

"That we all labor together transmitting the same charge and succession,

* * * * *

Yet we walk unheld, free, the whole earth over, journeying up and down till
we make our ineffaceable mark upon time and the diverse eras, z

"Till we saturate time and eras, that the men and women of races, ages
to come, may prove brethren and lovers as we are."

"When the materials are all prepared and ready the architects shall appear."

Walt Whitman.

UNIVERSAL BROTHERHOOD

VOL. XIV.

MAY, 1899.

No. 2.

EGYPT AND THE EGYPTIAN DYNASTIES.

BY ALEXANDER WILDER, M. D.

INTRODUCTION.

BY KATHERINE A. TINGLEY.

THE articles on "Egypt and the Egyptian Dynasties" begun in this issue are the second of a series being written specially as part of the work of the Theosophical Society—the Literary Department of the Universal Brotherhood Organization. This is but the beginning of the work and in time much more will be done. A new light will be thrown upon history and ancient tradition and upon the lives of many of the world's heroes. Historians have too often overlooked the finer points of character that showed men and women as they really were in life and the true part they have played in life's drama.

In beginning this work of the "Literary Department" I selected Lamartine as the subject for the first series of articles. If students and lovers of Lamartine will read these and compare them with other portrayals of this great Frenchman, they will see that a new light has been thrown upon his character and that Dr. Wilder has caught the spirit of his life and portrayed him as he really was.

Lamartine belonged to times of transition and great upheaval in the history of

France when the fate of that country hung in the balance. In one of her greatest crises he was her savior. Yet, he lacked one quality. Unwilling to take the government into his own hands; without that utter disregard for public opinion; and not realizing, with supreme conviction, his duty to take the leadership, though friends and enemies alike might say it was for his own glory; he failed to seize the opportunity which would have enabled him to avert from France those great disasters which later befel her. France lost much by that one moment.

When there are so many disturbing elements as exist to-day in the political thought of the country it is of value to recall Lamartine's strong words to the social agitators of this time.*

"If competition is destroyed," he asked, "what becomes of the most valued right of the worker, the liberty of work?"

He declared that the secret of a perfect organization of labor, complete from the

*See "Universal Brotherhood," March, 1899, page 647.

foundation, and of a perfect organization of society, denominated Socialism, in which there should be neither inequality, nor injustice, nor superfluity, nor poverty, was a secret that nobody possessed. Such society would not be earth, but paradise. Equality of goods, he insisted, was a dream impossible in our human condition. Whenever an equal division should be made in the morning, another would become necessary at night. For there would be a change of conditions during the day, because of virtue and vice, sickness or health, the number of old men or young children in a family, talent or ignorance, the diligence or idleness of each individual: "unless," said he, "they were to adopt an equal wage for all who received wages, whether they were at work or idle, earning their bread or not earning it. Idleness and vice would live at the expense of labor and virtue, unless free labor does not become changed into labor forced from all in the society, unless those who pay wages are authorized with whip or sword in hand to make everybody work, and unless the society of whites is not reduced to a horde of slaves driven every morning from their community-houses to regular labor by the drivers of white negroes."

"Are you conscious of what you really want? it is this: that capital which appertains to all, and which is only what has been saved out of what is necessary and what is superfluous with everybody, shall be as free as labor. If it is not free it will be hid away, it will show itself no more, it will consume no more, and in that way it will cause the laborer to die of famine. * * *

"You do not wish, and you are in the right not to wish that there should be incurable and undeserved misery, such as society, badly organized, abounds with. You do not desire that the father and the mother who are sick, who are over-burdened with young children and confined by sickness to their garret, should see their offspring abandoned to chance, perishing

without care, without milk, without bread, without fire, without shelter."

Lamartine then pointed out the sufferings to which the families of the poor were liable, which a government of the people should mitigate and rectify. He then concluded:

"You now know that there is only one form of socialism practicable. This is the Brotherhood, willing and active in behalf of each individual. It is a Religion of Poverty; it is the affection of the country framing its duty into laws for helping. In short, it is what the higher intelligence of the nation will give you when all classes, all capitals, all salaries, all rights, all duties, being represented in legislation by suffrage fairly proportioned to all, shall have chosen by universal suffrage in several degrees for the general welfare. But it is what every rational and conscientious man will withhold his consent from giving you in what you call the 'organization of labor' or Radical Socialism, such as you have been persuaded to clamor for here, without understanding the execrable nonsense."

As time goes on new light will be thrown upon other great characters in history and I hope later to review these from a new standpoint. There is so much that can be done in this direction and I only wait for the writers who can grasp the plan of the work. This, Dr. Wilder has done and has ably carried it out in his writings as also has Mr. Operti in his artistic work. The Lamartine series and also the articles on Egypt will be published later in book form to be added to our Library.

The work of educating the people collectively must proceed gradually. In any age a certain point only can be reached by the masses. Each age has its highest point of development in which the people share, to which they contribute, and which they also limit. A study of the mighty ancient civilizations of the far past shows that this point of development was very much

higher than than it is even now. Could we go back into the prehistoric times we should note that with successive ages came a gradual decline in spiritual knowledge as civilization succeeded civilization. But a turning point has been reached; men and women are again awakening to a knowledge of themselves and their possibilities and are gradually moving on to a time when the ancient knowledge will be revived and become once more the possession of humanity.

Many teachings of great value to the world cannot be taught to the masses—not because they are secret, but because they would not be understood. Where one would understand, many would not.

To bring back the old wisdom, to make known again the old truths, new methods must be adopted; this will partly be done through the revival of some of the ancient dramas, and partly by the study of history. How many students seek for a knowledge of occultism and do not know the history of their own country! They have not even that simple knowledge of themselves and their fellowmen which is one of the first steps towards occultism! How few turn their attention to prehistoric times, and yet in such study they would find a key that would unlock many of the mysteries and possibilities of their present life!

It behooves students to look at history from a new standpoint, and while I declare America to be much older than Egypt and to have even given Egypt her most ancient civilization, yet, in the study of the latter they will find a clue to the future development of humanity. For, that from which the known civilization of Egypt descended exists still as a possibility. It is man's birth-right and can again be achieved as an

actuality. Life is one and though seemingly divided into ages and long periods of time and again sub-divided into centuries, years, days and moments, exists in all its potentiality and active potency to-day as it did in prehistoric Egypt when the gods dwelt with men. That age of innocence and peace passed away ages ago; humanity has long wandered through the dark valley of bitter experiences; but the mountain heights are again seen, suffused with the glow of dawn and the promise of a new Golden Age, and a path-way is once more shown to that realm where the gods still abide. It is yours to climb that pathway, to awake again in your hearts the memory of the childhood of the world and proclaim the new Golden Age of Universal Brotherhood which awaits the human race.

I cannot tell you what secrets await to be revealed to those who study along these new lines. Even the greatest historians of ancient and modern times have had their limitations and also have had to adapt their writings to the comprehension of the times in which they lived. But with the new light that is dawning, with the awakening knowledge of man's divinity, the day is not far distant when the glory of the past shall again become known and the glory of the future be assured.

It has therefore been a great pleasure to induce Dr. Wilder to enter upon this task of re-telling the story of Egypt and her ancient Dynasties. I know of no one more competent than he to undertake this; and while of great interest to the general reader, these articles will be of especial value to students of Universal Brotherhood, the principles of which give the key to the understanding of life.

"Spirits or gods that used to share this earth with man as with their friend."

COLERIDGE.

Past time is an indefinable perennity. We can nowhere find a place at which to erect a monument to signify that then the earth began existence, or even that human beings then began to live upon it. Indeed, such a thing would be like dating a period of birth for the Supreme Being. Without a creation we would not be able to conceive of a Creator, and without human souls endowed with intelligence it is not possible to imagine that there is the Over-soul.

We need not be abashed at any discovery or demonstration of ancientness for peoples that have dwelt upon the earth. We may not think of this present period of history as being an oasis in the great desert of human existence, or that there was never another period equally prolific of attainment and achievement. Such is only the boast of a sciolist, a vagary as of one's infancy. In our first years of life we are prone to consider everything as existing for our sake, but as we become more mature in intelligence, we learn that we ourselves are only individual elements in the infinite scheme. This Present, our own period of immediate accomplishment, is itself but a moment in the life of ages, a bubble floating on a shoreless ocean. We are not an isolated colony of human beings; there were multitudes in all the centuries that have already passed, and sages, seers and bards flourishing before our historic records were begun. They were our brothers, worthy to be our teachers, recipient of Divine influences, and skilled in knowledge and the arts.

Perhaps a discipline like theirs would make us partakers of the same enlightenment and gifted with similar illumination. What, indeed, if the Canon of Prophecy, sometimes affirmed to have been closed,

should be found to be still open, and so the Past and Present to be at one? It may yet be successfully demonstrated that what has been handed down by tradition, and what has been declared by poets and sages respecting an archaic Golden Age was by no means fabulous or untrue.

The delineation is certainly far from seeming improbable. We can read the description which Hêsiod has given with a feeling amounting to sentiment that it is a mirroring of fact. "The Immortals made a Golden Race of speaking men," he declares. "They lived," he goes on to say, "they lived as gods upon the earth, void of care and worry, apart from and without toilsome labors and trouble; and there was not a wretched old age impending over them. Always the same in strength of hands and feet, they delighted themselves with a festive life, beyond the reach of all calamities; and when they died it was as though they had been overcome by sleep. They are now good demons moving about the earth, the guardians of mortal men. Theirs is truly a kingly function."

The poet then treats of a Silver Race, which is inferior to the others, growing up for a hundred years as children that are still under the care of their mothers. Their period upon earth he describes as having been comparatively short, but they had honor in later times as divine personages. A Brazen or Copper Race succeeded, flesh-eating and terrible, often engaged in conflict and perishing at the hands of one another. There were also the heroes or half-divine ones, the offspring of gods and human mothers. After them came our present Iron Age, in which mankind are short-lived, irreligious, disloyal to parents, addicted to war and fraudulent procedures, and in innumerable ways evil-minded and

unfortunate. As described in the Older Edda:—

Brothers will fight together
And become each other's bane;
Sisters' children their sib shall spoil.
Hard is the world.
Sensual sins grow huge.
There are axe-ages, sword-ages,
Shields cleft in twain;
There are wind-ages, murder-ages,
Ere the world falls dead.

There has truly been much forgotten, even of the times which have been regarded as the period of the infancy of the world. "What we call the history of man," says Dr. Knox, "is a mere delusion, a mere speck when compared with the prehistoric period."*

In analogy to this has been the foretime of Egypt. Far back, very far back in this forgotten period of remote ancientness, Egypt had its beginning. No memory, no record, not even a monument has been found that might afford a solid foundation for anything beyond conjecture. Nevertheless, queer as it may sound, A. M. Sayce, the distinguished Orientalist, declares that although it be historically the oldest of countries, it is geologically the youngest.

*This is exquisitely illustrated in the following fragment by the Moslem writer, Mohammed Kaswini (*Anthropological Review*, Vol. I, page 263): "In passing one day by a very ancient and extremely populous city, I asked one of the inhabitants: 'Who founded this city?' He replied to me: 'I do not know; and our ancestors knew no more than we about this matter.'

"Five hundred years afterward, passing by the same place, I could not perceive a trace of the spot when was the city destroyed. He answered me: 'I inquired of one of the peasants about the me: 'What an odd question you put to me! This country has never been otherwise than as you see it now.'

"I returned thither after another five hundred years, and I found in place of the country that I had seen, a sea. I now asked of the fishermen how long it was since their country became a sea. They replied that 'a person like me ought to know that it had always been a sea.'

"I returned again after five hundred years. The sea had disappeared, and it was now dry land. No one knew what had become of the sea, or that such a thing had ever existed.

"Finally I returned again once more after another five hundred years, and I again found a flourishing city. The people told me the origin of their city was lost in the night of time."

We may, indeed, infer as much from Grecian tradition. There was a period when there was the populous country of Lyktonia, connecting Greece with Asia, while to the North there was a vast inland sea, including within its limits the Euxine, Kaspian and Azoff, with a large region beyond in every direction.* Thessaly was then a lake enclosed by mountains. After this came volcanic eruptions and seismic convulsions of such violence as to change the configuration of the whole region. It was related in Grecian story that these volcanic fires were still burning at the time of the Argonautic expedition in quest of the Golden Fleece. The Euxine forced an outlet southward to the Mediterranean, overwhelming Lyktonia, henceforth the Archipelago, and deluging all Greece. The mountains of Thessaly were also rent apart, and the waters of the lake were drained into the new-made Ægæan Sea. Europe was thus divided from Asia Minor, and the steppes or prairies at the North, which had before been under water, now became dry land. Not only was the face of the world transformed physically, but a change also followed in culture, art and social tendencies.

Egypt was necessarily affected by these transformations. The Levant, once an inland lake, was swelled beyond its former dimensions by the immense mass of water now coming down from the Black Sea. The Libyan Desert was covered, except the oases, which remained as islands above the surface, and lower Egypt was submerged. Eventually, a way was made for the sea to the other basins of the Mediterranean, and an outlet into the Atlantic soon opened at the Pillars of Hercules. The dark-skinned Iberians of Spain were thus separated from their African congeners, while Greece, Egypt and Libya again appeared above the water.

*Some think that the Baltic Sea also extended until it formed a communication with this body of water. This would render plausible the story that Ulysses or Odysseus sailed from Troy by the ocean around Europe and returned home by the Mediterranean.

