

"Duty has the value of making us feel the reality of a positive world, while at the same time detaching us from it."

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SIGN-POSTS ALONG THE PATH.*



“SCIENTIFIC frontier’ must be drawn. Theosophists who supinely sit down inactive while fellow Theosophists are slandered and the cause itself dragged through the mud by scoffers are only paper and straw Theosophists: the mildew of self will destroy the paper, and the straw will be blown away by the wind, and those others who, while in the Theosophical Society, try to exalt themselves and misrepresent the Society are much less Theosophists.

“Yet all these things will do the Society good, and will tend to separate the wheat from the chaff in readiness for the closing cycle.”

Peace with Honor.—*Editorial*, p. 116.

“Then again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles; there are others of a higher and more spiritual nature very difficult to trace and comprehend. It may be partially understood by any one who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of a higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students. * * *

“To me the cyclic laws are full of hope and eminently just.”

The Stream of Thought and Queries.—HADJI FERINN, p. 142.

“Several questions have been received on the subject of the best method

*Extracts from “The Path,” Vol IV. The italics are mine. Katherine Jingley, Editor.

to be pursued by members of the Theosophical Society for the development of occult powers.

"This desire for such development cannot be commended. Such a desire, standing by itself, while seeming to the questioners to be of great importance, is really of the very least consequence for beginners or to the present state of the Theosophical Movement. The Society was not organized for the purpose of teaching the practice of occult arts, and it has been distinctly stated in a letter from one of the Masters, who are themselves fully acquainted with all the laws of occultism, that our body was never intended to be a hall of occultism or for the training of aspirants to chelaship. *But in the face of that declaration and in spite of all that has been said and written in the magazines of the Society, there are numbers of members still thinking that they will be helped in such sort of study and practice, and who have for some time used what leisure they had in endeavoring to cultivate their psychic powers to the exclusion of work upon the lines laid down by the Founders of the Society.*

"Further than this, some of these devoted students have been reading such works upon practical yoga—or Hatha Yoga—as they could procure, and trying to follow the rules laid down, notwithstanding the distinct caution in all such books that the practices should not be pursued by the student unless he has a competent guide and teacher to help and protect him on the way.

"All these practices and studies, so long as they are pursued merely for the powers to be developed, will lead to trouble only and greater ignorance. This is not because there is no truth in practical yoga, but solely from the method adopted and the pure selfishness of the aim before the mind.

"What, then, is a sincere Theosophist to do? Shall he or not practice yoga?"

"We answer by saying that the sincere study of Patanjali's Yoga System may be taken up by any Theosophist—on one condition. That is that he shall, as a Theosophist, try to carry out the fundamental object of the Society—Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the aim of life, or all the practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

"The occidental mind is not fitted for yoga."

"This may be stoutly denied, but what matters it? * * * Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated, that the soil has become almost barren. * * * The practice of altruism as far as we can is the only way in which to avoid suffering in the future. * * *

"While we are endeavoring to understand and practice altruism, and while spreading broadcast the doctrines given out respecting man, his status, future fate, and right way of living, each Theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating his faults

and vices; when he has made some progress in this, the good Karma he may have acquired by working for the Cause of Humanity, which is the same as Universal Brotherhood, will help him to get ready to *begin* occult practices.

* * * * While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. *If we cannot bear momentary defeat*, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

"It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment and tendencies which will best carry out our Karma. This is a thing solemn enough, and one that makes the 'daily initiation' of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

[And it is a pity that the Editor sees the need of impressing these thoughts on the minds of some few students again. KATHERINE TINGLEY, Editor.]

"Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*"

The Stream of Thought and Queries.—HADJI ERINX, p. 186.

"Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. Members who enter it for the purpose of acquiring ideas merely for their own use will not assist.

[Evidence of this has been most markedly given by some who, not satisfied to *work* according to the rules laid down, sought places of honor and tried to establish small organizations for themselves—a few of which are still gasping in the throes of death. KATHERINE TINGLEY, Editor.]

"Mere numbers do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving. The wisdom of those who set it in motion becomes apparent when we begin to grasp somewhat the meaning of cyclic law. The Society could have remained a mere idea and might have been kept entirely away from outward expression in organization. Then, indeed,

ideas similar to those prevalent in our Society might have been heard of. But how? Garbled and presented only here and there, so that perhaps not for half a century later would they be concretely presented. A wise man, however, knows how to prepare for a tide of spiritual influence. But how could an everyday Russian or American know that 1875 was just the proper year in which to begin so as to be ready for the oncoming rush now fairly set in? To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the 'heroic tribe of heroes' had a hand in our formation. *Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time to rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.*"

Cycles.—WILLIAM Q. JUDGE, p. 281.

"* * * We should all be able to give a reason for the hope that is within us, and we cannot do that if we have swallowed without study the words of others.

"But what is study? It is not the mere reading of books, but rather long, earnest, careful thought upon that which we have taken up. If a student accepts Reincarnation and Karma as true doctrines, the work is but begun. *Many Theosophists accept doctrines of that name, but are not able to say what it is they have accepted.*"

[It is such people who, in different parts of the World, calling themselves Theosophists, have egotistically pushed themselves before the public and have disgusted many earnest seekers after Truth. Such have helped to cause strong prejudice and bring about the many misconceptions of the criticizing public. All faithful Students must agree with me that the Theosophical Society and Universal Brotherhood has not within the last two years had attached to it many of this erratic kind. Hence there is less prejudice, a kinder criticism, an increasing attention on the part of the public and an ever growing membership of those who are an honor to the Organization. We can no more cover up and support the weakness of the former class referred to than we could encourage the plague in our homes and households. Every true Theosophist feels a deep pity for these unhealthy types of Humanity, and knows that time will bring to them the necessary experience to lift them out of their degradation into a consciousness of their divinity and their responsibility to their fellow men. But it would be a crime to endorse them as exponents of our philosophy when they have not yet learned the first lesson as helpers to Humanity. All ennobling work must be based on pure thought and action.

KATHERINE TINGLEY, Editor.]

"They do not pause to find out what reincarnates, or how, when or why Karma has its effects, and often do not know what the word means. Some at first think that when they die they will reincarnate, without reflecting that it is the lower personal I they mean, which cannot be born again in a body. Others think that Karma is—well, Karma, with no clear idea of classes of Karma, or

whether or not it is punishment or reward or both. Hence a careful learning from one or two books of the statement of the doctrines, and then a more careful study of them, are absolutely necessary.

“There is too little of such right study among Theosophists, and too much reading of new books.

“Another branch of study is that pursued by natural devotees, those who desire to enter into the work itself for the good of Humanity. Those should study all branches of Theosophical literature all the harder in order to be able to clearly explain it to others, for a weak reasoner or an apparently credulous believer has not much weight with others.

“Western Theosophists need patience, determination, discrimination and memory, if they ever intend to seize and hold the attention of the world for the doctrines they disseminate.”

Of Studying Theosophy.—WILLIAM BREHON, p. 320.

[A place has been found at Point Loma to prepare teachers to go forth at the proper time. They will be trained in the understanding of “the laws of physical life, and the laws of physical, moral and mental health and spiritual unfoldment”, and a great spiritual wave will touch the World through their efforts in this direction. Not until then will the deeper and grander teachings of Theosophy be grasped and lived by the now discouraged members of the human family. For not only must Theosophy as a philosophy be well understood, but human nature and its needs and the one great secret of knowing how to touch the human heart. Evolution is a fact in Nature and because of the gradations in the development of the human mind there must be gradations in the application of the philosophy. Consider for a moment a so-called Teacher attempting to impress upon an ignoramus the teachings of Theosophy and Universal Brotherhood using a phraseology which without close attention would confound an educated man. I call to mind a student’s once writing me, regretting her inability to go on with her Sanskrit lessons and fearing that therefore she never would gain spiritual knowledge. Her letter was most pathetically written with small “i’s” and misspelled words. This also calls to my mind a Western lecturer on Theosophy some years ago whose unkempt appearance and unclean practices were a flat denial of the clean Truth he was therioizing about. His individualism, love of power, enormous conceit and lack of moral force obscured the light from his mind, and he thus failed to manifest in his life that order and harmony which is the essence of Theosophy and the basis of all true life. It can be easily seen that if this man had followed the proper system of training and had regarded the rebukes and admonitions of his teachers, he might to-day be one of the most useful workers now in the Organization. And still another who lectured in many of the principal cities in America and Europe as a Theosophist, demanding a certain sum for the lectures given, trying to teach to suffering humanity a philosophy of “aura”. A great teacher once said: “Who among you, if his son ask bread, will give him a stone?”—but this self-styled teacher and lecturer on Theosophy, professing to aid Humanity, fed them with

the chaff of metaphysics and dissertations on auras and the grandeur of the philosophy as presented by her.

With such examples as I refer to, it is important that Theosophy be taught on rational lines and in such a way as to feed the human mind with that quality of food which can be digested and result in everyday helpfulness on the three planes of being—Physical, Mental and Moral—preparatory to sowing the seed of Spiritual Life.

KATHERINE TINGLEY, Editor.]

“True independence we believe in, but not in that sort which, merely from the influence of ideas of political freedom based on theoretical equality, causes a man to place himself on such an equal footing with others that he will not accord to beings infinitely beyond him in degree the highest marks of respect.”
—*Editorial Note*, p. 23.

“It is true enough, as Jesus said, that ‘it is difficult for the rich man to enter heaven’, but there are other possessions of the man beside wealth that constitute greater obstacles to development, and they are punishments and may coexist in the life of one man with the reward of wealth or the like. I mean the obstruction and hindrance found in stupidity, or natural baseness, or in physical sensual tendencies. These are more likely to keep him from progress and ultimate salvation than all the wealth or good luck that any one person ever enjoyed.


“In such cases—and they are not a few—we see Karmic reward upon the outer material plane in the wealth and propitious arrangement of life, and on the inner character the punishment of being unable or unfit through many defects of mind or nature. This picture can be reversed with equal propriety.

“Every man, however, is endowed with conscience and the power to use his life, whatever its former circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment* or *reward*.

“There may also be another sort of wealth than mere gold, another sort of power than position in politics or society. The powerful, wide, all-embracing, rapidly-acting brain stored with knowledge is a vast possession which one man may enjoy. He can use it properly or improperly. It may lead him to excesses, to vileness, to the very opposite of all that is good. It is his reward for a long past life of stupidity followed by others of noble deeds and thoughts. * * * The possessor thus given a reward may misuse it so as to turn it, next time he is born, into a source of punishment. We are thus continually fitting our arrows to the bow, drawing them back hard to the ear, and shooting them forth from us. When we enter the field of earth-life again, they will surely strike us or our enemies of human shape or the circumstances which otherwise would hurt us. It is not the arrow or the bow that counts, but the motive and the thought with which the missile is shot.”—*Is Karma Only Punishment?* HADJI ERINN, p. 334.

THE NEEDS AND WANTS OF HUMANITY.

By G. V. P.

OWARD the close of a quiet summer day I was half sitting, half reclining, beside a simple cottage perched on a hill about ten miles from one of our large cities. For some unknown cause, the confused life of the multitude had left untouched this quiet spot, sheltered by the hills, and the innocent rural life of earlier days was undisturbed. In the valley before me a river was peacefully pursuing its appointed course. On the more distant hills were masses of foliage, softened by the dreamy atmosphere into beds of velvety purple and blue. And on one of the nearer slopes, a shepherd was carelessly following his flock of sheep. Not far away, a few cows were lazily responding to the homeward call, grazing now and then by the way. The air was still and laden with perfumes.

Slowly the distant hills began to deepen their purple, and the shadows lengthened rapidly before the golden light in the western sky. All the picture was suffused in its radiance for a moment, then gradually the tints of the opal replaced the glory of the summer sunset, and a uniform gray light of peace covered the scene. No whisper of discord was in the air, and in my soul was mirrored the image of repose before me.

With an indescribable sense of satisfaction I lived a time not measured by the Sun-dial, until I was rudely aroused by the sound of an explosion in the distance, and turning my head I saw a lurid flame in the midst of the heavy atmosphere of the neighboring city.

The peace was gone, and the tumultuous, unsatisfied, undiscerning life of humanity rushed over my memory like a wave of despair. A hopelessness so great took possession of me that I felt unable to move. Then sleep gently drew the curtain, and I became conscious that I was in a free and open space. Beside me I felt a presence which I could hear but not see. And it conducted me rapidly through the air and afar off, until I could see this planet rolling in space. I watched it with a fascination that was all absorbing, and I seemed to see it in detail and in general at the same time. It was teeming with life of every variety, but my attention was held to what I recognized as human life, though to the penetrating eyes which then served me the human beings were greatly changed.

Within each one I could see a wonderful light buried deep, and vibrating with such intensity that it seemed as if it must burst the shell that surrounded it. And as it bubbled up through the various media that made up each being, it produced a marvellous play of colors, with now and then a spot so black that no light could pass through. And I saw that the light was held because of the many personal desires which wrapt themselves around each like impenetrable coverings. When occasionally, in certain beings not so heavily

clothed, the pure light burst through, an expression of supreme happiness transformed the face, and the pained, unsatisfied look gave place to one of peace. Except when this happened, the faces took the expression of the dominant covering.

I saw myriads of such beings in a state of constant motion. In a large number the features were strained and pinched. A fiendish desire to grasp something evidently had possession of them. Each moved in one direction for a time with intense persistency and an evanescent look of pleasure, which suddenly passed as they changed their course without reason to pursue some phantom with feverish eagerness, and attained this only to chase another. "Surely, this is hell!" I thought.

Many others were travelling with unvarying directness on a road which led nowhere. With wonderful patience and perseverance they were overcoming obstacles which threatened to overwhelm them, and my heart was filled with pity as I beheld the disappointment before them. Around these was the dense covering of ambition. Many others wore an expression of content. They were wrapped heavily in a covering of ease. A small area of prosperity encircled them, and they saw no further. A large company were chasing pleasures of the senses. Their faces were dull and coarse, and the light was almost concealed in the heavy coverings of sensuous selfishness.

Many, many others, whose coverings were far less dense, were troubled for friends, and in their wish to serve them were hurrying them along the various roads they had themselves already chosen to travel. And as they saw them no nearer happiness, they looked about in helpless misery.

Still others, although they knew not how to find it, were beginning to suspect that what all were searching was within each, and this they showed by a certain poise and expression of calmness and power not seen in the others. Still many more I saw, and strange as it may appear, I perceived that all these beings, even those whose acts were evil, were moved by the urgings of the light within.

"Powers of Mercy!" I exclaimed, "these people are walking in a sea of blackness which they create by their own stupidity. They are ever turning away from that which they are ever seeking. By what miracle are they to be helped?"

And as I gazed, lo! a great light appeared among them, answering to that within each one. With joy and thanksgiving I watched the earth. "At last!" I thought, "by seeing the one, they will now find the other." But alas! their eyes were more blurred and dimmed than I had imagined. Only a few could see this light, and they saw it imperfectly, for they constantly questioned it and sought to put their *will o' the wisps* in its place, and even at times tried to exterminate it. I could seem to hear them heralding this light with joy and declaring they understood its coming and would follow it, and then saw them suddenly turn and cast upon it mud and pitch. My amazement knew no bounds. "Are these maniacs I see before me?" I impulsively asked of my

silent guide. And as the mass gave no sign of recognition nor changed their steps, I saw that they were blind.

“Great God!” I exclaimed, “is there no help? The light is within and without, but what does it avail? For the terrible need still exists that humanity should know what it wants and where to find it. These coverings must be removed, I see, but how shall the process begin? Surely some terrible convulsion must arouse these sleepers and so shake their natures, that for an instant, at least, the clouds enveloping them must part and show them what they need to know. This alone can save them.”

I turned to my guide for answer, but no answer came. Yet as I gazed upon the light without, it grew, and in the same proportion I saw the lights within begin to penetrate these coverings, and a hope was planted in my heart where the blackness of despair had reigned. The method was not revealed to me how this deepest need could be filled, but I saw that the process had begun.

After this I knew no more till I opened my eyes upon the peaceful valley now shrouded in darkness. Instinctively I turned my head to the East in the direction of the city. Its lights were burning brightly, and over it, like an emblem of Hope, was Venus—the morning star.

TO MY SON JOHN.



O you, standing on the threshold of manhood activities, I would give somewhat of my more extended observations of men and things: the more matured deductions of a mind and soul made keen, awake and justly compassionate through suffering from deception, hypocrisy, and lack of discrimination; this, due to my weakly sentimental view-point or position of moral cowardice, which I did blindly mistake for kindness.

My endeavor in the series of letters I hope to pen, will be to save you from similar sufferings and from inflicting them on others through ignorance or intent: to the end that you may at all times manfully perform your highest duty in educating the ignorant, in helping to render hypocrisy, ingratitude, deception and willful wrong impossible, by arousing in men the divine qualities of discernment, fearlessness and love.

In doing this Godly work among your fellows, you will more quickly evolve out of yourself the Perfect Man, through the self-mastery you will acquire, and so become a noble man and true helper. Nor will these letters necessarily be dry and smileless reading, nor alone for your young friends.

To me, an ancient man, who have grown old and young in diverse lands and climes so many times that I am neither old nor young, but always in my prime, in thought, for all life is one: I therefore seek to look on youth, and prime and age: the past, and now, and all eternity with Equal Vision. I

see the good, the foolish, humorous, ludicrous, pathetic, despairing; the ignorant and wise, the knave, the hypocrite and human fiend; the weakly good, the earnest trying soul, the hopeful climber and those grown strong; the joyous Victor, winner of the White Stone; the great Compassionates who have laid aside the blood-won prize, to turn again and gladly suffer untold woes from those they work to save from misery and death of soul.

