innumerable company of these recruited ones, into whose lives a sustained calm has entered carrying refreshment, invigoration and inspiration for mightier effort.

As to the Temple Fire—emblem of divine, eternal life—without it there could be no Temple Home. Consecrated to the highest destiny of which we can conceive, we seek and find that source of energy, the Soul. Such recognition is the vital spark which ignites the Sacred Flame, and its potential powers expanding, all that it contacts awakes to its own creative life. The “Sacred Woman,” who thus knows herself, enters the Temple Home as its High Priestess and the Guardian of this Fire. Regarding nothing as insignificant, she prepares all things for the coming of the yet unborn, and then, self-reverent, awaits before the Altar the wondrous advent. Later, when her cares increase, she forgets not for one moment the high place to which she is assigned, and so she fails not to guide aright the immortal ones committed to her care. Nor do her benefactions stop at this. Dominated by her influence all lesser things must naturally find their own and proper place, that order and equilibrium may provide the channels for the dispensation of that mighty force she knows is resident in her. And so, transforming all she touches, her home becomes a center to attract, a point from which to radiate, in ever widening circles, that golden glory which causes all sterile places to blossom as the rose.

RIGHT THOUGHT AND RIGHT ACTION.

By HELEN DOUGLAS.



ANY have regarded Theosophy as an abstract philosophy, valuable only to those who wish to indulge in mental gymnastics or lose themselves in a labyrinth of speculative thought. Those who thus judge Theosophy show a very superficial knowledge of it; and those who make such a use of it have failed to understand its deeper teachings. Far from being only theoretical, it is eminently practical, and only as the students of Theosophy find expressions for its teachings in their lives has their study been of any value.

One who earnestly desires to do right, to fulfill his obligations to his fellow-men, is very much handicapped if he is ignorant of the laws that govern the life of the individual and the race and their reciprocal relations. In its teaching of the divinity of man, the unity of all souls with the Oversoul, man's evolution under the laws of reincarnation and karma, Theosophy sets forth the highest law of conduct. To know that the soul reincarnates, or that brotherhood is a fact in nature, is of little value, unless one bases his conduct upon that knowledge. But equipped with such knowledge, one who really desires to fulfill his highest possibilities finds his field of usefulness broadened and is able to work effectively for the benefit of humanity.

His field of usefulness is broadened, for he finds that his work lies on the planes of thought and feeling as well as that of action. Right thought is too frequently ignored or valued merely as a prompter to right action. Thoughts have a value of their own. Not all of them find expression in action and that expression is of necessity limited. The acts of by far the large majority of people fall outside the criminal and civil law. One may keep all the ten commandments, but if his thoughts are not pure, if he is selfish or revengeful, he is certainly not doing his whole duty. There are many who conform to the accepted standard of conduct, but very few fulfill their highest possibilities. If we are seeking to lead a higher life than the world around us, we cannot accept its standards as our guides. We sin not only when we transgress some civil or religious law, but every time we do not live up to our highest ideals in thought as well as action.

“As a man thinketh in his heart, so is he.” No one will deny that a man's thoughts build his character, but more than this they help to build the character of others, as they find expression in word and act, and by the influence of example, and in a more direct and real way. There is no rigid wall that divides your thought from my thought. The world of thought exists as an ocean. We harbor such thoughts as find congenial lodging place in our minds, and then send them forth charged with our consciousness and vitalized by the force with which

we have intensified them. I think the law of physics that applies to bodies of water may also be applied to the ocean of thought; that pressure exerted anywhere on the mass is transmitted undiminished in all directions. This may sound somewhat fanciful, but there is ample proof that it is true. It has frequently happened that men of science working along the same line, but in different parts of the world and unknown to each other have made the same discoveries almost simultaneously. Great poets of all nations and ages have reached up to the same truth. Often when one of two speaks after a short silence, the other says, "that is just what I was thinking."

The effect of a mass of thought is seen in what we call atmosphere. It is pleasant to be with one whose thoughts are pure and ingenuous. His presence is restful and ennobling, while the presence of one in whose character there is an excess of jealousy, revenge or deceit is often disagreeable. Who has not felt the depressing effects of the slum portions of a great city! The criminal districts are where evil thought is congested, but their inhabitants are not alone responsible for them. The evil thought of the entire city finds expression there, where the restraining influence of a respectable home and friends is not felt. It is the respectable element of society that makes the criminal classes possible, and these always will exist in spite of all preventive measures as long as the mass of humanity remains lustful and selfish. Thought is the motor power of the world. Thoughts, set in action, are sure to have their effects. You may as well try to stop a steam-engine by pressing on the piston rod as to abolish crime by punishing the actor. Reforms to be effective must deal with the cause of crime. You may say "here we are perfectly helpless, for these people have been raised in an atmosphere of crime." But we are not helpless. There is one portion of humanity over which each one has influence. If he really desires to help the world he has the power to do so. A firm determination to choose the right and to follow it in spite of all circumstances, consciously pursued for the benefit of mankind, is a powerful potency for good. Although he cannot point to any special instance and say, "I have done this or or that," he will have raised the level of humanity.

Humanity must be saved, not from some future place of torment, but from its present torturing conditions. He who would work for its salvation has a very real battle to fight. This battle is on the plane of thought and feeling. The result of his successes or failures will strengthen or weaken the force along the entire line. How do we overcome darkness? By idle exhortation or by bringing light? In this battle for humanity we are fighting doubt, ignorance and selfishness. The only way these can be successfully opposed is by meeting them with a strong force of trust, based on knowledge, and a steady flow of compassion.

This is the task we have before us. It must be accomplished first within ourselves. For one pure soul consciously fighting for the right, bringing truth to this plane by living it, then sending it forth, vitalized by his own life force is a more powerful factor for good than a library of disembodied precepts. We

believe in the divinity of man; we must live as divine souls; we must have confidence in ourselves and in humanity to overcome the present state of blinding ignorance and claim our birthright of divinity. We believe that Brotherhood is a fact in nature; we must live in that belief until the thought of humanity outweighs the thought of self, and brotherhood becomes a fact in our lives. This can be done only by diligently striving to change our old habits. This is difficult, but there is a great incentive. When we reflect that every evil, selfish or desponding thought is a blighting breath that makes the wretched more wretched; that every genuine unselfish, loving thought lightens the world's woe, there is no choice. One cannot sit, as did Hecate, and glory in the thought that he is the most wretched person in the world; but must take a mental inventory, recognize the parts of his nature that are to be overcome, and those that are to be developed. There is no need of being discouraged if we find the very thoughts we are trying to kill, recurring again and again. This is because the mind has formed a habit of bringing up the things we used to call for. In meeting this we can make use of the very law which gives it force.

Everything that is evil, useless or ignoble has its counterpart in something that works for good. If, when we recognize a thought whose tendency is downward, we consciously build up its opposite, and force the mind to dwell on it we set up a habit in the other direction. Soon the good thought will always come up to counteract the bad one, and after awhile it will have crowded the other out altogether.

Thought may be divided into two kinds; verbal thought and real thought. Verbal thought is the kind that is gleaned from books, conversation, etc. It is held by an act of the memory and easily finds expression in words or on paper. Real thought springs from one's consciousness. It is the result of having lived. It abides, for it is part of one's self. It seeks expression in action oftener than in words, although thoughts are more far-reaching than actions and have to do with the world of causes instead of effects, actions are by no means to be overlooked. It is a very good test of the genuineness of a thought to pursue it until we have realized it in the plane of action. Thoughts which do not prompt to action we may be sure are only verbal. Often when one earnestly tries to make his actions conform to his ideals he is horrified at the discrepancy between them. But if his motive is pure and he still persists in spite of repeated and unaccountable failures, he is winning a victory on the thought plane that will find expression in glorious action when the Karma that binds him is exhausted.

“Harmony is the law of life, discord its shadow, whence springs suffering, the teacher, the awakener of consciousness.”

“Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself.”

THE PATH OF DUTY.

By E. E. O.

Some one looked, once, and to him this picture was presented :

There was an army being organized to reach the great heart of humanity. Such a singular, ill-matched, ill-mated army it was, too ; poorly equipped in the first place ; coming from all manner of occupations, like Jesus' disciples of old, but bringing their tools with them, such as they were. Some were workers by nature, you could see, with muscles strong and well developed by constant use in the ordinary occupations of life. They brought with them these tools with which they were familiar, and so apt were they that obstacles disappeared before them like dirt under a shovel. Others played by the way, idle from habit, with no concentration of attention upon the work in hand, indifferent because not comprehending, not comprehending because not accustomed to seeing—the tool of spiritual insight not being theirs. But they worked as they could, and gradually found a place where the onward sweep of the army took them along in spite of themselves, for their desire was to belong to the army.

There were all grades of equipment, as I say, for they came from all classes of society and were accustomed to all sorts and methods of work. Some brought a fire from heaven that melted rocks and made a road bed right into the heart of the enemies' country. Others had the lightning at their command and Jove's thunderbolts were hurled with accuracy and telling force. Some had more common means to work with and found a place where their tools were needed and none others—the ordinary tools of life which they knew how to use because they had loved and searched before and were accustomed to this kind of work. These people made up the largest part of the army and it was surprising to see how they fell into their places, fitting in and losing no time. Like fine cabinet work, what they did dove-tailed together as though done by one person.

It was strange how some people would search in the right spot for the heart of humanity. There seemed to be a little electric bond between them and it, and all they had to do was to press the button and the sparks would fly. Looking closely, you could see that these little electric wires were being laid among all the army of workers and all who could connect themselves became efficient. You knew there must be a great dynamo somewhere that furnished them with this power. Perhaps you have seen electricity applied to modern household occupations, but you never saw it applied so effectively as it was applied here. The thought current brought out every faculty in unison with the whole. Sometimes there would be a flash-light—I will not attempt to tell you what happened then, but I can see their faces and the lights remain.

And how about the great heart of humanity that was being uncovered?

Great, indeed, and Oh! so beautiful! How it shone when the light reached it! The colors were so deep and rich, and yet it was so transparent and clear.

These workers even found hidden treasures in the breasts of their fellows, and when they were brought out, it made the army shine with a wonderful radiance and gave the workers a joy incomparable. So as time went on the joy of the army grew until those not in it said, "What is this thing that makes these people glad to be alive? Humanity, as a whole, is sorrowful and wishes it had never been, but when this army touches it, it, too, is lighted as by some hidden fire." And the world began to long to join the army. Its gaze was turned toward it with a new hope that was spreading rapidly till none were left without it. The miserable saw it, and turned dull eyes appealingly, and the army moved as one person to their relief. Oh! the transformation which that army made! Woe fled before it. The radiant light shone into all dark places and transformed the earth. And the one who was looking began to ask himself how this thing originated. And he saw a path by which the whole army had come one at a time—a path by which the whole earth must come, when it comes. The path he saw was *duty*, and in the hearts of each one who had become a living light, he saw devotion to that path.

The path of duty all could see *in its beginning*, but only love could see its culmination. The path began in the distant past of each one. The child entered it and learned to love it, and that love and devotion grew with every step, till the feet were buoyant and the eyes bright with what they saw. These children were taught to be brave. Those ahead of them taught them that there was nothing to fear. So the children laughed at the stones under their feet and their limbs grew sturdy as they made play of the rocks in their way and tumbled and scrambled together, trusting to those ahead, and to the strong heart within; the child heart that loves and trusts and is so fearless.

The one who was looking saw that this path was as old as the world, and the feet of the Great Helpers of Humanity had passed thereon. And the one who was looking saw these Helpers leading the army, and he knew the world was safe.

"It is, perhaps, necessary, first of all, to say that the assertion that 'Theosophy is not a Religion,' by no means excludes the fact that 'Theosophy is Religion' itself. A Religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se*, in its widest meaning, is that which binds not only *all MEN*, but also *all BEINGS* and all *things* in the entire Universe into one grand whole. This is our Theosophical definition of religion. . . .

* * * * *

"Thus Theosophy is not a Religion, we say, but Religion itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name [and true to its name] must necessarily be a UNIVERSAL BROTHERHOOD."—H. P. Blavatsky.

EGYPT AND THE EGYPTIAN DYNASTIES.

By ALEXANDER WILDER, M. D.

XIII.

Decline of the Monarchy—The Ramessids—Usurpation of the Priest Harhor—Sheshank—Eclipse of the Moon—Era of Confusion—The Priest-King's Return.

“The Twentieth Dynasty opened brightly, and under it the ancient glory of Egypt seemed to revive,” says M. August Mariette; “but the timid successors of the hero of Medinet-Habu did not know how to keep intact the treasures bequeathed to them, and the brilliant victories of Rameses III. were in vain to arrest Egypt from the downfall which she was so soon to experience.”

Rameses IV. was already seated upon the throne when the embalmed body of his father, who had been justified at the Assize of the Dead, was placed in his sepulchre at Biban el Molokh. The country was at peace, and prosperous, and of course the annals in such a condition are barren of exciting incident to make history enlivening. The principal event of this reign that is noted in the memorial tablets was an exploration of the valley between the eastern hills and the Red Sea, in the third year, to find a suitable site for a temple, and “the creation of monuments of granite for his father and his ancestors, and for the gods and goddesses who are the rulers of Egypt.”

So far as it appears, it was a fruitless undertaking. No trace of any important monument bearing the name of Rameses IV. has been found; and it has been suggested that the real purpose was to get rid of disaffected subjects.

Other inscriptions purport to have been made in the eighteenth year of his reign, but they are not significant of anything of importance.