Since that time, the Nile has continued without ceasing for centuries, and even thousands of years to bring down from the South an annual contribution of soil, thus building anew the engulfed territory* and maintaining in its remarkable fertility that most famous oasis of the Dark Continent which has furnished so much history, art, physical science and religious dogma to the world.†

But whence the inhabitants originally came is one of the curious problems of ethnography. The Bible distinctly represents them as akin to the Kushites or Ethiopians, who peopled the region of Southern Asia from the Indus westward clear to the Atlantic in Africa. Diodoros, the Sicilian historiographer, cites a confirmatory declaration of the Ethiopians of Nubia that they were a colony led from that country into Egypt by the god Osiris. Affinities of race and language have been pointed out between the Fellaah peasantry, Barabazas (Berbers) of Nubia, and the Fellata peoples of Senegambia. There were, however, distinct types of the population; and the late Samuel George Morton regarded the primitive inhabitants as having come into existence by themselves, a distinct human race, indigenous or aboriginal, in the valley of the Nile.

Brasseur de Bourbourg, however, would intimate that they might have been colonists from the country of Atlantis, which

*According to the statement of Herodotos, all Egypt at the time of Menes except the Thebaic country at the south, was a marsh, and none of the land in the Delta or Faium below Lake Mœris was visible. This point was at a distance from the Mediterranean, which required a voyage of seven days up the River Nile to reach it.

†This country is called *Migramin* in the Hebrew text of the Bible, from *Maar*, the fortified country; also the "Land of Ham" or Khemi, the black land. The Greek name Agyptos, which was chiefly applied to Northern Egypt alone, has been plausibly derived from the Sanskrit Agupta, the fortified; while others, remembering the Sacred Bird of old mythologies, render it the land of the eagle (or vulture). It can be formed from *aia* or *gaia*, a country, and Kopt or Kopht, or the covered or inundated. Brugsch Bey suggests a derivation from Ha-ke-Ptah, the sacerdotal name of Memphis.

the Egyptian Priest, Sonkhi, described to Solon as having sent forth invaders, nine thousand years before, into Libya, Egypt and Archaic Greece. Diodoros, however, relates a story of the Amazons, former inhabitants of Hesperia, in the Lake Tritonis, near the ocean. They vanquished the people of Atlantis and then set out under their Queen, Myrina, to conquer other countries. Horos then had the dominion of Egypt, and entertained them as friends and allies. After this, it is said that they pursued their march and overran Arabia, Syria, Asia Minor and Thrace. Conflicting accounts, however, render their identification difficult. One writer affirms that their country was called Assyria, and earlier accounts certainly recognize an Assyrian dominion in Asia Minor at a period anterior to historic records. They are said to have founded Ephesus, Smyrna, Kyma, Paphos, Sinopê and other cities. Plato states that they invaded Attica under the command of Eumolpos, who is reputed to have established the Eleusinian Mysteries. Like all ancient conquerors, they are represented as the missionaries of a religious propagandism, instituting the worship of the Ephesian Goddess-Mother, Artemis Polymastos, the counterpart of the Indian Bhavani, and introducing the pannychis or watch-night and processions, which were characteristic of the worship of Bacchus, the Syrian Goddess, and the Great Mother.*

*Perhaps this may suggest the key to these legends. The name "Amazon" appears to have been formed from *ama*, signifying mother, and *azon* or worshiper. The Amazons, whoever they were, and whatever their origin, were evidently the introducers of the worship of "Nature," the mother or material principle, as the paramount power in creation and procreation. This was signified in the occult rights imputed to them, and by the story of their reception in Egypt, where Isis as mother of Horos was venerated as the all and parent of all. The tradition, almost historic, that they were women, probably took its rise from the presence of women at their rites, participating on equal terms with men; and their fabled antipathy to the male sex may have been a notion having its inception in the custom of human sacrifices. One of their designations, *Oior-pata*, or man-slayers, suggests as much. The worship of Molokh, Kro-

It is evident, however, that in ancient time, as at the present, the population of Egypt consisted of a variety of races. If there existed a prehistoric people to which we might attribute the relics of the "Stone Age," which have been brought up from a depth of many feet beneath the surface of the ground,* we have little evidence in relation to it.

The peasant and laboring population were not negroes, despite the assertion of Herodotos; and, indeed, when negroes are depicted on the monuments, they are represented as captives or in a servile condition.†

The laboring class was obviously of Arabian origin.‡ but the figures which are most common on the monuments of Upper Egypt, have a close family resemblance to the Barabara inhabitants of Nubia, but as we approach the Delta at the North the prominent faces are Caucasian, like the modern Kopts, indicating the presence there of a different type of population.§

The vast antiquity of Egypt is beyond question. The time required for the annual inundations of the Nile to accumulate the earth to the present depth at Memphis must have exceeded eleven thousand years. Herodotos remarks that "No Egyptian** omits taking account of extraordinary or

nos, Poseidon, the Syrian goddess, and the Theban Bacchus, were so characterized, and the mythic exploits of Theseus and Herakles, may be explained as denoting its abrogation. It was represented that the Amazons after their return to Africa were exterminated by Herakles, and likewise that their country was swept away by the Atlantic Ocean.

*Shafts sunk into the earth near the colossal statue of Rameses II. at Memphis brought up a fragment of pottery thirty-nine feet under ground.

†Some Egyptian customs, like circumcision, veneration of animals, etc., appear, however, to have been adopted from the negro races.

‡In the Book of Exodus, chapter xii, 38, it is stated that when the Israelites left Egypt an "Arab multitude" (*arab rab*), went also with them.

§The skulls of the latter were brachycephalic; those of Southern Egypt, dolichocephalic.

**It should be borne in mind that the term "Egyptian" when used by different writers, very generally means a person of superior rank, generally a priest, nobleman, or a person educated at a temple, but hardly one of the Fellah commonalty.

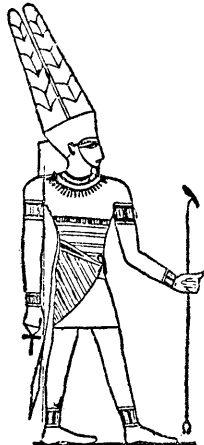
striking events." Yet, however, archaic any record may be that has been found, it is quite certain to contain some allusion relating to ancient men of earlier periods. The priest who discoursed with Solon spoke of records at Sais that were eight thousand years old, and Plato mentions paintings and sculptures made in Egypt ten thousand years before. Diogenes, the Laërtian, who wrote sixteen hundred years ago, declared that the Egyptians possessed records of observations made of 373 eclipses of the sun and 832 of the moon. These must have been total or nearly so, as others were not noted. This indicates an equal or greater ancientness. The traditions of the period prior to the "First Empire," as preserved by Manetho,* seemed to indicate a duration of nearly twenty-five thousand years. It is common to designate this period as "mythic," it not having been demonstrated by modern research or evidence that is currently accepted. Perhaps this is right, but it may be wiser to leave the question open. There are extremes in such matters which it is well to avoid. Some following the concept of *omne ignotum pro magnifico*, consider that what they fail to comprehend must be very grand; and others, in the pride of conceit, are equally superficial, and set down everything as fabulous, fictitious or not worthy of attention that is beyond their range of view.

The government of prehistoric Egypt, so far as it has been traced, was theocratic, a rule of royal priests.† The Egyptians were the first, Herodotos declares, to introduce solemn assemblies, processions and litanies to the gods. We are safe, however, in assigning these elaborate observances to that later period in the history of the country when external rites were conceived to have

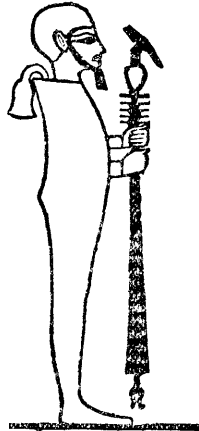
*Manetho, Mai-en-Thoth (Thothma), i. e., given by Thoth, the god of learning and sacred knowledge.

†In Greek, the Egyptian priests are often called *basileis*, as denoting kingly rank or king-initiates. In the times of sacerdotal rule the priests were styled kings.

a greater importance. "In the beginning it was not so." It is necessary for us, however, to bear in mind that in those remote times, no pursuit that exalted humanity was esteemed as "profane" or secular. But it was included within the domain of worship. The ministers of religion were the literary men and teachers of



AMUN



PTAH

knowledge, and united the functions of worship and instruction.

In the very early period prior to the "Empire" the priests of Amun told the historian, Hekataeos,* that "Egypt had gods for its rulers, who dwelt upon the earth with mankind, one of them being supreme above the rest."

The first of these, in the Northern records, was Ptah† (or Hephaistos), the Divine fire, the Demiurgos or Former of the Universe and tutelary god of Memphis. He was succeeded by Ra, or Phra, the Sun-god‡ who was worshipped at On or Heliopolis. In regard to the third there appears a discrepancy among writers. He was represented to have been Neph (Kneph) or Num (Khnoum) the Chrêst,

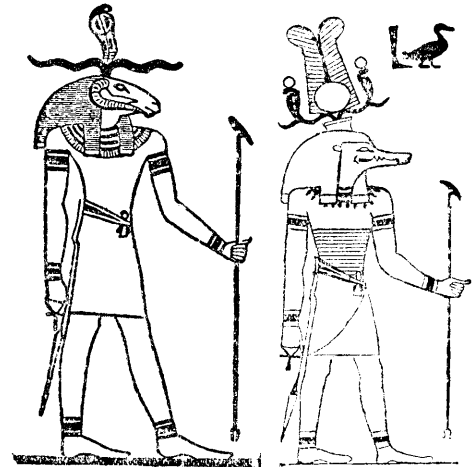
*He is quoted without acknowledgment by Herodotus, who never visited Upper Egypt.

†Oriental words are rendered into modern forms of spelling, largely by the judgment or caprice of individuals. Vowels are most uncertain of all.

‡The "time of the god Ra" was always mentioned in subsequent centuries, as the happy period, the golden age.

Agathodæmon, or Good Divinity.* Later writers however generally agree that the third was Shu or Sôs, the first-born son of Ra and Hathor, the god of light and of the cosmic or electric energy.

In the Turin Papyrus, which was compiled in the time of the Ramesids, we find these three names erased. The seat of government and national religion had been changed to Thebes, and the tradition was modified accordingly, as follows: Amun-Ra, the hidden or unknown, the Hyk or king of gods. He was succeeded by his son Manthu (or Ares), the "protector of Egypt." Next was Shu (or Herakles), the son of Ra, and god of light and cosmic energy.†



NEPH

SEB

*This god was the personification of the Divine Spirit moving over the primal matter and permeating it, thus rendering it instinct with life. The names Neph and Num (or Pnum with the article prefixed) exhibit a striking similarity to their equivalents, *nephesh* (soul) in Hebrew and *pneuma* (breath, wind, spirit) in Greek. The later Gnostic form, Khnoubis may be imagined to be a compound of *Nu*, the spirit, and *Bai*, the soul to denote the entire individuality.

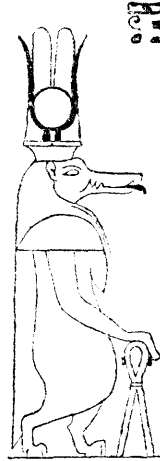
‡In the later philosophy, the two would seem to have been reconciled. The Supreme Being was set forth as the Monad or Sole One; and then as the Demiurgos or Creator. Iamblichos has explained it accordingly: "The Demiurgic Mind, the Over-Lord of Truth and Wisdom is called Amon, when coming down to the sphere of the genesis of all creation, and bringing to light the invisible potency of hidden things; and Phtha, when establishing all things undecceptively and skilfully with Truth."

The next in the category was Seb (or Kronos), in many respects the counterpart of the Indian Siva. He was a personification of the Earth, and of Time, without beginning or end. He was succeeded by Uasa or Isis and Uasar or Osiris, and they by Seth or Typhon, their brother, the "beloved of the World." The next was Hor or Horos, the son of Isis and Osiris, who "ruled over Egypt as its last god-king."*

There were traditions also of the *Hemithai*, or Lesser Gods, the Hor-shesu, or followers of Horos and Heroes—"sacred princes of the primeval times, who were said to have reigned several thousand years."

Mr. Sayce declares emphatically that there is no evidence to show that Egyptian civilization was introduced from abroad; and he adds that "the high perfection it had reached before the date of the earliest monuments with which we are acquainted implies unnumbered ages of previous development"

Doubtless, behind the mythologic relations, which have been shaped at a later era and transmitted to later times, there was a sublime and recondite philosophy, furnishing a key to the whole. The array of divinities that thronged the Egyptian Pantheon, it may be borne in mind, only represented different attributes in the God-



TYPHON.



HOROS.



OSIRIS.



ISIS.

These representations, we may therefore fairly presume to cover the period of the Golden and Silver Ages of Archaic Egypt.

*The drama of the Secret Rites, which represents these divinities under a different character was produced in the latter dynasties. Till the Ramesid era, Seth was regarded as identical with the Baal of Syria, and as the benefactor of mankind.

head. "They were only manifestations of the one Being in his various capacities," as M. Pierrot has aptly remarked. We find accordingly the several divinities more or less compounded together, are described as being endowed with similar powers and qualities, exercising each other's functions, and sometimes even merging into one another as beings of one substance. Indeed, Egyptians generally regarded them, however named in the different precincts, as only designations of the Supreme One, whom they thus represented and symbolized. In the hymns employed in their worship we find one God accordingly celebrated as the Only Divine, Eternal, Infinite, and abounding in goodness and mercy, as these selections abundantly show.

"God is One and Alone, and there is none other with him:
God is the One, the One who has made all things:

God is a Spirit, a hidden Spirit, the Spirit
of Spirits,
The Great Spirit of Egypt, the Divine
Spirit."

"Unknown is his name in Heaven,
He does not manifest his forms!
Vain are all representations of him."