You, and each of us partake somewhat of all humanity, with its birthing, teething, growing, acting, decaying, dying and recovering, its pains and joys, as it evolves eternally.

Thus sketched, the unfolding picture can be accounted both interesting and instructive, and the time will not be ill spent, if my words arouse you to *right-usefulness* of all things as the basis, constitution and life of full fledged godliness.

First; to prepare your mind to realize the truth, empty it of that which you *think* you know and endeavor to eliminate from it all thoughts that serve as limitations, all thoughts that make you boast yourself superior to others, and hold it unruffled by the lower mental qualities of anger, spite, jealousy, fear and controversy; unclouded by doubt, suspicion, selfish ambition and egotism—all phases of ignorance—and like a child, keep it an open window, that in all things the broadly spiritual pictures of right action or equity may be plainly reflected on its placid surface, so that the soul—yourself, the Knower—may clearly see and act with rare discrimination.

Through this habitual practice you will escape the snares of deception, hypocrisy and the devil within and outside yourself, and stand well-balanced in the Light of Wisdom. For how can you see the mud, and golden sands, and jewels at the bottom of your water-pail if you ruffle the water's surface with the fingers of disturbance and discord? Be like the flowering shrub and sturdy oak, ambitiously content to grow heavenward, and put forth leaves and flowers while rooted in earth. Aspire to be a broad and constant lengthening ladder to higher heavens, for men and angels traffic 'twixt the terminals. Seek truth in the simple, common-place and near-by: for in the far remote and complex it is lost to you; make home on your life's wheel hub or self-centering point of perfect rest and motion. From this harmonious depth move outward along the spokes of opportunity, and onto its ever broadening rim of consciousness, to aid your careless, blind and frightened fellows, who, having lost their centre and spiritual compass are wandering in the night of soul eclipse, and peering into outer nothingness in search for home and God.

The truth alone is simple, and is captured by the simple, pure and robust mind. There is no finality, nor permanent stopping place, as you will learn by studying nature; we all are subject to the one law of eternal growth! This thought if granted hospitality will lead you on to nobler life and more courageous effort.

Remember this my boy! the central magnet of yourself—your soul—and character, its offspring, have, with all things else, no death, but ceaseless life

eternal. So nourish both with milk of human kindness, gentleness of heart and fearless love compassionate for all that lives and is. This done each day, naught else in hell of earth, or heaven can stay, and all will aid your rapid growth to equal stature of the Perfect Man, Nature's flower of evolution.

So, plain and straight and withal easy is the path of life and truth, with kindly God-voiced nature for your heavenward guide. The basic heaven-resounding thunder tones, its orchestral lightning comrade; the ocean's roar of fierce attack on giant headland, and soothing murmur on the pebbly beach: the raging storm on mountain God-seats, the soft caress of Nature-perfumed breeze on modest maiden's-cheek; the sweeping commerce-laden river gladdened by boatman's songs, the flow of tiniest brook through shady glen and lurking in the meadow grass; the torrent's pour, and gentlest heaven-wept dew; these are the scattered and forgotten notes in God's great universal Nature-song of praise and joy unspeakable.

Search not for these in books, nor institutes, nor pate-crammed auto-speaking oracles of egotistic lore! The best of holy books are only fingers on Time's way-posts pointing *towards* the truth! An *understanding practice* of the teachings in God's Nature book alone wins his sign manual on your record book of life, and heavenward passport.

God is your utmost consciousness, or upward luring soul, concealed by mental veil! Aspire to God—the Good—the Universal Law, and in yourself will you find the Light—your soul—engaged in acting right in business, farming, doctoring, literature, art, government, peace and war, ever for the right; the same in pain and joy, ne'er doing ill, and greater far than any thought-out God.

With mind athletic and unfixed, *except on Truth*, I counsel you to well revolve and exercise these thoughts, which are the outpouring of my heart for you, till I may write again some day or year if these do interest enough for you to importune me. Meanwhile, an all pervading love is thine and mine for us to converse through.

RAMESES.

Oft in my brain does that strange fancy roll
 Which makes the present (while the flash does last)
 Seem a mere semblance of some unknown past,
 Mixed with such feelings as perplex the soul
 Self-questioned in her sleep: and some have said
 We lived, ere yet this robe of flesh we wore.
 O my sweet baby! when I reach my door
 If heavy looks should tell me thou art dead
 (As sometimes through excess of hope I fear),
 I think that I should struggle to believe
 Thou wert a spirit, to this nether sphere
 Sentenced for some more venial crime to grieve;
 Didst scream, then spring to meet Heaven's quick reprieve,
 While we wept idly o'er thy little bier.

—COLERIDGE.

THE NECESSITY FOR THE UNIVERSAL BROTHERHOOD ORGANIZATION.

By E. H.



In order to be more fully convinced of the urgent need of such an organization as we propose to make of this, it is only necessary to read the daily papers and popular periodicals to realize that the whole world is awakening to the fact, that something is wrong and crying out for help. They all point out very distinctly the necessity for a change, but so far none have offered a suitable remedy for the dangers that are staring us in the face.

In a recent number of one of the most widely circulated fashion books is a page entitled, "What the American Girl Has Lost", by an American Mother. I would like to quote some lines from it. She says: "with all of the enormous real gains of scholarship, of chances for public work, chances to win money, fame and position, what has she lost? It is a question which every American Girl should ask herself. It is more important to the future well-being of the American nation than any question of imperialism or free silver. For if the women of the present generation are making themselves unfit to be mothers, what will become of the race? She has lost, among other things, the strength of repose. Her life is a headlong current. In losing this certainty of calm, she has lost force in the world. Duller women, who have surer foundations, have more actual power than she. Because of this incessant struggle she has lost her health. The cities are full of private hospitals, and Europe, as we all know, is a huge rest cure for hysterical American women. And the new girl has lost something out of her life which is worth far more than either health or repose. She lives in the blaze of vulgar publicity."

Then the article goes on to speak of the loss of personal modesty and the fact that the New Girl deliberately and openly buys indecent books, and fills the theatres when immoral plays are acted. "All classes of American Girls, who are striving for what they call emancipation, have made the same gains, suffered the same losses, and stand in the same danger. Not the least among the losses of the Emancipated Girl is the inability to make a home. Is it lost to our women forever? Is the New Girl to be the lasting type of the American Woman? I do not think so. After all, decency, modesty and purity of thought are good things in life and no good thing is ever lost from life as the ages go by." The article ends with this paragraph: "There is a protected class of girls in every rank of life brought up according to the old, fine, true traditions. They perhaps will convince us all presently, that these traditions, though old, are fine and true."

This shows the conviction that somewhere there must be a class of people

who "will come over and help". Are not our girls going to be "protected girls"—Protected and Protectors? What we must strive for is an all-round character. The world is tired and worn out with one-ideal people—faddists—, with those who teach that music is *all* that is necessary to elevate the race, with the woman's-rights woman "who is as good as any man", and has gone from one extreme to another. This last type has been held up to endless ridicule, and much of it deservedly so, for neglecting every other duty that helps to make life sweet and helpful for the glory of speaking her opinions in public assemblies. At the other extreme, the woman who thinks that her whole time and brain must be devoted to the petty affairs of a household is just as incapable of lofty ideals and noble deeds. The middle line between both these extremes is good, but we must combine them both and more besides.

Put your whole energy and intelligence in the learning of practical everyday tasks, as well as in mental and moral training. In the task of trying to help and uplift humanity, there is just as much need for the woman, who can go into the homes of the humbler class and by practical demonstration show how the most nutriment can be derived from simple food and with less time and expense; and how, with very little money and some thought expended, the whole air of the household may be changed by a little pot of flowers, a cheap curtain, for instance, of harmonious colors, etc. This class of people, especially, requires something more than theory and beautifully worded lectures. Yet if we do not learn the best and most efficient way of doing this work, of what will it avail us to have ideals of how best to serve a despondent humanity?

In addition to this practical knowledge, we must all study the laws of health, so as to be able to stand the strain and present to the world worthy pictures of physical womanhood—not with the sallow complexion and drooping shoulders of students, but erect, firm, glowing with energy and the vital force of perfect health.

A short time ago in the San Diego *Union* was reported a lecture entitled, "America's Uncrowned Queen". The lecturer said he "would rather have the combined influence of womanhood than every legislative act of a century." "Give me womanhood", he declared, "and I will shape the world. Her standing in many instances is superior to man's." "If a man can stand on yonder mountain top, gaze into the starry heavens and measure the planets, woman can stand there. She, too, looks, and then sweeping upward with a heart so tender and true, she touches the golden circle of the infinite." Woman also stands on the mount of Beauty, and where man has never gone, he said.

Think of what is expected of us and what we can do, and then burn with shame to read an article from an eminent surgeon in South Africa, who has raised a storm in London by declaring that the plague of women at the Cape is worse than a plague of flies. In justification of himself, he declares that no living man has a deeper sense of the splendid work which many large-hearted, unselfish women, professional and amateur alike, are doing in South Africa. He says: "I was the only consulting surgeon that took out a staff of

nurses. I did so because I know that women are indispensable to that important branch of hospital work. But the hotels are crammed with the 'smart set' from London who came for new excitement. If a sick or wounded soldier came down from the front in search of accommodations, he had not the slightest chance of getting into a decent hotel. This was not the worst side of their presence. When tired of dinner parties, they turned to the hospitals, and their frequent visits caused an incalculable amount of interference with the work of the medical staff. There were cases when wounded men, aroused half a dozen times by these meddlesome intruders, turned from them at last, saying, 'Shall I ever get any rest?' These are the women who are making the scene of war and suffering a place in which to satisfy morbid curiosity. For the women who are giving everything in the cause of tenderness and compassion, I have the most profound admiration; for the others, disgust."

This of course is rather an exaggerated case, but it seems that nearly *all* of the cases are getting to be extreme! So it behooves us women of the Universal Brotherhood Organization to help our sisters to learn to preserve the balance. We must try and cultivate tact and "rare discrimination" along with the practical pursuits and the mental and spiritual training, so that we can be helpful along all lines of human progress.

"After Osiris, therefore, was initiated by his father into the royal Mysteries, the gods informed him * * * that a strong tribe of envious and malignant dæmons were present with Typhos as his patrons, to whom he was allied and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict on mankind. For the calamities of nations are the banquets of the evil dæmons. * * *

"Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time*, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

"For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns * * * This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent; for everything is strong only in its appropriate place and time. * * * But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it when it is, as it were, expiring. * * * When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things".

From *The Wisdom of the Egyptians*, by SYNESIUS.

FORCE WHICH ENDOWS THE STRONG.*

By KATHERINE TINGLEY.



HE divine laws which govern the manifestation of the vibratory forces of nature cannot be for ever stayed. At a certain epoch there come forth forces which break through all limitations of whatever kind they may be.

We are, in this cycle, in close proximity with this new solar energy, this force which endows the strong with fresh courage and removes the timid gently from its course, to be no longer weights on the wheels of the chariot of life.

These forces at work to-day cannot be brought down and enshrined within the limitations of the past. Humanity is reaching out to receive them as something dropped on its travel down the ages. Men are beginning to realize that their divine birthright is no dream. The utterance of the statement brings with it a living power reviving the embers in the heart. It is possible to reach to-day a higher plane of thought than could be reached yesterday. All nature is evolving forward rapidly to a higher civilization.

Students who have reached a certain point sometimes wish to have full explanations given to them so that in some way they may derive personal benefit from the knowledge; but without the stimulus of effort, without trust, without faith, nothing is possible. We go to sleep with full faith that we will arise the next morning. We sow a seed with full faith that Nature will perform her part, and the seed spring up to bear fruit.

* * *

We need to-day a larger faith and trust, and in this we find ourselves living in a condition where everything is possible; where everything we touch will blossom forth and bear gladness and joy to others. Receiving ourselves unstintedly, ungrudgingly of that large and ample life which animates everything throughout universal space, we shall give freely with open hearts, so that no impoverished life shall ever flow from us.

In the true condition of mind and heart there arises a sweet peace which does not descend upon us from above, for we are in the midst of it. It is not like the sunshine, for no transitory clouds obscure its rays, but it is permanent and ever-abiding through all the days and years. Nothing can move us when that condition is reached. We have but to take the first step in the true spirit of brotherliness, and all other steps will follow in natural sequence. We have to be warriors and fight the old fight unceasingly, but leagued with us in this ancient fight are all the hosts of light. Behind man, back of all things, broods the eternal spirit of Compassion.

* * *

We should not become so absorbed in the little achievement of to-day as to

*Reprinted by request of an old student of H. P. Blavatsky from "The Crusader" of Feb. 27, 1898.

render it impossible for us to receive the key to the wider knowledge of the future. If we began to realize the voice of the soul working behind the ordinary mentality, we would consciously become receptive to higher influences and more spiritual realities, we would bring about that condition within ourselves where we should hear the divine melodies, restoring harmony throughout all Nature. In this way, we should become pioneers, opening up the vision of men to the vast and unexplored regions of life, and, being conscious of this possibility, so stimulate every energy that the very atoms in space, the atoms composing every organism, would change and begin to respond to the divine impulse.

Look at the simple fisherman, throwing his line into the sea, bent on catching a fish, yet struck with awe at the great blue depths stretched out before him, the wide horizon bringing him into touch with the sweep of that universal life pulsating everywhere. Look at the sailor fired by that peculiar influence which arises from his outlook upon the Great Waters, seeing them in their varying moods of sunshine and of storm. He, too, unless brought under degrading associations, unconsciously reaches out to higher planes of thought, and feels that gentle touch which seeks to envelop humanity in that air, which is native to it.

THE METEOR FLAG.

By NAUS.



SHORT history of the Union Flag of Great Britain may be interesting, as showing the reason underlying the apparently fortuitous assembly of crosses which has well merited the appellation of the "Meteor Flag." To begin with, the original national flag of England was the red upright cross of St. George on a white ground—the banner of the patron saint of the kingdom. Scotland similarly bore the white diagonal cross of St. Andrew on a blue field.

By a royal proclamation of 12th April, 1606, shortly after the union of the crowns of England and Scotland in the person of the son of the unfortunate Mary Stuart, it is decreed that "all our subjects of this Isle and Kingdom of Great Britain . . . shall bear in their maintops the . . . St. George's Cross and . . . St. Andrew's Cross joined together; and in their foretops our subjects of South Britain shall wear the red cross only, as they were wont; and our subjects of North Britain in their foretops the white cross only, as they were accustomed."

One hundred years later, to a month, viz., on the 17th March, 1706, the Privy Council ordered the Kings-at-arms and the Heralds to consider the alterations to be made in the ensigns armorial and the conjoining the crosses of St. George and St. Andrew, to be used in all Flags, Banners, Standards and En-

signs on sea and on land. One year after this, on 17th April, 1707, the Queen in Council approved of the design formed by the superposing of the red St. George's cross on the Scottish flag, but with the addition of a narrow border of white surrounding the red, the latter being a concession to the etiquette of heraldry, which demands that no color may be placed directly upon another without this "fimbriation", as it is technically termed.

On the 5th November, 1800,—nearly a century later—the King in Council approved of the addition of the diagonal red cross of St. Patrick, to symbolize the reception of Ireland into the Union.

But here the two crosses of St. Andrew and St. Patrick occupied the same ground and were made to share the space of one cross only by reduction to half their original width. Again the objection of color upon color was obviated by a further "fimbriation", a separation of the red half of the diagonal cross from the blue field by a thin line of white, thus making it appear that the red cross was placed upon a white cross of rather more than full width, which was not really the case. To emphasise the equality of the white and the red and to balance the whole, the two white arms are placed uppermost in the two quarters next the staff, and the two red in the quarters farthest away—the fly.

Described in heraldic language, the Union Flag of the 1st day January, 1801, and of the present day is, "field azure, the crosses saltires of Saint Andrew and Saint Patrick quarterly per saltire counterchanged argent and gules; the latter fimbriated of the second surmounted by the cross of Saint George of the third fimbriated as the saltire."

It is curious to observe that the symbolism of flags and heraldic devices is by no means a modern conception, if we are to believe, as some say, that the leaders of the tribes of Israel in their wanderings bore heraldic banners, each of his own tribe, the devices of which are declared to be indicated in the forty-ninth chapter of Genises. Also it is worthy of note that the various crosses of the three Saints are not limited in their origin to the times of those whose names they bear, for the sign of the cross is far older than the civilizations of two thousand years ago. These points may prove of interest to students of symbolism who have not yet turned their attention to the meanings—superficial and symbolical—of the triple banner of the patrons of England, Scotland and Ireland. Wales, being but a mere principality, takes no place in the combination.

Such is the history of the British flag. Of its inner symbolism—of its references to St. George, who overcame the dragon on earth, as did his prototype Michael in heaven; of St. Andrew, whose cross appeared to Achaius and Hungus, Kings of the Scots and Picts, the night before they overcame Athelstane in battle; of St. Patrick, who banished the serpents from Ireland, the old home of learning;—of these things another pen may write with wider knowledge.

FAITH IN THE STABILITY OF THE UNIVERSE.

By E. A. NERESHEIMER.