A revolution of which no particulars have been obtained placed his successor, Rameses V., a prince of a rival family, upon the throne. A tablet at Silsileh is the principal monument of the new monarch's reign. He appears to have been dethroned by the sons of Rameses III., who also took possession of his tomb. The Alexandrian chronologists place the war of the Greeks against Troy at this period.

Rameses VI. was most noted for the inscriptions in the tomb which he had seized and appropriated at Biban el Molokh. On the ceiling are tables of the hours, with the times of the rising of the stars, which formed the “Houses of the Sun” in his course of thirty-six or thirty-seven weeks of the Egyptian year. Among them is that of the Dog-Star, Sothis or Sirius. Biot made a calculation from this which fixed the date of the inscription at 1240 before the present era. Lepsius, however, set the number as 1,194.

Rameses VII. also styled Amun-hi-khepeshef, and Rameses VIII., with the

official name of Meiamun, succeeded their elder brother, but we have little record of them.

Whatever rivalry had existed in a previous dynasty between the kings and the pontiffs of Thebes was finally determined by the subordination of the monarchs to the hierarchy. Henceforth it is to be noticed that the high-priest was in the foreground. As though to signify the religious change which has been commemorated in the mystic tragedy of "Isis and Osiris," there was recorded upon a sepulchral tablet at this period, the ascension and reign of a prince named Horos. It was also reported that he was succeeded by Meri-Tum, the High-Priest of Memphis, and he by Rameses IX.

A sculpture on the wall of the Great Temple at Thebes, with the inscription accompanying bearing date of the twelfth part of the reign, illustrated distinctly by the relative positions of the king and Chief Pontiff. In the forecourt stands Amun-Hetep in full dignity, "the hereditary prince and chief priest of Amun-Râ, king of the gods." Before him in deferential attitude was the king with the treasurer, the interpreter, and two Abs or Councillors. The interview was begun with an invocation of the god Menthu, together with Amun-Râ, Horemakhu, Ptah of Memphis, and Thôth the lord of sacred speech for witness. The object of the conference was to bestow upon the priest "rich reward and much recompense in good gold and silver, and a hundred thousand fold of good things on account of the many splendid buildings at the temple of Amun-Râ to the great name of the divine benefactor, Rameses IX."

After the king had rewarded him, Amun-Hetep replied, styling himself "the teacher of the king, and the chief priest of the king of the gods." He then describes the work which had been performed. It bore date, he said, since the time of king Osirtasen I., of the famous Twelfth Dynasty.

From this time the high priests of Memphis began the double part, assuming authority equivalent to that of the kings, and, in fact, superior. The easy manners of Rameses III. had operated to diminish the veneration which had made former monarchs the subject of worship as actual gods. They were now regarded as men only, who might be deposed, ridiculed, and even robbed without the incurring of any guilt or sacrilege.

This reign became memorable accordingly for the operations of a Society of Thieves regularly organized for the purpose of plundering the royal tombs. It included priests among the members. The robberies first came to light in the sixteenth year, but they had been already carried on for some time.

The violations continued three years longer. The king finally appointed a royal commission of six persons, afterward increasing it to twelve, to investigate the matter. The high-priest of Amun-Râ and the superior officers of the Royal Court were selected. The persons who were accused were all acquitted. It appears that the priests of the Commission were not willing to condemn members of their own Order at a secular tribunal. The king, however, learned of eight of the offenders, members of the priesthood, and they were summarily punished with the bastinado and death.

Rameses now associated his son Rameses X. with him in the royal authority. Neither this prince nor his successor, Rameses XI., have left any record except their names on the monument.

In the fifteenth year of the reign of Rameses XII. in summer time, he was at Thebes to celebrate the Feast of the Coming of Amun-Râ to Egypt. An ambassador arrived from the king of Bakhatana, with gifts for Queen Neferu-Râ. He had come on account of her sister, the princess Benat-Resh, who was ill, and his master desired for her a physician from Egypt. Rameses collected the College of Scribes, and the Rekht-get-Amun, those skilled in mystic learning, and asked their counsel. They made choice of Thôt-em-hebi as "a man of intelligent heart and skilful with his fingers." *He found the princess "possessed with a spirit that he was not able to exorcise.

Eleven years passed and another embassy was sent to Rameses. He was asked to send the god Khonsu himself; or, in plainer words, the effigy or simulacrum of the divinity that was in a temple at Thebes. The prophet or superior was of course to accompany the image to interpret the divine will. Rameses accordingly "gave command to cause Khonsu, the oracle-god of Thebes, to embark on the great ship (the ark in which he went in processions). Many barks and many carriages and horses were on his right hand and on his left. The god reached the city of the land of Bakhatana after the space of a year and five months."

When the god had come to the place where the princess was abiding, he caused his talisman to operate upon her, and she became well immediately.

There is in this account some resemblance to the story of the demon Asmodeus or Aeshmadeva as given in the Apocryphal book of *Tobit*. But the sequel is hardly congruous. The spirit is represented as acknowledging to the prophet attending the divinity that his lord was supreme in Bakhatana. It asks, however, before going away that a great feast shall be celebrated for it, and for the god, together with the king. This was done, and "then the glorious spirit went thence whither it pleased him." But the king would not permit the prophet to carry the image back. Three years and nine months passed, and he was warned in a dream to change his purpose. The god and prophet came again to Thebes in the thirty-third year of the reign of Rameses XII.

This story is plainly part of the folk-lore of Egypt, on a plane with the account of the "Two Brothers." No country was tributary or in alliance that might require seventeen months, even in those days of slow locomotion, to journey from one capital to the other. The power of the kings of Egypt had dwindled to a nominal sovereignty, and the affairs of state were under the supervision of a high priest of Amun, who was then holding every superior office in the country. Yet from the little knowledge that is in our possession of Oriental Magic and ancient learning, it may be surmised that there was somewhat of actual truth in the account.

*This is usually interpreted to mean expert writing, but it more probably signifies a man expert in mesmerism. The Egyptian priests who were physicians were skilled in that art as sculptures show.

The succeeding monarch, Rameses XIII., was chiefly famous for the building of the Forecourt of the temple of Khonsu with the colonnade.

THE PRIESTLY USURPATION.

Har-Hor, a native of Tanis, was now high priest of Thebes. He had been entrusted by Rameses XIII. with the highest dignities of the Royal Court. He was "hereditary prince," bearer of the royal fan, "king's son," Chief Architect, commander-in-chief of the army, and administrator of the granaries of the kingdom. Only as king of Egypt was Rameses his superior. Whether the fact that the king had recognized Ptah of Memphis instead of Amun-Râ as his "father," was suggestive that another might supersede him, or whether the adoption of the Crown Prince Rameses XIV., as colleague on the throne portended his relegation to a position of less influence, or whether he was simply ambitious and unwilling to remain even nominally subordinate, are questions to be solved.

The Pontiff was able to organize a party in Northern Egypt, as well as to control the whole body of priests and prophets in the South. When he found the time ripe for his purposes he laid aside the mask of loyal obedience and seized the royal power, proclaiming himself by the several official titles of "King of Upper and Lower Egypt, High-Priest of Amun-Râ, Si-Amun Har-Hor."

We can hardly suppose that all this was accomplished without resistance. Coups d'Etat are generally characterised by scenes of violence. Indeed, the members of the royal family and their adherents who were not put to death were banished and found a refuge in the Great Oasis. An inscription gives the number of the exiles as a hundred thousand. A multitude so large could have been evicted only by a revolution set on foot by a conspiracy which had been carefully laid. And this is confirmed by the fact that the sacerdotal usurpers found these exiles to be a constant source of peril.

According to the monumental record, Harhor reigned sixteen years. He is also described as winning a victory over the Ruthen or Palestinians, but this must have been the repelling of an invasion. Syria and Palestine had ceased to be tributary to Egypt, and all that this king could hope was to be permitted to occupy the throne in peace. His wife was of Semitic parentage, and was named Netem. Their children received Semitic names. Semitism in language and customs had thus generally perverted the Egyptian court and wealthier population.*

Pi-ankhi was invested by his father with the priesthood of Amun-Râ, and was succeeded many years afterward by his son, Pi-netem. The son of the latter became king upon the death of Harhor. He contracted marriage with the princess Ra-ka-maa of the Ramessid family, and held the royal court at Tanis.

Meanwhile the exiled family of Rameses had maintained communication and formed marriage alliances with the princes in or around Egypt who were

*A change in the sound of letters appears to have been introduced. The aspirate kh was superseded by the sibilant, and Kheops from Khufu became Sufu.

opposed to the new state of things. A great-grandson of Rameses XIII. took to wife a daughter of Panu-res-nes, the Sar-a-Mat or prince of the Mat, a people whom Brugsch-Bey considers to be Assyrian, but whom Mariette-Bey, Professor Sayce and other Egyptologists believed were Libyans. Another chieftain of rank, Sheshank, also married Mehet-en-usekh, a princess of the royal family. Political disturbances took place, and open revolt. Pinotem found it necessary in the twenty-fifth year of his reign to send the Crown Prince Menkheper-Râ, who was also high-priest of Amun, to Thebes to propitiate the disaffected population. The Thebans demanded a general amnesty, and the recall of the families that had been exiled to the Oasis. The prince complied.

The throne of Tanis was now occupied by Susenes I., Psiankhan or Pi-Seb-Kan, and after him by the other kings whom Manethô has enumerated. There were several intermarriages which tended to complicate the relations between the several monarchs, and afterward to afford a pretext for their violent solution. Psiankhan married a Theban princess, perhaps of the Ramessid family, and their daughter Kar-am-hat became the wife of Sheshank, the son of Nemroth. The discrepancies of the accounts given by different writers are inexplicable, except for the reason that no two writers read names alike. Pineten, the son of Menkheper-Râ, succeeded him as king of Upper Egypt, and by his second wife he was the father of Men-kheper-Râ, the last king in Egypt of the lineage of Harhor. This prince married Isiemkheb, and the sun-dried bricks of the fortress of Khebhve preserved their names.

The Hebrew monarchy is reputed to have been established during the period of this Dynasty, and several curious conjectures have been made respecting its alliance with the king of Egypt. Professor Sayce names Hor Psiunkha II. the successor of Psiunkha I., the Susennes II. of Manethô, as perhaps the king who sought to strengthen himself against the growing power of the Libyan mercenaries (of Bubastis) by marrying his daughter to King Solomon." Mr. Birch and R. S. Poole concur in this opinion. As the next Dynasty is recorded as harboring conspirators against the Hebrew monarch this conjecture is plausible. Professor Rawlinson, however, leans to the supposition that Pineten II. was the king who formed the alliance, which he remarks, "had advantages and disadvantages."

He attributed to the Egyptian influence both the corruption of manners and the development of commerce and the arts. "The excessive polygamy which had been affected by the Egyptian monarchs ever since the time of Rameses II. naturally spread into Judea," he declares. "On the other hand, commerce was no doubt promoted by the step taken, and much was learned in the way of art from the Egyptian sculptors and architects. The burst of architectural vigor which distinguished Solomon's reign among those of other Hebrew kings, is manifestly the direct result of ideas brought to Jerusalem from the capital of the Pharaohs. The plan of the temple with its open court in front, its porch, its Holy Place, its Holy of Holies, and its chambers, was modelled after the Egyptian pattern. The two pillars, Jakhin and Boaz, stand-

ing in front of the porch, took the place of the twin obelisks, which in every finished example of an Egyptian temple stand just in front of the principal entrance.

. . . Something in the architecture of Solomon was clearly learned from Phœnicia, and a little—a very little—may perhaps have been derived from Assyria; but Egypt gave at once the impulse and the main ideas of the forms.”

These suppositions are rather strong in terms. They are based on Hebrew tradition and not on monumental inscriptions or the records of papyrus-rolls. The accounts of the Temple at Jerusalem, as well as the Tabernacle in the Desert, exhibit more Phœnician than Egyptian characteristics. There is no evidence of a conclusive character that the architecture employed by the Phœnician builders that were hired by Solomon was Egyptian at all, although the Brazen Serpent that was said to have been worshipped there at that time was an Egyptian symbol, and described as having been fabricated by Moses in the region of Sinai, where were mines of copper. Indeed, the temples of Northern Egypt were likewise constructed by Phœnicians who quarried and fashioned the stones and erected the structures. The origin of the Hebrew monarchy as an offshoot of the Tyrian is briefly passed over by the sentence that Hiram the king of Tyre, “was ever a lover of David.” No mention is made of the conditions which developed that friendship; but from that period the Rutenu, or Canaanites were never mentioned. They had been absorbed into the Israelites, and became one people with them, and like the Normans of England the dominant Israelites became assimilated with the Canaanites, adopting their commercial habits, religious customs and other peculiarities. But the disturbed condition of affairs in Egypt hardly favored the conception of an alliance which could greatly influence the new monarchy.

Sheshank, the son of Nemaroth, succeeded his grandfather at Bubastis. He, like Pepin, of France, had no disposition to play the part of Mayor of the Palace to a Dynasty whose history had given him an example. The government at Thebes had confiscated the possessions of his wife, the daughter of the King Miamun Pi-seb-khan. Sheshank marched to the south with an army. On his arrival at Abydos he found that the temple of his father had become dilapidated through neglect, and that the revenues for its maintenance as a shrine had been embezzled and squandered. He summarily punished the delinquents, and established anew the regulations for stated worship.

The king and royal family of Thebes escaped into Ethiopia. There they established an independent kingdom, making Napata their capital, and became in later years a formidable power to which Egypt was compelled to yield.