"He is One only, alone without equal,
Dwelling alone in the holiest of holies."

"He hath neither ministrants nor offerings:
He is not adored in sanctuaries,
His abode is not known,
No shrine is found with painted figures,
There is no building that can contain him!"

"God is life and man lives through him
alone:
He blows the breath of life into their nos-
trils."

"He protects the weak against the strong;
God knows those who know Him;
He rewards those who serve Him,
And protects those who follow Him."

The moral and social condition of the people of Egypt at that earlier period, we may well believe corresponded with the divine character imputed to the government. We may presume them to have been civilized in the genuine sense of the term,* living in social relations of amity with one another, and so fulfilling the law of charity as set forth by the apostle. They certainly were not warlike, but always disposed to the arts of peace, even into the historic period. Indeed, they were celebrated as the "blameless Ethiopians." In fact, we have no evidence except that of

*Professor Francis W. Newman derives this term from the Keltic word *kyf* or *kiv*, signifying together. Its derivatives in Latin and English may be defined accordingly. *Civis* or *citizen* thus denotes a person living in social relations, and by *civility* is meant the courteous manners of neighborly intercourse as distinguished from the rudeness and brusque speech characteristic of brute selfishness and savagery. *Civilization*, then, is the social mode of living, the art of living in society fraternally, as opposed to that opposite condition of the savage in which "his hand is against every man, and every man's hand against him."

inference and conjecture, that the prehistoric inhabitants of Egypt were ever barbarous. We may not unreasonably entertain the belief that they were gifted with purer instincts than are now manifested, which eventually suggested to them and impelled to vast achievements.

Savages would necessarily exist for periods beyond computation before they would attempt to write. A race barely transcending apehood would need, if it could possibly dream of such a thing, to establish its articulate sounds conventionally into language to signify specific objects of thought; and after this, distinct characters must be agreed upon to denote each of those sounds. Only mind, capable and receptive of higher inspiration, can effect so much. Immense periods of time must likewise elapse before the progeny of such an enigmatic race could write anaglyphics, and attain that wonderful skill which is attested by the Egyptian monuments yet standing on the banks of the river Nile.

May we not, then, feel ourselves safe in believing that human beings began their career in the earth with that perfect refinement which would seek its appropriate manifestation in the splendid formations of Art? That not long ages of discipline schooled the men of that time, but that the divine instincts implanted in them enabled them to exhibit their exquisite skill in the arts? That what was affirmed by poets and sages of a primeval Golden Age was not all fabulous and untrue?

"We must believe," says Dr. C. H. S. Davis, "that when the Egyptians first came to Egypt, they came, not as barbarians, but in possession of all the knowledge and artistic skill of that long and antediluvian age of which their immediate successors were the survivors." The author here refers to the inhabitants who are signified generally in historic and philosophic works, and not to the earlier population.

The social life of the Egyptians in that far-remote period appears to have been

"Egyptian Book of the Dead," page 40.

characterized by a charming simplicity, warm family affection, deep religious feeling and great refinement. They were polite, hospitable, and generous even to profusion. Their children were carefully trained to veneration of the gods and respect for the elderly, and the equality of the two sexes was fully recognized. There was no gynæceum in which women were shut away from view. Both father and mother were enrolled together in the genealogies, and sisters ranked with their brothers in the family. In every temple the Godhead was contemplated as three-fold the Father, Mother and their Divine Son. In this category, the Mother was chief. Queen Isis was supreme in all worship. In the family in those earlier times the children were reckoned as belonging to the wife. Women were supreme in every household. They shared in the festive entertainments, they ministered at religious rites and participated in government and affairs of State. They attended the markets and transacted business of every kind, while the men also sat at the loom at home, plied the shuttle and followed various sedentary pursuits.* Diodoros actually affirmed, that in the later periods the husband swore obedience to the wife in the marriage contract.

Young men meeting older persons would step courteously aside,† and if an elderly individual came into their company they all rose up and bowed reverentially.‡

Learning appears to have been very generally disseminated, and in historic times there was an extensive literature. Every temple was a "School of the Prophets." The Egyptians are always described as being very scrupulous in keeping accounts and they carefully recorded everything that was produced or expended. They had their diaries, and made memorandum of all matters of importance. They were skill-

*Herodotos II, 35.

†"The young men saw me and made way for me."—Job, xxix, 8, Wemyss' translation.

‡"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God."—Leviticus, xix, 32.

ful in the liberal arts from remote antiquity and it is shown from their paintings that very many things which we enjoy as household conveniences incident to our advanced civilization they also possessed. Mirrors, carpets, sofas, ottomans, chairs, tables, jewelry and other ornamental articles, too many to enumerate, were common in their households. The children had their dolls, toys and other playthings. Men and women performed with various instruments of music as pipes, flutes, drums, cymbals, guitars, tambourines. Even the poor, in the exuberant fertility of the country were able to have their diversions and entertainments.

The fondness for domestic animals and household pets was universal. These seemed to have been regarded as sacred, and at their death were embalmed and deposited in the various sanctuaries. The dogs were companions in their sports; the cats, unlike their less fortunate relatives of our time, were skilful in fishing and plunged boldly into the river in quest of the prey. They were privileged in every house and their death was mourned as a calamity. The ichneumon, the hawk, the shrewmouse and the ibis shared in this veneration and were regarded as benefactors.

At their banquets, the guests, men and women alike, sat in chairs or upon the ground, but did not recline as in other countries. They were crowned with garlands in honor of the divinity who was regarded as master of the feast and the discourse was of a cheerful and entertaining character. If it was philosophic it nevertheless did not seem so; yet it might compare well with the symposiac talks of Plato, Plutarch and Xenophon. Dancers and flutists were often present to add to the pleasure of those sitting at the tables.

The Egyptians were always passionately fond of games and sports. Wrestling was a favorite exercise. So, likewise, was the tossing of bags into the air that had been filled with sand, as well as other trials of strength. Contests in rowing were very

common. They had also games of ball, some of them of a very complex character and requiring great dexterity. Dice were regarded as worthy of gods. The game of draughts or "checkers" was a favorite in all grades of society. It was said to have been invented by the god Thôth.

Indeed, the Egyptians never lost sight of the divine agency, even in sports and social occasions. They were religious everywhere. Even inanimate objects were regarded as pervaded by a sacred aura. It was esteemed a sacrilege to pollute the waters of the Nile or of any flowing current of water. Every action was a prayer, and when uprightly performed it was regarded as bringing the individual into communion with divinity and participation of the gods. In life they were earnest, and when they died an inquest was held upon them before they were admitted to an honorable recognition with the worthy dead.

Whether funeral rites were performed

with elaborateness peculiar to the later centuries is very improbable. The characteristic of the prehistoric times was a chaste simplicity. But death was not considered as an extinguishing of life. They doubtless had their beliefs and notions in regard to the soul, and its career in the invisible region. It seems to have been held that it hovered about the body during its disintegration, and hence came the practice of making offerings and libations to render its condition more tolerable. But they also believed that when the process of its purification was completed, when it was free from evil and the taints of earth it left this region for the empyreal home. In short their faith and life were as the poet described:

"To scatter joy through the whole surrounding world,
To share men's griefs:
Such is the worship best and good
Of God, the Universal Soul."



Hieroglyphics of the names
Osiris and Amun.

Hieroglyphics of the names
Ptah and Neph.

NEPH, THE CREATOR FASHIONING ON HIS
WHEEL THE DIVINE FORM OF OSIRIS.

THEOSOPHY AND UNIVERSAL BROTHERHOOD.*

BY CLARK THURSTON.

"Hear me, my brothers. There are three truths which are absolute, and which cannot be lost, but yet may remain silent for lack of speech.

"The soul of man is immortal, and its future is the future of a thing whose growth and splendor has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

"Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

"These truths, which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them."—
"Idyll of the White Lotus."

"There is a canon of interpretation which should guide us in our examination of any philosophical opinion." "The human mind has, under the necessary operation of its own laws, been compelled to entertain the same fundamental ideas, and the human heart to cherish the same feelings in all ages."

The Theosophic philosophy formulates, and by analogies in every phase of manifested life, demonstrates the three great truths regarding the Nature, Method, and Purpose of existence; and these great truths as applied to the human soul are expressed in words which appeal to the simplest understanding in the quotation heading this article from the *Idyll of the White Lotus*, a work depicting The Trag-

edy of the Soul in its pilgrimage through space and time.

To include in one short article anything approaching a comprehensive view of the scope of the philosophy would compel a series of staccato-like statements which would invite, if not deserve, the charge of dogmatizing; for the entire range of human thought and endeavor is cognized, and their diversities relegated to the logical value of each as factors in the entire scheme. Evolution, evolution, ceaseless evolution, is the one grand motive, and the nature, method and purpose, from, through, and for which it proceeds, passes before the studious mind, the aspiring heart, like a mighty anthem, voicing man's indissoluble relation as elder brother to the kingdoms below him in consciousness, and his dependence upon harmonious relations with his Elder Brothers who still toil in the advance on the higher levels of progression. The mighty grasp of Theosophy upon the problems of evolution is based on the "Secret Doctrine,"* and its

*Sources of the Secret Doctrine.—The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

The first installment of the esoteric doctrines is based upon Stanzas, which are the records of a people unknown to ethnology; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; they are said to emanate from a source (Occultism) repudiated by science; and, finally, they are offered through an agency incessantly discredited before the world by all those who hate unwelcome truths, or have some special hobby of their own to defend. Therefore, the rejection of these teachings may be expected, and must be accepted beforehand. No one styling himself a "scholar," in whatever department of

*Reprinted from "Progress," Vol. III., No. 12, issued monthly by the University Association, for which magazine it was written by special request.

three fundamental propositions* concerning.

exact science, will be permitted to regard these teachings seriously. They will be derided and rejected a priori in this century, but only in this one. For in the twentieth century of our era scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated, but on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.

*Three Fundamental Propositions.—It is absolutely necessary that the reader should be made acquainted with a few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. The Secret Doctrine establishes three fundamental propositions:

(a) An Omnipresent, Eternal, Boundless, and Immutible PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception, and could be only dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya, “unthinkable and unspeakable.”

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned being. This Infinite and Eternal Cause—dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy—is the rootless root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is “Be-ness” rather than Being (in Sanscrit Sat), and is beyond all thought or speculation. This “Be-ness” is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute abstract Motion representing unconditional Consciousness.

Further, the Secret Doctrine affirms—

(b) The Eternity of the Universe in toto as a boundless plane, periodically “the playground of numberless Universes” incessantly manifesting and disappearing, called “the manifesting stars,” and the “sparks of Eternity.” “The Eternity of the Pilgrim” is like a wink of the Eye of Self-Existence (Book of Dzyan). “The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.”

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

Moreover, the Secret Doctrine teaches—

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an

1. The Causeless Cause, and its two aspects, Consciousness and Substance.

2. Periodicity of Manifestation.

3. Individualization of Consciousness, which at once explains “Creation” to be simply an outward manifestation of the rays of the inner Divine Root, which contains in itself all, both potentially and superconsciously, and “At-one-ment,” as the coming back to unity; reaching which, the cycle of labor ends (St. John, xvii, 21), For under the law of periodicity we have the eternity of the universe in its ceaseless alternations from subjectivity to objectivity, and return.

It is the universality of this law of periodicity that compels the re-embodiment, reincarnation, or returning to objectivity, of the human ego in its evolutionary course to the goal of full individualization of consciousness, or the union of subject and object. Therefore, under the conception of the Causeless Cause of all being, “Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment”*

aspect of the Unknown Root; and the obligatory pilgrimage for every Soul.

The Law of Rebirth.—It is only the knowledge of the constant rebirths of one and the same individuality throughout the life cycle; the assurance that the same Monads—among whom are many Dhyan-Chohans, or the “Gods” themselves—have to pass through the “Circle of Necessity,” rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that these very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and apparent injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honor paid fools and profligates, on whom fortune has heaped her favors by a mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one’s ears ringing and heart aching with the cries

Thus the law does not admit of any "Vicarious" interposition between the ego of man and his goal; for personal responsibility is the law, and none can shift the burden to another; the law cannot be thwarted. It is only our passions, that are vicarious sacrificial victims and the cross of flesh, upon which our immortal Ego with its divine Root—"Christos," suffers in its attempt to lift the earthly man, which is only his shadow, to the plane of immortality; just as we would lead our straying thoughts into harmony with others and to changeless truth. Ancient religions, including ancient Christianity of the time of Paul, understood the dogma in this sense; and it is proven historically in "The Secret Doctrine." The five stigmata of crucifixion are the five senses.

"Thus life is a journey, a march around the great cycle of experience; this cycle being but one step of a spiral; composed itself of thousands of lesser and ever lessening spirals. Each 'pilgrim' has to pass through cycles of waking and sleeping, of life and death, of races, of globes, of rounds, of planets, of systems, of universes, of an ever upward climb, ever enlarging its knowledge of existence, ever placing at of pain around him—that blessed knowledge of Karma alone prevents him from cursing life and man, as well as their supposed Creator.

Intimately or rather indissolubly connected with Karma, then, is the law of rebirth, or of the reincarnation of the same spiritual individuality in a long, almost interminable series of personality. The latter are like the various costumes and characters played by the same actor with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The inner, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion, the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier night; but the outer visible character is supposed to be ignorant of the fact. In actual life that ignorance is unfortunately but too real. Nevertheless, the permanent individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.—"Secret Doctrine," First Edition, Vol. I., p. 303.

greater distance the boundary mark of its finite perceptions; so to an eventual emerging into the pure essence of life, the font at which it had drawn its being."