THE science of the relations between cosmos, or the macrocosm, and man, the microcosm, is considered by Theosophists to be occultism. So fascinating and desirable is a knowledge of this that all manner of short cuts have been tried to obtain quick advancement therein, and the main reliance has been placed on the well established methods of purely intellectual investigation; however, the result has not been satisfactory. While one may obtain a grasp by this method of one of the aspects of this all-embracing science, it does not lead to the Wisdom whose conclusions are universally applicable, that is to say: final, synthetic judgment or absolute knowledge on universal problems. More diversified methods are needed for essaying these relations. Occultism demands, besides intellectual, also moral, psychic and spiritual attainments; the result of investigation will be limited or one-sided according to the particular faculty or method which is being employed.

Man's spiritual nature is yet an unexplored field to the majority of mankind. The first step toward its recognition is an intellectual affirmation. There is so much in the kingdom of life lying near to experience that every person is easily able to observe for himself; a superficial knowledge even leads to the certainty that man is endowed with unlimited possibilities. There are higher qualities in him than those which relate to the merely sensuous part of existence. However, to become truly cognizant of one's own inner depths and to attain to the faculty of correctly viewing one's condition as well as the conditions concerning Humanity in its racial, sociological and moral developments, it is quite certain that much more than the most exquisite training in the intellectual gifts is required. It needs the application of all faculties with which human consciousness is endowed.

There is a place in the heart of man where contact is uninterrupted with the eternal source of life. Therein resides an agent that comprehends the highest consciousness. Even the physical heart outlasts the mind and all the other functionaries of the body. During the period of a normal span of life the mind may become a complete blank, as is the case in insanity, and still the heart can beat for years, sustaining life; whereas, when the heart stops, everything is at an end. The heart, therefore, as a vehicle of life is superior; it corresponds to something in the superphysical world which is more enduring than mind. The heart is also wiser. Insane people are capable of uttering great truths. All impulses come from it: the ceaseless activity of the life force, the desire for knowledge or dictates of conscience, and all else that incites to thought and action. These impulses are translated first by the mind and then by the brain.

Man is a dual being with two contrary avenues,—one leading from the soul downward,—the other from the sense consciousness upward. The Soul, the higher Ego, constantly tries to reach the lower, but on account of the latter's density, the divine promptings are not transmitted correctly, all the impulses becoming tainted with the accumulated idiosyncrasies of the personality.

It must be remembered that the lower man with his mind has been built up from antecedents which took aeons of time going through all the kingdoms of nature below man, during which the mind has acquired tendencies and predilections entirely its own. Consequently it can not be expected that the promptings of the soul will be received in their purity unchanged. These are tainted always according to the mind's own established characteristics. The mind at present is the master in authority, but the heart is the King. The heart holds the key to the relations with universal Mind,—God. The development of the mind and the conscious participation of these relations with the universal mind depends upon the ability to go inward in search of that wisdom.

At the present stage of development mankind stands at the height of materiality, both physically and mentally; individualized spirit is completely involved in mind and matter; the truth is veiled and divinity obscured, consequently the power to cognize the intimate relations with nature and cosmos is practically latent. However, the spiritual faculties are gradually coming back with the progressive manifestations of the evolutionary wave, and the hopes of mankind for better days and things will be realized in the ratio as civilization is able to recede from materiality.

"The heart must thrill in response to every sigh and thought of all that lives and breathes." This is universal sympathy.

It requires faith in the reality of the ideal constitution of cosmos to know anything about life. Along with it comes the knowledge of one's own divinity and perfectibility. It may be initiated by intellectual inquiry, but this is a slow and unreliable process, because it leads more often into error if not accompanied by intuition. But, if the intellectual power is brought into service in connection with intuition, it acts like a bridge over which one can cross to a knowledge of one's interior nature and of universal problems. The proof will come in due time. The sympathy of man for man is founded on something real which must be recognized some day by all men. No one can escape the burden of coöperative work in the economy of the cosmos. There is no state of feeling equal to the joy that a realization of comradeship or soul-union brings to any human being; this feeling must expand from the sympathy which is felt for individuals to include the whole human race. Questions concerning the interior soul-life of humanity become illuminated from the plane of universal consciousness by flashes which pass from the heart to the mind.

Pure intellect alone could never fathom any question to its ultimates. All that intellect devises can be contradicted and argued away by the same process.

Much error as yet exists regarding self-evident truths based largely on ratiocination, entirely the product of the mind. Such false notions, for instance, "that charity can breed evil", could never have emanated from the heart. With respect to this, let it suffice to assume that so long as charity is done in the right spirit, it is of the right kind. Whatever the appearances may be, the law will take care of the consequences to the last extent. The fact is that the bestower of charity is the real beneficiary in the end. To conceive of any proposition concerning human life and cosmic relations correctly, that is to say with any degree of certainty approaching truth, one must have immovable faith in the ideal cosmos, universal justice, eternal harmony.

Man is a composite being who has many vehicles for reflecting God, or the highest principle in nature. One may be constituted so as to be like a centre of radiant beauty of mind and soul; another may be less so, and still others impenetrable, reflecting next to nothing of divinity. Many a person comprises in himself all these stages at different times. According to the degree of equilibrated state of mind, one may reflect forth the sublimest truths during one period, and in another period be as dense as a rock, and so forth in all gradations. This is due to the veil which interposes from the lower propensities brought over and belonging to the differentiated kingdoms. Still, as human being, he stands midway between the highest and the lowest forces of nature, and therefore he is the only point of contact. The spiritual forces can only reach the regions of matter, likewise the minds and hearts of men and organized intelligence of any sort, through such vehicles as stand on the planes which are to be reached.

Man's usefulness as a vehicle for the unfoldment of the universal plan is measured by his ability to reflect and diffuse the forces and consciousness from higher planes. With every success thereby attained, he lifts himself and becomes better able to receive more and give out more. At this stage his progress is different from what may have been considered the process of growth before. Up to a certain point progress means *accumulation* which pertains to the personality, but as a universal vehicle, growth means *assimilation* pertaining to individuality, which keeps growing till its identity is that of the cosmos itself. All that has been assimilated remains from life to life; it constitutes man's individuality, serving as a vehicle for divine reflections. Whatever men have given to the world that was of great value was what of infinite wisdom they had assimilated. To be able to bring these pictures, thoughts and experiences down to the plane of cognition by others, is genius. It is builded up from faith in oneself, faith in the stability of nature and faith in the ideal cosmos.

A MEDITATION.

By MRS. VESPERA FREEMAN.

“Lower than hell,
Higher than heaven, outside the utmost stars,
Farther than Brahm doth dwell,
Before beginning, and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good.
Only its laws endure.”



ONCE in the years past I spent a vacation time in the foot-hills that surrounded a great wide lake. Forest trees grew down almost to the water's edge, and beyond the edge for many a yard floated a green fringe of yellow lotus and white water lilies. This lake was deep and very dangerous because of treacherous pitfalls in the bed where the safe shallows gave sudden place to unknown depths and ever shifting sands. It was well known about the country side that many a young life had been forfeited among those tempting lily pads, and yet the beauty, the sweet silence and the shady coolness of the lake made it a favorite resort.

One early evening I was rowing with a friend upon the lake. A young moon, horned and brilliant, shone in the west, and the lilies nodding above their glistening leaves filled all the air with subtle fragrance. The waters lapped in rhythmic cadence around the gently swaying boat. Silence and Peace enfolded and brooded over us. I lost myself in aspiration and in meditation on that Reality of which all the sweetness and beauty must be but an expression, a passing shadow or reflection.

Suddenly I saw that black clouds were crowding round the dying moon and a fierce wind springing up that broke the peaceful waters into surging waves. The whole face of Nature put on a changed and threatening aspect. The moon hastened to hide her shining face in clouds. The lily pads reached long and clinging arms to seize us. The water seemed but a wide black mouth opening to engulf us. Strange phantom shapes formed in the air about us, and seemed to mock and chase us toward the entangling fringe of reeds and lily pads that ran swiftly over the black waves to meet and seize upon us.

A strange unreasoning terror invaded and possessed my mind. My hands shook helpless on the oars. I could not row. I could not think even of coming death. I was already overwhelmed. Soon I was conscious of a voice speaking. It seemed outside of me, but even then I knew it for my own voice—the voice of that higher part of me that sits serene above the storms of life. The voice was saying to me, “This is *fear*. Why should you fear? Of what are you afraid? Be master of yourself, for if you do not rise above this fear and weakness there is no rescue for you. You will be lost, you and the friend depending on you.”

Instantly like a dream the turmoil passed. My hands closed coolly and

firmly on the oars. I rowed strongly and steadily out from the threatening shadows into the open lake. There I soon found my lost bearings and caught, outlined against the sky, the welcome figure of the lofty elm that marked the landing place. Thus guided I rowed serenely to the happy shore.

“He jests at scars who never felt a wound.” And it is only through study of our own experiences that we can come to understand what our brothers, the “other people”, feel and suffer. Through study of that one experience has come an understanding of many an effect, the cause of which lay hidden. It has a habit of presenting itself to my mind’s eye at certain critical times and bringing with it some small degree of illumination upon whatever question engrosses me.

In this way I have come to feel with a new keenness the weakness and helpless misery of those in whom fear has overwhelmed the Soul in such degree that it cannot hear the voice within. That voice, whether we listen or not, which is crying ever, “Take refuge with me alone”; “Why fearest thou this phantom which thine own imagination forms and strengthens?” Looking at my mind-picture I grow into a new sympathy with all who suffer and a new perception of what that compassion is which surrounds us like a sea.

The Primitive Man, as far as we can learn, loved Nature, rejoiced continually in her beauty, reached back through Nature to the informing Deity. Men worshipped and made grateful offerings, lived simple lives in peaceful quiet ways, were linked together like one family, shared common fortunes, were free from fear and had no dread of death. They had an abiding faith and trust in “Those Above” who ruled all things wisely and well. But black clouds gathered before the sun, and Nature seemed to frown and cease to be a loving Mother. In the growing darkness Man lost his bearings and drifted helplessly into still deeper shadows. Many causes united to his undoing. A student of the “Secret Doctrine” can trace them out, but even without this clue we can see easily that in the latter centuries the leading cause was the false teaching which the people had. Through misconception or willful perversion of the Truth was taught such doctrines as Original Sin, Eternal Punishment, Vicarious Atonement, a God moved by revenge and wrath. These formed the clouds that shut Man from the ever shining light of Love Divine. These brought on ignorance and fear, which working hand in hand, have kept Man deaf and blind, so he can neither hear the voice within nor see the landmarks beckoning on the shore. All through this time of darkness there have been some who never lost trust in the Eternal Good; some who could always see the Sun shining behind the clouds and hear the inner Voice.

These have seen all the danger and the misery of other men; have suffered with and for them. Always there have been voices crying in the wilderness. Always have there been Prophets, Poets and Philosophers who, from some loftier outlook catching glimpses of the Light, call cheering messages to men below. Always have there been Saviors and great Teachers, Elder Brothers of the Race, giving themselves in one unending sacrifice to aid and guide man-

kind. It is true that the result of all this sacrifice and labor *seems* pitifully small, but we cannot see below the surface. "In the twinkling of an eye", said St. Paul, "all things shall be changed." The sudden change is the effect of long effort and self-sacrificing labor. It *seems* Man only climbs to freedom by the path of pain. Through suffering we come to sympathize with sorrow. Through having been blind we know what blindness means to others. And having won through to some degree of freedom we long unspeakably to share it with all others. The inward Monitor urges unceasingly, "Thyself delivered,—deliver. Consoled,—console." Now though our efforts seem so small and weak and of so little worth in "lightening the miseries of the world", still having perfect confidence in the Eternal Power of Good we must believe there is a force behind each little thought or word or act of ours that gives it weight and meaning beyond our hope. Reliance on the Self, Faith in the Law, unceasing Aspiration, Unity, Purity; these have a mighty power to dissipate the clouds that shut Man from the sweet Sunlight—these clouds of ignorance and fear that blind him to his own nature, to the guiding hands and to the nearness of the happy shore. Let us then with confidence begin this moment to lead the "Life Beautiful." Let us sing daily hymns to "Zeus, Father of Light", and invoke his aid. Let us make perpetual offering of the *selfish* self upon the altars of Brotherhood. Let us give continual voice to our profound conviction that no Ideal we can form, in our moments of highest exaltation, of Beauty, of Bliss, of Harmony, of Eternal Good, can approach the Beauty, Bliss, Harmony and Good which is the Eternal Reality; that as we advance toward our Ideal by our own labor, love and aspiration that Ideal itself only becomes a clearer reflection of the ever "flying Perfect" which is still beyond.

"Alas that all men should possess Alaya, be one with the Great Soul and that possessing it, Alaya should so little avail them."

The First good Level is *Right Doctrine*. Walk
 In fear of Dharma, shunning all offence;
 In heed of Karma, which doth make man's fate;
 In lordship over sense.

The Second is *Right Purpose*. Have good-will
 To all that lives, letting unkindness die
 And greed and wrath; so that your lives be made
 Like soft airs passing by.

The Third is *Right Discourse*. Govern the lips
 As they were palace-doors, the King within;
 Tranquil and fair and courteous be all words
 Which from that presence win.

The Fourth is *Right Behavior*. Let each act
 Assail a fault or help a merit grow:
 Like threads of silver seen through crystal beads
 Let love through good deeds show.

—*The Light of Asia*, EDWIN ARNOLD.

EGYPT AND THE EGYPTIAN DYNASTIES.

By ALEXANDER WILDER, M. D.

XVI.—Twenty-Sixth Dynasty, Continued.—Suez Canal Again Attempted.—Africa Circumnavigated.—Conquests in Asia.—Expulsion.—Nebukhadnezzar and His Conquests.—Apries.—Egypt Subjugated.—Aahmes II.



NEKHO II. came to the throne of Egypt at a critical period. He was bold and far-seeing, and he cherished ambitions which were abundantly worthy of a descendant of Tafnekht. The future of Western Asia was in suspense. Whether Media or Babylon should be its master was the issue in question. Nekho set himself accordingly to carry into effect the purpose which his father had entertained, to seize the prize once more for Egypt. It was his aim to realise for his country also all that the Ptolemaic dynasty afterward accomplished for Alexandria.

He contemplated accordingly a plan for the combining of the two fleets—the one that navigated the Red Sea, and the other that sailed in the Mediterranean. To effect this he attempted to open again the Suez Canal, which Sethi I. and Rameses the Great had constructed from Bubastis to the Great Bitter Lake at the head of the Gulf. In vain the priests, adhering to the exclusiveness characteristic of their order in Egypt, protested that he was working to promote the ascendancy of alien peoples. Nekho, however, found the task itself too difficult to be easily performed. A sand-bank had accumulated between the lake and the head of the gulf, which his workmen failed to remove. The death of a hundred and twenty thousand laborers from epidemics finally compelled him to abandon the project.

He next prepared to carry out his purpose by bringing his fleet around Africa into the Mediterranean. The continent had not been circumnavigated for unknown centuries, but Nekho was confident that it was surrounded on all sides by the ocean. Accordingly he sent a fleet manned by Phœnicians from a port of the Red Sea with instructions to follow the coast of Africa around to the Pillars of Hêrakles and the mouth of the Nile. The feat was accomplished, but the necessity to stop each year and sow a crop of grain for subsistence required such delays that three years were employed to complete the voyage. The extraordinary fact was reported, and generally disbelieved, that the mariners always had the sun at their right hand.

Nekho had determined upon the recovery of the countries which had been subjected by his predecessors. Having found it impracticable to combine his fleet in the Red Sea with the other, and that only the ships navigating the Levant could be of use in his operations, he increased their number and employed them as transports for his soldiers. He had landed them in Northern Palestine, when his progress was disputed by the King of Judah. In vain he

protested that he was not seeking to invade the realm of Josiah, but was only marching against Assyria. The former kings, Ahaz, Hezekiah and Manasseh, had been tributary to the Eastern monarchs, and Josiah had not repudiated this suzerainty. An engagement took place at Megiddo in the very field where Egyptian kings had won so many victories. Nekho placed the Karian archers in the front of his army, and the Hebrew King was mortally wounded by their arrows. This ended the battle. In gratitude for the service of the Karians, Nekho presented the armor which he wore at Megiddo to the oracle-temple of Apollo at Brankhidæ.