It was not difficult for Sheshank to procure from the priests at Thebes a full restitution of the property of the queen. He was now sole monarch of all Egypt, under the manifold designation of Hat-Kheper-Râ Sotep-en-Râ, Meiamun Sheshank I.; and the family of Rameses did him homage. All these occurrences were officially reported.

The Twenty-second Dynasty marks more distinctly the subjection of the

Egyptians to rulers from another people. It has been generally supposed that the monarchs before this except the Hyksos, were native princes. It may yet be learned that they were likewise quite frequently of extraneous origin, and brought from abroad those arts and ambitions which had from their very antiquity, been considered as indigenous. It is certain that with the innovations which were introduced, the people of Egypt became less free and prosperous, and that the seeds were thus sown for the fall of the country from its high eminence.

The origin of this Dynasty has been a subject of controversy. Brugsch-Bey and others maintain that it was Assyrian outright, and that the kings employed the title of Ser-en-Mat, as denoting the king over nations. Sir Gardner Wilkinson also states that Tiglath Pileser I. of Assyria is said to claim the conquest of Egypt about the year 1120 before the present era. Mr. Poole also cites the names of the princes of the Dynasty, Sheshank, Osorkon, Takelot, and Nimrut as being all of them either Assyrian or Babylonian.* But we do not find in the Cuneiform Tablets any mention of kings at that period bearing those designations. Indeed, if the Hebrew records are to be regarded as historic it would be impracticable for the Assyrians at that time to invade Egypt. Mariette-Bey explains the matter thus: "It is surprising," he says, "to find how many members of the royal family bear Assyrian names, such as Nimrod, Tiglath and Sargon; also that the regiment whose special duty it was to guard the king's person was composed, not of Egyptians, but of Mashuasa, a Libyan tribe, whom Rameses III. had so often routed from the frontiers of the Delta." It is probable, therefore, that the family of Sheshank was actually of Semitic origin, and had been long settled in Egypt. It made its way into distinction, and its leading members received appointments under the kings of the Twentieth and Twenty-first Dynasties. It is not necessary to make account of Semitic forms of name, for the Phœnicians and other colonists had long established their language in Lower Egypt.

Sheshank and his descendants made it a rule to entrust all positions of importance, religious and military, to princes of the royal family. This policy was evidently adopted as a safeguard against usurpations like that of Har-Hor. Aunpath or Uapath, the Crown-Prince, was accordingly appointed High-Priest of Amun-Râ and Commander-in-chief of the "whole body of great warriors of Patoris." The prince died before his father, and his brother, Usarkon, or Sargon, succeeded to the throne.

The reign of this monarch was marked by no achievement worthy of mention. The power and prestige of Egypt were now decaying, and the policy of his administration facilitated disintegration. He had two wives, and the rivalry of their sons laid the foundation of later controversy. The older prince, Takelath, or Tiglath, was the son of Queen Tashed-Khonsu, and became king upon the death of his father.

Takeloth was succeeded by his son Usarkon II. The two sons of this mon-

*The Semitic form of these names would be Shishak, Sargon, Tiglath and Nimrod.

arch were duly invested with the sacerdotal offices. Sheshank the elder was the son of Queen Keramat, and he became High-Priest of Ptah at Memphis.

The next king of Egypt was Sheshank II., a grandson of the priest of that name, whose claim had been passed over. Little is known of him beyond his name, and the fact that he was succeeded by Takelath II., the son-in-law of the priest Nimrato. The reign of this king is chiefly famous for an eclipse of the moon and certain events which this was supposed to portend. Usarkon, the son of the king, was High-Priest of Amun-Râ, and commander-in-chief of the army of Egypt, and likewise of a province. He is extensively described in the inscriptions at the Great Temple. In the eleventh year of his father's reign his mother died and the next year he entered upon his office as high-priest, and proceeded at once to put everything in order. In the fifteenth year, on the twenty-fifth day of the month, Mesori, the day became dark; "the sky could not be distinguished, and the moon was horrible." It was a sign of calamity coming upon the country, and it also happened that the children of revolt (the Ethiopians) invaded with war the Southern and Northern districts.

Usarkon is recorded as reigning twenty-eight years, and Sheshank III. for about a similar period. The chief record of the reign of this latter monarch is the birth of an Apis in the twenty-eighth year and his reception in the temple of Ptah by Pe-ti-se, the high-priest and chief prince of the Libyans, and also by Takelot, the son of the high-priest, and by the royal princess Thes-Bast-pir. "The full lifetime of this divinity was twenty-six years." He died in the twentieth year of Pi-mai, the next king, Sheshank IV., succeeded Pimai, and reigned twenty-six years. During his reign three of the sacred bulls died. Whether the authority of this monarch extended beyond the Delta is very doubtful. His dominion over Egypt was in name rather than in fact.

The Twenty-third Dynasty left little to record beyond the names of the kings, and it is not altogether easy to determine whether they were much else than rulers of circumscribed districts. Their authority was little more than nominal. No Apis is recorded as dying or being born during their reigns. Manethô has named them as four, Petubastes, or Pet-se-Bast, Usarkon or Khonsu, Psamos or Pi-se-Mut, and Zet. He also affirmed that the method of computing time by Olympiads was begun in Greece during the reign of Petubastis. This was seven hundred and seventy-six years before the present era.

Meanwhile Upper Egypt had come again under the suzerainty of the descendants of the Priest-Kings of the Twenty-first Dynasty, whom Sheshank I. had supplanted. They had retired to the Soudan and there founded the kingdom of Kush or Ethiopia, which was afterward so formidable. Their capital was at Noph or Napata, "the City of the Holy Mountain," Barkal, and the government and religion were the same as they had been at Thebes. The kings bore the name of Pi-ankhi, the "ever-living"; the mother, sisters and daughters were held in honor, bearing the titles of "Queens of Kush." Amun-Râ was worshipped as the Supreme God and the Egyptian language and writing were

preserved. A large part of the population was similar in race to the inhabitants of Upper Egypt.

The kings were waiting their opportunity to recover their former power. This was afforded them by the disorganized condition of affairs, which the monarchs of the Twenty-third Dynasty were unable to remedy. "From causes yet unknown to us," says Mariette-Bey, "Egypt was completely divided within herself. In the North, instead of becoming a separate kingdom as in the days of the Hyksos, we find her split into several States, and domineered over by a handful of petty kings—veritable Janisaries—drawn for the most part from the ranks of the Mashuasha (Libyan soldiery employed in Egypt), who probably by slow degrees scaled the steps to the throne. In the South a state of affairs still more unforeseen betrayed the internal discords which prevailed in the unhappy country. The Soudan, which till now had been submissive to the Pharaohs, suddenly arose as an organized and independent kingdom. No longer were these 'Governors of the South' and 'Princes of Kush' to carry out above the Cataract the orders issued from Thebes and Memphis; the land of Kush was free, and Upper Egypt as far as Minyeh, was a province of the Soudan."



SHESHANK HOLDING HIS ENEMIES BY THE HAIR.

(FROM THE HALL OF THE BUBASTIDES.)

THE MIRACLE OF LOVE.

By BARBARA ADAIR.



P on the height a hermit stood
 Under the purpling sky alone,
 Sending his soul in search of God
 Out to the infinite, dim Unknown.

Up from below there came a cry—
 A peircing, pitiful, long-drawn wail;
 It came from the throat of Humanity,
 Groaning and struggling down in the vale.

He covered his ears and his head sank low.
 "Oh, God! shall I never escape that cry?
 It haunts me forever, wherever I go;
 It tortures the soul I would lift on high.

"In vain do I climb from steep to steep—
 It still pursues me; and when I kneel
 In prayer to Thee, it becomes more deep
 With passionate pain and with wild appeal.

"How can I mount to the gates of Light,
 Tear the veil from my longing eyes,
 While this mad moan from the realms of Night
 Drags me down as I seek to rise?"

And, lo! as in anguish of soul he knelt,
 Battling the cry, which grew louder now,
 And praying for mercy, the hermit felt
 A burning, imperative touch on his brow.

He dared not look where the Radiance stood,
 But he heard when it spoke in tones divine:
 "I am the Messenger, sent from God
 In response to this prayer of thine.

"Poor fool, dost think thou canst reach my throne,
 Or ever escape that cry of woe?
 Dost hope to climb to the gates alone,
 And leave those suffering souls below?"

“Go back! climb down yon dizzy height,
 Make thy way to the haunts of men;
 Love and serve and teach them aright,
 Nor think evermore in thy heart again—

“Neglecting the pain of others, to come
 Forth in thy selfish search of Me.
 If thou wouldst know Me, go make thy home
 Deep in the heart of Humanity.”

The darkness shrouded the earth and sky,
 The Radiance faded, and toward the plain
 The hermit, glowing with purpose high,
 Followed the downward path again.

From that time onward, the hermit dwelt
 In the midst of sorrow-stricken men.
 Each pain, each joy of theirs he felt,
 Nor shunned the common world again.

There was no man so sunk in sin
 But that, with tender pity, he
 Would stop to lift him up, to win
 His soul by loving sympathy.

He soothed their aching hearts with balm,
 He fed their souls with holy food;
 He taught the beauty and the calm
 Of universal brotherhood.

And lo! the miracle! That wail,
 Which sounded harsh from up above,
 Became, deep down within the vale,
 The sweetest, tenderest song of love.

Thus in the lives of humble men,
 Toiling along life's common road;
 Through human passion, love and pain,
 The hermit found and knew his God.

STUDENTS' COLUMN.

Conducted by J. H. FUSSELL.

What becomes of the lower forces when overcome, and what do we get in return?

In the first place, force *per se* is neither good nor bad, it is good or bad according to its use and the motive back of it. The lower forces when conquered, become instruments in the progress and evolution of the soul, just the same as the energy and strength of an unruly horse become means whereby the traveler may reach his goal, or as the power of steam or electricity when harnessed and intelligently directed becomes an instrument in the service of man.

The lower forces are the forces of nature applied to low ends. In the lower kingdoms we find the natural powers and functions all subject to Nature's harmony and control. But in man there is a power by which he can apparently set aside for a time the laws of Nature and act contrary to them. The reason of this is that in man is awakened in varying degree, depending on his development, and this awakening constituting the distinguishing feature of the human stage of evolution, the knowledge that he is one with Nature, and that her powers are his to use,—in other words, he awakes to the consciousness of himself as a Creator. Just so soon as this happens, he becomes in a measure free from the guiding hand of Nature, for the guiding, controlling and compelling power is now his in part. Consequently he can turn this power against Nature and retard—though it may be to but an infinitesimal degree—her evolution; he cannot, however, prevent the attainment of her ultimate purposes.

Because of this awakening, Man becomes a dual being—the higher divine nature, one with the soul of the Universe; the lower nature, physical body with the appetites and desires, the outcome of material evolution. The one from above, the other from below. On the one hand are the promptings of the Soul to a divine life, and on the other the inherited tendency of the lower material nature to continue the life of sensation, which because of the incarnation of the soul is heightened and more alluring than before.

When this stage of evolution is reached, then begins the conflict and the possibility of evil. Up to this stage the forces of Nature *compel* progress, but when conscious man appears on the scene, they appear then to oppose his further evolution, but the fact is that the higher power, the power of the soul, now incarnated in man, implies the possibility of intelligent co-operation with Nature. Nature does not really oppose the progress of man, she desires and seeks it, but his progress depends on his asserting his divine right and becoming a conscious worker with her. This cannot be brought about save through the exercise of the divine will. And is it not in the very nature of things that this can only be

acquired through the overcoming of obstacles? The soul can only so find and know its strength. If it succumbs to these obstacles and will not exercise the divine will, the road downward seems very easy at first, but it grows more and more rugged; there are obstacles on the downward path as well as on the upward, and the greatest obstacle of all to a course of evil at the beginning is the voice of the Soul. The path of good and of progress requires the exercise of will and determination and therefore calls for effort, but every effort made in this direction is a step toward a higher development—that of godhood.

It is not that the forces with which man is endowed are evil, but that by becoming man he becomes responsible for their use on a higher plane; also that the *new* powers, which as man he acquires, should be used on this higher and true human plane. In the true man the powers of the soul are in control and the powers of the lower nature in subjection—the result is progress. But if the higher powers are prostituted for the sake of the lower life, the result is evil, for this is contrary to the purposes of Nature.

It is man's duty and destiny to control the lower forces. If he fulfills this he acquires new powers, but the fulfilling can only come through his acting *with* Nature and that is by seeking the good of all. Nature herself, then, "makes obeisance and regards him as one of her Creators." J. H. F.

The termination of the world in a man appears to be the last victory of intelligence. The universal does not attract us until housed in an individual. Who heeds the waste abyss of possibility? The ocean is everywhere the same, but it has no character until seen with the shore or the ship. Who would value any number of miles of Atlantic brine, bounded by lines of latitude and longitude? Confine it by granite rocks, let it wash a shore where wise men dwell, and it is filled with expression; and the point of greatest interest is where the land and water meet. So must we admire in man, the form of the formless, the concentration of the vast, the house of reason, the cave of memory. See the play of thoughts! what nimble gigantic creatures are these! what saurians, what palaeotheria shall be named with these agile movers? The great Pan of old, who was clothed in a leopard skin to signify the beautiful variety of things and the firmament, his coat of stars,—was but the representative of thee, O rich and various Man! thou palace of sight and sound, carrying in thy senses the morning and the night and the unfathomable galaxy; in thy brain, the geometry of the City of God; in thy heart, the bower of love and the realms of right and wrong. An individual man is a fruit which it cost all the foregoing ages to form and ripen. The history of the genesis or the old mythology repeats itself in the experience of every child. He, too, is a demon or god thrown into a particular chaos, where he strives ever to lead things from their disorder into order.—From "The Method of Nature."—Emerson.