The three fundamental conceptions have endless correlations that cannot be detailed here; but the student will find in the foregoing sufficient to suggest that to these correlations are due the infinite diversity of the phenomena of manifested life; and he cannot fail to perceive that it is in this outer field of correlated action that our materialistic investigators are seeking the source of things. Vain quest; let them face about and, proceeding from the universal postulates of the Theosophic philosophy, and applying them to their researches, they will quickly become, as they should be, the benefactors of the human race; for they will discover within their own souls the power of knowledge and investigation, which transcends any method of vivisection. Their enthusiasm will arise on the discovery of this, to them, new and more sympathetic method; and be charmed with its simple and direct processes. For, as in a friend we can recognize the soul, responsive to our own and make it even speak, so in Nature can the properly attuned ear hear the forces working in unity with those in man and cause them to speak their knowledge. For Nature is nearer and more similar to man than our five senses disclose; we only dream her to be a stranger, for we and all visible things are only different aspects of the same great One Life.

For the One Life spreads, like a shoreless ocean throughout all space, and in it all things whatsoever are, live and move and have their being; and without it nothing is. Life, life, pulsating, throbbing life, as well in the granite rock as in the viewless air; and in it the all-pervading, One Consciousness, slumbering in the mineral, struggling to expression in the plant, fitfully moving in the instinct of the animal, and at last arising to semi-self-consciousness in primitive animal man, to pass on to

full consciousness of Self in the perfected human being.

We assert that in man are seven states of consciousness; or to phrase it differently, in man the one consciousness manifests itself in seven different states or conditions; and the least of these is the lower or outermost, the physical body, the vehicle of the five senses, the cross of crucifixion, and all that material science knows of man. The certitude of the presence of a definite spiritual entity back of the manifested body, has as much reason to be denied, as that a thought may doubt its own existence, because it is composed of details. It sometimes may lose itself in details, but it returns to itself, as all thoughts or memories return to the Ego; and as all Egos return to the One Life. Analysis is only one point of view; synthesis is another. And it is very possible that the phenomena of the subliminal self in psychology, as of clairvoyance, clairaudience, telepathy, and so on, are only evidences of some higher synthesis than we have at present.

The Entity, the Ego is there; and under suitable conditions can and does act or function in any one of the seven fields or states of consciousness, which may be classified as Spiritual, Intuitional, Intellectual, Emotional, Sensational, Vital, and Physical.

Much of experimental data regarding the four lower states, the emotional, sensational, vital and physical, as they appear to the senses, is already in the hands of physical scientists, but of the three higher states, the spiritual, intuitional and intellectual, the true sphere and habitat of the divine Ego in every human being, practically nothing that is intelligible is as yet in their possession; partly from the fact of their perplexity, as to the proper means of exploration of that region, but in a greater degree from the utter uselessness of their methods of research.

Emerson said, "that to progress is to return to the ancients," and in this saying lie the clues that would lead modern

science into those higher realms of consciousness; for it is through and from the ancients and their records that Theosophists of this century have penetrated to these higher sources of knowledge of man's true nature, power and purpose.

It being our purpose to suggest the broad principles, and not to elaborate here the details that are accessible to every student of our literature, we note in passing the importance of the relation of these states of consciousness to the Cyclic Law, for this is the real Nemesis holding man to the dreary round of birth to death, and death to birth again. The rationale of this is that every or any state of consciousness tends to repeat itself until it becomes a fixed habit, binding the Ego to the cycle of its recurrence; and, if on either of the four lower planes of consciousness, inevitably to rebirth in the sphere of this earth, to which these four lower planes are limited and confined.

It is only the rare and exceptional men who rise above the Emotional, the highest of the four lower planes of consciousness, to that of pure Intellect; for nearly all the intellection of to-day has its seat in the emotional; the ratiocinating power of the mind being wholly employed in deducing its knowledge of life, and consequent course of action, from the observation of sense perception only.

It is a common misconception that Theosophy seeks to alienate man from these four lower planes of consciousness by its inculcation of aspirations to the higher planes; far from it, its real purpose being to hasten evolution by showing man that he is now a Servitor to these states of consciousness, when he should and shall be King and Ruler of them.

It is the personal man's ignorance of the true nature of these states and his relation thereto, that is wholly responsible for the narrow, shallow and gloomy aspect and aimlessness of modern thought and life.

The relation of Theosophy, as a philosophy, to the organization known as the

Theosophical Society, is, to this day, largely misunderstood. Probably for the reason that the philosophy is not yet recognized as having for its basis the fundamental laws of the universe, and a system of research, by which the correlations of these laws may be traced into every phase of manifested life. With this claim in some degree accepted, it would be seen that no organization of society could arrogate to itself the exclusive exposition of this philosophy; and that, therefore, the Theosophical Society cannot be sectarian, or exact a belief in certain teachings, as a condition to membership, except it claim infallibility for its knowledge of the philosophy; for omniscience alone is qualified to thus assert.

Therefore the society has for the basis of its organization a platform broad enough to unite all men and beliefs in a common cause; and this, its sole condition for membership, is sympathy with, and desire to aid in, the formation of a nucleus of a universal brotherhood without any distinction whatever. This requirement is sufficient to secure for its members the widest toleration for their respective opinions and beliefs, while they engage in studying and applying the philosophy, each according to his own condition, station in life, and power of discernment.

That this platform was founded in wisdom, is amply attested by the widespread growth of membership in all parts of the world; for the society, founded by Helena Petrovna Blavatsky at New York, in 1875, has successfully resisted many attempts, both from within and from without its ranks, to commit it to some form of dogmatic teaching, until now it has acquired a cohesion that effectually bars all further attempts to divert it from its purpose, which is the enfranchisement of men's thoughts, and the uplifting of the race to higher ideals of common life, and its possibilities.

In the twenty-two years of the society's life the members have distributed a vast

amount of literature and voluntarily engaged in lecturing and in explaining the results of their studies in the philosophy, and its adaptability to modern life; until a sufficient body of earnest, devoted and cultured men and women is now prepared to undertake the work of the International Brotherhood League in its practical application of Theosophic laws and methods to the needs of the less fortunate of their fellow beings.

In the light of the past twenty-two years' experience of the Theosophical movement, it is now clearly apparent that it would have been swept away, or rendered powerless for the discharge of its mission, in this century as in every past century within the Christian era, but for the heroic self-sacrifice of its founder, H. P. Blavatsky, and the devoted loyalty of the members to the ideals she transmitted to them. Her successor, William Quan Judge, will, some day, be seen to have also died a martyr's death to the ideals which were so fiercely and heartlessly assailed through him. His successor, Katherine A. Tingley, the present Leader of the Theosophic movement throughout the world, has secured the movement upon a still firmer basis, and rendered it more international than heretofore. On June 13, 1896, she led what came to be called a crusade of American Theosophists around the world; founding branch societies in the principal cities of Europe, Asia and Australasia, traveling forty thousand miles, and, returning to San Francisco, Cal., in 1897, founded, at Point Loma in Southern California, the School for the Revival of the Lost Mysteries of Antiquity, in which will be taught man's duty to his fellow-beings, and the true philosophy of human endeavor. In 1897 the present Leader founded the International Brotherhood League, which has Lotus Groups throughout the world, for the training and educating of children by entirely novel methods upon the broadest lines of Universal Brotherhood, as well as other activities indicated by its formulated

objects. On February 18, 1898, at Chicago, Ill., the society reorganized itself as the "Universal Brotherhood," in pursuance of the objects of the original founder, H. P.

Blavatsky, with Katherine A. Tingley as Leader, and Official Head. The headquarters are at 144 Madison avenue, New York City.

HOW DID HE KNOW?

BY G. A. MARSHALL.

A boy came to school for the first time, and the teacher, a young lady, undertook to teach him the alphabet. Showing him the row of letters, she pointed to the first, and said: That letter is A.

Is it? said the boy; it looks like a picture of dad's harrow; two sticks coming together at one end and spread apart at the other, with a stick across the middle. How do you know it is A? An old gentleman to whom I went to school when I was a little girl told me so, said the teacher.

How did he know? asked the boy. Oh, said the teacher, when he was a little boy an old man who was his teacher told him so.

How do you know but he lied? asked the boy.

This is an old story, but may be new to some of the younger generation. At least, we may find a new application of it.

The proof that A is A and not B, is found in the relation it bears to other letters in written and printed papers—the way it is used in making up words, sentences and books. So the truth of any one of the teachings of the Wisdom-Religion, say for example reincarnation or rebirth, when it is taken out of its setting and looked at by itself, is not at all plain to one who has never before heard of it. But when it has been studied in its place in the plan of all things, its truth gradually becomes clear, and is seen to be as clear and is seen to be as necessary as that A is A, or that two and two make four.

Only by careful study of the Wisdom Religion as a whole and in all its parts can it be known whether the Master lied when he taught any one of its truths to the disciple.

Oh, for a power to read and write in the language of color-form-symbols as of old! Oh, that we were sufficiently awake—"through pity enlightened"—to have done with cold type for the exchange and transmission of soul-truths and realities, and that we had instead a beautiful soul-picture-language that would leap and run like fire among us whenever beheld in its ever varying transformations and combinations!—D. F.

BY BASIL CRUMP.

Vol. I. (Continued.)

THE ARTWORK OF THE FUTURE.

HERE is one Eternal Law in Nature, one that always tends to adjust contraries, and to produce final harmony. It is owing to this Law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false Gods, and find itself finally Self-redeemed."

H. P. BLAVATSKY.

In the opening pages of this lengthy essay Wagner lays down a philosophical basis which is practically identical with that of Schopenhauer. This is worthy of especial note since many writers have spoken of the influence exerted by the Frankfort thinker upon Wagner's later creations. Mr. Ellis points out that at the period of writing this essay and for long after, Wagner, in common with the world at large, was unaware even of Schopenhauer's existence. The only difference is that Wagner employs the term "Necessity" where Schopenhauer uses "Will." It is, however, perfectly true that later on a perusal of the great philosopher's works was of great assistance to Wagner. This he gratefully and with delightful modesty acknowledges in his letters to August Roeckel. These letters are deeply interesting; they are now published in English and should be read by all who wish to understand Wagner fully. He there states that, while Schopenhauer's main principles were not new to him, yet his arguments had satisfied the purely intellectual part of his mind and brought it into agreement with his artistic intuition.

*Translated by W. Ashton Ellis. London: Kegan Paul.

I.

MAN AND ART IN GENERAL.

The various chapters of this essay are divided into a number of sub-heads. By employing these and giving the chief points under each it will be comparatively easy to give a clear idea of the whole scheme.

NATURE, MAN, AND ART.

"As Man stands to Nature, so stands Art to Man." Nature's development is based not on Caprice, but Necessity. "Man only recognizes Nature's *Necessity* by observing the harmonious connection of all her phenomena." In man Nature passed over into conscious life (i. e., *self-conscious* as distinguished from instinctual animal life). Then man erred, "when he set the cause of Nature's workings outside the bounds of Nature's self," and invented the anthropomorphic God. Through Error comes Knowledge, by which man will learn his community, with Nature, and perceive "the same Necessity in all the elements and lives around him." If, then, Man is "the portraiture in brief of Nature" then the portrayal of his Life, "the impress of this life's Necessity and Truth, is—Art.

"Man will never be that which he can and should be, until his Life is a true mirror of Nature, a conscious following of the only real Necessity, *the inner natural necessity*. . . For as Man only then becomes free, when he gains the glad consciousness of his one-ness with Nature; so does Art only then gain freedom, when she has no more to blush for her affinity with actual life." The same truth is very beautifully expressed in H. P. Blavatsky's

translation of a very ancient scripture, *The Voice of the Silence*—"Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom."

Under the second heading, "Life, Science and Art," there is nothing particular to note; we will therefore pass on to the third.

THE FOLK AND ART.

From the "Folk" Wagner drew his inspiration—the mythical subject-matter for his dramas. He here defines it as "the epitome of all those men *who feel a common and collective WANT*," a vital force which is destined to redeem mere intellect from "actual insanity;" a force which is the eternal enemy of luxury, egoism, and all that poisons truest Art.

THE FOLK AS CONDITIONING THE ARTWORK.

In Wagner's view the Folk is also the real originator; the inventor of Speech, Religion, the State; and here he says, "it became for me my art-instructor; where, after many a battle between the hope within and the blank despair without, I won a dauntless faith in the assurance of the Future."

The remainder of the chapter is occupied with a consideration of the present-day elements which are antagonistic to Art, such as fashions and mannerisms. In the Grecian Artwork we have the outlines for the Art of the Future, which must not, like it, be based on a national, but a Universal Religion—the Religion of Universal Brotherhood.

II.

ARTISTIC MAN, AND ART AS DERIVED DIRECTLY FROM HIM.

Having enunciated the principle of Universal Brotherhood as the foundation of future Art. Wagner now proceeds to analyze the art-forces of the Drama, and to

show how they have been dissevered and misused.

"Man's nature is twofold, an *outer* and an *inner*. The senses to which he offers himself as a subject for Art are those of Vision and of Hearing; to the eye appeals the outer man, the inner to the ear . . . and the more distinctly can the outer man express the inner, the higher does he show his rank as an artistic being.

"But the inner man can only find direct communication through the ear, and that by means of his voice's Tone. Tone is the immediate utterance of feeling and has its physical seat within the Heart, whence start and whither flow the waves of life-blood. Through the sense of hearing, Tone urges forth from the feeling of one heart to the feeling of its fellow."

This gives us a clue to the immense power of the human voice—rightly used; it is the moulder and vehicle of mental pictures which cannot be fully imparted by the outer means of gesture, facial expression, or even the magnetic glance of the most living of all the physical organs—the eyes, the "windows of the soul."