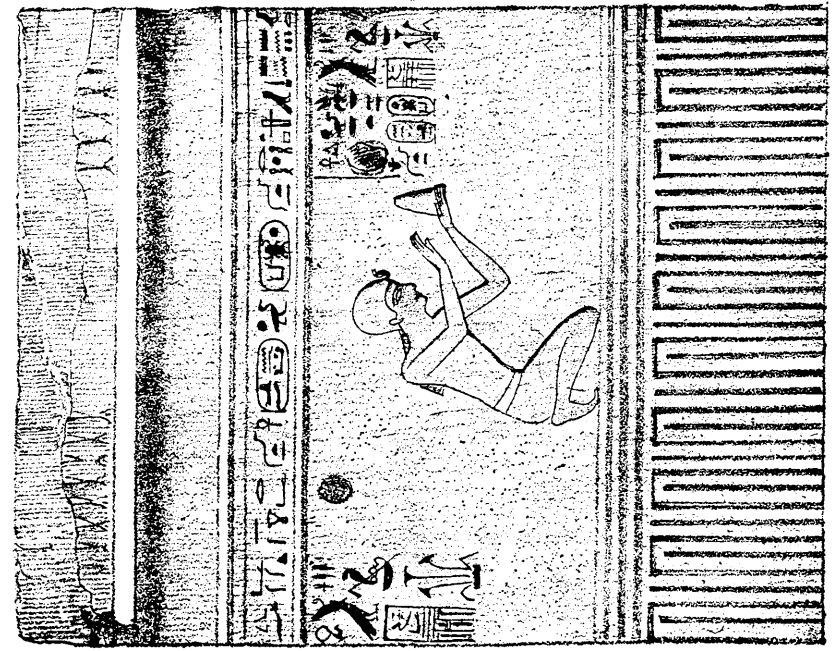
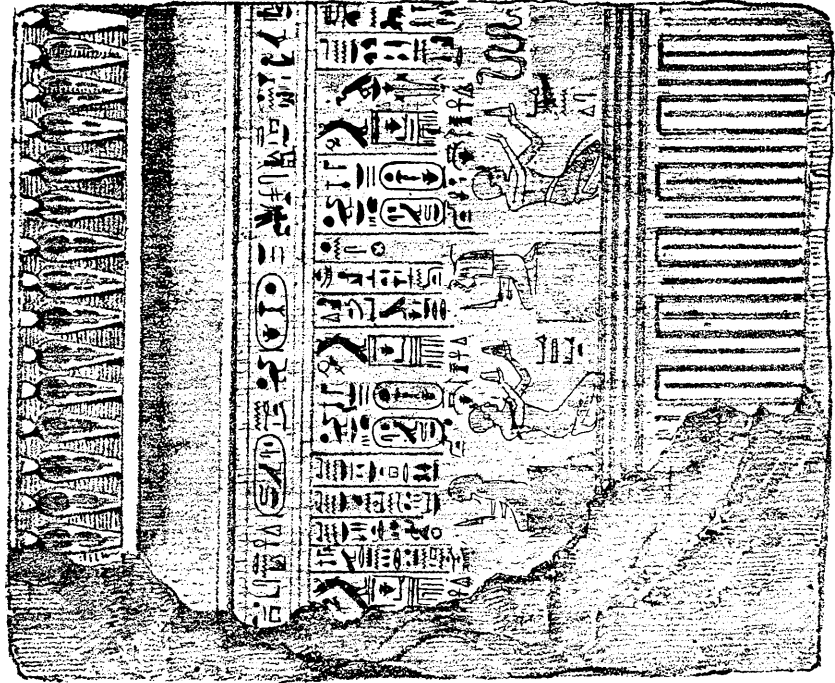
He continued his march through Phœnicia and Hamath, winning a battle at Kadesh on the Orontes, and finally routing the Assyrians at Karkhemosh. He had now become master of the countries which had been conquered so many times and held tributary by Egyptian kings of the former dynasties.

Nekho was able to retain his conquests no more than three years. The Crown Prince of Assyria, Nebukhadnezzar, was sent by his father to recover the lost provinces. Nekho came from Egypt to arrest his progress, but was overwhelmingly defeated at Karkhemosh. He retreated, and was followed to his own frontier by the conqueror. News came of the death of Nabopulasap, and Nebukhadnezzar, apprehending contention in regard to the succession, made a truce with Nekho and hurried back to Babylon. Several of the tributary countries revolted, Judea with the others, but Nekho gave them no encouragement. "The King of Egypt came no more out of his land, for the King of Babylonia had taken from the river of Egypt (the Sihor) to the river Euphrates all that pertained to the King of Egypt."

The war between Egypt and Babylonia was not renewed. The new monarch of Babylonia was too much engaged with refractory vassals to attack other countries. Nekho, meanwhile, devoted his remaining years to the promoting of the prosperity of Egypt. The temples were embellished, and the country rejoiced in peace. The Sacred Bull having died in the sixteenth year of his reign, was embalmed and buried with unparalleled magnificence. Nekho himself died in the same year, and was buried at Sâis. His mummy with the scarabæus over the heart inscribed with his official name, Va-em-ab-Râ, was carried to Paris and placed in a convent, where it was destroyed about the middle of the seventeenth century.

The reign of Psametikh II., or Psammis, the son of Nekho, was brief and uneventful. It was recorded that he received an embassy from Elis, which had been sent to ask whether the Egyptian priests, who were then regarded as the wisest among the nations, could suggest any improvement in the regulations of the Olympic Games.* The King assembled the Egyptian

* The origin of the games at Olympia belongs to the period antedating "ancient history". They were instituted in honor of the Olympian Zeus, as distinguished from the Pelasgian divinity of that name, and so indicate a religious revolution in the Peloponnesus. Olympia was the religious and political centre of the Poloponnesian states, where their Amphiktyony or Federation held its meetings. The festivals occurred every fifth year in the month of June, and from them dates were made, beginning at the year 776 before the present era. What is called "ancient history" began at that time.



Intercolumnal Plinth, with the names and titles of Psametikh II. :—"The Hor", the living Sun, the great heart of the world, the gracious god, lord of the two worlds, the Sun, . . . the heart, the son of the Sun, lord of diadems;—Psametikh, giver of mercy, like the Sun, forever". The kneeling figures represent the King.

savants accordingly, who gave their judgment that as the Eleans were the umpires in the contests, no inhabitant of Elis ought to participate in the contests. The umpires would be disposed to favor their own countrymen and deal unfairly with the other Greeks.

A revolt took place in Ethiopia, and Psametikh led an expedition into the country, accompanied by the generals Aahmes and Apollonios. His death took place, however, before the insurrection was suppressed.

Apries, or Vah-ab-Râ, the Pharaoh-Hephra of the *Book of Jeremiah*, displayed the energy and ambition which had characterized his family. Herodotus describes him as the most fortunate monarch that had ruled Egypt since Psametikh I. He brought the Ethiopian war to an immediate conclusion, and then set himself to regain the countries in Asia that had been formerly tributary to Egypt. The native princes of Palestine and Perea had formed an alliance with Zedekiah, the vassal-king at Jerusalem, and he sent an embassy to Apries to obtain his support.

Apries accordingly set his forces in motion by land and sea. An expedition against the Assyrians in Cyprus succeeded in driving them from the island, and the Syrian fleet was defeated with great loss. Sidon was taken, and all Phœnicia was now in his possession. He also captured Gaza, and received the submission of the other Philistine cities. The Chaldean army immediately raised the siege of Jerusalem.

Apries was elated beyond bounds at his success, and boasted that no foe, not even a god, could stand against him. The King of Judah, and more especially his princes and the priests who had urged him to the revolt, set no bounds to their exultation. The thousands of exiles at Babylon began to expect deliverance, and the prediction was confidently made that the captive King Jekhoniah would come back to his own. The God of Israel would not forsake the temple where sacrifices were daily presented.

The Prophet Jeremiah, himself a priest, at the peril of his life, opposed the general voice. Placing himself at the entrance of the temple, he declared that it would be destroyed like the temple at Shiloh; and that God did not command or desire sacrifices. But it did not avail; the hour was ruled by besotted madness; and now, not only Judea, but Ammon, Moab and Idumea, participated in the revolt.

The King of Babylonia came with a new army to subdue his rebellious vassals and punish their abettors. At "the parting of the ways" at the north, he cast lots to decide whether to attack first the city of Jerusalem or the capital of Ammon. The augury directed him against the Hebrew metropolis. Remaining at Riblah in Hamath, he sent his chief officers to besiege Jerusalem. It proved as Jeremiah had declared: Apries was too busy with troubles in Egypt to come again to the aid of his ally, and Jerusalem was taken and destroyed.

The destruction of Jerusalem and the removal of the Hebrew population had no effect to end the war. Thirteen years were required to complete it and

make ready for the invading of Egypt. Meanwhile Apries had made Aahmes, or Ammassis, his associate upon the throne. The new prince was a native of the province of Sâis, and a veritable adventurer of loose principle. He gained the favor of Apries by pandering to his inordinate vanity. On the birthday of the King he sent him a garland in which the flowers were entwined in the manner of the garlands that were placed on statues of the gods. Apries at once invited him to the court, where he so far ingratiated himself into the royal favor as to be permitted to marry the Princess Ankh-nes Nefert, a sister of the late king, Nekho II. This alliance removed all question of legitimacy, and he was made the colleague of Apries.

The priests of Sâis told another story to explain or rather disguise the matter. They related that the King of Libya offered the crown of that country to Apries on condition that he would dislodge the Dorian colonists from the Kyrenaika. He accordingly sent his Egyptian troops for the purpose, keeping his Greek-speaking soldiers at home. The expedition was unsuccessful, and the Egyptians mutinied. Aahmes was sent to pacify them, but like Jehu of Israel, became himself leader of the revolt. Apries was dethroned and was afterward murdered. In fact, however, the two Princes ruled conjointly.

The storm burst finally upon Egypt. Nebukhadnezzar came into the Delta with his army. He did not march directly against Sâis, but proceeded by Bubastis and Heliopolis to Memphis, and thence up the Nile toward Ethiopia. This was in fact his objective point. Apries remained at Sâis, while Aahmes marched against the invaders. It was impossible, however, to arrest their progress. Not till the Assyrian army had reached Elephantina at the frontier of Nubia did it meet with impediment. There it encountered Hes-Hor, the "Governor of the South", who opposed it with such energy that Nebukhadnezzar abandoned the purpose to invade Ethiopia, and returned to complete the subjugation of Lower Egypt. He remained at Daphne for a long period, to "deliver to death those who were adjudged to die, to captivity those who were allotted to captivity, and to the sword those who were for the sword". Of the former number was Apries the King, who had been his inveterate enemy, contending with him in open war and fostering the revolts of his vassals. He was accordingly put to death, and Aahmes invested with the kingdom. The hostile Egyptians were executed or carried into captivity, and the temples in the principal cities were stripped of their treasures and images. He then returned to Babylon. In the retinue there appears to have been a Princess Neitakar, or Neitokris, who afterward figured conspicuously in the warlike operations of the Babylonian kings; but whether as the bride of Nebukhadnezzar himself, or of an officer, no record has been found. Henceforth the prediction of the Hebrew prophet was realised, that Egypt would be a subject kingdom and not become again superior over other nations.

It is not probable, however, that Aahmes II. was long held in any strict subjection to the Babylonian overlord. The death of Nebukhadnezzar had been followed by the disorganization of his empire, leaving distant princes in com-

parative independence. Aahmes devoted himself to the strengthening of his position at home and abroad, and he had few of those religious scruples which barred the Egyptians from intimate relations with other peoples. Unlike his predecessor, Apries, he exhibited none of the arrogance of a pretender to divinity, but cultivated familiarity with his associates and subjects as one of themselves. He gave his mornings scrupulously to the transaction of business, but after that was over he indulged freely in joking and mirthful sports. He compared men to bows; those who gave themselves to serious work and did not indulge in pastime were sure to lose their senses and become insane or moody.

He did not abate diligence, however, in matters of religion. When he was crowned, he adopted the official name of Si-Neith, "the son of Neith". He was sedulous in attention to the temples and worship of the patron divinity of Sâis. Her temple was included in half a square mile of land, and was the largest in all Northern Egypt. It was surrounded by a wall of brick, and lavishly adorned with obelisks, colossal statues and sphinxes. On one side were the tombs of the Sâitic kings, and on the other the sacred lake and shrine where the mysteries of Isis and Osiris were celebrated. Sâis was one of the places where was a tomb of the murdered divinity. The Thesmophoria, or festival of the Institution of Laws, were also observed there, and the priests affirmed that the daughters of Danaos carried them thence to the Peloponnesus and taught them to the Pelasgic women.*

Aahmes also caused a stone to be quarried near Elephantina, and a chamber cut out in it twelve cubits by nineteen in dimension, and brought to the temple at Sâis. It required two thousand boatmen three years to bring it down the Nile, but it was not taken beyond the temple-enclosure. Upon the wall of this temple was the famous inscription: "I am the All, the Past and Present and Future, and no mortal has ever unveiled me."†

A colossal statue of prodigious dimensions was also brought to the temple of Ptah at Memphis, but never set up. It is probable that the severity of these labors produced exasperation among the people, for Aahmes found it necessary to leave the work uncompleted, and the Karian troops were brought from Buisiris and placed near Memphis.

Aahmes, as has been remarked, pursued the policy which had been adopted by the Sâitic kings before him, and set aside in a still greater degree the barrier of exclusiveness which the Egyptians sedulously maintained toward the people. He contributed a thousand talents of alum to aid in rebuilding the temple at Delphi, which had been burned, and also made liberal presents to other temples of Hêra and Athena in Greece and Asia. He likewise gave a charter to the city of Naukratis, ten miles from Sâis, making it the sole port for foreign shipping, and in addition permitted the inhabitants to elect their own magistrates

*These rites, which were celebrated exclusively by women, would seem to imply that the sacred customs actually originated with women. They were widely observed, and even appear in Hebrew time—Exodus, xxviii., and Samuel, I., ii., 22. Their profanation by men was esteemed sacrilege. The worship of the Bona Dea, the Amma or Mother at Rome, was probably of the same category.

†Neith at Sâis was regarded as essentially the same with Isis.

and officers, and to build temples to their own divinities, Zeus, Hêra and Apollô. They reciprocated by taking part in the Egyptian worship, the Karians cutting themselves, after the Asiatic fashion, at the commemoration of the death of Osiris.* Whatever was the form of the legend of the drama in more remote periods, it was now analogous to the Great Dionysiak Myth of Asian and Grecian countries.

The prosperity of Egypt during the reign of Aahmes II. exceeded that of any former period on record. He encouraged enterprise and industry in every department, and summarily punished idleness and unthrift. It was a law of his reign that every Egyptian should appear once every year before the governor of his canton and show his means and manner of living. If he failed of doing this and did not prove that he was obtaining an honest livelihood, he was put to death. The result of this strictness was that the land was more productive than ever, the period of this reign was more prosperous than any former time that had been witnessed, and the population increased till there were not less than twenty thousand towns.

The Wise Men of Greece and Ionia availed themselves of the opportunity to visit the country and receive instruction from the priests of Northern Egypt. Thalés had already ventured upon the journey. Solon came to Naukratis as a merchant, and was received by Aahmes with distinguished attention. He copied here the law requiring honest employment from every individual, and learned from Si-ankh, the priest of Neith, the account of the lost Atlantis which his illustrious descendant had preserved. Kleobulas repaired hither to study philosophy, and Hekataeos of Miletus sailed as far as Thebes to learn of Egyptian antiquity. Pythagoras, tradition informs us, came also to Heliopolis to make himself acquainted with the occult knowledge and mystic rites of the Egyptians and Phœnicians. He was there, it was said, when the Persians conquered the country, and was carried a captive to Babylon, where he was instructed in the religion and philosophy of the Zoroasters. Xenophanes also came, and was bold to dispute with his teachers. God, he affirmed, is spirit, infinite and of eternity. He was puzzled at the lament for Osiris, for a god, he insisted, could not suffer and die. Nor could he have two natures: if he was a man it was wrong to worship him; and if a god, they had no need to commemorate his sufferings.

Aahmes II. was a warrior as well as a statesman. He made complete the conquest of the Cyprians, and for the first time united all their cities and governments under a single administration. He also prosecuted a war in the Kyrenaika, extinguishing all the parties there that were contending for the mastery of affairs. Then the king, Battus the lame, sent his mother and grandmother to sue for peace. Aahmes, afterward, upon the death of his queen, married Ladiké, a lady of that country.

Polykrates was at that time the Tyrant of Samos, and held his dominion

*Herodotus, ii., 61; Kings, I., xviii., 28, and also Jeremiah, xvi., 6, and xii., 5.

accordingly by a tenure analogous to that of Aahmes in Egypt.* He had made a treaty of amity and alliance with the Egyptian monarch, but Aahmes protested against his unjust treatment of subjects, and when there appeared an impending storm in the East, it was dissolved.

With Lydia, the former amicable relations were preserved. Soldiers from Karia had placed Psametikh I. upon the throne of Northern Egypt, and from that time had been an important contingent of the Egyptian army. When, therefore, Kræsus was engaged in war against the Eastern powers, Aahmes was summoned to assist with his troops.

When the Assyrian dominion was partitioned after the overthrow of Nineveh, the king of the various tribes that were afterward classified with the Medes† had received the award of suzerainty over the countries of Asia Minor. Gyges, who formerly superseded the Amazon and Khitan dynasty in Lydia, had, when in peril from the Kimmerians, pledged allegiance to Sardanapoulos to obtain his help. He afterward declared independence, but this was not recognised. There was for many years an incessant war between Lydia and the Medes. During a battle in July, in the year 585 before the present era, there occurred a total eclipse of the sun, and both parties accepted it as a warning from heaven.

Nabu-Anahid, the King of Babylon, who was present as an ally with the Median forces, now mediated for peace. The Crown Prince Astyages, or Istavega,‡ accordingly married the daughter of the King of Lydia, and his father acknowledged the authority of Alyattes over Asia Minor west of the river Halys. Kræsus, who succeeded the latter, was able by the conquest of the Ionian cities to extend his dominion to the Archipelago. Sardis, his capital, was the meeting-place of the commercial caravans, and the most opulent of cities. The wealth of Kræsus has been a proverb till the present time.

There came, however, another change of masters in the East. Aryan colonists under leaders of the Akhæmenian tribe had established themselves in the kingdom of Anzan, or Western Elam. Their chieftain, Cyrus, or Kuru, was ambitious for greater honor. He made war with Astyages and dethroned him. It has also been stated that he followed the ancient custom and took the wife of the conquered king. Kræsus had supported the cause of his brother-in-law, and became the next object of attack. Cyrus marched against him, and a campaign was fought without definite result. Winter came, and Kræsus withdrew his forces, expecting no further conflict till the next season. He then

*A tyrannos, or despotes, was not so denominated because he exercised arbitrary authority in disregard of justice, but because he was neither a priest nor a ruler consecrated by a priest. On the other hand, a rex, or basileus, was a sacred or sacerdotal person, to kill whom was sacrilege which "had never forgiveness". When bold chiefs or "common kings" obtained supreme power, as at Rome and Athens, these sacred personages retained simply their rank and functions as priests.