A CORNER OF POINT LOMA HOMESTEAD.



Prince Eugen Napoleon Nikolaus is the fourth and youngest son of King Oscar of Sweden and Norway. He was born August 1st, 1865, and is an artist and an idealist. He has an amiable and charming personality, is very popular, and has done much in drawing the younger artists towards the newer school of painting and idealism.

PRINCE EUGEN OF SWEDEN AND NORWAY.



THE STORY OF MAUL.*

RANGI AND PAPA. A MAORI LEGEND. TOLD BY R. N.

I.

In the beginning was the night.
 After the night followed the light.
 The light became the light-long-standing.
 The light-long-standing produced the nothing.
 Next came the Nothing abounding.
 From the Nothing abounding came the Nothing made beautiful.
 Out of the Nothing made beautiful grew the Nothing made Something.
 The Nothing made Something was the origin of the Something the First.
 And the Something the First was the father of water.
 The water married the Strait, the Vast, the Clear, which is the firmament.

And they had two children who were Rangi, the heavens, and Papa the earth.

Rangi and Papa had six sons.

Taumatauenga was the father of men and he was very strong. He was a great warrior who knew not fear.

Haumiaticitiki was the father of every kind of food which grows by itself; wild fruits; vegetables and seeds such as are eaten by men.

Tangaroa was the father of the fishes and the reptiles, snakes and frogs and toads and the lizards whom they call Ngarara, and the Tuatara of the three eyes.

Tawniri-ma-tea was the father of the winds and storms. He makes the wind and on stormy days it is he who whistles in the air.

Rongo-matane was the father of food which grows in the fields and gardens dens and which is cultivated by man.

*Abridged from "Polynesian Mythology," by Sir George Grey (London, 1855), by permission of Messrs. Murray & Sons, Albemarle street, London, England.

And Tane-Mahuta is the protector and father of the forests and the birds which live and nest therein.

But Rangi and Papa, the heaven and the earth, lived so close together in those days, for it was a long, long time ago, that there was no light on the earth and none could see anything at all.

And Taumatauenga and Haumiaticitiki and Tangaroa and Rongo-Matane and Tane-Mahuta grew very tired of the darkness and they said:

"What shall we do to find the light?"

"Shall we kill our father Rangi?"

"Shall we kill our mother Papa?"

"Shall we tear them both apart?"

"Darkness, darkness, light, light, the seeking, the searching, in chaos, in space;

"The multitude of thoughts and the length of time,

"We have thought a long, long time."

And Taumatauenga, who was very strong and very fierce, said to his brothers:

"Let us slay them!"

But Tane-Mahuta, the lord of the forests and the protector of all things which live in the forests and of the birds which dwell in the trees, said:

"No. Rather let us tear them apart, and let us push the sky high up above our heads away from us, and let the earth remain under our feet. Let our father, the sky, be a stranger to us, but the earth will remain close to us as our mother to nurse us, to nourish us."

And all the brothers agreed to this, except Tawhiri-ma-tea, the father of the winds and the storms, for he thought to himself:

"If Rangi, the sky, and Papa, the earth, are torn apart, then I shall die, for I shall have no kingdom where to reign, either in heaven or on earth, and I shall be homeless."

But the brothers agreed and Rongo-Matane, the father of gardens and fields and of foods which are grown by man makes the attempt. He puts his shoulders to the sky and plants his feet firmly in the earth. He heaves and strains and struggles, but he cannot push the sky away, nor rend apart his father and mother, Rangi and Papa. Then Tangaroa, the father of the fishes and the reptiles, rises up and struggles with all his might to separate the earth and sky, but he cannot move them, and it makes him very, very tired. After him Haumiaticitiki, the father of foods which grow by themselves and of the fruit trees, tries to do what his brothers Rongo-Matane and Tangaroa had failed to do. He struggles and strains with all his strength, but he cannot lift the sky from off the earth.

Next the fierce Taumatauenga, the father of men and the mighty warrior makes the attempt, but even he cannot do it, although he is very, very strong.

Then at last, slowly, slowly rises up Tane-Mahuta, the king of the forests and of the birds and the little things that fly; and he pushes, slowly, slowly, but

strongly in his great might, but he cannot separate the earth and sky nor move them apart. He rests awhile from his mighty labors. Now he firmly plants his head on his mother, the earth, and puts his feet up against the sky. The veins stand out on his body like cords as he strains and struggles with his enormous strength. He pushes with all his force until his muscles are as hard as stone, and now at last Rangi and Papa are slowly torn apart and a little ray of light streams in through the opening between the sky and the earth.

The earth cries out and the sky cries out :

"We are your father and mother, and you will kill us! Why do you want to tear us apart?"

And they cry and cry, but Tane-Mahuta knows that he is not killing them and he makes no reply. But far, far below he presses the earth with his head, and far, far above he pushes the sky with his feet. For as he pushes he can see the light growing stronger and he can see men increasing on the earth: and he knows that in the light he will live and not die in the darkness and shadow of Rangi and Papa. And that is how darkness was separated from the light and men could know whether it was day or night and began to live and increase on the earth..

Now Tawhiri-ma-tea, the father of storms, never consented to his brothers' plan, and when Tane-Mahuta had torn Rangi and Papa apart, Tawhiri-ma-tea was angry with his brothers, nor did he wish to leave his father forever and cling to his mother Papa, the earth, as they did. So Tawhiri-ma-tea fled to the sky and talked long with his father Rangi and together they formed plans as to what he should do.

Meanwhile Tawhiri-ma-tea had many sons and they grew up; for it was a long, long time that he talked with his father Rangi. His eldest son he sent to the Westward and he is the West Wind. One he sent to the Eastward and one to the Northward and they are the East Wind and the North Wind. Besides these, who are the mightiest of his sons, there were many others. Also there were many daughters.

With his sons and daughters Tawhiri-ma-tea made war on his brothers, who were on the earth. He sent fierce squalls, and whirlwinds; dense clouds and massy clouds, dark clouds, gloomy clouds and thick, fiery clouds; clouds reflecting red light, clouds drifting, drifting, across the sky; clouds bursting on the earth, clouds of thunder, and flying clouds; lightning clouds and scud. And in the midst of this mighty army Tawhiri-ma-tea himself flies and whistles and screams and howls in his wild rage. The proud trees of the forest are caught in the blast of Tawhiri's breath and are broken while yet strong and unsuspecting. They are torn to pieces by the cyclone, they are uprooted and thrown to the ground; branches are broken and boughs bruised, scattered and beaten and the mighty trees of Tane-Mahuta are laid low; Tane-Mahuta who, in his strength, had torn Rangi and Papa apart.

Tawhiri-ma-tea attacks his brother Tangaroa and conquers him also. The seas are lashed to foam by his wrath, waves as steep as mountains rise up and fall, one moment a vast unending wall, then a yawning gulf of troubled whirlpools;

ah! that was a great fight. Tangaroa flies through the seas before Tawhiri's wrath. And Tangaroa's children, Ika-tere the father of fishes and Tute-wehiwehi, the father of reptiles, consulted together.

And Tute-wehiwehi and his sons and daughters, all the little snakes and frogs and toads, said, "Let us run away to the land, and so we shall be safe from the storm." But Ika-tere and his sons and daughters the great fishes and the little fishes, said, "No, no, let us run into the sea where we can all swim deep down, and hide ourselves from the storm."

And they could not agree with one another, so Tute-wehiwehi ran with his family to hide in the earth and Ika-tere swam away into the sea, away from the storm. And there they have remained ever since, the lizards and the reptiles on the land and the fishes in the sea, until they have forgotten that they once lived together.

Tangaroa the ancestor of the reptiles and the fishes was angry that some of his children had run away and had left the sea, seeking Tane-Mahuta's protection in the forests.

And Tangaroa made war on Tane-Mahuta, so that when the sea swallows up ships and boats and the trees are washed away into the rivers and when floods take away the houses down to the sea, men say that Tangaroa is fighting with Tane because Tane took his children from him. And when men make big ships and canoes out of the forest trees; when they take the forest creepers and vines to make fishing nets; and when they go out to fish with these boats and these nets in the sea, they say that Tane is fighting against Tangaroa for the little lizards that once came from the sea. And Tane protects the lizards so that no man ever hurts them or frightens them if he can help it.*

So Tawhiri conquered his brothers Tane-Mahuta and Tangaroa, the forests and the sea, and he rushes on in his wrath to attack Rongo-Matane and Haumiaticitiki, the fruits of the field, and the roots which are used for food. But Papa, mother earth, caught them up and hid them in a place of safety under ground so that her other children should not lose them. And Tawhiri looked among the trees and between the rocks and in the caves, and he whistled and moaned and shrieked, but Rongo-Matane lay safe in the earth with his brother Haumiaticitiki, where their mother had hidden them; and Tawhiri could not find them, so he left them where they were, and that is why they lie so deep in the earth to this day. The roots are hiding from Tawhiri and his wrath.

Now, Tawhiri-ma-tea, the storm, with his clouds and squalls and winds had conquered all his brothers except one. That one was the mighty Taumatauenga, the father of men, the great warrior, the fierce, the strong. Tawhiri-ma-tea rushed toward his brother Taumatauenga and the battle was the fiercest of all. For Taumatauenga was the only one who was brave enough and bold enough to advise the death of Rangi and Papa, and he was as strong as Tawhiri, stronger than the storm.

*All Maories are superstitiously afraid of lizards and do anything rather than approach one.

Tane-Mahuta was broken and torn; Tangaroa had fled to the sea; Rongo-Matane and Haumiatikitiki had hidden themselves deep in the earth. Alone and undismayed before the wrath of Tawhiri, the father of men, Taumatauenga stood firm on his mother earth and faced the storm. And the storm remembered the damage he had done to his four brothers and Rangi his father was satisfied with what had been done. And they looked at Taumatauenga and saw that he was strong. So they were pacified for a time and the storm was calmed, but the father of men remained unconquered.

Then Taumatauenga, after he had so successfully opposed his brother Tawhiri, thought how he should punish his brothers for deserting him, for they had been afraid of the storm and had not helped him. And Taumatauenga thought that his brothers had now behaved very badly to him, and that if they should grow strong again they would grow jealous of him and would fight against him and overcome him by treachery.

Even now Tane-Mahuta was growing strong once more. The forest trees were growing up again, the birds were in the branches and the forests were regaining their strength.

So Taumatauenga took the leaves of the whanake tree and twisted them into snares, which he hung up among the branches of the forest trees. And when the birds came again to their friends the trees they were caught in the nooses and the forest was no longer safe for them, but man had conquered them.

Then he thought of Tangaroa, and he cut leaves and stalks of the flax plant, and he made nets of linen cords with which he caught Tangaroa's children, the fishes. So he conquered Tangaroa as he had conquered Tane-Mahuta.

Afterwards he sought his brothers Rongo-Matane and Haumiatikitiki and he found them by their leaves, for Rongo-Matane means "sweet potato" and Haumiatikitiki means the wild fern root which men eat.

And Taumatauenga made a little hoe and plaited a basket so that with the one he dug up the roots and gathered them into the other. And when he left these roots above the ground in the sunlight they grew no longer. But he ate them for food and he ate birds and fishes also. And he took their names to himself when he had conquered his four brothers and that is why man eats these things. And these are the names he took: Tukariri, Tukanguha, Tukataua, Tuwhakaheketangata, Tumatawhaiti, and Taumatauenga. And these names mean that he conquered all his brothers in the earth.

But this youngest brother Tawhiri-ma-tea he did not conquer, so that the storm father attacks him in hurricanes and fierce gales and ever seeks to destroy him by sea and land. Thus the war goes on for ever and ever until one or the other will conquer in the end. Sometimes one is successful for a time, sometimes the other. At one time when Tawhiri-ma-tea fought against his brothers and conquered all but one he so far overcame that a great part of mother earth disappeared beneath the water which he brought on to the earth, so that only a

small portion of land remains and the land is very small now compared to what it was before. How Maui-tikitiki-o-taranga recovered a portion of it from the sea we shall learn later.

And the names of those who helped Tawhiri to submerge the earth were Terrible-Rain, Long-Long-Rain, Fierce Hail, and their sons and daughters Mist and Light Dew and Heavy Dew and Fog.

From that time light increased upon the earth and heat and the sun's rays were very strong. How Maui the Baby caught the sun and made him go slowly through the sky in later times we shall learn. As the light increased on the earth the sons of Rangi and Papa grew many. The first of these were not like men in shape, only Taumatauenga and his sons and brothers, for there were many before them and man has continued in his present shape from the time of Taumatauenga and his children, Ngainua and his children and Whiro-te-tupua and his children, to this day. After them came the generation of Maui-taha and Maui-roto and Maui-pae and Maui-tikitiki-o-taranga.

Rangi has ever remained separated from Papa until now, but their love still continues—the soft, warm sighs of her bosom still ever rise up to him from the mountains and forests and valleys, and men call these mists; and the great sky as he mourns through the long night for his beloved Papa sheds tears on her face, and men, seeing these, say the dewdrops are falling on the earth.

II. THE FINDING OF TARANGA.

Every night the four Maui's used to dance in the large hall of assembly. There were Maui-taha, Maui-roto, Maui-waho, Maui-pae and all their friends and relatives, so that the hall was filled with dancers.

Before the dance began the mother of the Maui's, who was called Taranga, made her sons sit down in a row so that she could count them to see that they were all there.