"*Speech* is the condensation of the element of Voice, and the Word is the crystallized measure of Tone." Speech is the utterance of the Intellectual-man who is seeking for clearness of comprehension in "sifting the universal;" but in a splendid passage, somewhat involved for the general reader, Wagner shows that when the orator "from out the egoism of his narrowed and conditioned personal sensations finds himself again amid the wide communion of all-embracing world-emotions," he feels the urgent need of Tone and dramatic gesture. "For where it is a question of giving utterance . . . to the highest and the truest that man can ever utter, there above all must man display himself in his entirety; and this whole man is the man of understanding united with the man of heart and the man of body—but neither of these parts for self alone."

These universal emotions lead him to the

cognizance of "*Man as a species and an integral factor in the totality of Nature*; and, in presence of this great, all-mastering phenomenon, his pride [of Intellect] breaks down. He now can only will the universal, true, and unconditional; he yields himself, not to a love for this or that particular object, but to wide Love itself. Thus does the egoist become a communist, the unit all, the man God, the art-variety Art."

Since Wagner uses this word "Love" constantly throughout his writings and poems, it is important to bear in mind the above definition. He always employs it in that universal sense, unless he states otherwise. It was the great keynote of his life as we shall see again and again in the course of our journey through these volumes; it caused him to revolt from the condition of modern art; drove him to carve out with heroic courage the path in which artists of the coming centuries will follow; and led him at last to the Temple of the Holy Grail.

THE THREE VARIETIES OF HUMANISTIC ART, IN THEIR ORIGINAL UNION.

"The three chief artistic faculties of the entire man have once, and of their own spontaneous impulse, evolved to a trinitarian utterance of human Art; and this was in the primal, earliest manifested artwork, the *Lyric*, and its later, more conscious, loftiest completion, the *Drama*."

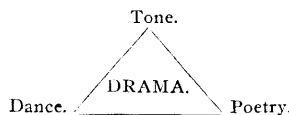
These three chief elements are Dance, Tone, and Poetry; three Graces; and, of course, by Dance is meant here that grace of movement which originated in the rhythmical choric dances of the ancient Mysteries.

In speaking of this loving trinity of sister Arts "so mutually bound up in each other's life, of body and of spirit," Wagner once more returns to his main theme of Love in its highest aspect. The definition of Brotherhood and Self-sacrifice is very fine:

"*The solitary unit is unfree*, because confined and fettered in un-Love, *the associate is free*, because unfettered and unconfined through Love. . . . The Life-need of man's life-needs is the *need of Love*. As the conditions of natural human life are contained in the love-bond of subordinated nature forces, which craved for their agreement, their redemption, their adoption into the higher principle, Man; so does man find his agreement, his redemption, his appeasement, likewise in something higher, and this higher thing is the *human race, the fellowship of man*, for there is but one thing higher than *man's self*, and that is *Men*. But man can only gain the stilling of his life-need through *Giving*, through *Giving of himself* to other men, and in its highest climax, to *all the world of human beings*. . . .

"It is a sorry misconception of Freedom—that of the being who would fain be free in loneliness. The impulse to loose oneself from commonalty, to be free and independent for individual self alone, can only lead to the direct antithesis of the state so arbitrarily striven after: namely to utmost lack of self-dependence."

The section closes with a denunciation of that Egoism "which has brought such immeasurable woe into the world and so lamentable a mutilation and insincerity into Art." In the next the Art of Dance is considered, and we shall plunge into the very structure of the Drama.



NINETEENTH CENTURY BUTTERFLIES.

BY HERBERT CORYN.

A FEW minutes' attention may not unprofitably be bestowed on the next butterfly that Karma brings us for our study and humiliation. No other insect will precisely fill its place as an instructor. For example a bee steadily devotes his entire attention to whatever flower he enters till he has exhausted its possibilities as a pollen yielder. A dragonfly aims at some definite point and gets there. He hovers brilliantly whilst he reflects on the merits of this or that spot, but when he has decided he attends to that matter only, not deviating. And doubtless these two admirable little insects think, on all matters to which they bend their attention, in the same definite, direct, thorough and concentrated a manner as they act. Again the cockroach, having taken up a position, remains till he has a clear reason for moving from it. He does not become mentally negative like a lizard, but either occupies himself in thinking strongly about something, or converses eagerly with his adjacent friends.

But these things are not so, alas, with butterflies. The butterfly cannot maintain his attention upon anything. He does not stay anywhere long nor go anywhere in particular when he moves. He does not fly in a straight line, and when he decides that it is desirable to go somewhere, his attention is sure to be distracted. He is a perfect symbol of vacillation, will-lessness, and want of concentration. When he does for a moment remain quiet it is clear that he is not thinking consecutively about anything.

One is inevitably driven to thinking of butterflies when one considers some of our nineteenth century ways, and especially when one juxtaposits them in thought with some of the ways and ideals of other times

and places. We are in that stage of evolution, or perhaps, retrogression, when the mind presents in many ways a strong resemblance to that of the butterfly. The highest compliment to which the age is entitled is probably contained in the celebrated sentence: "You can fool some of the people all of the time, and all of the people some of the time; but you cannot fool all of the people all of the time."

Men are in pursuit of pleasure and the chase is not scientifically conducted. This is easily shown with the aid of any current definition of pleasure. This is, of course, an age-old platitude of the moralists, but the butterfly-like unconcentratedness of attention arises from the constant pursuit of pleasures that are easily in view, without regard to the perfectly obvious fact that they are transient, involve a multitude of penalties, give pain because of their occasional temporary unattainability, generate a wild and increasingly numerous progeny of more or less unsatisfiable desires, and in the end involve a far more than equivalent pain. So the nineteenth century mind has got into a way of flitting from one thing to another, which is carried into other domains than those of pleasure. Accustomed to jump from pleasure to pleasure, from taste to taste, from desire to desire, it cannot now remain upon anything even when it wants to do so. It is cursed with its own curse, is an inadequate instrument on its own lines of work, and is a nuisance to its possessor. I have even heard a proposition from a well-meaning person that a resolution should be submitted with regard to the mind like that which was submitted to the English House of Commons with regard to the House of Lords "That it is useless, dangerous, and ought to be abolished." It seems, how-

ever, impossible, but that there should be some way of reforming it, short of total abolition. I cannot agree either with those who say that in a vast number of cases it has been abolished, but that no one has remarked its absence.

The habit of flitting from pleasure to pleasure leads to curious results. The mind hits back, so to speak, and takes to considering pains, revels in them, builds up imaginary and even impossible painful situations, fills in their details, passes from one to another, argues in favor of their probable happening, throws its possessor into a chill of terror and paralyzes his will. It loves to pursue this line of conduct when the poor man would fain sleep. Or it will persist in flitting every few minutes of Monday on to a disagreeable situation that is not due till Tuesday and thus rendering both days unpleasant. It will even hark back on Wednesday to the event that is at last buried forever among the records of Tuesday. It cannot even achieve its own ambitions for pure want of concentration. Setting out to consider the ways and means of the achievement, it flits on to a thousand other matters and may even drift in five minutes wholly and finally away from the proposed point.

This inability to stay long upon anything shows itself in every department of life. The poor butterfly does occasionally flutter accidentally upon a truth; it would be strange if it did not. One such, I remember, some years ago, noticed the lid of a kettle being pushed up by steam, and happened into the idea that in the same way a rod attached to a wheel might be pushed around. To another came an idea that what pulled a falling apple and the earth together was always trying to pull the earth and the sun together. On these accidents we lavish much praise instead of despising ourselves that they are not a thousand times more numerous. But how are they to be made so? In the powerful words with which a certain circular concluded—"surely something ought to be done."

The evil shows itself in every way. In the search for multiplied, short-lived sensations we do not even eat some simple thing till we are satisfied, but, tasting at many dishes, eat from two to eight times too much. Finally the idea of "eating to live" takes wings altogether and elaborate confections, dispensed at special establishments, are prepared, each of many flavors, simply and solely to gratify the whims of an over-educated palate. Smoking was once a religious rite; now it is only a method of gratifying the palate and nose when eating has become for a short period impossible. Our reading is from journals, weekly, daily, and monthly, in which the strain on attention is reduced to the extremest minimum. The paragraphs get shorter and shorter, and when they exceed an inch or two on the same topic a "shriek" headline is introduced to give the reeling intellect time to recover. In music the ancients dwelt long on one tone till they had meditatively exhausted its possibilities. Now chords, notes, and keys change with the utmost rapidity, or we cannot keep up our attention. In ancient Athens the people sat out on the same day three stately tragedies; now it is only with the most elaborate music and setting that Shakespeare pays for production, and the ten-minute-change music halls are crammed. In conversation the same habits prevail. It is ill-bred to talk of the same thing more than a minute or two, to introduce thought into what you talk of, or indeed, to talk of anything upon which thought is possible. History is becoming anecdote, poetry the impressionist's, the sentimentalist's, or the suggestionist's two-dozen-line scraplet.

The above represents a criticism on the tendencies of the age which is easy to make, which would, indeed, be easy to make much more forcibly, plausibly and bitterly. Possessing a little point and truth, it owes its force in greatest part to the suppression of the full outlines of the picture. It seems clear that unsteadiness

of attention, the butterfly mind, is the result of constantly running after small sensational pleasures. This calls forth a multiplication of the means of pleasure, and the mind, learning to taste at so many, running from one to another, demands a growing supply. So supply and demand continually react to each others' growth, and the general mental stability and virility become feebler and feebler. At a period like this and presenting symptoms like these all the older empires and civilizations have begun to go down before races whose minds, if crude and ill-furnished, had not thus been belittled.

But in certain ways the situation, though old, is yet possessed of quite new features. One of these is the fact that we are considering whole peoples. The degeneracy of such civilizations as those of Babylon, Athens, and Rome was probably completer than that of any modern people. It is true that the cultured of Athens were capable of sitting out three tragedies on the same day. The cultured of London and New York are capable of doing the same thing. But the uncultured of Athens, the serf classes, are not included in the description at all, and so do not darken the impressive picture. With us the "uncultured" classes do form an element in the picture, have learned to read and write and think, and greatly outnumber the "cultured" few who are, however, no fewer than at any time; hence an element now enters the picture that once formed no part of it.

And the other feature is related to this one.

The old empires were destroyed by incurrent foes who had not the "culture" that destroys virility. The new empire will be that of America, and it contains within itself the elements necessary for its own regeneration, the unsapped strength, the sense of human dignity and brotherhood. Infected so to say with points of disease, it is strong enough to heal itself. Charles Lamb relates that when the merits of roast pig were first discovered, the discovery was due to a pig that had been

roasted in a burning house. For a long time the delicacy was always obtained by the same means till at last it occurred to someone that it was unnecessary to burn down the whole house for the sake of one pig, and thereafter the pig was roasted separately. The new empire will know how to roast its pig.

Further. The decay of the old empires was accompanied with decaying belief in their old Gods. Religion died, and with it died manhood. Not so now. If the old order passes the signs of the new are apparent. If the old creeds die, a new and grander creed is born and in that new the older live redeemed in their pristine form. The pure Wisdom of the old Teachers of all races becomes again possible among men as Brotherhood manifests in every heart. And Brotherhood guided by this Wisdom is at the foundation of a new civilization, which, not exactly involving the destruction of the old, is its transmutation into gold. The pessimist is blind to all but that little circle of the world which manifests at his particular little porthole. His description is impressive because correct up to its limit, but let us stay on deck. Most of the suggested methods of reform are based on porthole views at best, and in many cases the reformer writes with his back even to his porthole. The most hopeful and the easiest of all reforms lies in the education of children. At present they are most largely educated in the directions of bald intellectualism, noisy patriotism and pressive rivalry. Action is based on feeling, and till children are made to feel themselves as divinely human, to feel Brotherhood, to feel their own souls, their subsequent life must surely reveal in action the lack of this, the only real education. A man is what he is and feels, not what he knows. Education is precisely upside-down, yet in education lies the only real hope of betterment. The reformers, porthole and other, are respectfully invited to consider the topic of the education of children and to "cease from foolishness."

PRACTICAL THEOSOPHY.*

WE hear a good deal at present about "Practical Theosophy." Is such a thing possible? If so, in what does it consist? To many theosophists, theosophy is an individual internal thing, a system of cosmogony, philosophy, ontology, to which the term practical is completely inapplicable. As well, they think, talk of practical metaphysics. Others, again, feel that to love your neighbor and still neglect to help him in the material things in which your aid would evidently be to his advantage, is a barren mockery.

One meets people continually who hardly stir a finger to help others, and yet who talk glibly about the "Rounds" and "Rings," and the "seven principles" of man; who long for Nirvana, even for Paranirvana; who ardently desire to be joined to the Infinite, absorbed into the Eternal; who feel that all men are their brothers, all women their sisters, and that thought makes them, oh, so happy, gives them such peace of mind. The convict is their brother—their caught and locked up brother; the tramp is their brother—their idle, unwashed, whisky-soaked, good-for-nothing brother; the work woman is their sister—their poor, friendless sister, who has to sew sixteen hours a day to keep body and soul together; even the prostitute is their sister—their fallen, wicked sister, who is hurrying to an early grave; the famine-stricken Irish, Chinese, Hindus, are their brothers and sisters—their skin-and-bone brothers and sisters, who are dying of starvation. Theosophy teaches them these beautiful truths, they say, and it does them so much good to know it all! Speak to these sentimentalists about "Practical Theosophy," and they look suddenly stupid. Tell them that in a garret not a

*An unsigned article reprinted from "The Theosophist," March, 1889.

hundred yards from their back door there lies a fever-stricken family—that you know of fifty cases of genuine distress that they could aid by their money and sympathy, and they look at you as if you were something they had eaten which had not agreed with them. Perhaps they tell you that theosophy is a spiritual affair, something of a private and confidential nature between their "higher selves" and the Great All, into which no vulgar, earthly considerations enter. These people are probably quite unaware what a wretched sham their "theosophy" is, and what miserable frauds they are themselves when they pose as theosophists. They do not know they are selfish. It has never entered their heads to think what would be their thoughts, their words and their actions, if they really felt what they say they feel, if they realized in their hearts the meaning of the words, "My brother," "My sister."