†Kyaxeres was styled "King of the Tribes", and the designation of "King of the Medes" was not acquired till afterward.

‡This name, which was written Aj-dahaka in the Avesta, has been supposed to be the same as that of Zahak, the Serpent-King of Persian literature. History was veiled in the myths and sacred dramas.

summoned his allies, the Lacedæmonians of Greece, Napuanahid of Babylonia and Aahmes II. of Egypt, to bring their armies to his aid.*

He then proceeded to subjugate Lydia, Ionia and other countries, and afterward besieged Babylon. Neitokris, the Queen-Mother, had put the great city in a state of defense that baffled the ingenuity of the assailants, but enemies inside of the walls enabled the invaders to get within. Cyrus captured the city, and after participating in the worship of the Babylonian divinities, Bel-Merodakh and Nebo, he installed his son Kambyzes, or Kambuzhaya, as King of Babylonia, and assumed for himself the title of "King of the World". He died two years afterward, leaving to Kambyzes the task of punishing Egypt as the ally of Lydia.

Kambyzes began his reign in oriental fashion by marrying his sisters, the assassination of his possible competitor, his brother Bardya,† and the suppression of several uprisings. He then prepared for the invasion of Egypt. There was a story told by Persians that he had demanded that Aahmes should send him his daughter, as was often required of vassal and conquered kings, and that Aahmes had deceived him by sending only a daughter of the dethroned king Apries. As, however, that king had been dead for forty years, the story carries improbability on its face. There were other causes of war sufficiently valid for an unscrupulous politician; such as lust for extended dominion and cupidity excited by the great wealth of Egypt under the beneficent rule of Aahmes, besides the relations of that monarch with Kræsus. Xenophon states that Aahmes sent a hundred and twenty thousand men to aid that king against Cyrus.

Before Kambyzes could complete his preparations, Psametikh III. had succeeded to the throne of Egypt. He lacked the ability of his father, as well as his foresight and sagacity. It was of this prince that Strabo has related the legend of Rhodopê and her slipper. She was bathing, it was said, and an eagle snatched the slipper and bore it to Memphis, dropping it at the feet of Psametikh. He was deeply impressed at its smallness, and, having caused her to be sought out and brought to him, married her. It is probably a form of the world-old tale of Cinderella.

Phanes, the commander of the foreign troops employed in Egypt, deserted to Kambyzes and aided him in the conducting of his army through Palestine and the Arabian desert. A battle was fought at Pelusium, and the Egyptians were defeated. Kambyzes followed the fugitive enemy to Memphis and captured the city. He reinstated Psametikh as his vassal, and confirmed the subordinate officials in their several positions. He strove further to conciliate his new subjects, and, repairing to Sâis, he was initiated into the Mysteries of the Goddess Neith, and also visited the tomb of Osiris, receiving the two sacred names of Sam Tauî, or "uniter of two worlds", and Mastu-Râ. He also expelled foreign intruders who lived in the inclosure. It does not seem that he

*They were about to comply, but Cyrus anticipated them. He marched upon Sardis, captured it, and made Kræsus a prisoner.

†See Judges, ix., 5, and Chronicles, II., xx1., 4.

or his father, Cyrus, were strict Zoroastrians, or had scruples like later kings against participating in religious rites of other nations.

Kambyses also received the submission of the kings of Libya and the Kyrenaika, and gave orders for the sailing of an expedition against Carthage. He then marched with the Persian forces southward to conquer the King of Napata, and on arriving at Thebes dispatched fifty thousand men to reduce the Oases. Ill fortune attended all the expeditions. The marines, who were all Phœnicians, refused to attack their countrymen, and the men who had been sent to the Oases never returned. Kambyses himself marched into Nubia, but soon found it impossible to supply his army with provisions, and was compelled to turn back.

The accounts of his return journey, though conflicting, ascribe to him a cruelty almost insane. His route from Assuan to Thebes and thence to Memphis was a line of ruin. He destroyed the temples, broke the images of the gods, robbed the tombs of the kings, heaped indignities on the bodies of the dead, and broke in two the colossal statue of Amunoph III., known as the Vocal Statue of Memnon.

An insurrection in Lower Egypt speedily required his attention. Psametikh III. was found guilty of countenancing and conniving at it, and was put to death. Kambyses then took the administration of affairs into his own hands.

The Sacred Bull Apis died about this time, and he participated in the funeral rites, defraying the expenses of preparing the tomb. M. Brugsch Bey found a sculpture representing him in the act of kneeling and adoring the sacred animal. His official names, Sam-Tauî and Mastu-Râ, were inscribed upon the tablet.

After having spent several years in Egypt, he made Aryandes Satrap and left for home. A revolt had taken place, and the Magian prince, Gaumata, had seized the throne. He was supported by the nobility and leading men of Media and Persia. "When Kambyses had gone to Egypt, the state became apostate", says the Inscription of Behistun. "Then the lie became abounding in the land, both in Persia and Media and in the other provinces. * * * There was not a man, neither Persian nor Median, nor any one of our family, who would dispossess Gaumata, the Magus, of the crown."

Kambyses, while on the way home, learned of the defection, and in despair that all was lost committed suicide.

And so the land of the gods, the country of Senefru, of Pepi, of Amenemha, of Thothmes and Rameses, had become a dependency of Persia.

"He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into loving peace. And the men who have this life in them are the true lords and kings of the earth—they and they only."

WILLIAM Q. JUDGE.

I. BY ALLEN GRIFFITHS.



SHALL never forget the last day I spent with dear W. Q. Judge. It was soon after the eventful Boston '95 Convention. He was in New York and, not expecting to see me again before he went away, had left a message. But I came down from Boston May 8th, and spent the greater part of the morning with him in his office at 144 Madison Avenue, New York. Many things were talked over, and he was in good spirits because of the great results achieved at the Convention, by which the Theosophical Movement had received an immense impetus, and leaped forward. His election to the Presidency for life he regarded as evidence of triumph over opposing forces which threatened the destruction of the work, and not in any way as a personal matter. He was possessed of a great joy and hope, but containing it all was a greater calm and peace and reliance on the Law.

A decided change had come over him. There was a dignity and majesty of bearing about him that, at first, was rather overawing. But I soon realized that his heart remained unchanged and that his outward bearing was due to the heavier responsibilities—for underneath it all, he was still the Great Soul who daily gave his life for his comrades and for the Cause that had indeed become his own very life.

He spoke of many things and persons, sometimes in a reminiscent way, and again in the way of counsel and warning. I remember these words: "I have to go away for a time, now", and, although they were spoken cheerfully enough, there came upon me the feeling that there was more in them than the outside meaning, and I realized that he was really saying, "Good-by!"

It was true, for I never saw him again. But there was the great Power in him—the Power of Heart and Soul that lifts the world! As we shook hands, his face took on a beaming radiance. I seemed for the first time to fully realize the infinite sacrifice of "The Exile", as he has been called. In the glory of that Compassionate Presence, the heart beat with a greater joy and was again laid upon the altar of Service and Renunciation. And because of him, and of H. P. Blavatsky, and our third Teacher and Leader, the Power is in the world to-day, increasing, invincible—the LIGHT of the New Century!

II. BY C. J. LOPEZ, M. D.

A hearty hand-shake, fifteen minutes of private conversation, and three or four letters of the kindest and wisest advice—such is my humble share of the brotherly help constantly irradiating, far and near, from our late Chief, William Q. Judge. Insignificant as it appears when so briefly summarized, the help thus received was of immense value to me; of more value than years of teaching from purely intellectual professors, because such help contained, as a germ, a

marvellous substratum of selfless good-will and impersonal brotherliness that was positively invigorating and almost catching.

What was there in this man to attract so much attention from the world at large? Modest, unaffected, he never courted fame nor sought publicity; he never made Theosophy a pedestal on which to stand aloof from his fellow-creatures, nor a sign to attract attention to himself. On the contrary he devoted himself constantly, incessantly, with all his energy and with all his capabilities, as writer, teacher and organizer, to the mighty effort of keeping the attention of the masses on his one life-ambition—THEOSOPHY and BROTHERHOOD.

Underneath a calm, passionless, unpretentious outward appearance there was such intensity of devotion, such firmness of conviction, that no unprejudiced thinker could come in contact with him without feeling an irresistible attraction.

He was a constant embodiment of Theosophy, steadfast to its principles throughout. In the remarkable make-up of his character, this unity of purpose, this rare consistency with himself at all times, this unswerving faith, this absence of mental fluctuations, is one of the most wonderful traits; wonderful indeed in this age of ours, in which the lack of atunement between brain and heart keeps our mind swinging like a demented pendulum from doubt to belief, from uncertainty to conviction. Another notable trait of his character was his marvellous activity. Few of the members realized the enormous amount of actual work that he performed.

The crowning attribute of his character, the key-note of his very being, was, however, kindness—he was the “friend of all creatures”.

If I wanted to synthesize his character in a word, I would select “Selflessness” as his verbal symbol—Selflessness in the sense of active devotion to all other creatures and absolute forgetfulness of the personal self.

“Another sort of false prayers are our regrets. Discontent is the want of self-reliance; it is infirmity of will. Regret calamities, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul.”

R. W. EMERSON, in *Self-Reliance*.

“Of all attainable liberties, then, be sure first to strive for leave to be useful. Independence you had better cease to talk of, for you are dependent, not only on every act of people whom you never heard of, who are living around you, but on every past act of what has been dust for a thousand years. So, also, does the course of a thousand years to come depend upon the little perishing strength that is in you.”

JOHN RUSKIN.

TRUTHS FOR TO-DAY AS FOR YESTERDAY.



It is well for students of Theosophy and for such people as criticise Theosophy to read the following two articles written in 1889 and 1890 and published in "The Path", Volume IV., of which William Q. Judge was Editor.

At no time since the foundation of the Theosophical Society have these been more applicable than now. The members of the Universal Brotherhood Organization have learned through severe struggle and bitter experience useful lessons, and the knowledge gained therefrom should blend with these ideas and better fit the student to meet attacks and public criticism at the present time, made by the ignorant and the prejudiced. The enemies of our Movement, failing in open attack, now veil their schemes under more subtle disguises. The continuous efforts made by them to undo the glorious work of H. P. Blavatsky and William Q. Judge and all that has been done since the latter's death is a fearful rebuke to the selfish, ambitious and hypocritical. The progress that it is making in all directions points plainly to the fact that the thinking, honest, earnest men and women of to-day are making a determined effort to know the Truth and are coming into the atmosphere of Theosophy, and, finding it, they push on, working with enormous courage for their weaker brothers and sisters.

May the Gods speed the day when all human kind shall feel the power of this great Theosophic life and live in the joy of self-sacrifice and god-like endeavor.

KATHERINE TINGLEY, EDITOR.

THE PRESENT SITUATION DISCONNECTEDLY CONSIDERED.

I.

From now on, the advancement of the Theosophical cause depends largely upon individual work in one or more directions. Concentrated action in this respect is at once desirable and necessary. The ENEMIES of the Society are at present active as never before, and their professed determination to create dissension in its ranks must be met and overcome. The silent defensive policy should be succeeded by positive aggressive action.

II.

A true Theosophist is never a bad man or woman. This axiom is beyond controversy. A pure mind and far-reaching influence for good are part and parcel of the Theosophic character. But ability to do good is frequently allowed to lapse into inactivity, and the well-meaning Theosophist merges into the *average person*. The rule of averages, it is fair to say, is not conducive to the advancement and healthy growth of the Theosophic cause. The *average person* moves in a rut—travels in a path previously pointed out by the custom of precedent. By simply making a detour and coming back to the old way at the same or another point, a trifle of intelligence may be grasped of what is going on in spheres outside of the accustomed common round. The greatest

progress will be made and the largest degree of enlightenment secured, however, in boldly branching out and bidding farewell to all preconceived ideas as to utility, aye, even pseudo respectability; in proclaiming the social outcast, the criminal, the rich and the poor as of one family; in seeking to raise all to the common level of Universal Brotherhood. That is radical Practical Theosophy.

III.

Every walk in life contains elements that may be Theosophically solidified. Wealth, position, or attainments are not a bar that need be considered in the Theosophic arena; they are ephemeral, personal. On the other hand, theosophic thought and theosophic teaching are for all mankind and are eternal. It has been mistakenly said that Theosophy is not for the masses; that intellectuality is the open sesame to the camp of Universal Brotherhood! Monstrous idea! Even a child can grasp with perfect understanding the wholesome truths and noble teachings of Theosophy—those truths and teachings that appeal to the common sense of the multitude rather than to the intellectuality of the few.

IV.

All great movements have, of necessity, leaders and teachers of high attainments. It is not designed to belittle intellect or wealth of learning. But these possessions go for nothing without charity, truthfulness, right thinking, right living and right action. The path of PRACTICAL THEOSOPHY is wide; it is narrow; it is straight; it is crooked; but it is never without good. Expect nothing; work without thought of or desire for reward; share your happiness with others; be upright in your dealings with your fellow-laborer on life's highway; work for the good of humanity; speak ill of no one; judge the act and not the actor; and last, but not least, strive for consistency as a member of the Theosophical Society. Then will be realized the basic idea of Practical Theosophy and Universal Brotherhood.

EXETER.

H. P. BLAVATSKY AND THEOSOPHISTS.

In a late number of the *Revue Theosophique*, H. P. Blavatsky says:

“‘Love one another’, said Jesus to those who studied the mysteries of the kingdom of heaven.

“‘Profess altruism, preserve the union, accord, and harmony of your groups, all you who place yourselves in the ranks of neophytes and seekers of the *one Truth*’, say other Masters to us. ‘Without union and intellectual and psychic sympathy you will attain nothing. He who sows discord reaps the whirlwind.’

“Learned Kabalists are not wanting among us in Europe and America. What good does that do us and what have they done for the Society? Instead of getting together to help each other, they look at each other askance, ready to criticise.

“Those who wish to succeed in Theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined Theosophists unite themselves; let them work together, each according to his own way, in one or another branch of Universal Science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In Theosophy what is needed is emulation and not rivalry.

“In real Theosophy it is always the least who becomes the greatest.

“However, the Society has more victorious disciples than is commonly supposed. *But these stand aside and work instead of declaiming.* [Italics mine. K. T., Editor.] Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translations of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery of language. The few men and women are the pillars of our temple. They alone paralyze the incessant work of our Theosophic moles.”

Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way.

Give freely and receive, but take from none
By greed, or force or fraud, what is his own.

Bear not false witness, slander not, nor lie;
Truth is the speech of inward purity.


Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no Soma juice.

Touch not thy neighbor's wife, neither commit
Sins of the flesh unlawful and unfit.

—*Light of Asia.*

WHAT IS LIFE AND WHAT ARE WE?

By A. H. P.

ROM the time of old Egypt, yes, from time that penetrates far beyond the conception of humanity, there has continued to loom up, and alike disappear beneath the sods of oblivion, untold phases of religious sation. Beginning with the Vedic philosophers, many thousand years before the Christian era, and ending with Herbert Spencer of the Nineteenth Century, all the greatest minds had but one object that engrossed their attention, and that object was then, as it is to-day, the unveiling of the mysteries of man and nature. Ages ago, as now, there was unbrotherliness, misery, war, pestilence and selfishness in the world; for ages good and evil, sorrow and happiness, poverty and wealth have been in deadly conflict for supremacy; then, as now, the question was asked, "Whence, Where and Whither?" Throughout history man's inhumanity to man, the unequal social conditions, the great diversity of mental powers, the great disparity in the physical constitutions of men, and the seeming unjust distribution of wealth have formed the basis for legislation, while the mysterious processes of being, life and death have busied and perplexed the philosopher.

I can imagine the artist-philosopher painting a panoramic view of life. "First, we see on the canvas as it flits by, the fresh sweet face of a babe, wrapped in its white robes of innocence, sleeping away the passing hours. Soon he becomes a towering man, with the glitter of wealth in one hand and the records of selfishness and disgrace in the other, and as he scans the western horizon with its lowering sun, there comes swelling up in his bosom a sad and mournful sigh of regret, for life is closing, and that man must die. Now, he is an old man, tottering on the verge of an impenetrable sea of gloom; the dark and turbid waves are eagerly lashing about his feet, and his white locks are blown to and fro in the angry winds of dissolution. Lastly, a frame, leaning towards that land of shadows, the unexplored mysteries of the future."

The poet says that "Man is but a moving shadow that frets its hour upon the stage and is seen no more." It spreads its white wings, like a far-off sail on the distant sea, and then, like a ghost from an unknown land, it vanishes amidst the mists of eternity. And so the world continues to roll on, events come and go, time changes and the course of things move by with the subtlety of an ever-moving Drama. Man stands aghast as he beholds this grand and glaring phantasmagoria of nature! He looks out into the immensity of space, and there, revolving in silent majesty, are both solar and sidereal systems of innumerable millions! He looks at the earth upon which he stands as it revolves with inconceivable velocity through the realms of endless duration, and then in agony and disappointment he cries out: "OH, GOD! WHAT IS LIFE, AND WHAT AM I!" To which no reply comes but the hollow mockery of bitter silence.

And I ask you, my readers, in all seriousness, "Oh, what is life and what are we?"

Do we go to our present day religious teachers and ask them this most important question, and what do they tell us?