But one night a beautiful little boy crept in at the door and without being noticed hid himself behind Maui-taha. So when Taranga began to count she said, "Maui-taha, that's one; Maui-roto, two; Maui-waho, three; Maui-pae, four. Hullo! here's a fifth one, and he looks like one of my sons, too. How can that be?"

Then the boy, who was little Maui, said, "Yes, I'm your son, too."

So the old woman counted over again.

"Maui-taha, one; Maui-roto, two; Maui-waho, three; Maui-pae, four. That is right. There are only four of my sons. So you cannot be my son also. I never saw your face before."

But little Maui said, "Really I am your son and you are my mother."

And Taranga grew quite angry with him.

"You are not my child, but you belong to somebody else; so go away at once and don't bother us any more. We want to dance."

Maui replied:

“Well, then, I will go, since you say I am the child of some one else, but really I did think I was your little boy when I said so, because I was born by the sea, and you threw me into the sea after cutting off your hair and wrapping me in it. After that, as I floated on the water, the seaweed caught in the hair and covered me so that I was protected from the sea. Then the wind blew me in my cradle on to the sandy shore and the jelly fish came and clustered on the seaweed which surrounded me. Then the flies came and buzzed all about, and the birds came to peck at me and eat me and I was unable to move. Then an old man who was walking on the beach saw the flies and the birds flying round and he ran as far as he could. And this man was my great grandfather, Tama-nui-ke-te-Rangi.

“When he found me wrapped up in seaweed and hair and covered with jellyfish, he stripped these off and picked me up in his arms. So he took me home to his house and he hung me up in the beams of the roof so that I was lying there in the warm smoke and the heat of the fire, and I was very happy living with the old man.

“But he told me a lot of stories about the dancing in this hall of assembly and I came to see for myself what it is like.

“When I was very small, I used to hear you calling over the names of my elder brothers as you have done to-night, and to prove to you that I am speaking the truth, I can repeat their names quite easily. They are Maui-taha, Maui-rotu, Maui-waho and Maui-pae, and I am little Maui the Baby.”

When Taranga heard all this she cried out:

“You dear little boy, you are really my baby and I shall call you Maui-tiki-tiki-o-Taranga, Maui that was wrapped up in Taranga’s hair.” So that was his name.

After the dance was over Taranga said, “Come here, little Maui, and kiss me and I will kiss you because I love you ever so much, and you shall come and sleep in my house to-night.”

And his brothers were jealous. They said, “Our mother never asks us to come to her house now we are big boys, and she never kisses us or puts us to bed, as she used to do when we were little, while now she pets this little waif of the sea, who may be anybody for all we know.” Then Maui-taha and Maui-rotu said to Maui-waho and Maui-pae:

“Never mind. Let him be our dear brother. It is much better for us to be brotherly and friendly to others instead of being disagreeable, because these are the ways men can do good in the world and can be useful. By working hard for others, and by giving others what we can, so everyone in the world is made happier and there is peace on earth.

“If we are not careful we shall be like the children of Rangi and Papa who separated their father and mother so that Tawhiri-ma-tea fights with Taumataurangi to this day, and even the children of Taumataurangi fight among themselves and man kills his brother man. We will not begin quarrelling amongst ourselves.”

And Maui-waho and Maui-pae said, "You are right, brothers. Let us murmur no longer against our brother Maui-tiki-tiki-o-Taranga." So they all went to sleep, because it was late at night and they were tired with dancing.

But early in the morning Taranga rose up out of bed and put on her belt and apron and, when none of her sons were looking, slipped out of the door. She disappeared so quickly that they looked for her immediately they awoke, but they could not find out where she had gone. The four elder brothers knew she had gone and they knew she would come back because she left them like this every morning but came back in the evening, so they did not trouble about her disappearance.

Little Maui-tiki-tiki-o-Taranga was not so easily satisfied. He had only just found his mother again and did not like to lose her so soon.

"Perhaps she has gone out to get us some food," he thought. But when the day grew on and she did not come back he knew she had gone far, far away.

Still she came again in the evening and after they had all danced and sung she said, "Come, little Maui, and sleep in my house." So Maui slept in the house as he had done before. But when he woke up in the morning Taranga had gone again, and little Maui wondered where she went every morning.

One night he pretended to go to sleep, but lay awake until all the others were fast asleep and snoring. Then he quietly got out of bed and hid his mother's belt and apron; then he went round the room and covered up all the windows and stuffed clothes into the cracks and crannies of the walls and the door so that no light could come in and wake his mother before he himself awoke.

So the night passed slowly and his mother still slept. The sun rose high above the horizon, but still she slept, for no light could get into the room, because all the doors and windows had been stopped by little Maui. Then Taranga turned over in bed and she said, "Surely it is a long night! It is time for the sun to be shining in through the window," and she dropped off to sleep once more.

At last she awoke and lay there thinking, thinking, for she could sleep no longer. She jumped out of bed and began to look for her apron and her belt, but she could not find them anywhere, for Maui had hidden them. She felt round the walls, and presently her fingers felt something soft. "Ah! here is my apron," she thought, and she pulled it away. It was the old dress which had been stuffed into the window to keep the light out. So you can imagine how she cried out when she saw the sun high up in the sky.

"Oh, dear! Oh, dear! there is the sun. I shall be late." And snatching up her clothes she ran out of the house, crying to herself because she thought she had been badly treated and because she had lost her belt and apron.

Little Maui was watching and as soon as she opened the door he jumped out of bed and looked through the window where he could see his mother running in the sunlight. But she did not run very far, for she suddenly reached down to a tuft of rushes and pulled them out of the ground, showing a little

hole underneath. She popped into this hole and then drew the tuft of rushes over it again after her, so that it looked as if they had been growing there all the time.

Then little Maui jumped up and ran as hard as he could go to the tuft of rushes. He pulled it up and found a beautiful cave running deep down into the earth, so he covered it up again and running back to the house woke up his brothers.

"Come along, you lazy rogues, it is daytime, and mother has run away again."

And his brothers saw the sun high up in the sky and they wondered how they had slept so long.

Then he asked his brothers another question.

"Where do you think our father and mother live?"

And they answered, "How should we know? Though we are her sons, we never saw the place and we are quite sure you will not find out what we have failed to discover."

Rangi the Sky, must be our father, for he sends his messengers down to us; Hauwhenua, the gentle breezes to cool the earth and the tender plants; and Haumaringiringi the mists to moisten the earth, and Haumarotoroto the fine weather to make the plants grow, and Touarangi the rain to water them and Tomairangi the dew to nourish them, and he gave all these his sons to make our food grow, and then Papa-tua-nuku the earth provided seeds and so we, her children, live on this world which will grow very old, very old.

Little Maui said:

"Yes, that is right. But I think I should be the one really who would not care where she lives and who she is, while you ought to care very much, for she nursed you when you were babies, but she never nursed me, and the sea was my cradle. Yet I love her very, very much, because she is my mother, and because I love her, I want to know where she lives and who she is."

His brothers liked little Maui because he spoke so lovingly of his mother, and they told him to try and find out these things if he could.

So little Maui said:

"I think I ought not to find this very hard to do, because I have already done one task which seems harder still, yet it was an easy one to me. Remember how, when you first saw me in the dancing hall, I changed into all kinds of birds, the kiwi, the Huia, the Lakoakoa, the kakariki and many others, but you did not like any of them. But I can do more than that now."

Because he had the belt and apron of his mother and with this magic belt he could change himself into almost any bird he liked; but he did not tell his brothers that he had the belt.

Then Maui changed himself into a beautiful little pigeon and the belt he had hidden away from Taranga made a beautiful white ring round his neck and the fastening made the black feathers on the throat, while the apron changed into the soft feathers of the breast. And his brothers clapped their hands. They

said, "Ah! now you look really beautiful, far, far more beautiful than you did before." The apron was really made of the hair from a dog's tail. So the little pigeon flew about and spread his wings so proud of himself. And he hopped about from spray to spray and called "coo, coo," to his brothers so that they were all very pleased.

After he had changed himself back to a man again little Maui said, "I am going on a long, long journey to-morrow morning, and although I am the youngest of you, you will see that I know more magic than any of you.

"But it is possible I shall lose all my magic where I am going and perhaps become old and feeble before I have finished the long journey I am about to make."

But his brothers said:

"That might be so if you were going to make a warlike expedition, but as you are going for such a good purpose, to find the parents we all long to see, it is worth all the trouble and danger you may risk. For if you find out where they live we shall all be happy and never have any more suffering in the world, but we shall go to them and they will come to us and there will be no more sorrow at all."

Maui said, "Yes, I am doing a good work, whatever the result may be. If it is a nice place I shall be pleased, but if it is not a good place I shall have had a hard journey to no purpose. But I will go."

And they said, "Yes, go your journey, little Magician."

And Maui turned once more into a pigeon and said "coo-o-o-o-o-o" so prettily as he turned his head on one side that they could do nothing but clap their hands and say, "What a dear little bird our brother Maui-tiki-tiki-o-Taranga has turned into!" And they were very pleased.

Then Maui flew away on his journey. He pulled up the tuft of rushes, flew down into the cave and, as his mother Taranga had done, pulled the grass down over the hole again so as to hide it. He flew very, very fast, but twice he was nearly stopped because the cave was so narrow that his wings almost touched the sides. He nearly reached the bottom of the cave when it grew narrow again and twice more he dips his wings as he flies along until the cave began to get wider and he flew straight on.

At last he saw a number of people walking along in an orchard of manapau trees, so that when they sat down on the grass under one of them he saw that among them were his father, Makea-tu-tara, and Taranga. Then the little pigeon, which was Maui, perched on the branches of one of the trees just above their heads where they could not see him without looking up. He hopped from twig to twig until he stood just over his father's face with a berry in his beak, then he dropped the berry right on his father's forehead, and his father said, "The berries are falling!" but he did not look up into the tree. The little pigeon picked some more berries and dropped them down on his father and mother as hard as he could so that he nearly hurt them.

Then they all jumped up and looked into the tree while the pigeon began

to coo, so that they saw who it was that had dropped the berries, but they did not know that it was really little Maui.

And they all threw stones at the pigeon, but none could hit him until he chose to be hit, because of his magic. At last, after they had been throwing stones at him for a long time, he put his leg in the way of a stone and let it be broken, because it did not really hurt him. So he fell down to the ground fluttering his wings, and they said, "Poor little bird, his leg is broken," but suddenly the little pigeon turned into a fine, strong man who was Maui. He looked so fine and splendid and so strong that they were afraid, and they said:

"No wonder we could not hit the little pigeon, if it was a man, for he is the finest man who has ever been seen since Rangi and Papa were torn apart by Tane-mahuta."

But Taranga said, "I used to know a beautiful boy who looked just like this man. I used to see him every night when I went to visit my children. I will tell you the story.

"I was wandering along the seashore with the little baby when I cut off my hair and wrapped him up in it like a cradle. Then I threw him into the foam of the sea. After that he was found by his ancestor, Tama-nui-ke-te-Rangi," and she told them all the story of little Maui the Baby.

Then Taranga asked Maui who was standing there under the tree:

"Where do you come from? From the Westward?" "No." "From the Northeast, then?" "No." "From the Southeast, then?" "No." "From the South?" "No." "Was the wind which is now blowing towards me the one brought you here?"

And when she asked this he said "Yes!"

And she said, "Oh! you are indeed my child. Are you Maui-Taha?" "No." "Are you Maui-tiki-tiki-o-Taranga?" And again he answered "Yes."

Then Taranga was very glad, and she said, "You are indeed my dear little Maui, who was nursed in the sea. And in time to come you will go to the house of Hine-nui-te-po, your great ancestor, and will conquer death itself, so that there shall be no more sorrow in the world."

Then his father took him to the water and taught him all the things that man can know, and all the secrets of the world. Nearly all, that is, because after it was all over and Maui had bathed in the water Makea-tu-tara, his father, remembered that he had left out some things which it was now too late to tell Maui. And Makea-tu-tara knew that, because he had not told Maui everything at the right time Maui would die.

So, after all these things, Maui returned to his brothers and told them that he had found their father and mother and knew where they lived.

And they were all very glad.

(To be continued.)

MIRROR OF THE MOVEMENT.

THE NEW CYCLE UNITY CONGRESS.

Everywhere great preparations, intense activity, enthusiasm! The New Cycle Unity Congress will be a glorious success.

Let us think for a moment what it means: "That every Lodge of the Universal Brotherhood throughout the world shall hold a Congress, to begin on the evening of April 13th, the anniversary of William Q. Judge's birth, and to be continued on April 14th and 15th." * * * "A Universal Congress in which every Lodge and member throughout the world can take part."

Such was the announcement sent to members by direction of the Leader and the name given by her to this Congress—"THE NEW CYCLE UNITY CONGRESS"—how much does it mean! Are we not beginning to understand a little more clearly the work of this great movement, awaking to a fuller recognition of our Teachers, H. P. Blavatsky, William Q. Judge and our present Leader, whose life and example continually inspire us to "render noble service."

Beginning on April 13th, the anniversary of William Q. Judge's birth, the Congress is peculiarly commemorative of his heroic life. Let us go back in thought to the early days, when H. P. Blavatsky first came to America, alone and unknown—with this task, "to form the nucleus of a Universal Brotherhood." Let us look at the "Chief," William Q. Judge, a little later, to whom the task of caring for the infant Society in America was entrusted by Mme. Blavatsky when she left this country to establish the movement in other parts of the world. Meetings were held in New York by him, and time after time he was the only one present. And the result of their work is to-day the New Cycle Unity Congress held all over the world. The seed they sowed twenty-five years ago, and whose early shoots they tended and guarded with their lives, has grown to a great tree and has been brought to this glorious fruitage by our Leader.