These people do not trouble themselves to think what their sentiments would be did they learn that a real brother or sister was in want of their aid. Suppose they heard some fine morning that their brother was starving to death, without the means of procuring food, what would be their sensations? Would not their hearts stop beating in horror? Would not every nerve tingle with excitement and with anxiety to save him? What pictures their imagination would draw! Their beloved brother lying helpless on the floor of some wretched hut, while the wife he loved and the children of his heart, emaciated to skeletons like himself, lay dead or dying around him. Would not any woman under these circumstances fly to her banker and make him instantly telegraph money to his agents in the nearest town, with instructions to send messengers at any cost to her brother with immediate relief? Were she a poor woman would she not hurry with her trinkets, her

clothes, her furniture, anything, to the poor man's banker, the pawnbroker, thankful and proud to be able thus to raise the money to save her brother and his family from horrible death? And then what feverish anxiety, what sleepless nights, until she learned that the relief she had sent, had reached her brother in time! Or, suppose a man were told that his pure and innocent sister had been morally tripped up and socially knocked down by some selfish brute whom she had trusted—had been psychically drugged by him, "ruined, deserted, cast out, reviled and spat upon" by people morally and intellectually unworthy to be her scullions; handed over in cold blood by the "moral" and the "pious" to the tender mercies of the most selfish and most brutal of both sexes, to be trampled hopelessly into the mud, the helpless slave of the demons of drink and lust. Would not every spark of manliness in him be fanned into a blaze of indignation and rage? Would he not employ every conceivable means to discover the poor girl's hiding place? And when he had found his sister, would he not throw his protecting arm round her and fight his way with her out of the hyena's den, past the toads of scandal and the vipers of malice, and give her an asylum in his heart and hearth, where the poor wounded, terrified, half-demented girl could recover her mental, moral and physical health; while those who never tripped, or who had never been seen to fall, howled and snarled, and hissed, and grimaced before his door in impotent rage that a victim had been rescued from the hell to which they had consigned her as a sacrifice to their demon-god—the great infernal trinity of Hypocrisy, Cruelty and Selfishness?

No! Those who descant upon the brotherhood of man seldom realize, even in the faintest degree, the meaning of the pretty, sentimental words they utter. If they did, there would be no question as to the nature of Practical Theosophy. If they did, a great unrest would seize them, a

supreme desire to help the thousands of suffering brothers and sisters that cross their path every day of their lives, and from whom they shrink because cowardice, selfishness and indolence inhabit furnished lodgings in their hearts.

The Australian savage murders any black fellows he meets who do not belong to his little tribe. He kills them on general principles—because they belong to "another set." The civilized world has advanced so far upon the road to Practical Theosophy that we do not actually murder or maim those who do not belong to our tribe, we merely let them suffer and die, and the advanced ones, the pioneers of the race, write upon their tombstones, "Here lie my dear brothers and sisters."

The fact is, however, and a staggering one it is, too, that Practical Theosophy, in its full acceptation, would mean a dissolution of society as at present constituted. Of that fact there cannot be the slightest doubt, for it would mean a reign of kindness, of sympathy, of unselfishness, of tenderness to the weak, of forgiveness for the erring, of mutual helpfulness, of happiness in seeing others happy, and there is not a single one of our present social institutions that is not founded upon principles diametrically the opposite of these, and which would not swell up and burst to pieces, were the ferment of altruism introduced into it. Only fancy what the result would be of introducing Practical Theosophy into our treatment of criminals, and into our legal processes! What would become of that dignified and learned profession, the law, were the object of the solicitor and the barrister to make people friendly and forgiving, instead of being to fan their enmity, spite and hatred? What would we do with our great prisons and convict establishments, were jurymen, judges and legislators to really look upon criminals as their ignorant, misguided, erring, stupid, neglected brothers and sisters? Or, again, what would become of our arsenals and ironclads, of our generals and ad-

mirals, our colonels and captains, and our be-feathered and be-belted warriors generally, were the people of various nationalities to refuse to shoot and stab and blow each other to pieces at the word of command, for no better reason than that they were brothers and had no quarrel, and did not want to harm each other, or each other's wives or children? Another noble profession would go to the dogs! What would become of the churches were the clergy to treat their fellow creatures as brothers and sisters? Would not the bishops hasten to convert their palaces into asylums for the homeless wretches who now lie shivering at night in the road before their gates? Would not the lesser clergy quickly follow their example? Then they would have to feed these unfortunates, for the bishop's brothers and sisters are starving all the time as well as shivering; and how could they do that and at the same time maintain an establishment? What would the Lord think of His ministers if they neglected to keep up their place in society? The next thing would probably be that the clergy would open their great empty churches for wretched and homeless women and children to take shelter in, instead of letting them lie shivering in the rain and wind before the barred doors of those gloomy temples of their jealous God—and then what on earth would become of Religion?

Bet let us be reassured! The social order is in no danger just yet of being upset, by the introduction of Practical Theosophy into the lives of men. Practical Theosophy to exist except in fancy, requires practical theosophists—in other words, people who value the happiness of others more than their own enjoyments, and such people are a rare exception in any place in life—in the law, the army, the church, the legislature, in agriculture, trade, commerce or manufacture. If any one feels to-day that his sentiments are those of practical theosophy, and seriously

proposes to sacrifice his worldly prospects and enjoyments in order to spend his life in doing what little he can to benefit others, he runs a risk, that is not far from a certainty, of being treated by the world as an incorrigible lunatic. It is a fact which few will deny, that any one would be considered a madman who openly and confessedly followed the injunction of the great Practical Theosophist of Judea to sell all he had, and having given the proceeds to the poor, to follow him—that is to say, who devoted his life, in complete forgetfulness of self, to the great and glorious task of raising humanity out of the quagmire of ignorance, selfishness and cruelty, in which it flounders. If he had some reasonable object in view, well and good. The world can understand a person's being altruistic for the sake of a good living and an assured position in society—there is some sense in that; it can even excuse a man for loving his neighbors, if he firmly believes that he will thereby be entitled to a reserved seat in the hall of the gods; but "utter forgetfulness of self," that is quite unnatural, and amounts to a sign of weakness of intellect!

When people talk of practical theosophy as a thing that is possible in the world to-day, in ninety-nine cases out of a hundred, they are thinking of practical benevolence or charity; for, if the very foundation of theosophy be the sentiment of the brotherhood of man, practical theosophy, by the very laws of society, as at present constituted, is an impossibility. Law, religion, politics, militarism, our very system of morality itself, are all incompatible with the existence of the sentiment of the brotherhood of man. All these institutions were invented by and for people imbued with the opposite sentiments; they are fitted only for such people, and could not exist for ten minutes in a world inhabited by practical theosophists.

The natural laws that govern the manifestations of practical theosophy are as different from those that obtain in our present

system of egoism and destructive competition, as the laws that govern the phenomena of steam are from the laws of hydraulics. We know full well that no steam will be generated in a boiler until the whole of the water therein has been raised to boiling point. Even so we also know that in order to raise the world to the point at which men will "generate" practical theosophy, the spiritual temperature of the whole of mankind must be raised; all men and women must be made kinder and still kinder in heart, and stronger and still stronger in spirit; and this can only be done by acting on them *en masse*, and raising the standard of kindness and of spiritual strength in the whole race.

Will works of benevolence and charity do this? Are they not in themselves a consequence rather than a cause, a fruit rather than a seed? Such works are indeed a fruit, the immature fruit which the tree of kindness bears in the half-grown, stunted condition it necessarily presents when planted in the uncongenial soil of selfishness. Benevolence and charity belong to the time when men stone and crucify those who tell them that all men are brothers and ought to treat each other as such. They are the tythe grudgingly paid by vice to virtue, by egoism to altruism, and their existence shows that egoism and vice take nine-tenths, or rather ninety-nine hundredths, of the produce of human life.

Were practical theosophy the rule of life, benevolence and charity would not be needed, for they owe their existence to the greater prevalence of malevolence and injustice. They are the exceptions occurring when the rule is in force, and disappear when the rule ceases to act. Benevolence has become an anachronism since the idea of universal brotherhood dawned upon the world. Charity, under the higher law, is no better than a flattering deceiver, for it tells people that they are worthy of praise and reward for doing the things which theosophy declares it to be criminal to leave undone, because not to do them, and

a thousand times more, is to do injustice. Active works of benevolence and charity are therefore not practical theosophy. They belong to the old regime of egoism, of which they are the flowers and the fruit; and, however good in themselves, they should not be mistaken for practical theosophy if a dangerous delusion is to be avoided.

If, then, practical theosophy be in reality a form of human life—of morality and of society—far higher than those which exist in the world to-day, and for the coming of which we can but prepare the way, can we, nevertheless, not give a practical turn to such theosophy as we already have, so that it will hurry on the reign of Brotherhood? Or, must our theosophy remain for long centuries only a self-centered and ideal thing? What form can we theosophists give to our efforts so as to make our theosophy an influence in the world for good? If theosophy is to be the guiding power of our lives, in what manner, and to what end, is it to guide us?

We cannot, at the present day, exercise practical theosophy and still remain in such harmony with our surroundings as would entitle us in the world's eyes to be called sane. We cannot even realize in our imagination, soaked through as we are with egoistic modes of thought and standards of value, what it will be like to live in a world peopled by practical theosophists. But, without the slightest doubt, we can turn what theosophy we have in us to practical account; for we can each of us add his or her own warmth to the general heat and thus help to raise the moral and spiritual temperature of the world a little nearer to the point at which the free generation of practical theosophy will naturally take place among men. We must remember, however, that for the exercise of practical theosophy, as it will one day exist in the world, reciprocity is necessary. If the person you treat as a brother, treats you in return as an enemy, the real effect of the principle of Brotherhood cannot

manifest itself; and at present as society is constituted, it is not possible, and not in human nature, for any man to carry out that principle in all his intercourse with his neighbors. Practical theosophy in isolated individuals, if it is to avoid an opposition that would paralyze or destroy it, must of necessity take on a somewhat different form from that it would assume in a society where all were practical theosophists.

The practical theosophist of to-day is the individual who is animated by that spirit of brotherhood which will one day become universal; and, as such, he is none other than the man who, at all times, tries to impart to others the theosophical knowledge he has got himself, and to imbue them with the theosophical principles by which he guides his own conduct; who tries to stir up in others the spirit of kindness, of patience, of gentleness, of courage and of truth; who tries to induce his neighbors fearlessly to think out the problem of existence for themselves, and to feel the dignity and the responsibility of their own manhood and womanhood; who tries to make others self-respecting and strong. Those who become penetrated by these sentiments and qualities do not need any stimulus to make them engage in works of so-called charity, for these will be for them the natural outlet, in the present order of things, for their overflowing impulse to benefit others. The feelings that prompt to all kind actions belong to the domain of practical theosophy, but the actual works of benevolence and charity to which they prompt are not theosophy; they are accidents in the growth of theosophy, just as the useful inventions of modern times are accidents in the progress of science. The object of science is not to discover new bleaching powders, or murderous explosives; its object is the intellectual conquest of material nature. Even so the object of theosophy is the moral conquest of man's animal nature, irrespective of the

soup kitchens and orphan asylums that spring up during the process. It seeks to subdue or chase out the toad, the vulture, the wolf, the pig, the viper, the sloth, the shark, and all the rest of the menagerie of lower animal natures that now howl and croak and hiss and grunt and caw in the hearts of men, and it knows that this is an operation which can only be performed by each man for himself. Each must purify his own mind, and make his own spirit strong, and the difference between theoretical and practical theosophists is, that the former talk about these things and the latter do them. But though this process is a self-regarding one, the effect is not. He who is a practical theosophist, who tries to make himself strong and pure-hearted, is, even unconsciously, a powerful influence in the world, and he becomes a center of energy potent in proportion as he forgets himself, and merges his hopes and fears, his likes and dislikes, his thoughts, words and deeds, in the great life of humanity—dissolving his personality, so to say, in the race to which he belongs; feeling with it, thinking for it, bearing its burdens in his consciousness, and its sins upon his conscience, and knowing that to sacrifice himself for the good of humanity is therefore in reality but to ensure his own salvation.

The practical theosophist, in proportion to his own strength, gives strength to all with whom he comes in contact, through a process somewhat similar to that of electrical induction. Colonel Ingersoll was once asked if he thought he could improve upon the work of "the Creator." He replied that had he been consulted, he would have made good health catching instead of disease. Had the great American orator and wit looked a little deeper into his own heart, he would have seen that "the Creator" is not so stupid as he thinks Him, for health is in reality catching, especially health of mind and heart; and Ingersoll himself owes most of his great influence in the world of thought, not to his logic,

powerful as that is, not to his wonderful command of illustrations and similes, not to his rapid flow of brilliant language, but to the healthy contagion of a heart overflowing with the magnetism of kindness, generosity and pity, and charged with the electricity of a love for the good, the true and the beautiful. The practical theosophist, wherever he goes and whatever he does, causes those with whom he has to do to "catch" theosophy. A hint dropped here, a word said there, a question asked, an opinion expressed, become, through the power of his vitalizing magnetism, the seeds of theosophy in others.