Most illogically and without the least warrant the orthodox religious teachers tell us that all humanity is cursed; that man is hopelessly steeped in the mire of total depravity; that every soul is an independent and miraculous creation by God, with the curse of its creator upon it. Like lash-carriers, we are thrust through the pneumatic tubes of existence, bounded by the iron walls of fate, predestined to travel the marked out path regardless of any inherent virtue or passing aspirations. But, God in his infinite goodness and boundless mercy has kindly sent his son, Jesus, to the rescue, so that all who believe on Him will be saved. For, did he not die on the cross to save sinners? And did not his blood wash away all our sins, no matter how vile, how atrocious, how bloody the transgression?

Now let us see what materialism, the very antithesis of orthodoxy, has to say. What comfort, what excuse, what reason does it give for existence, life and death?

Here we find an hypothesis as hopeless as the one life and vicarious atonement theory, and as surely doomed. For according to these *soulless* beings (the materialist insists that he neither is nor has a soul), man is but a mere complex, intricately arranged system of organs, an automatic animal machine into which, as Ingersoll once said, we put food and drink, and this food and drink in some blind manner is transmuted into thought. With him conscience is but the result of the chemical combustion of a piece of cheese and a glass of beer; with him the charitable act of subscribing to an orphan asylum is but the result of the digestion of his clubhouse luncheon, and the forgiving of an insult but the sure indication of a healthy liver. Here we find no intelligence, all is matter, and all forms are but aggregations of atoms, fortuitously thrown together by blind force. A little protoplasm and blind force, together with heredity and environment, is all he needs to account for the beautiful flowers, the songs of the birds, the merriment of the children, the earth, the solar system or the whole universe! With him life is all chance, a bore and of no consequence, and suicide the enviable means of quickly ceasing to exist.

Neither of these systems gives to the thinking mind any rational explanation of the existing state of things, neither do they account for the wonderful complexity of phenomena seen all about us. Without the perfectibility of man and the gradual attainment of Universal Brotherhood on Earth as the object of existence, through Re-incarnation and Karma, they cannot reconcile the existing horrible state of affairs with an Infinitely good and merciful Father and God. It is only by admitting that man is an immortal soul, living many times in human form in the attainment of perfection, that he creates each succeeding condition and environment by the character of his thoughts and conduct in his previous lives, under the Immutable Law of Cause and Effect we call Karma,

that MAN CAN KNOW THAT THERE IS JUSTICE AND DESIGN IN NATURE, and that the intelligence or power behind phenomena is OMNI-PRESENT, ETERNAL, BOUNDLESS and IMMUTABLE. Whether we call it God, Parabrahm, the Unknowable or the Absolute, man has no right to consider himself the special target of God's vengeance or favor, unless he has merited it by breaking the law, either in this or in previous lives. This fact admitted, and we can easily vindicate the ways of God to man. Deny it, and we have the most cruel, fitful and capricious Deity man can conceive.

Now let us consider the question from another aspect. In looking over history you will find that in all ages there have existed great teachers, sages, such as Krishna, Buddha, Pythagoras, Plato, Apollonius, Jesus, Ammonius, Nestor and scores of others. All these great sages have taught the same doctrines, and among them that of the perfectibility of man, Universal Brotherhood and rebirth. It is inconceivable, to me at least, why our Christian brothers refuse to believe in Re-incarnation, for it is taught in the Bible, and Jesus and his disciples believed in it. In the Bible Re-incarnation is not only *not* refuted, but declared and taught. The early Jews believed in it, and many Jews do so now. During the time of Jesus it was currently understood that John the Baptist was Elias re-incarnated, and Jesus affirmed it when he said, "Elias has come already, but they knew him not, but have done unto him whatsoever they listed."

Another incident which goes to prove absolutely that the disciples believed in Re-incarnation is found in the second verse of the ninth chapter of John. Here the disciples bring a blind man to Jesus and demand to know, "Master, who did sin, this man or his parents that he was born blind?" This question proves that the disciples really believed that man could sin before being born, and the answer Jesus made is the wise answer of a Teacher. In Revelation is the statement: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out"—declaring, as plainly as language can, that unless we overcome our lower nature, we shall continue to go out, to re-incarnate, until we do overcome. Again, in the Bible, the Psalmist says: "Lord thou hast been our refuge from one generation to another. Thou turnest man to destruction, again thou sayest come unto me ye children of men." And this also is of interest: "For a thousand years in thy sight is but as yesterday, seeing that it is passed like a watch in the night." Pythagoras held that the interval between re-births was exactly one thousand years for the majority of humanity. Again, one of the Apocryphal books says: "Being good I came into a body undefiled", raising the question, Where was the scene of this "good conduct" to merit a body undefiled? Besides the answer Jesus gave to Nicodemus, "You must be born again", there are many other passages which teach the old, true doctrine which has been obscured, but could not be entirely destroyed.

But why quote further? Re-incarnation would be believed in and taught by all Christians had not scheming priests and ecclesiastic vandals cut it out

at the Council at Constantinople, and exiled the defenders of the doctrine. Even the great Nestor with all his wisdom could not convince his greedy, degenerated forgers and interpolaters.

All this degradation and substitution of the Christ doctrine was clearly and truly prophecied by the illumined Paul, for in his letters to Timothy he says: "The time will come when they will no longer endure sound doctrine, but after their own lusts will they heap to themselves teachers having itching ears, and they shall turn away from the truth and be turned unto fable." Eighteen hundred years after the prophecy, we find over three hundred sects of Christianity! So much for scriptural evidence. Now let us look at the scientific and logical evidence as deduced from nature.

It is an axiom dear to science and to ancient Wisdom as well that matter is indestructible. The ancient Wisdom goes a step further, and, reasoning by analogy, adds that neither can there be any annihilation of consciousness. Science also asserts that nature is a vast animated laboratory, an arena for the struggle for existence, in which the weak are forced to succumb to the stronger under what is known as the law of the "survival of the fittest". Ancient Wisdom agrees to this, but adds that over, above and within all there is both intelligence and design, and that the destruction by nature of her products is but the orderly and wise carrying out of that design. Pope has most beautifully and correctly expressed this great law in his "Essay on Man" when he said:

"All Nature is but art unknown to thee;
All chance, direction which thou canst not see;
All discord, harmony not understood;
A partial evil, universal good."

Nature is continually operating. She produces, preserves for a time and then destroys all her products. Man himself is subject to this same general law, for his body, too, like that of all other creatures, returns to the dust whence it was taken. But the intelligence behind that form *cannot* be annihilated—it simply seeks new expression.

This process in Nature is marked even in the vicissitudes of the seasons. Spring, like the jovial, playful infancy of all living creatures, represents childhood and youth; for then the plants spread forth their flowers, fishes play in the waters, birds sing and universal nature rejoices. Summer, like middle age, exhibits plants and trees fully clothed in green, fruits ripen, and everything is full of life. But Autumn is comparatively gloomy, for then the leaves fall from the trees, plants wither, insects grow torpid and many animals retire to their winter quarters, or die. The day proceeds with steps similar to the year. Thus the age of man begins with the cradle, pleasing childhood follows, then sprightly youth, afterward manhood, firm, severe and intent on self-preservation. Lastly, old age creeps on, debilitates, and finally totally destroys our tottering bodies. Thus each soul has its own succession of cycles, bound to earth by Karmic ties of the past, to learn the lessons of Brotherhood, which alone can rob existence of its bitterness and pain.

This process, being denied by no one, the only question that can arise in

the mind of the skeptic is, "Does the same individual soul Reincarnate on earth in another body of flesh?" The great sages of the past have taught it. The wisdom of Antiquity affirms it. It is found in some form in nearly all religions, many ancient, mediæval and modern poets knew it, and over one billion inhabitants of the earth believe in it to-day. It is the only system of immortality that is scientific, it is the only logical conclusion, and an absolute philosophical necessity. Even if considered as an hypothesis, it is the only theory that can satisfy the thinking mind why one man is born blind, another deaf and another perfect; why one is a genius, another an idiot; why one is virtuous, another a scoundrel; why one man is lucky, another unlucky; why one is favored by nature and every thing he touches turns into wealth, while his brother's touch turns everything into loss. It shows how every event is justified and why. It explains cataclysms, floods, famines, plagues, wars and all the unlooked-for fortunes and misfortunes of life. It accounts for every abnormal development and every phase of mental, physical and moral phenomena.

The object of life is the attainment of perfection and the realization of Universal Brotherhood. Everything in nature is evolving towards that goal. We are to-day what we have made ourselves. If the heart be impure all actions will be wrong. Krishna said: "Pain is the outcome of evil, happiness is the outcome of good." Buddha said: "By one's self the evil is done, by one's self one suffers, by one's self evil is left undone, and by one's self one is purified." The Burmese say: "As the potter produces from a lump of clay whatsoever he wishes, so a man obtains the destiny *prepared by himself*." Oliver Wendell Holmes said: "The desire of the soul is the prophecy of his fate." Whatsoever we sow, that shall we also reap. It is for man to evolve still higher; to raise the self by the Self, which is the Christ within. There being no such things as "chance" or "accidents", according to Prof. Huxley, "these names are simply aliases for ignorance", how can we help but conclude with Hume, that "Reincarnation is the only system of immortality that philosophy can listen to"?

As when with downcast eyes we muse and brood
 And ebb into a former life, or seem
 To lapse far back in a confused dream
 To states of mystical similitude,
 If one but speaks or hems or stirs a chair
 Ever the wonder waxeth more and more,
 So that we say, all this hath been before,
 All this *hath* been, I know not when or where;
 So, friend, when first I looked upon your face
 Our thoughts gave answer each to each, so true,
 Opposed mirrors each reflecting each—
 Although I knew not in what time or place,
 Methought that I had often met with you,
 And each had lived in other's mind and speech.

STUDENTS' COLUMN.

Conducted by J. H. FUSSELL.

HABIT.



ONCERNING those acts of the lower nature which have become habitual, H. P. Blavatsky writes:

“The molecules of the body have been set in a Kamic [pertaining to desire and passion] direction, and though they have sufficient intelligence to discern between things on their own plane, *i. e.*, to avoid things harmful to themselves, they cannot understand a change of direction, the impulse to which is from another plane. If they are forced too violently, disease, madness or death will result.”

When a bar of steel is treated with a natural magnet, it acquires a magnetic polarity in itself, and may be used, for example, as a needle in a mariner's compass. The magnetized needle may be separated into fragments, and each fragment, however minute, will exhibit all the phenomena of polarity. From this and other reasons physicists have adopted the theory that every molecule in the steel has become polarized, and that the magnetic character of the needle is merely the sum of the magnetic character of its molecules. And as the constant use of a magnet increases its strength, it has become customary never to lay aside a magnet without its armature.

We may consider men as susceptible to the influence of magnetism of several kinds. Saint Paul's analysis of man as body, soul and spirit may be assumed to be justified by the facts of being; and either faculty may have the predominating influence. If the body controls, man may be said to be polarized in the plane of mere animal appetites and propensities. When we remember how every fiber of our being thrills with the demands of hunger or thirst, it hardly needs argument to show that this polarity is present in every molecule of our body. H. P. Blavatsky has taught us, and science is beginning to admit, that the molecules of which the body is made up are not dead matter, and the polarity which they exhibit is not blind force, but every molecule and atom is an invisible but actual life, having its own intelligence and consciousness, appropriate to its own plane or condition of being. This instinctive tendency of the molecules, and therefore of the body, to act in a certain way under given circumstances, is one of the definitions of habit; and the longer this tendency has been enforced by the repetition of certain acts and the persistence of certain conditions, the stronger become the chains of the habit thus established.

Take, for example, habits of eating and drinking. If food and drink are chosen carefully with reference to the maintenance of all the faculties in their best estate, a very different magnetic condition will be set up in the molecules from that which exists where the choice is made with reference to the gratifica-

tion of the palate. In the latter case the body and all its organs and atoms will be polarized in the direction of pleasures of the table, and this polarity will day by day become more intense by the power of habit, which, as we have seen, is the result of repetition. It is well known that when a kind of diet has been followed for many years, a sudden change produces great discomfort, if not disease. If one has lived past middle age on a meat diet, for example, a sudden change to vegetarianism will, if persisted in, ordinarily set every molecule of his body in active rebellion against what must to it appear an inexcusable affront. Neither the molecules nor the organs which they constitute will know what to do with the unwelcome intruder, and they will miss the accustomed stimulant.

So, too, in the case of a change of climate, a change of dress, or any other change which reason or circumstances may make necessary or desirable. Man is a bundle of habits. As the twig is bent the tree is inclined. The astral and Kamie lives [those of the passional and sensuous nature] as well as the merely physical organization are influenced by this law of iteration; and the Skandhas or Kamie tendencies thus generated or strengthened carry the impulse over into successive lives. In childhood the pace is set by parents and teachers; so that it is only after man reaches the age of discretion and choice that he can by strong determination and persistence change the evil polarities of his past and add new strength to those that are good. G. A. MARSHALL.

What answer do Theosophists give to Cain's question, "Am I my Brother's keeper?" In what sense and how far is this true?

The answer to Cain's question is contained in the question itself—in the very fact of the acknowledgment of the relationship of Brotherhood. And although an apparent stress and particular meaning is laid upon the word "keeper" he might as well have asked: "Am I my Brother's Brother?"

Apart from the incident related of Cain and Abel, the question of being a Brother's "keeper" seems to be a quibble and as though it were demanded "Is he a baby, that I should tie him to my apron string; is he an irresponsible infant and I a full grown intelligent man; is he a slave and I his master, that I should be responsible for him?" It also implies: "Can he not look after and care for himself; has he not intelligence and freewill; if I attend to my business, is not that my whole concern; can he not attend to his own affairs; why should I interfere?"

But knowing the incident, that Cain had killed his Brother, the question is seen in its true light as a subterfuge and excuse; and the thought arises, is not the incident which gave rise to the question a type—even though extreme in a somewhat marked degree—of what is back of the general question: "Am I my Brother's keeper" wherever and by whomsoever asked?

Could this question arise in the mind of any one who realized what the relationship of Brotherhood meant, and had sought honestly and zealously to fulfil that relationship? Could it arise in the mind of any one save of him who had wilfully violated his obligations or neglected to perform them?

Looking at the matter in this light, recognizing the difference in development in different men, and that all have a certain measure of opportunity, free will and choice, we see that the relationship of Brotherhood is that of elder and younger Brothers throughout the scale of being.

Thus to be a Brother's keeper does not mean that we have all the responsibility and that he is irresponsible, but that each has a responsibility towards his Brothers both elder and younger and the measure of responsibility is limited only by one's knowledge and opportunity;—I think opportunity implies responsibility, and also that as responsibility is realized, the opportunity for its fulfilment may be found.

The question is entirely that of one's responsibility towards and for others and can be answered fully only when Universal Brotherhood is seen to be a fact in Nature. Just as in a family circle—a true family in the highest sense—it is seen that all are so intimately linked together into one harmonious whole that the welfare or suffering of one member affects the whole family and each other member, so in the great family of a Nation, and the family of Races and of all humanity. The greatest bar to human progress is the non-recognition of the fact of Universal Brotherhood, and the false idea that individual progress may be obtained at the expense or suffering of others, or at least with disregard of others.

Each one, from the standpoint of the Soul, his higher nature, is his own keeper and is responsible for his thoughts and acts. The family is but a larger self, the nation, race, Humanity are one's self in greater and greater degree.

The harmony of a great Orchestra depends on two things, first on each instrument's being in tune and second on the united action of the whole, the whole orchestra becoming for the time one great complex instrument, obedient to the Leader's bâton as the complex nature of man, the soul's orchestra, should be and in the case of the perfect man has so become, perfectly obedient to the Soul.

Am I my Brother's keeper then? I am responsible for keeping myself, my own instrument, in tune, and secondly I share with all my Brothers the responsibility of greater harmony of the whole. By my own life, by thought and word and act, I help or hinder my Brother, and therefore I am his Brother, his keeper.

The human mind when controlled by the lower nature is very prone to neglect of duty and to making excuses. The lower nature, when unfettered, cares but for itself, and would seek its own ends regardless of others. It asks "Am I my Brother's keeper?" This is its excuse. But it is not the true nature of man, and each one's own experience teaches that to follow it does not bring happiness. The true nature, the Soul, *knows* its oneness with all Souls and that as it is its own keeper, its own Master in the Temple, Man, it too in the wider sense partakes of the nature of the World Soul, the "keeper" and Lord of the Temple, Humanity.

ORION.



Point Loma, June 18, 1900.

Dear Lotus Buds:—

Did you think I was dead because I had not sent you a letter for a long time? I have wanted to do so, but you know a small dog like myself, moving around so much, going from one country to another, has much to do for Brotherhood. This is why I have been silent since my last European trip.

I had a terrible time in Europe, but in Germany some of the people believe in Brotherhood and even in the Brotherhood of dogs; in Sweden they do too, but the law of the country would not let me travel as I do in America. The only way I could get through Denmark was by being locked in a satchel, and my Mistress had to spend nearly a day in getting permission from the Officials of Copenhagen for even that. When I reached Sweden, I loved the people so much that I almost forgot what a terrible time I had had in getting to see them. Next I went to England, and there was more trouble for me; I had to be inspected by two English Officials (so I think you call them); then a big paper was given my Mistress, and I heard her say, "Poor Spots, you are only permitted to breathe the air of London for eleven days."

I fell sick at 19 Avenue Road, London, just at a time when I had a big garden to run in and many little Lotus Buds to play with. Everybody expected I would die—I know my Mistress did; but I made up my mind that a real Brotherhood Dog had got to have a kind of courage that would prevent Mr. Death coming in and cutting off his career.