All the Lodges report great preparations being made for the Congress. Special congresses will be held at the following places by the Leader's direction:

The International Headquarters of the Universal Brotherhood, Point Loma, San Diego, California.

The American Headquarters, 144 Madison Avenue, New York.

The European Headquarters, 19 Avenue Road, Regent's Park, London.

The Swedish Headquarters, Majorsgatan 9B, Stockholm.

At New York the activities in preparation for the Congress have been unprecedented. The public meeting April 15th will be held in the Carnegie Chamber of Music. A beautiful souvenir programme has been printed, similar to the one used at the Brighton Congress, in England, October, 1899. By permission of Katherine Tingley, one of the symbolical pictures from the Point Loma Congress programme of 1899 is used on the outside cover. On the back of the cover are pictures of the European Headquarters, at 19 Avenue Road, London, and the Lotus Trust Home, at Buffalo. The programme of the meetings and general announcement of the Congress is on the inside of the cover and within is an account of all the activities and departments of the organization.

The Children's Entertainment and also the Public Entertainment on Saturday, (April 14th) afternoon and evening, respectively, will be given in the Aryan Hall, 144 Madison Avenue. It is reported that there are delightful surprises in store for the audiences in both cases. The UNIVERSAL BROTHERHOOD PATH has to go to press on the 12th of this month, and therefore it will be just too soon to get in any reports of the meetings, which will therefore appear in the next issue.

J. H. FUSSELL.

POINT LOMA HOMESTEAD.

ANOTHER SIGNIFICANT EVENT.

The following clippings are from *The New Century*. The weekly Homestead letters from which these are taken should be read by every one:

*Point Loma Homestead,
Point Loma, Calif.*

DEAR COMRADES IN THE WORLD: One more link in the Leader's chain of operations is let out, one more strategic position obtained and fortified, one more most important move has been taken, another little turn of the kaleidoscope cylinder, and the tinted bits of Nature that are here—children, grown-ups, animals, flowers, plants, buildings, landscape and stones—take on a different *ensemble*. It is, almost, as if the place were builded anew, so much renewing of energies, and animation.

On February 28th Point Loma Hotel and its real estate became an integral part of the plan of the Movement, in direct relation to the S. R. L. M. A., and is now Point Loma Homestead.

The House will continue, for some time, to serve the public, but will ultimately become a students' home. Under the new order, Dr. Wood will remain, adjacent, to carry on the excellent professional service he has been rendering. He is eminently fitted, by natural qualities, to the work, as the really remarkable cures he has effected attest.

The Homestead house is filled with guests and students, and is under superior discipline; and to the members of the Universal Brotherhood Organization who are here, it affords especial advantages. Opportunity is given to identify oneself directly with Brotherhood work, and to attach himself to the discipline and executive features, already established. Thus the rare chance, that comes only in milleniums, is with us and the visible Temple is once more in process of erection.

The infusion of life and meaning by our Leader, to every detail of the vast improvement work going on, is tremendous, and every item is under her personal supervision. *Measure this fact in connection with her having, at the same time, to keep in close touch with the Movement in all parts of the earth.*

The Music-Hall, with all its appointments, is expected to be finished, and the new work established, when the musical season opens, late this year. There are already being trained, under the new method, pupils who are beginning to realize that music is a "part of life itself." One pupil, an expert violinist before coming here, tells me that the first effect the method produced in him was a conscious awakening within himself, of a something which placed him in complete rapport with the soul of the melody he was playing, and enabled him to so render it that the listener loses sight of technique, and is rapt in the rhythm of the music awakened in his soul. Is not this the true function of music, and do not these rapid acquirings indicate that it is possible we are at the entrance to a new royal road to knowledge, under the direction of the Leader?—*The New Century*.

NURNBERG, BAVARIA.

The Annual Report of the U. B. Lodge No. 3, Nürnberg, Bavaria, has just been received, and shows most encouraging signs of steady growth and a bright future of usefulness. The success of the Lodge has been almost entirely due to the devotion

of Bro. Conrad J. Glückselig, and many earnest members are now coöperating to forward the work. The following are extracts from the Report:

“We look back upon a year of growth and are thankful for the help given to carry on the work. Results have proven that the Universal Brotherhood spirit is the right one and has the holy power of uplifting the hearts and minds of men and women, and our enemies find themselves baffled, thanks to the wise suggestions and aids of our dear Leader and the help of the Great Helpers of Humanity. Until the writer returned from Brighton Congress the members met in private rooms, but we had always flowers and good music. After the Congress we tried to get our own home for the Lodge, and after a while found it by sheer accident. This was our Christmas gift, for we dedicated and opened the Lodge room on December 25th. Now our work goes on as follows: Thursday evening: Public meeting, to which friends and strangers are invited. The topics are of a general nature. We also have some translations from *The New Century*. Saturday evening: Study class for members only. Sunday morning: Boys’ Club. Tuesday evening: English class. The aim is to read *The New Century*, etc., so that as many as possible may study in the original, English Theosophical literature. I take the want of a sufficient knowledge of the English language and consequently a natural ignorance of the real Theosophical teachings, with many otherwise very sincere persons, as the main cause that the hearts are not fixed and that it was so easy for would-be teachers and leaders to drag them away from their own intuitions and make them follow hollow expositions of the philosophy of life.

“At every one of our Lodge meetings the influence of Brotherhood is felt. We are preparing now for the New Cycle Unity Congress.

“CONRAD J. GLÜCKSELIG.”

CELEBRATION OF THE “CUBAN CHILDREN’S LIBERTY DAY”.

Santiago de Cuba, 20th de March de 1900.

DEAR SIR: With a true pleasure I answer your letter of 9th of this month. Owing to several circumstances, by common consent, Miss Fabra and I determined that the “Liberty Children’s Day” should be held on the 18th, instead of the 12th. The principal reason for this was that the 12th was a work day, and in Cuba on a work day it is not possible to obtain what we desire, and our desire at this time was to show again to all the Cuban people the purpose of the International Brotherhood League. Acting on this determination it is fixed now, for the future, that “Liberty Day” will be celebrated every year here, on the Sunday after the 12th of March, if the 12th is not Sunday.

This arrangement was providential, because the gift from the American children, the “Cuban Children’s Banner,” arrived just in our hands. The steamer arrived at midday, and showing your letter to the Post Office, the Banner was delivered to me immediately.

The Festival was disposed in this manner. In Aguilera Square (before the name of the square was Dolores) at 5 o’clock were congregated all the children of the public schools and of the Board of Public Education. The Fire Brigade Band came to play and several of the men also attended the Festival. Two large palms were ready to place near the others of last year, still small, and this was an idea because a palm alone has not the splendor as when it is in groups. At half-past five Miss

Fabra, with the "Lotus Children" and Banner, entered the square and were received with music, the band playing the "Cuban Hymn." Miss Fabra arranged the "Lotus Children" around the palms and they helped to plant them and with sprinkling pots they sprinkled the palms. After this two children gave a short speech, and Miss Fabra, I, and other ladies and gentlemen then gave every child of the schools a small packet of *confits*, in the name of Mrs. K. A. Tingley, and one programme (as the enclosed), showing the aim of the International Brotherhood League. The schools were marching in this way before the "Lotus Children" and received their gifts—while the music was playing during the time. Two balloons were flying for the people.

The Festival lasted until 7 o'clock. No less than 4,000 persons, perhaps more, in the street and the square were present. There were also 2,000 children who took part in the Festival.

Afterward I will send you photographs and you will find enclosed the newspapers speaking of the Festival.

We have done whatever we could, and we are satisfied for the sake of the International Brotherhood League, and for Mrs. Tingley, and for our people, that the feast has been splendid.

In every one in Cuba, you will find, a perception of the Brotherhood League, and the name of Mrs. Tingley is on the lips of everybody for her kindness and great heart.

On the programmes I quoted the words signed Katherine A. Tingley, as you will read: "Wherever there be a tear to dry, wherever there be a grief to mitigate, there we will be"——

I believe I know the sentiments of Mrs. Tingley, and I thought that writing these words it was for me a duty to make everybody in Cuba know her goodness and her love for destitute humanity.

A great quantity of these papers will be distributed in the countries when we will go with the supplies you sent us.

Excuse always my English language. Give an account of my letter to Mrs. Tingley.

With sincere and true consideration,

EMILIO BACARDI.

Newspaper Report.

A Festival, extremely sympathetic, was that given in "Aguilera Park" on the first anniversary of the Children's Liberty Day.

Arrangements were made for this Festival among us by Mrs. Katherine A. Tingley, president of the International Brotherhood League, a branch of which is now established in this city with the humanitarian design of helping those who are in need.

Children from all schools took part in the Festival.

They entered the park in military order, with Señorita Fabra, who has been sent here expressly by the International Brotherhood League to organize the Festival, and more than twenty children, dressed symbolically, and representing fraternity and innocence, raised a beautiful and precious gray silk banner bearing the following inscription:—

"From the Lotus Buds and Blossoms of the International Brotherhood League of America, to the Children of Cuba," and a beautiful Cuban banner, under which,

when the children were finally assembled in the centre of the Plaza, a beautiful and graceful child, four years old, Altagracia Emilia Colon, recited the following verse:

"I love thee with a love profound, since thou appearest to me the most beautiful of all banners of the world; to freedom, thy folds so beautiful and so elegant, invite us; is there, indeed, a banner more beautiful than the *Cuban Banner*?"

Afterwards another child, Marco Antonio Dolz, recited also a beautiful poem. Then the children marched to a certain spot and were treated to refreshments, consisting of sweetmeats, etc., by Señorita Fabra. Prospectuses of the League were also distributed among the people. When the children of Orphans' Asylum marched away, the band struck up the march *Maceo*, which was greatly applauded by the assembled multitudes.

Then they proceeded to plant again two palms.

We went thither, accompanied during the afternoon by Señorita Fabra and popular Emilio Bacardi, who have been commissioned by Mrs. Tingley to co-operate in order to achieve the success of this Festival, which lingers in our grateful recollection, and to which we shall look forward annually.

DISTRIBUTION OF SUPPLIES SENT BY THE INTERNATIONAL BROTHERHOOD LEAGUE TO BUBA.

Señor Emilio Bacardi, former Mayor of Santiago, writes as follows:

Santiago de Cuba, March 30, 1900.

DEAR SIR: I wrote you last week and with pleasure I write again to give you a report of distribution of supplies in "Dos Caminos" and "Cobre" villages.

I knew that near the two villages many persons were without clothes and several nearly naked, and so I prepared barrels of clothes and biscuits (these were sent by the International Brotherhood League from New York the last week in February), and appointed Mr. Bartolo Portuondo, Proprietor, in "Dos Caminos," for the distribution in this place. The election of Mr. Portuondo was with so good luck that Mr. Fernando Velez Danies, native of Colombia Republic, who is in business with Mr. Portuondo was present at the time of distribution in Dos Caminos, and distributed on his own account more than fifty dollars to the poor who were receiving clothes and food.

To the "Cobre" we went yesterday, 29th March, in two wagons laden with supplies and one wagonet for the helpers. The carriages were kindly granted by Mr. C. Whiteside, Military Governor of Santiago, as soon as I asked him for this good work. The distribution of supplies at "Cobre" village began at 10 o'clock and finished at 1 p. m. Miss Fabra was indisposed and could not come with us with a great regret. Mrs. Bacardi and Mrs. Molina, Miss Rosa Yero, Maria Villasana, Carolina Molina, and my daughters, Maria and Carmen, Mr. Buenaventura Cruz, Daniel Fajardo and I made up the party.

The supplies were distributed in the home of Dr. Louis Carbonell, where were also the Cuban General Agustin Cebrero, the Major Colonel Arrate, Fahon and other Cuban chiefs. This was a blessing feast for the "Brotherhood League" all through the day. The first stone is placed and the work is beginning; step by step we will advance in this country—a country full of indifference and weariness.

DEBATE ON CHRISTIANITY AND THEOSOPHY.

"WHICH IS BETTER ADAPTED TO THE NEEDS OF TO-DAY?"

Concluded from last issue.

Mr. Fussell:

I was more than interested in the remarks of Dr. Coryn in his address last Sunday evening, especially as all that he said was really in support of my position. Particularly interesting was his recounting the various myths of the Christos and the conflict with the Dragon which is to be found in the religions of all ages. But the very fact that those myths, so-called, found an exact expression in the life of Christ and culminated in him, is one of the strongest arguments for the truth of Christianity, as I defined it last week. Dr. Coryn also combated vigorously the position which I had expressly said I did not take. I had hoped and do hope that this evening he will not content himself with simply combating anything that I may bring forward, but may present something of the position and some of the doctrines of Theosophy, making a more definite statement than he did last week, or rather making his *first* statement in regard to Theosophy. And I think that in nearly everything that he may bring forward I shall be able to show that what we shall accept as being fundamentally true is also to be found in the teachings, the life and example of Christ.