Practical theosophy, then, is the sum of those institutions into which human life will spontaneously crystallize when men and women become practical theosophists, in other words, when they feel in their hearts that all men are brothers, and act accordingly. Practical theosophists today, those sporadic and premature instances of an altruism that will one day become universal, are the drops that precede and presage the rain. They cannot, under the rule of the present morality, and with existing social, religious and political

institutions, live and act as they would were all men such as they are themselves. The most they can hope to do is to try their best to prepare the world for the reception of human brotherhood as the foundation of all our ideas of life and morality; and this they can best accomplish by each one's making himself pure and strong; for then they become centers of a spiritual health which is "catching," they become "laya points," so to say, through which there flows into the world from another plane of existence, the spirit of brotherhood, of mercy, of pity and of love.

Practical theosophy is the great edifice which will be constructed here below by the invisible, intelligent Powers of Nature as soon as there exists on earth the material necessary to build it. Practical theosophists are the bricks with which the edifice will one day be constructed, and the builders only wait until the lumps of mud that now cover the earth, have been converted by the fire of misery and sorrow, of painful effort and sustained aspiration, into hard and shining bricks, fit to build a temple to the living God.

CHARACTER.

"Character is higher than intellect. Thinking is the function. Living is the functionary. The stream retreats to its source. A great soul will be strong to live, as well as strong to think. Does he lack organ or medium to impart his truths? He can still fall back on this elemental force of living them. This is a total act. Thinking is a partial act. Let the grandeur of justice shine in his affairs. Let the beauty of affection cheer his lowly roof. Those 'far from fame' who dwell and act with him, will feel the force of his constitution in the doings and passages of the day better than it can be measured by any public and designed display. Time shall teach him, that the scholar loses no hour which the man lives."

The American Scholar, EMERSON.


THE DESIRE FOR KNOWLEDGE.

BY A. A. DEEN HUNT

IT comes with the first breath though there may be no mental consciousness of it in the infant, whose primal effort, as he appears on the physical plane, is an experiment with his lungs. It haunts us from the cradle to the grave and we pass through many phases of mental and spiritual dyspepsia because we do not pause to assimilate what we absorb. As if driven by some inexorable fate we pursue whatever Will-o'-the-wisp may dance before us and allure us, until in the chase we forget others, who, each in his turn is pursuing his special *ignis fatuus*. The less we really do know the more completely we flatter ourselves that we have gained all that can be acquired and we cry out for wider fields of vision on other planes of consciousness. How many of us comprehend our present one?

I ask the little tot just in the proud pursuit of learning her alphabet: "Do you know the letter A?" "Of torse I does," is the self-sufficient answer. Does she?—do you?—do I? I think not. Let us note what H. P. B. says of this introductory initial.

"A.—The first letter in all the world alphabets except a few, such for instance, as the Mongolian, the Japanese, the Tibetan, the Ethiopian, etc. It is a letter of great mystic power and 'magic virtue' with those who have adopted it, and with whom its numerical value is one. It is the Aleph of the Hebrews, symbolized by the Ox or Bull; the Alpha of the Greeks, the one and the first; the Az of the Slavonians, signifying the pronoun 'I' (referring to the 'I am that I am'). Even in Astrology, Taurus (the Ox or Bull or the Aleph) is the first of the Zodiacal signs,

its color being white and yellow. The sacred Aleph acquires a still more marked sanctity with the Christian Kabbalists when they learn that this letter typifies the Trinity in Unity, as it is composed of two Yods, one upright, the other reversed with a slanting bar or nexus, thus—. Kenneth R. H. Mackenzie states that the St. Andrew cross is occultly connected therewith. The Divine name, the first in the series corresponding with Aleph, is AêHêIêH or Ahih, when vowelless, and this is a Sanskrit root."

How many of us have thought of this initial from this standpoint? Have we not in these suggestions food for study for this one life-time at least? What is its mystic power and "magic virtue," and why is its numerical value, one? Why is it connected with the first of the Zodiacal signs, and why is its color white and yellow, and why is its sound what it is? Why does it seem to compass all sound from the faintest sigh to the roar of the whirlwind? What fools we mortals be who think that we have compassed much knowledge when here at the very outset we find that the study of the initial letter of our Alphabet would open to us vistas of the Universe. The child learns its first letter simply as a form that shall aid him later in affiliating the thoughts of others from the written or printed page. How much wheat or how much chaff he will gain from this power he is obtaining will depend entirely upon himself and the object he is pursuing. But why does he care for the written page except to get an insight into the minds of other men? Yet each individual represents a different facet of the sparkling jewel of humanity, similar to the others but not the

same. What then does all this querying bring us back to, except that the true study of man is man, and to know himself is man's ultimate aim, by this means arriving at all knowledge, because man is the outcome and epitome of the Universe?

Unquestionably we gain much knowledge of man from books, for it is truly said nothing can be thought or imagined that cannot be made manifest; consequently whatever thought a man may entertain or express, we know that it denotes a condition that may obtain and that it is a reflection from one of humanity's facets, though the color may be dark and repellent. It may carry with it the most diabolical suggestion and influence or it may be luminous with the highest thought and purpose, impelling to noble deeds and words. Thus from the printed page we gain much if we view each of these as an exposition only of man's composite nature and that it expresses his point of view. It is, however, from contacting our brother in a closer way that we learn to know him and so know ourselves best. If we reach his heart and get into close sympathy with him we then really begin to know something of Universal Law. We are attacking the occult—the hidden, we are learning the real secrets of nature. We do not need to go to books for this for we have already found that we do not even know the exoteric side of the letter A. Yet in face of this fact we clamor for esoteric knowledge, for instruction, for some curi-

ous and hidden manifestation that shall raise us above the common herd.

Why? We hug the flattering unction to our souls that it is because we can then help humanity to so much greater an extent. Have we done all that we can with our present means and knowledge? Have those who claim to have studied on esoteric lines fully comprehended what has been given them in the Secret Doctrine and other occult books and pamphlets? Do they know their letter A?

If the motive be perfectly pure with which one seeks to gain an insight into Nature's laws he will do so and become a helpful factor, but if he is only studying for the sake of power, to gratify his own vanity, to be able to swell himself out with the fancy that he knows so much more than others, he will probably wish before he gets through that he had not played with fire.

He who truly desires to help humanity must first of all forget self and then he will find increased knowledge and power in every move that may be made. He will not be troubled with doubts nor cast down by disappointments, but with the simple trust of a child will touch greater heights than he dreamed of. He will not need to hunt for Nature's secrets through hidden ways. She will open her heart to him and he will learn to comprehend some of the lore engraved on the diverse facets of her highest product—man.


“Whoever offers not food to the poor, raiment to the naked, and consolation to the afflicted, is reborn poor, naked and suffering.

“Do but return to the principles of wisdom, and those who take you now for a monkey or a wild beast will make a god of you.”

“He who leaves the society of fools, cleaves unto the wise.”—*Gems from the East.*

NOUS.

BY T. W. WILLANS.

 HE popular meaning of "nous" gives a true definition of that judgment which must always accompany intellect, in order that this most necessary instrument may be of true value in human evolution.

The fatal loss of "nous" or sound judgment will ultimately wreck intellect. Intellect without discrimination or attributes of soul or heart is self-destructive. It is the want of "nous" that causes a man to overestimate his ability, or exhibit that sorry caricature of human nature embodied in the term conceit. Emerson said "the devil is an ass," and therein he hit directly on the weakness of evil.

Using intellect alone, and basing conclusions on such observations that are actually under the sway of animal consciousness, or sensuous perception, our foundation is delusive or untrue, when estimating that which requires a higher state of consciousness. From a false foundation, the intellectual deductions we make are necessarily false and so failure must result; for our plans and theories are wanting in the only thing that can possibly make them successful and true i. e. "nous," acumen, discrimination, sound judgment. Instead of doing "the right thing at the right time and in the right place," we do the wrong thing at the wrong time, and in the wrong place, when the linchpin in our vehicle of human intelligence is wanting. One of the fallacies of intellect when separated temporarily or otherwise from soul, is a blind belief in itself and in another's opinion.

Intellect when separated from soul has necessarily no soul attributes and therefore has no capacity to perceive soul, or the spiritual nature. Consequently in-

tellect will believe itself to be what it thinks and what others say of it. If it is worshipped as being the supreme and it can get other intellects to say so it will believe it. So intellect alone can be very easily taken in or "taken down" as the boys say. Depending on itself it has no "nous" and so "the devil is an ass," having a hidden desire to be thought God. It is impossible for intellect alone, to know or think of any higher consciousness than itself; and hence because people worship the Divine, it thinks, if it can get worship, that it is that Divine. But intellect is sadly taken in when an ignoramus of its own brood worships it.

It is a glorious privilege of the soul to worship the Divine and a truly spiritual man will accept the homage, apparently paid to him, as paid to the Divine and will know how to hand it on to Deity.

Yet, though intellect when separated from the soul or the heart makes a fool of a man, still when used in its true place it is a necessary and worthy servant of the Most High. A servant, in fact, which we, as human beings, cannot do without, and be successful in true progress.

The truth is, intellect should be accorded its place, given its true name, and wisdom will grant it that place and no other, in our progress towards perfection.

"Seek, O beginner to blend thy mind and soul," is a vital necessity for an immortal career. "Nous" requires practical action in accord with spiritual principles. We cannot obtain the blessings of enlightenment without acting upon its principles.

"Harmony in word and act" is a necessity for the development of the divine. The

divine in a man will give him a perfect trust in the divinity of men and he will go about his Father's business with a certainty of success.

For the soul has nothing to fear from evil; the pure soul is incapable of fear. Individual men and women fail when they di-

voice themselves from soul and depend on intellect alone, but the warm heart of "the mother" calls forth multitudes of souls and through those who now respond and in whom the divine "nous" is awakened will progress and ultimate perfection be ensured for the race.

THE PAIRS OF OPPOSITIES.

BY EDWARD C. FARNSWORTH.

WHEN I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

The discontent of the Hebrew preacher, here so strikingly expressed, contains nothing unique, for thousands in all ages have had like experience. Indeed, any student of human nature finds discontent manifesting on every side, in all stations of life. He sees man a bundle of contradictions, alternately hoping, desponding; now moved by love, now indifferent, even hating; bound by some evil to-day, repentant to-morrow, ever in an unstable condition, finding no rest in either extreme of his personal being. The question as to the cause of all this naturally arises.

A great law known as the "attraction of opposites" operates in the Universe. But for this law evolutionary progress would be impossible. Man, ancient wisdom declares, is the Microcosm of the Macrocosm therefore we can deal directly with him as illustrating the nature and action of this law. We may, despite our limited power of cognition, conceive of Divinity as a Trinity of Will, Desire and Thought in stable equilibrium, a Unity reflecting itself in the inmost heart of man and re-

vealed in all its perfection only to beings capable of comprehending its entirety. As yet man catches, here and there, but imperfect glimpses of what he feels is a pure and divine reality and, mistaking illusion for that reality, strives to make it his own. Grasping the fleeting shadow, he finds it "vanity and vexation of spirit." Still the divine inner urge is upon him. Buffeted and defeated, he will try again. Surely that bow of promise e'en though faintly pictured on his mental sky, must hold for him, within its sevenfold beauty, one ray whose glory he never yet has known on earth, in air, or sea. So in his feverish quest for happiness, he flies to the other extreme, to be again disappointed, foiled, driven back. Now in order to rise superior to the clash and clamor of the pairs of opposites, to really free himself from these many adversities, man should strive to cultivate habits of introspection, of looking to that calm reflected in the depths of his being, of all being, for Being is One. When he looks upon his brother, he ought to remember that the pure, eternal flame which consumeth not, lies beneath the outward seeming, and by sympathetic words and actions he should strive to remove any obstruction. Then that beneficent, uninterrupted light shall ray forth upon himself and others. Man with eye fixed on the

guiding star at the positive pole of his being, shall finally reach the restful haven where enter not the troubled waters.

Theosophy teaches that the eternal spirit of man sits enthroned above delusion, and by the power, the majesty of its presence, draws man to itself, thus gradually narrowing the area of his oscillations, slowly but surely overcoming the resistance of his beligerent personal will, to finally bring him into that calm and peace from which spring true knowledge and self-conscious union with the Divine.

Man's mental, astral and physical constitution is such that he cannot proceed independently along any one line of development.

He loses interest, satiety ensues and with it comes a vague sense of unrest, precursor of change; so he is forced from round to round, up the ladder of experience. His petty personal will is made to bow to the Divine Universal Will acting through his spiritual will, for the balance of parts must be preserved in the universal whole, each will must be rounded out to focus that universal whole. The law of opposites which affects the individual, also acts on men in the aggregate; therefore every man represents in his earthly life the rise, culmination, decay and final death of nations. Every nation, like every man, is the living expression of some particular virtue or vice, some excellence or defect, because its main energy, like his, is directed to the accomplishment of certain ends, thus rendering the Nation incapable of realizing in itself the varied excellences of other nations and so endangering and delaying the harmonious perfection of the final whole. Therefore in national life the great law of opposites becomes active; for instance, military power and virility give gradual place to weakness and impotence, then suddenly the Goths and Vandals of fate—blind instruments in the hands of unseen powers—are thundering at the very gates of the stronghold. The end must come, as it came to many nations;

some of them unremembered in the pages of the world's historians.

What civilizations lie buried beneath the calm surface of the great ocean! Pacific it seems, yet those mighty waters hide the remains of the old Lemurian land. The Atlantic spreads an almost unbroken plain where once stood the great islands of fair Atlantis, whose splendid, though material civilization, contained within itself, like Lemuria, the germ of that which should cause its final overthrow. When the strength of the storm is upon us, the restless Atlantic, with its turbulent waves lashed into fury by "the powers of the air," well illustrates the final condition of that ancient people, whose lack of spirituality rendered them an easy prey to pride, selfishness and every vice springing therefrom.