Now during all these terrible times there was considerable sunshine to be found, for I met many lovely little children in Sweden and England, and if I live to be a thousand years I shall never forget the lovely little ones that went to Brighton from London to hold the Lotus Children's Festival. Every one of these little dears came up and shook my paws, and they sent no end of messages to the little ones in America and Cuba.

Well, when the eleven days had passed, my Mistress and the Brotherhood

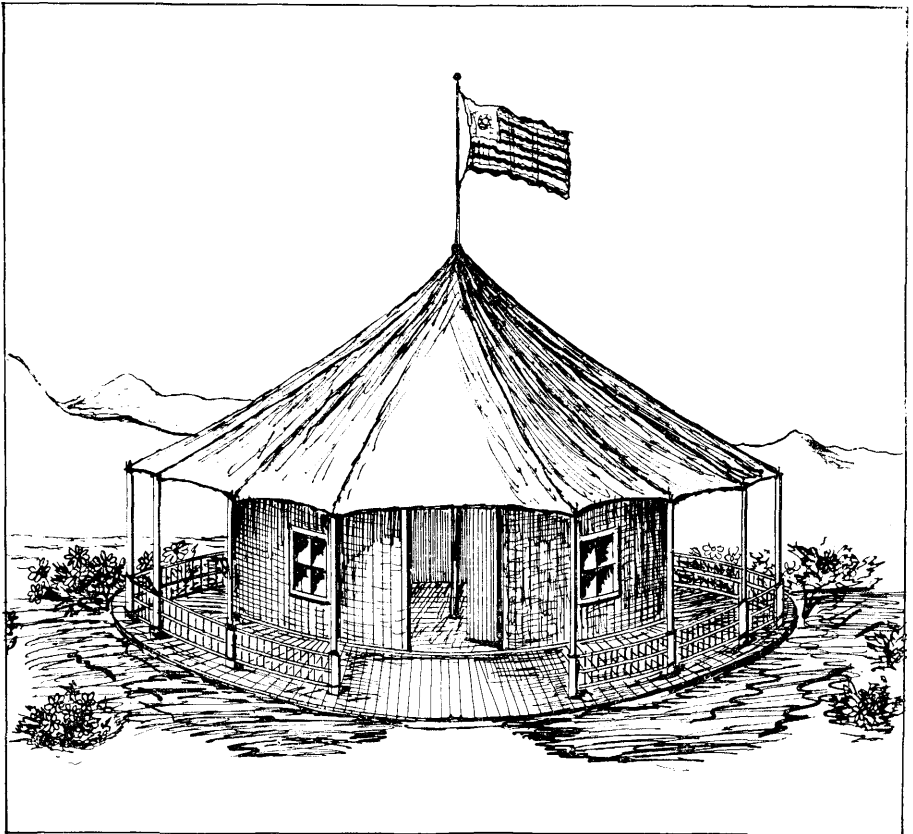
workers started on a big ship for America. Nearly all the time the wind blew like a hurricane, and the water swashed over the deck so that I could not get out of the cabin in which my Mistress and Señorita Fabra and myself lived. One time when I was going to sleep in the cabin, I heard an awful noise as though the big ship was breaking to pieces. Before I could get another thought I found myself away in under one of the berths where I had been thrown, and scattered on the floor were satchels, books, and broken glasses. Besides that I heard an awful scream from Señorita Fabra, who said afterwards that she thought the world had come to an end. Just at that time I commenced to feel that if ever I get on dry land again I would never, never, take another ocean trip.

After spending many days on the ship and meeting lots of nice people from many parts of the world, and some nice little children, we arrived in New York safe and sound and very happy. From that day until this I have not had time to take a long breath. First, I was hustled up to the Headquarters where Mr. Judge lived for so many years, and was met by big folk and little folk who wanted to welcome us home; then I went to my Lady's house, and oh! the work that was going on there! Trunks were being packed, and people were coming and going and talking Brotherhood, and all were working day and night. Sometimes I had to get away off into a corner and get a quiet breath to myself.

The great talk among the Brotherhood people then was about Point Loma, and the way they described it I thought it was a fairy-land; when I heard I was going there I jumped about and barked and wagged my tail, and made up my mind that as soon as I got there I would write you a nice long letter. But, oh, dear me, after we arrived I could not get my paw to write, I found the place so beautiful, just like a real fairy-land. And everything here is moving so fast, houses going up, beautiful grounds being laid out, fences being built, flowers and fruit-trees being planted. I have found out that everybody, from the grown-ups down to the tiny buds, are getting ready for some great time; and some one has told me about one place here that I know you would rather hear about than any other, that is, the City of Promise or the Little City Beautiful. Now this is on a high hill between the great Homestead House, where the workers live, and the School of A-N-T-I-Q-U-I-T-Y—well, I am glad that I could spell it. From the top of this hill you can see the great broad blue ocean for miles and miles on one side, and on the other side are the smooth waters of San Diego Bay, the City of San Diego, and high up, back of all this, the great Sierra Madre Mountains, extending down into Mexico; you can find them on the map in your geography.

The houses that the Lotus Buds are to live in are built partly of wood—the flooring and wainscotting—; the roof and walls are of canvas stretched over the frame of the house. In each of these houses there are six windows, and there are two big doors that have handles and locks on them just as the grown-ups have on their houses. Around these tented houses are verandas where the

children can go out in the morning and march 'round singing Lotus Songs without going away from their homes. Every house is named from some flower, and inside of the houses are curtains, pictures and pretty screens in color like the flower which the house is named for. The houses are round; some of them are large—30 feet across; others are only 25 feet; you can get your mammas to measure this for you, and then you will see how large are the rooms for these groups of children. Each house will have a certain number of children, and a godmother to care for them and teach them. There are six houses of this kind almost finished. One is to be the Lotus House, where the children are to meet every day to sit in silence, study and play. Oh, just think of this, and the darling little buddies singing, all singing "Happy little Sunbeams", dancing around and sending their golden words of love to the little children of the world! Some of the other houses will be used for the children to live in; and then there is a large house right in the centre, called the Mother-House, where the children will meet for another kind of work which I cannot tell you about now. I was up to the houses this morning and saw a man put in a bath tub; it



ONE OF THE TENTS FOR THE LOTUS BUDS AT THE CITY BEAUTIFUL OF THE INTERNATIONAL BROTHERHOOD LEAGUE, POINT LOMA, CALIFORNIA.

did seem funny to see that bath tub going up on to the hill with all that water in the ocean close by; but I find there are to be some tiny bath houses down by the shore as soon as the steps are cut in the rocks; then the children can bathe and swim in salt water. Now don't commence all to think about swimming to Point Loma at once, because you would not want to leave your mothers and swim the big rivers and oceans that lie between your land and this; but you can swim in love and helpfulness at home; that is the kind of swimming you can do, and you will not have the papas and mammas crying all day because you have gone to Point Loma without taking them. But put your ears close:— I know you are coming here some day—that is a secret!

Now I want to tell you about the garden at the Lotus House. It is a big one, and the gardener to-day planted big palms which he says will be in five years as tall as the tent houses and will make sufficient shade for twenty children to play under. All around the grounds will be a little cable-tow fence, and inside will be flower-plots, the shape of stars, triangles and circles. You know the flowers here are the most beautiful in the world, and there is one kind of rose which has purple-tinted leaves, and the florists say that in no other part of the world can such a rose be found. The hills are covered with wild flowers, beautiful grasses, and many kinds of cactus that bloom in a variety of colors. These will all be in the Lotus garden, and just as soon as the little tots are big enough to hold a hoe and rake they will be taught to love and care for the little flowers. Now before I finish telling you about these flowers, I want you to know they are going to have flowers inside the tents, little growing plants in tiny, pretty-colored pots on the window-seats, and hanging on the walls will be beautiful painted pictures of flowers.

There are two workers here at the Homestead that love little children very much, and they want to paint pictures for the Lotus Buds all the time. When my Mistress called them one day and told them she wished to have painted flowers on the walls of the House they clapped their hands as little children do when they are happy and said, "Won't it be lovely!" I can see in the next room to where I am sitting, twenty beautiful painted pictures all ready to be hung in the Children's Homes; the frames are as pretty as the pictures, and were made by a Swedish Brother (he is a great Brotherhood worker). The flowers look so real you feel as if you could almost pick them up and smell them. Our Mistress says that we must not be personal, but I am going to tell you the names of the dear ladies who painted the pictures; one is Miss Edith White, a real painter who has a big studio in a place called Pasadena, where she paints pictures all the year 'round; the other is Mrs. Walter T. Hanson; she has several little children here at the Lotus Home, and her mother-love made her paint very beautifully a lot of lovely pansies.

Now with the flowers in the garden and the flowers in the house in the paintings and on the pretty screens that are to be used, and the shining light of Lotus-Flower Love that will be sent out by the little tots of promise, the little human flowers of Point Loma, the world will be the happier. You can see I

am not telling you a fairy-story, but a real true story, and if you think I have made a mistake and fibbed a little bit, all you have to do is to hurry up and finish your Lotus Bud work where you live and come down here and see this beautiful place and work with us.

Dear me, I have just found out there isn't room in the great big Universal Brotherhood Path Magazine to tell you all I want to about Point Loma, but next time I shall have a chance to tell you some more.

Now you must not forget that the Little Lotus Buds will need shoes and stockings, because they are humans; and also dresses, food, books and many things to help them to grow out their souls; and so you must, when it is right to do so, have your papa and mamma help you to help them so that they will not suffer for want of anything.

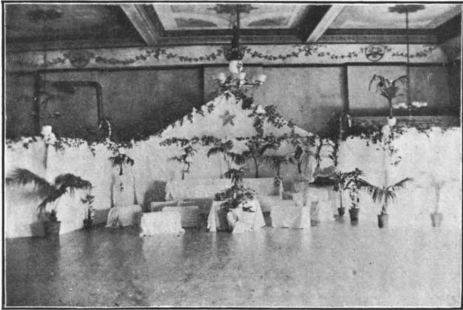
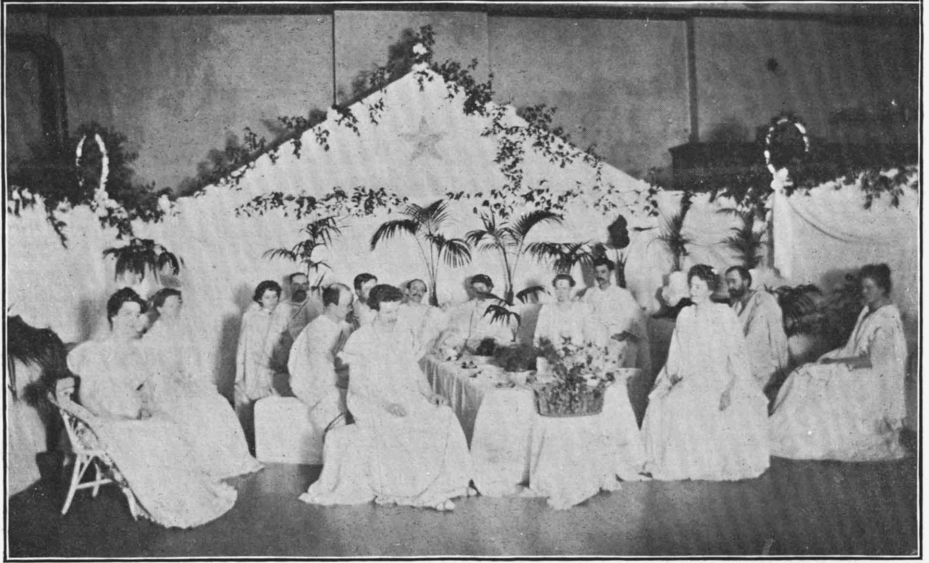
Now just when I was going to say "Good-bye" I thought of the Cuban children that have just now arrived here from Cuba. I know they would feel badly if I did not give you their love and tell you they arrived safely and are very happy. They will soon be living in the City Beautiful with the other children.

Here are fifty million bushels of love, dear Lotus Buds, for you all. My Mistress has thrown in a lot for you, too.

SPOTS.



CHILDREN'S FESTIVAL BY THE LOTUS CHILDREN OF THE INTERNATIONAL BROTHERHOOD LEAGUE,
ON THE OCCASION OF THE UNIVERSAL BROTHERHOOD CONGRESS,
HELSINGBORG, SWEDEN.



THE UNIVERSAL BROTHERHOOD CONGRESS AT MILWAUKEE, WISC.

A GREEK SYMPOSIUM.

LODGE ROOMS DECORATED FOR THE CONGRESS.

MIRROR OF THE MOVEMENT.

AMERICA.

POINT LOMA.

The International Brotherhood League Colony at Point Loma is a Theosophical Home in the true sense of the word. All the members there take up their duties with great enthusiasm and devotion. To spend an hour in this place is a great privilege. The grounds are planted with beautiful and rare flowers growing luxuriously—planted only one year ago, yet they now look like the growth of many years to one who has come from the East—so wonderful is this climate.

The Colony School for Cuban children and others—among these being the little ones of Mr. Walter T. Hanson, one of our most devoted Brotherhood Workers—is unique in its character and conducted on lines that tend to make the children blossom out as souls. The discipline is of such a nature that the children find joy and not fatigue in their work and have caught the spirit of the new time. Miss Ethel Wood who only two years ago was a young Miss in short dresses, is an ideal Teacher. Her love for the work and the Leader has made it quite easy for her to grasp the new system of education for children which has been given her to carry out. At the Colony are people from all parts of the Country. Dr. Herbert Coryn, formerly of England, is one of the residents and two recent arrivals are Mr. Robert Crosbie and wife. Mr. Iverson L. Harris, formerly Superintendent of the Colony and so well known to most of the members in America is still at Point Loma working for Brotherhood. Recently his wife and two children have joined the Organization.

Although the room occupied at Point Loma by the offices of the Universal Brotherhood Organization is much larger than at 144 Madison Avenue, New York, it does not in any way meet the demands of the work, but as new buildings are reared, there will be large and spacious accommodations provided. Somehow the spirit of this great work has broadened immensely since the change of Central Office from New York to Point Loma. The very fact of bringing the properties of the Organization from that great City to the Pacific Coast seems to have started new currents of force and attraction in the work.

The Isis Conservatory of Music has stepped out from its infant life of a year ago and is now spreading its influence in all parts of the world. No one has done more to advance this than the Directress, Mrs. Elizabeth C. Mayer, whose tireless efforts in previous years for the work made her so well fitted to be trusted in this. Mrs. Mayer on June 23rd was married to an old friend of her childhood, Mr. Albert C. Spalding of New York, fulfilling a sacred promise made long before she became a member of the Theosophical Society. This dear and beloved comrade is not lost to the work, and although absent for a few months in Europe, she is anxious to return and continue the work of the great Isis Temple of Art, Music and Drama. It is the belief of those who know her best that there will be found in her life and that of her old comrade an example of right performance of life's duties. While all the members at Point Loma in a sense regretfully saw her go out into the world, they had the conviction that she would again soon be with them. With the two travellers on the Path goes the love of their faithful friend, the Leader, and that of all her

old Comrades. Thousands of little children throughout the world revere the name of Elizabeth Churchill Mayer, and their love is indeed a benediction to her.

The Isis Conservatory of Music is splendidly equipped with the best of Teachers. Among them is Miss Ellen Bergman, for some time a teacher in the Royal Academy of Music, Sweden, and to whom a medal of honor was recently given by the King of Sweden. Miss Bergman is one of the Directors of the Conservatory and in her special department, that of vocal instructor, she is very successful. Miss Hecht, the head teacher of the Piano, although quite young is most gifted in her art.

The Art Department of the Isis Temple, while under the supervision of our Leader, is conducted by Mr. H. W. Watson recently from England. Mr. Watson's extensive knowledge and love of his work makes him a most competent teacher in his special department. He has already a large class and has under way some extensive preparations to enlarge the work as soon as the Isis Temple is built.

One of the busiest of men is Mr. Frank M. Pierce, Secretary General of the Universal Brotherhood Organization. His thorough business education and his devotion to the work have placed him so that he renders invaluable service to the Movement.

Mr. J. H. Fussell, whom most of our members have known as one of the tried and trusted, even as far back as the time of William Q. Judge, is busily engaged with the duties of his office. His health is better than it has been for years, thus rendering him able to undertake many of the arduous duties of Point Loma work. His long training at 144 Madison Avenue has made him a most valuable helper; he has the happy faculty of appreciating the true and the beautiful wherever it is found, and so in his daily avocations one sees him happy and joyous in the enthusiasm of his efforts.

Space will not permit of going into detail in regard to the progress of the work for the S. R. L. M. A. The grounds are being beautified and preparations made for future work. The Superintendent and his good wife, Mr. and Mrs. Neill, came to Point Loma at the right time and have held their post faithfully, deeming it the greatest privilege of their lives to help on the work. His knowledge of the Theosophical literature and the philosophy and his literary ability make him a most useful member at the Point.

NEW YORK.

Reports from the American Headquarters at 144 Madison Avenue show the Universal Brotherhood department there going on steadily and with but little outward change. There is the same outward appearance and its doors are open to the public just as before, save for the absence of a few of the old workers. Miss Ray Bernstein, a faithful worker of long standing occupies the position there formerly held by Mr. J. H. Fussell. In spite of ever increasing duties, Mr. E. A. Neresheimer is still as actively busy as of yore. In a recent letter from him he states that the meetings of the Aryan Lodge are being continued with great success through the summer and that as many as twelve speakers often take part in the proceedings. The Theosophical Publishing Company is doing increasing good work and paying dividends on its stock. The Superintendents of the Home, Mr. and Mrs. Kramer and their son, are most useful and vigilant workers and all who have the opportunity to visit the old Headquarters, if on the right errand, are sure to meet with a hearty welcome.