He made the statement that Christianity had no philosophical basis—but I maintain that there can be no conscious right action without a philosophical basis. By Christianity I am not referring to any sect, though to the extent that a sect follows and upholds the teachings of Christ it is Christian, but it is not Christianity. Christianity I take as being exemplified in the words and in the life of Christ, and so far as the philosophical basis is concerned I will give you one of his short statements which to me is the soundest philosophy, and it can be paralleled also (and therefore an argument of its impregnability), in all the great religions of the world. The statement I refer to is: "He that doeth the will of the Father shall know of the Doctrine." Christ's teachings are essentially the teachings of work, of act; it is essentially a religion of living and not of theorizing. Take Christ's words—he did not go into metaphysical subtleties, but he laid down practical injunctions; he made broad statements of life, and if only those bodies who call themselves Christian had followed them as he gave them, then we might say that Christianity, in the very sense—the sense as ordinarily understood—of being the body of doctrine that has clustered around the teachings of Christ—was not a failure, as Dr. Coryn contends, and as, indeed, from that standpoint, I think with some truth that it has been. But in spite of all that, I maintain that in the words and example of Christ we have to-day exactly that which is adapted to the needs—and satisfying to the real needs of to-day.

I would ask which is better—to teach by theory or by example. I do not think there will be two opinions in regard to that. Mind, I am only speaking for Christianity, I am not inferring that Theosophy does not teach by example; but Christ's teaching was not by theory, but by example. Last week I referred to what I think

was stated in the words of Christ as being the only new thing he brought to the world: "The new commandment,"—"that ye love one another." And I would like to say another word about that. Was it a new commandment? We have to-day that increasingly numerous body of which Dr. Coryn is a representative this evening, which comes with the message of Universal Brotherhood and claiming that in a sense it is new. Is it not exactly the same message that Christ preached nearly 2000 years ago—love one another? and I am sure if we look into the words of the other great Teachers of humanity, we shall find they also brought forward this new message of Brotherhood. If Dr. Coryn says that this is the rock Theosophy builds on, then I say that Theosophy builds on the same rock that Christ built on—the rock of Love and Brotherhood. I would like to give you the two great commandments given by Christ summing up all the Mosaic Law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. And thou shalt love thy neighbor as thyself." Is this a philosophical basis on which to build? Apparently it is only an injunction, but it contains the very deepest and soundest philosophy. It contains the very statement of the origin of man and his relation to his fellowman, and, coupled with another statement of Christ, "Ye shall become perfect as your Father in heaven is perfect," we have given us in a few words the deepest philosophy of man's origin, nature and destiny.

I shall take a rather different line. What have those men and women done in the world who stand out as *men* and *women*, and to what have they attributed the power to do what they have done in the world? They have stood up as Christians and have been proud to point to Christ. I can think of no grander example than this country of America, though it may not be all we wish. It had its beginnings in those who loved Christ. Although they may not have known how to exemplify His teachings fully in their lives, yet they had trust and the idea of striving to do it. And the men who not only made the beginning of the great civilization of this country, but who also fought for its independence, were also with very few exceptions avowedly Christian. Many, many of the world's heroes have been Christian, living according to their idea of Christ's life. We must believe in the power which controlled their lives and gave them inspiration. Are we not to recognize the inspiration of their lives, and if the Christian churches have made such a sorry failure as Dr. Coryn has said, is there no other contributing cause besides the alleged desire to push forward simply one little dogma as against another little dogma?

I think that the failure, which he asserts has been that of Christianity, is more to the outcome of other causes. It is true that men have been blinded, and not blinded only in matters of religion, but we know, too, they have been blinded in many other matters—in science, in philosophy, and what not. It would be easy to show how theory after theory in the scientific world has been thrown down. The whole world has been going through a period of darkness. And when we see to-day people looking back more than they have for 1,500 years to the words and life of Christ, does not that show that true Christianity is still a power in the world? I do *not* think that the desire for unity which is expressed by the greatest minds of all the churches arises from a sense of fear, as Dr. Coryn suggested, but I think that it is the evidence of an utmost trust—of an approximation toward the Christ ideal. I would like to repeat that the very fact which he himself has admitted (that the teachings of Christ are to be found all through the ages) is the strongest argument for the divine mission of that man.

Let us refer to some more of Christ's sayings. Christ said: "With whatsoever measure ye mete it shall be measured to you again." St. Paul: "Whatsoever a man soweth that also shall he reap." Have we not something here that is an absolute guide in life? Do we not find more or less of the truth of this philosophy in our own experience, and do we not thereby prove its truth in greater measure and as a whole? I think so. Out of that and out of the statement of the perfectibility of man which I have already quoted, what do we get in Christianity? We get eternal progression. That also is a Christian teaching. If we reap what we sow, and if we have before us the ideal of becoming perfect, then we have held out before us this teaching of Christ—eternal progression. Are these teachings adapted to the needs of the day than the teaching that we have our destiny in our own hands, that there lies before us endless progression? And if we have found so many in the past thousand years who have not understood Christ's teachings, is that a reason why we should not try to understand them? Christ's teachings have not failed. Strive as we may, the best of us fall short. And because we have been passing through a dark age, and because many of those professing His teachings have failed to live up to them, should we say, therefore, that Christ's teachings have failed? Not if we can recognize them now. If we can recognize them now, then Christianity has not been a failure, but is well adapted to the needs of to-day.

Last week Dr. Coryn brought forward one argument that at first sight might seem to be a strong argument against the opinion which I took. He said that the acceptance of Christ destroyed historical perspective. I do not think that that is at all a good argument. Granting, as I think all of us must, that different ages of the world have had their great religious teachers, their saviors, yet in Christ we find as it were all the teachings of the past summed up and brought to a focus. In him we have the most perfect example of the divine incarnation. He was the synthesis of all the past. Then Dr. Coryn also said that accepting Christ as he is accepted by his followers, meant that all those who lived before him had no chance of salvation, and those who in the world to-day who have not heard of Christ have lost their salvation. I do not find Christ saying that all those before him, the millions of previous ages, were lost. We find on the contrary when he was asked about certain people he said: "Not he who saith unto me Lord, Lord, shall enter the kingdom of Heaven, but he who doeth the will of the Father, who is in Heaven."

If we look at history, we will see what has been the teaching of all the Teachers of the world, and then look at the teachings of Christ we shall find that at the time Christ came the world was in deeper darkness than ever before, and when the need is greatest the greatest help is given. Every man must become perfect, even as the Father in heaven is perfect. Taking that and looking back at the saviors of man, who were divine, we have there the perfect incarnation because there the need was greatest. That does not mean that God had never incarnated before, but it means if there had not been this special means of grace, humanity would have gone down in darkness. So that from this standpoint we see that history does not lose its perspective; but we are able to understand the summing up of the various periods of humanity; how from a state of innocence and purity humanity had sunk into degradation, until at last there was no means of saving it except by special, divine interposition, and if God be the Infinite it is not contrary to the purposes of nature. For from our experiences we know that in our darkest times we have found the greatest help, apparently from outside of humanity, but not in reality outside, but from one

who was in very truth the Son of man. Unless Theosophy has something better to offer I uphold Christianity as being adapted to the needs of the times. I have found in my study of books which profess to treat of Theosophy much mention of Buddhism, and the statement that the repetition of certain words and names and mantrams, as they say, will give one divine insight and bring one in rapport with God. I have seen it also stated in so-called "Theosophical" books that by breathing in a certain way one may induce divine consciousness. Is this adapted to the needs of the time? Dr. Coryn has said that the basis of Theosophy is brotherhood. I said when I started that all through Christ's teachings is the one of brotherhood: "The commandment to love one another; to love one's neighbor," etc. But I do not see any mention of brotherhood in the Upanishads or the Gita. Shall we then take these works and say that they are adapted to the needs of to-day? Let us look at India, China, Thibet and all the East. Have they what is adapted to the needs of to-day? Shall we accept all those things which they accept and so bring our civilization to the state in which theirs is? Shall we sit in meditation while we have our work abroad in the world? Shall we follow what is laid down in the Upanishads in order that *we* may develop personal power and gain salvation? They do not teach that we should work for the human race, but that we should strive to pass into a state of bliss and into a state of omniscience. Are we then to accept the various teachings of the East and apply them to everyday life? What will become of all our industries; of all our work, etc.? How comes it that the East has sunk into the position into which it now is?

But if we turn to the teachings of Christ and apply them in everyday practical work, we shall find that they are adapted to the needs of the time.

Dr. Coryn made the same statement that he made last week that Christianity has no philosophy. I could refer him to many people who believe in philosophy and who are Christians. For instance, the old Rosicrucians. They had philosophy which, I understand, agrees perfectly with Theosophy. But is it necessary for any man who comes with a message to the world to reiterate all the philosophies of the ages? How can you sum up all the past? How do you sum up all that you have studied? All your training?—in life! And if Christianity has been of no avail during the past 2,000 years, what of all the philosophy of all the ages that Dr. Coryn speaks of? Has it been of avail? But I maintain that Christ's teachings have not failed, and I would maintain with Dr. Coryn that the philosophies of all the ages have not failed; and moreover I assert that Christ's teachings, his precepts, his parables are in no way at variance with true science, with true philosophy.

I am quite willing to say that sectarianism has failed. And those who may be said to be the heirs of sectarianism are, many of them, beginning to recognize this. They are, I believe, in all honesty, seeking to break down sectarianism, and I think that Christ's words are becoming more alive to-day than they have been during the last 2,000 years. Dr. Coryn said he was surprised that any one defending Christianity should quote Christ's words. If we are going to defend Christianity, what shall we quote but Christ's words? As a matter of fact, I believe that the foundation of all the sects, without exception, is not to be found in the teachings of Christ, but in the teachings of Paul, so that which is commonly called Christianity to-day ought to be called after the name of Paul and not after the name of Christ. If we take the words of Christ we shall find not that which divides man from man in the *deepest* sense, though it will divide in another sense as he himself said: "I came not to bring

peace, but to bring a sword." It will divide those who wilfully follow the dictates of the lower nature from those who seek to follow the Higher, and we find the dual nature of man clearly taught in his parables and sayings.

In the minds of most people Christ is associated with being only meek and mild. So many hymns express this: "Gentle Jesus," etc. So many think that this is the picture of Christ, when it is not. Christ was gentle certainly, but at the same time he was stern. He was heroic. He was strong. He denounced evil. He was very different from what the majority of people who call themselves Christians think he was. He was not by any means goody-goody. He was not what is generally called meek and mild, though perhaps in the highest sense of those words he was. And are not his denunciations adapted to the needs of the times? If he came would he have to change his message or his words? I ask you to read the words of Christ and imagine him coming here to-day as he came to the Jews nearly 2,000 years ago and let each one judge for himself whether the words and the denunciations that he made against the people of that time he would not make to-day and make them probably without changing one word. The teachings of Christ would be found adapted to the needs of the times in more senses than one,—not only in giving help to the fallen, to the degraded; but adapted to those who are in high places; to those who follow the shams and the shows of the world. "Woe unto ye Pharisees and hypocrites!" Would you go to the man in the street with your philosophy and so help him; or would you remember the words of Christ and give perhaps only "a cup of cold water." There would be more philosophy in that, I think. And we need something besides philosophy. We have had philosophy on every hand and what we need and what Christ taught is "living." If you go to a man with the spirit of Christ in your heart, then you will be able to help whether you know of the philosophy of all the ages or not. The man or woman that has fallen does not ask for philosophy, but asks for something that is life-bringing to the soul. I claim that every man can find what that is in the teachings and in the example of Christ.

I would like to refer back to Dr. Coryn's address of last week because there were several points there that are both interesting and valuable. I was much interested and edified by his beautiful description of the cup of cold water to which I had referred, but I fail to see that it is purely Theosophical and not entirely in accord with Christ's teachings. I made a brief statement of certain points which I had read in Theosophical books as to what is held by the majority of the people of the world as distinctive of Theosophy, but have not heard from Dr. Coryn whether correctly so or not. I have endeavored to show that Christianity—the teachings of Christ—are adapted to the needs of to-day and until it be shown by Dr. Coryn or any other upholder of Theosophy that Theosophy is as well adapted as, and can go further than, Christianity or Christ's teachings, why not accept the fact that Christ's teachings are adapted to the needs of the time. And also it will be necessary, I claim, that any one who desires to show that Theosophy is adapted to the needs of the time must show that Theosophy is not contrary to, but accepts all of Christ's teachings. The tribute which Dr. Coryn gave to Origen, one of the early church fathers, one of the most noted Christians, was valuable in the extreme, and was entirely in support of my position. He said that Origen made the statement that Christianity must be taught from two standpoints; one exoteric and the other esoteric; but in this Origen was doing nothing more than following the teaching

of his own Master—Christ. For Christ himself makes the statement that there is one teaching for the multitude and one for the disciple.

Then he told a story of the sad-faced Sunday school superintendent. I have known many sad-faced Theosophists. I have also known many joyous, intelligent, bright Christians, also bright, happy Sunday-school superintendents. It is necessary to mention these things, as the mind has a tendency to impute such small things to Christ's teachings. It gives a wrong impression. Christ was a man of many sides. He was we know in the truest sense, the meek and the gentle—but he was also a stern denunciator, and he was in other aspects also the joyous, bright teacher. He says: "But whereunto shall I liken this generation," etc., and spoke of himself as coming "eating and drinking" and partaking of the life of the people. This is the side of Christ that is often overlooked,—that he did enter into the life of the common people. He partook of the simple joys of the simple people. He was able to speak to them of their own experiences. In order to understand the character of Christ we must look at all sides. We must see how he represented himself and what teachings he gave out for he did not speak simply to one class, but to all classes. We can find in the different parts of his teaching something that will fit every walk of life.