BOSTON.

Boston is going ahead rapidly under the Presidency of its new President, William H. Somersall. Several of the active Boston members are now at Point Loma. Mr. Robert Crosbie and wife are staying at the International Brotherhood League Colony. Dr. Gertrude Van Pelt, a physician, though busy in a professional capacity among some of the new-comers and in other departments, yet always finds time to favor our publications with articles of value and interest. Brother Sjogren and wife are here, steady, faithful workers. Madame Olivia Petersen whom many of our European friends know and Miss Georgiana and Miss Sallie Adams came here last year confirmed invalids but such is the magic of the climate and the work that now they are busy from sunrise till evening and are well and happy. One other of the old Boston members is here, Mrs. M. Ella Paterson, who did such splendid work at the Colony. Boston is thus well represented at Point Loma and has close ties with this sacred spot that must be an inspiration to its work.

CUBA.

It would take pages to give a description of even a small part of the work in Cuba since the first Cuban Crusade of a year ago. Señor Emilio Bacardi who so courteously coöperated with the Leader at that time and especially at the inauguration of the Cuban Liberty Day has ever since shown the most brotherly spirit. The splendid service he rendered at the time of the disposition of the supplies sent by the second Cuban Relief Expedition with Señorita Antonia Fabra was invaluable. Señorita Fabra, the International Brotherhood League representative has brought, on her return to America, many pathetic and interesting stories of her experience in the International Brotherhood League work. One can easily see that the Brotherhood ideas are well grounded in the hearts and minds of thousands of Cubans to-day.

The coming of some of the young sons of the great patriots of Cuba to Point Loma to receive their education here is in itself a sign of promise to all who love the work—a sacred tie binding the hearts of Liberty-loving Cuba to those of America. In a few years we shall have hundreds of teachers where now there are only a small number. It will interest our members to know that these young boys are delighted with their new home and are adapting themselves well to the discipline of our Institution. Señora Prèval, the Cuban mother of Ricardo and a family of small children who returned with the Leader to New York after her visit to Cuba is an active worker here at Point Loma. Sick almost to death she came to us bringing memories of the hardships and sufferings of the war. To-day, well and happy, she rejoices to have the opportunity to work in the International Lotus Home. Most admirably does she discipline and care for her little group of children, Katherine and Edith and Grace, who formerly were at the Lotus Home in Buffalo. The little Cuban boy Ricardo, whom hundreds of the members have met, is in splendid health and progressing well in his English studies. He is able now to take part in the children's entertainments and recite his little English pieces. The oldest one of the family, Carmen, 12 years of age, a pale little sickly consumptive child one year ago, is now in perfect health and the result of the Brotherhood training for one year is astonishing. She lives with the Leader and has obtained so thorough a grasp of the English language that she often acts as interpreter. She has shown marked talent in both music and drawing, and the only time she ever

shows any unhappiness is when she thinks she may be taken away from the Brotherhood work.

We must not forget to mention Señor Bartholeme Fabra, the young Cuban soldier, 26 years old, whose service in the war has shown him to be a patriot of a rare type. The interest he manifests in the Theosophical teachings is remarkable. Already he is spending many hours a day in the study of English and when he talks of what he will do when he has gained a comprehensive grasp of our Teachings, it is inspiring to listen to him. His refined nature, his love of the true and beautiful and his rare devotion to Cuba, make him a most helpful companion to the members at Point Loma.

ENGLAND.

We have recently welcomed to Point Loma Mr. E. P. Jones who was formerly the Vice-President of the San Francisco Lodge but has been living for some years in Australia. He returned to America by way of England and brought over news of the steady growth and new life that is shown in the work in the English Lodges, and at the European Headquarters, 19 Avenue Road, London. At the latter place Miss L. Atkinson is in charge and her devotion and energy are an inspiration to all the English Comrades. Mr. and Mrs. Jones are now on a visit at the Point, having come to see the Leader and Comrades.

LIVERPOOL, U. B. L. NO. 4 (ENGLAND).

Mr. William H. Griffiths, Secretary of the Liverpool Lodge, reports "members working together harmoniously and well. Attendance steady and good. Interest of outsiders increasing since Congress."

HOLLAND.

In Theosophical activities Holland still holds her place. Since the Congress at Brighton a new life has entered into the work. The "Great Sifter" made a few changes which have resulted in better things for the Country. True workers generally grow stronger under difficulties and that has been so with Holland. The members there are losing no time in making possible great things for the future. All the American Comrades most heartily wish for them the greatest success.

On July 9th the Leader received from them a cable message as follows:

"Utrecht, July 9, 1900.
Dutch Convention."

"Hope, Love, Joy, Greeting.

To this the Leader replied:

"Grasp your opportunities, work with greater zeal, my love sustaining.

Katherine Tingley."

IRELAND.

Ireland keeps up a never ceasing effort. Mr. Fred J. Dick and his wife and Comrades are keeping the fires burning and are spreading more and more the true Brotherhood ideas in that country. The work done by Brother Dick alone is of far reaching effect. Dublin is the center for the publishing the International Theosophist which reaches a class of people that could not otherwise be reached.

FRANCE.

The work of the Universal Brotherhood Organization still continues in Paris, and the fire has not been permitted to die out. The Leader after having built up the fortress of education here will help in Paris and also in India.

We regret to hear of the passing of one of the oldest California members, Mrs. Alice C. Thomas of San Diego, a faithful worker for many years, who will be much missed by her Comrades.

We have also just heard of the recent death of little Peter, one of the protégés of the Lotus Home, Buffalo, N. Y., who was not brought to Point Loma.

The last few publications both of the UNIVERSAL BROTHERHOOD PATH and *New Century* have contained such full and splendid reports of the Congress held simultaneously by all the Universal Brotherhood Lodges throughout the world that they tell their own story. Some additional reports are added here. OBSERVER.

THE NEW CYCLE UNITY CONGRESS AT MACON, GA.

(Additional Report.)

The Congress of Lodge No. 13 is a thing of the past, a beautiful memory, full of color and hope and harmony. The deep note of Brotherhood which was struck at its beginning is still sounding in the hearts of those who helped to make it. And in the hearts of others, for the influence of the Congress in our town is seen in the disappearance of old prejudices and the higher conception of the purpose of our Organization. The Leader's plan was followed throughout. The Congress was publicly opened on Saturday afternoon, April 14th, by the entertainment of the children of the Lotus Group and their friends. A short description of this and of the Greek Symposium was given in the UNIVERSAL BROTHERHOOD PATH for June.

[A photograph of the Symposium is reproduced in this issue as the Frontispiece.]

One of the chief beauties of the Symposium, which was held in honor of Easter, Goddess of Spring, was the host's greeting to his guests, written for the occasion by one of the Lodge members, who caught the spirit of the beautiful that the Symposium was intended to express. In words whose melody suggests the poet Keats, he created an atmosphere that brought back the charm and poetry of classic Greece. [For the benefit of the readers of the Magazine, we give the poem in full:]

"Thrice welcome, friends, unto the house
 "Of Agathon! Thrice happy he that thus
 "Are met to-day beneath his humble roof
 "So much of youth and grace and loveliness
 "In Eastr's name, sweet Goddess of the Spring.
 "Wait not to sound the joyous festival,
 "For where these youths and maidens do convene
 "Lo, Spring already is arrived in state.
 "Thou, Themis, art her rippling laugh,
 "Where runs the rill among the waving reeds,
 "Her wind flower looking for the first time skyward,
 "Wearing the morn, the moon, the dewy eve
 "On cheek, in eye and under lashes dark!
 "And thou, Ismene, a silent night in May,
 "Where stars look out of shadows deep and cool
 "To hold us fast with dreams and mysteries
 "Folded in the hours when Time was young.
 "The song-bird thou, Asteria, blest treasurer
 "Of our dear Eastr's loved and rapturous voice,
 "Bestowing largess from a boundless purse
 "When her awakening smiles kiss all the hills,
 "Thy grace a pleasure to our fond and wondering eyes
 "What time our hearts respond to thine in heavenly thrills.
 "Said I not well, Laertes? Is not Spring here?
 "Would'st thou roses? Stretch out they hand! Or lilies fair?"

"Behold our Iras, Daphne, Clyte sway
 "In graceful dance and bend to Zephyr's kiss,
 "Whose twinkling feet cares the moonlit sea.
 "Old friend, I'll warrant thee that thine own heart
 "Bears witness to our Lady's presence here;
 "That quicker pulse doth fill thy veins; that
 "Thou hast dreamed to-day of distant hills
 "Set in the crown of years thine own youth wore
 "When good Pan piped and thou, too, danced and sang.
 "Is it not true?"

Laertes.

"Aye, true! I do recall
 "How in that long passed time the mother of
 "Sweet Themis sang to me. 'Twas always Spring
 "When Themis' mother sang, and I rejoice
 "The grateful Goddess stole that wondrous voice
 "From out the tomb and blew it in the throat
 "Of yon dear girl, an infant in those days.
 "Would she but sing again her mother's song!"

Agathon.

"And so she will. Old friend, we'll make a Spring
 "For thee, indeed. Asteria the Sun shall praise;
 "Daphne, Iras, Clyte move in graceful dance;
 "Ismene, tell of hero and of sacrifice;
 "Pausanias render us a Hymn to Venus,
 "Priestess of love as deep as Time. And good
 "Phædras will follow with a song of that
 "Eternal love."

Pausanias.

"Agreed. Thus welcome we
 "The Spring! Sing, Themis, sing! The waiting hours
 "Unfold for thy sweet voice as April flowers."

The Congress closed with the public meeting of Sunday night. Speeches upon Brotherhood, its deep purpose, and the three Leaders were made by Brothers White, Milner and Jorgensen. The music was unusually beautiful and inspiring, and filled the hearts of the listeners with "Peace on earth and good will toward men."

B. W. E. B.

NEW ORLEANS, LA., U. B. LODGE No. 86.

If success is to be measured by the size of the obstacles surmounted, then the U. B. Lodge No. 86 had a phenomenal success in the celebration of the New Cycle Unity Congress, and with devotion and good will we have succeeded in carrying out to the letter the instructions of the Leader. On Friday, April 13, we had an E. S. T. meeting in perfect harmony. On Saturday, the 14th, we held a public entertainment and Children's Festival combined. The children of the Lotus Group entered the Hall throwing flowers to the audience, and marched upon the stage, where they sang "Warriors of the Golden Cord" in costume and with appropriate gestures. Then Brother Buscowitz, who is a professor of music, gave a select vocal and instrumental concert, the performers being his pupils, and among them some children, who did truly wonders. The audience was a good one, and appreciative, although the public interest in this community had many other attractions at the time; among them, the opening of the State Fair and a municipal election. On Sunday, the 15th, it rained fiercely and persistently, day and night, but a satisfactory audience was present. Brothers Brand and Lopez were the speakers. The leading daily paper published in full the address on "Practical Brotherhood" with very good headlines. The spiritual key-note of the whole celebration was: A cheerful obedience to duty, regardless of results; and the same attitude of mind that the French Knights of olden time expressed by their motto: *Fais ce que dois, advienne que pourra!*

C. J. LOPEZ, M. D., *President.*

SWEDEN.

STOCKHOLM.

Since our last report, containing descriptions of the ways and means by which our different Lodges of the U. B. tried to follow out the suggestions of our Leader as to the New Cycle Unity Congress, nothing especially important has occurred, and what I have to say could be told in some few words: The work is going on in peace and harmony—and what better could indeed be said! It is a blessed feeling, this, after all turmoil and troubles, that throughout our ranks here in Sweden, among our members, in the different Lodges, some lying far between, all over our big country, there is *one* thought and *one* will to serve our grand Cause, each one in proportion to his gifts and powers, on one or another of the many different lines of activity laid down by our beloved and inspired Leader, and generally to follow her advice and suggestions.

Now one of those suggestions, made to us here in the old country, is that we should try to keep up an exchange of thought and feeling with our Scandinavian brothers and sisters in the new country, the great American Republic, which, having adopted them as her own children and taken them to her heart, has given and gives them abundant food for body and mind, and educates them to be worthy citizens and workers for progress and liberty. Now *one* important means of keeping up this intellectual and mental intercourse would evidently be if such of our countrymen in the U. S. A. who are members of the Universal Brotherhood and consequently readers of the *New Century* and UNIVERSAL BROTHERHOOD PATH, would please subscribe to one or both of our theosophical magazines in Swedish, "Theosophia", published at Stockholm, by Dr. G. Zander, and "Nya Seklet", edited in Gothenburg by Torsten Hedlund, and published in Helsingborg by Erik Bogren. [As to prices and other details see Advertising Section.] Both magazines are carefully edited, and will keep our brothers in America acquainted with the work and the progress of the Movement in Sweden and Finland.

Our membership in Sweden is increasing steadily by the addition of earnest and energetic members, so that a strong nucleus of Brotherhood is now firmly established in this country. And like the acorn which grows into the mighty oak, so do we see our work growing. And as the acorn must keep sound and not permit any nasty worm to eat itself into its heart and core, so do we realize that by harmony and solidarity can the attacks of all enemies be frustrated, feeling and knowing that help and strength shall never fail us so long as we strive to do our duty and remain true and faithful servants in the work for humanity. Fraternal Greetings,

C. S.

AUSTRALIA.

U. B. LODGE No. 1, (AUSTRALIA).

NEW CYCLE UNITY CONGRESS.

Sydney, 23d April, 1900.

Our part in the proceedings of the New Cycle Unity Congress was well advertised in the Sydney morning and evening papers, as well as by hand-bills and the sale of tickets for the Public Entertainment held on Saturday, April 14th.

The Congress began with an E. S. T. meeting on Friday, April 13. Of two absent members one sent a telegram to the President: "Greetings to all. Love to children. Success and joy." Another sent: "Hearty wishes for successful Congress. Love to all Comrades."

The Children's Festival was a grand success, and it was a joyful treat to see their laughing eyes and happy faces, both while they were preparing and when they went through their various parts. The entrance passages and stairs showed touches of nature everywhere, for willing hearts and hands of the "grown-ups" had invaded the "bush" and brought back branches of evergreens, while others contributed

beautiful garden flowers with which to decorate our rooms. Cakes, sandwiches and sweetmeats were sent in abundance by members, and everything wore a festive appearance. The children were prettily and emblematically garbed in dresses of various hues, prepared by the Lotus Group Superintendent, Mrs. E. I. Willans. A table was draped in purple, on the front of which was a large royal purple Heart bearing in bold letters of shining gold "THE GOLDEN AGE". The table stood conspicuously on the platform before the audience and was overlooked from behind by the large photos of our three great Teachers, H. P. Blavatsky, W. Q. Judge and Katherine Tingley.

Brother Willans called the meeting to order, and a piano solo, "La Paloma", was played, after which he gave a description of the ceremony, and the symbology and a few words on the Congress. The children had been prepared in their singing by Bro. Smith, and as he struck the opening chords of the song they marched in singing "The Young Crusaders", and laid their floral tributes of love to the New Order of the Ages upon the table, and stood in a semicircle around the table facing the audience. Mrs. Willans then gave them the Golden Cord, the symbol of their Order, and they sang the song, "Warriors of the Golden Cord". The curtain dropped, to be pulled up on a change of scene, for they had been transformed into gnomes and fairies, having spades and hammers, and on their heads pretty caps of all the rainbow colors, each surmounted with a bright golden star. They then performed their little play of "The Pilgrims", journeying through the mineral kingdom, illustrative of the power of helping and sharing in unity and harmony in life and work. They had been carefully instructed in the meaning and manner of speaking and acting the parts, and there was a crispness and brightness that caused genuine appreciation and applause on the part of the parents and visitors and their children, who greatly taxed our room accommodation. The task of the little performers was to find "Diamond Soul". In the centre of the scene was a Dust-heap, on which sat a number of Coal fairies. Around these were seen, sleeping and dozing, Emerald, Ruby, Purple, Amber, Topaz, Sapphire, Turquoise, Amethyst, Opal, etc. Emerald was awakened by the power of music, and in a well spoken call awakened Ruby, who sang to the others that now was the time for sleepy-heads to awake and work. Then Purple and Amber got up and sang of the work, of "Building and Building". Then Topaz and Sapphire sang how

"All must work, with no one to shirk,
"To feel the beautiful glow."

Then came a general awakening, and the old Dust-heap was seen to be all aglow, and all were working with spade and hammer, while the Coal fairies sang. Suddenly Diamond Soul appeared, and the eyes of all were opened and brightened, and amid general joy they marched off singing "A Melody of Sound and Color". The parents, visitors and children all had tea together, during which a Chopin nocturne, a Schubert serenade and Schumann's "Traumerei" were played. The Festival closed with two songs by the Lotus Group, "Our Golden Boat" and "Tiny Buds Are We".

T. W. WILLANS, *President.*

[A report of the rest of the proceedings of this most interesting Australian Congress will be printed next month.]

TWO ARTICLES OF VALUE.

Will all Presidents of Lodges please specially note the two articles, "The Present Situation Disconnectedly Considered" and "H. P. Blavatsky and Theosophists", reprinted from the Path, Vol. IV., in this issue of the magazine, and arrange to have them read by some young member of the Lodge in public meeting? This will be an excellent opportunity to young members to gain platform experience.

KATHERINE TINGLEY,
Leader and Official Head of Universal Brotherhood Organization.