Now, the main question, which I think seems to have been presented pretty much in my favor, is this,—is Christianity adapted to the needs of to-day? What are the needs of to-day? What is the *great* need of to-day; and in order to answer that question we must look at the whole trend of modern civilization. It has been entirely in the direction of the external, the outer life; in the building up of a marvelous material civilization; in excursions into the realm of thought; but as for the inner life there is nothing in the great mass of the people but a heart hunger; nothing but a great cry, the cry of the soul crying out for light. It was very much the same in the time when Christ came and perhaps you will ask this question or perhaps you will make this statement—If Christ gave out a message to the world, how is it that after 1,900 years we are confronted with the same problems, only greatly accentuated. I do *not* take the position that the great majority of the people who have professed to teach Christ have presented him in the true light. See what he said to those who were then in the high places as teachers of the people. And that class of people—those scribes and Pharisees have had a long line of descendants, and to-day in a great many places, perhaps in the majority of the churches, are the descendants of those scribes and Pharisees. There is the same spirit that the scribes and Pharisees had in the time of Christ. But surely we are not going to confound the preachers of to-day with Christ. When we look back to Christ we do not confound Christ with the scribes and Pharisees. We are not going to confound hard and fast dogmas with the teachings of Christ. If the question were: "Are the church dogmas and the church sects adapted to the needs of the time?" I would say, No! they are not adapted to the needs of the time, but they are an *index* to the needs of the time and I would say also on the other hand that the teachings of Christ now, as then, and as has been the case for ages before Christ came—for I maintain that he taught no new message—the *true* Christianity is adapted to the needs of the time and can answer the heart's needs.

Dr. Coryn:

I must admit that, as Mr. Fussell says, I have hitherto been occupying myself more with what seems to me the inadequacies of any modern presentation of Chris-

tianity than with a constructive exposition of Theosophy. That omission I hope to do something to remedy, so far as my abilities permit, in the concluding remarks which yet remain to me. But there are a few final words of another kind to be said to clear the way.

First, as to Origen. His point was that there was an *inner* Christ in men, as is taught in the quotations I made last Sunday from the Gospel of St. John; and that in order that this fact might be in some sort comprehensible to the people, the facts in the life of the *Teacher* Jesus Christ were made use of as a pictorial and objective drama to symbolize the subjective mystery.

Secondly, as to the many things which in the public mind are so often confused with Theosophy. I refer to Spiritualism, Mind-healing under its many names, various forms of what might be called parlor-occultism, and the practices of Fakirism in India. In the last case, the confusion arose partly from the fact that in the early days of the Theosophical Society people more or less connected with it published some books, pamphlets, and articles relating to these things, sometimes in the journals of the Society. Because some people in the Society were interested in the abnormalities of consciousness is not to say that those states and their production have any real connection with Theosophy. Theosophy is the guide to the highest normal life.

There is much in common between Theosophy and Christianity; but in the accessible source of the latter, it seems to me that you only get, so to speak, in index-brevity what is written out full in the former. And in the Bible, the usual source of all that we know of Christianity, and especially in the purely Judaical part, the Old Testament, which, in the minds of most Christians, even to-day, is equally with the New the root of their faith, you get wholly different elements. Suppose we take a few of them.

There are at least two wholly discrepant accounts of the Divine Principle in nature, one Theosophical, one not. God is variously said to be "A Spirit;" "Love"; "A Consuming Fire." I do not know that Theosophy would do anything but welcome these ideas, although it adds very much to them. But in other places God is "A jealous God"; "burning with fierce anger"; and with the most completely blood-thirsty and unintelligent character.

Another doctrine in the Bible is that of reincarnation. What have the Christians done with this? Made it a heresy!

The Bible teaches the idea of Karma; "that which a man sows, that also shall he reap." What have they done with that? Substituted the idea of the forgiveness of sin.

Christ summed up the practical Law of Right Life as loving your neighbor as yourself (Brotherhood), and love of God. To this the Churches have ventured to add mountains of dogmas to which assent is also necessary.

Much more might be added if one did not mind a seeming discourtesy to the ideas of Christians who may be present, or an apparent irreverence toward things that to them must be sacred. It may be enough to say that though there is much in the Bible and even in current Christianity that is Theosophy, yet it is so incomplete and so admixed with other matter as to be almost or quite undistinguishable.

The majority of Christians do not seem to have grasped the fact that a great fight with materialism is still going on; that materialism is a *system of thought* concerning the universe and man; and that if Christianity is to save the situation, it

also must provide—not dogmas, but—a *system of thought* that is capable of explaining man and the universe. And it will not avail that students, of *e. g.* Hegel, shall import their results, gathered beyond Christianity, into Christianity, and so label the whole product. Christianity *had* its own philosophy, capable of maintaining its own in any court. The early Councils labelled most of that philosophy “*heresy*,” ruled it out of court, at last suppressed it almost from the memory of men. Now the Churches are paying the penalty of their barbarism and bigotry. Witness the lament of every pulpit that “our young men are falling away from us.” They will continue to “fall away” till Christianity returns to its primeval roots. Its roots are those of Gnosticism, and it is exactly Gnosticism that must be studied, not in the manner of the curious student of archaic superstition, but in that of the searcher of divine truths into almost forgotten places where he knows them to exist. The theology of Milton’s *Paradise Lost* reigned so long, and has so deeply stained every word of Christian terminology, that it will not be easy to reintroduce even the living waters that have so long sought other channels.

Mr. Fussell:

Dr. Coryn has well stated what was the need of Christ’s teachings to-day. The very fact of the failure of the people to follow those teachings in the dark ages through which we have been passing, shows their need, and I do not think it was quite fair to bring into this debate the old Jewish teachings in regard to God, for as I understand the matter, that is not at all the subject of the debate. I would remind Dr. Coryn that it would be parallel in my case if I took only the popular opinion of Theosophy and the extreme notions which are held by the popular mind as to what is Theosophy. But I do not take the position that we are to ask whether the popular opinion of Theosophy is adapted to the needs of the time. I maintain that it is not. Or if the popular opinion of Christianity is adapted to the needs of the time. I have maintained all along that it is not,—but whether Christianity is adapted to the needs of the time, or Theosophy? It is true that in one sense we have but a little of the teachings of Christ, but I maintain that in that little there is the essence of the true teachings. There is not simply an index, as Dr. Coryn said, but a guide. We have the positive teaching of how to live a true and noble life. And what is the highest of all, there is the example of Christ himself. But I am not aware that there was only the one personal Christ as contended by Dr. Coryn. There was that figure strong and majestic. And that figure stands to-day with but very few who have approached to its stature. *They* have been the great teachers and saviors of other races, all bearing the same message, all showing the same example. I do not find that Christ put forward the idea that no one was like him. I rather find that he put forward the idea that ultimately every one would be like him. That every one shall become the son of God—strong, compassionate, noble as he was. And although there may be the *popular* opinion that there is only the one personal Christ, yet the student of life and not simply the student of words and doctrines will agree with Origen; and therefore I feel particularly indebted again to Dr. Coryn for bringing out Origen’s opinions more clearly. Now another word in regard to the needs of the time. I speak of the great need. The need which has been felt in the heart. The need of something, some way to live the higher life. And because of the false teachers, that need has become a crying need; because the teachers of the people have not given that out which they knew to be the truth. There is not only the need of the great mass of people, but there is the

need of the disciple. There is the need of the man in business. There is the need of the student. Christ's teachings really fit every walk of life, and provide a guide, provide an example that any one may follow. And particularly does he speak to the disciple. Particularly in taking the first step does he show that the great need of the disciple is intense faith and trust. But you may take the whole of that gem of all the sacred Scriptures of the world, "The Sermon on the Mount," and take it step by step, and you will see that every one of the great virtues is called out by the teachings there. Look at the "Beatitudes." They really are spoken to the disciple. Look at the intense faith that is called out if any one would follow those injunctions. Then going right through we can take the parables, those beautiful stories that are not for an age but for all time. Many of them older than Christ. And I think if Christ came to-day his message would not vary. He would be telling the same things, holding out the same light, showing in very truth that there is this light. But to-day there is not simply the need of Christ's *teachings* to satisfy the need of the time, but there is *the need of those who can look into these teachings of Christ, who can catch His spirit, who can look into His life and who can do as He did; who can make these teachings of His not simply a letter which is read day after day from a theological pulpit, but can make them instinct with life and live them as Christ lived them.* It is these things that we need to-day. These same teachings—and the men and the women who will live them. And if Theosophy is going to help in this—is going to show the world that Christ's teachings are not dead, but living, then I say, "Welcome, Theosophy."

There has been but one message to humanity since humanity began. That message has been repeated from age to age by all the great saviors and teachers of humanity. That is what troubles theologians so much. They have had difficulty to explain it. Christ taught but the same message that had been taught for ages to all races. He did not trouble to say that these things were not taught before. His new commandment may still be a new commandment though it was given 2,000 years ago: "Love one another." Christ's teachings I maintain are but another giving out of this message to humanity; this message I understand from Mr. Coryn. Theosophy is also proclaiming,—the message of love and brotherhood, and I think that any true follower of Christ will welcome every presentation that is a true presentation of that new commandment and will welcome every one who endeavors to live it. If I were asked to put into one word the meaning of the whole of Christ's teachings and His life, I would say—it was the New Commandment, and I ask, is not that at least a good beginning on the upward path that leads ultimately to the perfection that Christ speaks of? Or is there any other beginning? Any one who at all realizes the teachings of Christ cannot take the narrow view that there has been no one except Christ who has pointed out the right path. But that which He was others may become, by realizing that the true Christ is within every heart.

Dr. Coryn: To attempt to reply to the eloquent closing words of Mr. Fussell would, I think, be absurd, for I could but express those same ideas, and less effectively.

I have nowhere denied, but rather asserted, that in their essence Christianity and Theosophy are the same thing. I have only questioned whether, seeing what for centuries the Christians have done to their own creed it is now possible to make use of it as a lever for the elevation of humanity. As Mr. Fussell maintained,

to every people all through the ages, a presentation has been made of the same eternal truths of life; and it has been made in a form suited to the conditions of the mind and consciousness of that people. The last Teacher known to the world was Jesus Christ. Christianity in its primal form, the nucleus of Christianity, was identical with Theosophy because it was identical with the teachings of all the Teachers. To-day, and because the conditions of our nineteenth century consciousness are different, the people need a new presentation of the *same* doctrine. It may be admitted that the real undoctored Christianity would be *more* suited to the needs of the time than any other existing religion, for the reason that it is the nearest to us in time; but it is not the most ideally suited, because it is already 2,000 years old, and in that time the conditions of the world of men have so very greatly changed.

What is it which the people now need to have most strongly pressed on their attention?

First, that every man is a soul, an imperishable Light. The reflex of this Light, shining into the body, becomes there the conscious life of the body. This divine reflex loses hold of, and memory of, its source, thinking that bodily life is all the life that is possible to it. It has ceased to feel the beating of the greater life of the Light that lies beyond, with which at death it will be reunited, only to re-emerge when again the hour strikes for incarnation. Then, in that new life, really the continuation of the old, there confront it the effects of all the acts that in the last one it did. Its old friends are there, and with them it strengthens the bonds of love. Its old enemies are there, to forgive, to make amends to, or to hate again till hate wears out in pain. And always, from the beginning to the end of embodied lives, the greater Light from which it hangs, of which it is the pale and partial reflex, appeals without ceasing, strives without ceasing, to make itself known, to call it to the real life in which pain has no part.

Sometimes, for a moment, the lesser Light in the body and the greater Light beyond blend, and in that moment the man knows what love is, what joy is, what is the path of peace, what is the vast purpose to the accomplishment of which the universe moves, and also how great is the darkness in which live the souls of those who have never heard or never understood the Message of Light. THOU ART AN IMMORTAL SOUL, that is the Message. And if we find difficulty in unfolding it, it can only be that we have ourselves not yet learned it so fully that it is an abiding consciousness. Had we done that it would but be necessary that we should look into the eyes of a fellow-man, and say it is as we know it, for the soul in him to come forth and assent in a new joy, a new consciousness of freedom.

Some, the great Helpers of Mankind, have learned this perfectly and forever; and in the conscious power of that knowledge, in the infinite exercise of the compassion that such self-knowledge brings, move and teach among men, of men unknown. Yet at other and fitting times they unveil themselves, teach openly the old doctrine of the soul, are persecuted by men, and thereafter hailed as the Founders of some new creed. These creeds have their day, their centuries of relevancy to the special needs of a special people—and then slowly pass before the need and the arising of a new deliverance of that same unchanging doctrine.

The presence of great Helpers in the world is no new idea; that “the gods walked among men” has been the belief of every nation at some time; but it is

the crying need of to-day that it should be reproclaimed because of the hope it brings. They are men of liberated soul, and the same liberation is the right and the destiny of all men. But men can be ages or days in asserting their right.

As a final word, can we not see that beyond all other necessities, whatever our divergencies of form or of term, the urgent duty lying upon us all is to see to it that we ourselves become so permeated with the ideas, the conceptions, and teachings which we try to hand on, that they are living and burning realities present in our souls at every moment, energizing every word we say, every thought we think? In that strength we can go forth, knowing that everywhere men are hungering for that which we have to give, and that upon the fidelity to their inspiration, of the few, depend the greatest issues that have confronted humanity.

All Members Please Read!

After April 26th, the Central Office of the Universal Brotherhood will be moved to *Point Loma, San Diego, California*.

All communications and letters for the following:

Katherine Tingley,

Leader and Official Head,

F. M. Pierce, Secretary General,

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should be addressed to

POINT LOMA, SAN DIEGO, CAL.

All Editorial Communications for the *Universal Brotherhood Path* and *The New Century* should also be sent to

Katherine Tingley, Point Loma, San Diego, Cal.

NOTE.—Letters, communications and remittances for

E. A. Neresheimer, Treasurer,

should be sent to *144 Madison Avenue, New York*.