The chief defects of our own civilization are selfishness, unbrotherliness, striving for power and preferment, exalting the one at the expense of many. Is this not a one-sided development? Shall not the great equilibrating law be called into action? Surely, unless we discover and utilize something that can counteract these evils.

The chief object of the Universal Brotherhood Organization is to demonstrate from a philosophical, ethical, and—most important of all—from a practical standpoint, the existence and nature of such a counteracting power and its application to these urgent times. Practical Universal Brotherhood is that counteracting power. This alone can ameliorate conditions; reduce to a minimum pain and misery resulting from violated law and thus prove a most important factor in the bringing about of the infinite purpose of Divine Will, balance of parts in the perfected whole.

Man vibrating between the opposites of his being, is but a single, though notable example of the instability of all below the equipoised and immovable Supreme. All else, whether low or high, are more or less

under the influence of the positive and negative poles of being.

Olympian Zeus, the allegorical ruler of the Grecian Pantheon, is shown as realizing the impermanence of his throne, for he in reality represented a certain stage of Cosmic and human development, as did his predecessor, the dethroned Titan.

Now all these gods and heroes, results or symbolizing Grecian thought and thrilling us in its Epic and Drama—clothed, it is true, to the uninitiated with man's imperfections and vices—were to Pythagoras, Plato and other mystics and illuminati, in reality great powers and hierarchies who have their correspondents in the cosmo-

gonies of every nation from Odin and the gods of the North, to Isis and Osiris of Egypt, and the triune Brahma, Vishnu and Siva of India. All of them, covering vast cycles of time, are symbolical representations of Nature's truths, and though apparently yielding and being replaced, yet ever reappearing under new forms. Time itself must ultimately yield to, must become one with its container, Infinite Duration. It was the sublime conception of the Hindu sages that at the symbolical inbreathing of Brahm—the mystical unknown Deity—Suns and Systems disappear: their light is lost in Absolute Light, the light of Orcus, the unknown Darkness.

Follow my advice, and leave off your difficult seeking for the knowledge of God by means of your selfish will and reasoning; throw away that imaginary reasoning, which your mortal self thinks to possess, and your will shall then be the will of God. If He finds His will to be your will in His, then will His will become manifest in your will as in His own property. He is All, and whatever you wish to know in the All is in Him. There is nothing hidden before Him, and you will see in His own light."

JACOB BOEHME.

STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

In "Isis Unveiled," which I have been reading lately, I find mentioned that there exist many people who have no souls, and I understand that it is held by Theosophists that the soul may be lost. Will you please explain the meaning of this?

The teaching that the soul may be lost is not one which is peculiar to theosophy but is taught in all the ancient religions and even by Christ himself who said: "For what shall it profit a man if he gain the whole world and lose his own soul." It is universally taught by all religions and by the great teachers of humanity that man's nature is dual: that he has a divine nature and an earthly nature. Without going into a further analysis, we may speak of the soul as this Higher Divine part of man, or being the real man which uses the lower material man with his desires, passions and sensations, as an instrument for means of gaining experience of earth life. In the use of this instrument the consciousness of the soul becomes reflected into the lower man and very often, as every one must know from experiences in his own life the sense of the higher consciousness may be lost, or for a time forgotten.

If through a course of evil living all sense of the higher nature be lost so that no longer can the influence of the soul be exerted in the life, the lower nature becomes cut off from the influences of the higher and so becomes soulless. For it, the soul has become lost and it must sink into ever greater and greater degradation, until it ceases to exist as an entity.

In another sense, however, there are lost souls and this in the very ordinary sense of being lost. There are very many whom we meet constantly who have lost their bear-

ings, who do not know the meaning and purpose of life, whose higher natures apparently are sleeping. To such we can always lend a helping hand, and, perhaps, point out the way of their true progress and show them again the path that leads to light.

A question was recently asked at a meeting of the Universal Brotherhood Organization in New York, that if there were lost souls and soulless people would not all acts of Brotherhood be entirely wasted on them and consequently ought we not to discriminate and only bestow our help where it can be appreciated. In answer to this I would say that most certainly true Brotherhood implies the use of the discriminating faculty but such discrimination must be in regard to the needs of the person and as to what true Brotherhood consists of, not as to the recipient of our Brotherhood. It is not our part to decide whether such and such a person may be soulless or not, but if we can help them it is our privilege and opportunity to do so, and the soullessness of such persons, wherever they exist, is a part of our own Karma and we are in part responsible for it. And even those soulless physical bodies actuated by the fiercest passions and the instruments of the most terrible vices, are part of this universe and must be raised up with all the lower forms of life until they are purified, refined and made fit for the higher, nobler uses of the soul and become again instruments of the Divine. The one basic idea on which this whole philosophy rests is unity, and from the unity not even the evil in the world can be separated, but must be redeemed and transmuted into good.

J. H. FUSSELL.

In what way can the soul be helped or made to grow?

The soul cannot be made to grow; it is even, in one sense, the principle of growth. It is the man in whom the soul dwells who does the growing. The soul is that in a man which inspires his mind to high thought and feeling. It cannot therefore be the mind. Doubtless it has its own cycle of growth, but with that it will be time enough to concern ourselves when as Patanjali says we are "in the state of soul simply." A dry phrase, to express so transcendently illuminated a condition! But in the meantime there is plenty to do. We have to try and find our own soul. This attempt is the way of growth. Obeying its behests is the rest of the way. The required obedience will involve us in situations not necessarily pleasant. We shall have to say and do disagreeable things, even disagreeable to others, to get into and remain in humiliating situations, to do every duty gladly, to be brotherly, and to practice assiduously the poor old commonplace virtues. Thus the limitations of the man will slowly disappear and the light of his soul will get into him, illuminate his darkness and ensure his real growth. The soul is the source of conscience, intuition, genius, wisdom, and joy in life. It is the sun and man is the plant. **H. C.**

The answer to this question depends on what is meant by the word "soul." Man possesses many souls, many bodies, it is said, but for our purpose it is enough to distinguish between the Higher Soul, the source of our highest and most unselfish feelings, and what may be called the Lower Soul, that part of us which is dominant in our every-day life and has to be lifted up to a higher state.

We cannot help the Higher Soul, it can take care of itself, and is, in fact, the sustaining power for the uplifting of the Lower Soul. Now, the difference we see between men mainly consists in the attitude of the Lower Soul to the Higher. With most people the Lower Soul does not

even know the existence of its higher part, and as a rule, those people cannot be brought to that knowledge by others; help, in the usual sense of the word at least, can only be given to such, as by their own struggles, have acquired the knowledge of man's double nature and who are trying to find a way towards union of the two parts.

If this, the conscious blending of the Lower Soul with the Higher, is the real object of our present evolution, then all help given ought to tend in that direction. No one can bring about this union for another; useful indications may be offered, but they are of no real value unless the person has reached a point in his evolution where he is able to grasp their meaning.

Few are the great souls that know exactly what aid is needed at a certain moment; many are those who give advice without knowing at all whether it will benefit.

There is one kind of help which even the least of us can give and which will always bring its fruition in time; i. e., to make every thought and every act alive with our love for Humanity. **B. J.**

What scheme does Theosophy present for the amelioration of social evils? Does Theosophy meet these inquiries with hope or promise?

One of the teachings of Theosophy is the fundamental identity of all souls with the oversoul, and that humanity is therefore, in reality, one, both on outer and inner regions of being. Man has forgotten this, equally in the "dark ages," and in the modern fevered rush for wealth on the one hand and for the bare necessities of life on the other. Social evils being largely due to this forgetfulness, it follows that the restoration of the knowledge and the feeling of our Oneness, will tend to diminish and finally eradicate evils which are the result of an isolated personal and hence selfish outlook on the phenomena of life. In the recognition of our oneness with each other, those evils which result from the treatment of our brothers as animals merely, or as manufacturing machines, or as slaves, will

disappear as if by magic. That which we call wealth, usually regarded by social reformers as an evil, will assume a different aspect, and the surroundings of wealth, beautiful dwellings, rapid transport, and improved means of communication, beauty in art, and the wonders of science, will be naturally diverted from the more or less exclusive use of the few to the amelioration of the outward condition of the many. Much of this has already been recognized in our modern life, but the magic touch of Brotherhood is needed to bring the benefits of our high civilization right home to the poorest among us. The "social evil" perhaps referred to by the querent is a terrible one lying deep in the constitution of our physical nature and one which un-

checked by the divine touch of love for the souls trying to shine through these clay tenements has led before now to the destruction of races and continents. Nothing can check this but the recognition of our divinity, and the effort to conquer and slay the lower nature in ourselves while striving to bring home to our fellowmen the truth that they and we when we gaze in each other's eyes are not bodies looking on bodies, but immortal beings looking soul to soul. And as we spring to our feet to help—to touch with the hand grasp of Nobility of Soul those who live in the lowest hell of material life—we shall know that the Hope and Promise for the race resides in Theosophy practically applied in daily life.

F. J. D.

PROGRAMME OF THE CONGRESS.

An artistically illustrated programme of the proceedings of the Congress has been prepared. These proceedings will consist of many ancient forms and ceremonies, each appropriate to the unfolding of the specific features appertaining to the various lines, functions and departments which are to be represented at that monumental occasion.

Among the exercises which are indicated are the Re-dedication of the School for the Revival of the Lost Mysteries of Antiquity with torchlight procession; the performance of the famous Greek play, "Eumenides," by Æschylus. Address by the

Leader and Official Head of The Universal Brotherhood; business meetings, reports by the representatives of the various departments; Wagner recital with illustrations, music and explanations, public meetings, receptions, excursion by steamer, private midnight ceremony, etc., etc.

One of the special features will be music, chants and the heralding of events and proceedings.

The programme contains a proclamation in symbolism by the Leader and Official Head, and it is illustrated with significant symbols on every page and couched in unique language.

E. A. N.

When enemies write history, reputation suffers. Macbeth was a benefactor of Scotland, and Richard III, of England; yet how black they are painted!

A. WILDER.

YOUNG FOLKS' DEPARTMENT.

THE KING OF THE WILD DOVES.

AN OLD HINDU TALE.

BY H. DE N.

Once The King of the Wild Doves took his people out for a long flight over a great forest. Now he was very wise in his way and nothing escaped him. After a while they came to a glade, and a young dove exclaimed: "Oh, look, look, here is grain strewn on the ground! that is nice! Let us go and eat."

The King, who heard it, answered immediately: "Grain strewn on the ground in a forest is a strange thing. Don't trust it; this means danger."

But while he spoke a number of foolish young doves had followed the first, and they were all on the ground eating greedily, and exclaiming now and then: "No harm whatever! This grain is delicious. Our King is too wise! He sees danger everywhere!" Upon which older birds also ventured to taste the food and the rest approached to see and hear what was the matter, while the King went on warning them, but in vain. All at once a cry of alarm and distress was heard on all sides, a fluttering of wings—a great net had fallen over the doves and they were captured. That was the meaning of the grain which served alone to attract silly birds in the net of a fowler.

When the doves saw that they were caught, they began to quarrel furiously, each accusing the others of having brought about this misfortune, and I do not know what they would have done to the first dove which had discovered the grain, if the King had not interfered and ordered them to mind their common danger.

Now the King as well as all the others was caught under the net: he had followed

them in order to save them. When he saw that they were all silent and ashamed, he said:

"You would not listen to me some time ago when I warned you; let us see if you will be wise enough to follow my advice this time in order to escape death. As soon as I give you a sign, rise all together as one bird and fly where I will lead you."

There was a moment of silence; then the King rose from the ground on his wings and all followed his example as if instead of a great number of small birds there had been but one huge bird. And what happened? Well, the net was lifted from the ground!

"Now," said the King, "let us fly away from this place as fast as possible." And the people of doves carrying their prison on their brave little wings, flew quickly in the direction, indicated by the King, who had a very wise scheme in his pretty head. After a while he said again to his doves: "I am going to bring you to an unknown part of this big forest where a great friend of mine lives, the King of Wild Mice, called Goldskin; he is sure to help us—he is very clever and very kind." So the doves took courage and they flew on and on though the weight of the net became nearly too much for their tired wings.

But at last they reached the place known only to their King, who called aloud: "Goldskin, my friend, are you here? Come out and help us!"

He had to call repeatedly before his friend appeared, but at last Goldskin heard him and came out of his hiding-place, and

he certainly was the prettiest little King of Wild Mice you could imagine. His fur glistened like gold in the sun, and he had a long bushy tail like a squirrel. He looked cautiously around and then advanced towards the dove people:

"You are very welcome here," he said. "what can I do for you?"

"Ah!" exclaimed the King of Doves, "I am glad to see you; we are in trouble, as you may perceive, and you can help us."

"I see," said Goldskin, eyeing the net and the exhausted doves. "Well, this world is very unsafe! And how am I to help you, my friend?"

"You have got very sharp teeth; will you, please, gnaw at this net, till you have made a hole big enough for my people to come out and be released?"

"I am but a little fellow," said Goldskin pleadingly, "and if my teeth are sharp, they are small. It would take me too much time

to bite a big hole in this net, but I think I can manage to tear it a bit open where you are, just enough for you to come out, and your people can be left to find their way out of the net after you; the strongest may live long enough to do it."

"How is this," replied the King of Doves, "I thought you knew me better than that. I am not going to leave my people and I don't care to be saved without them. If you can help us all, it is well. And if you cannot, we'll all die together."

"Ah!" said Goldskin with a sigh of relief. "I knew what your answer would be; but I had to put you to the test before helping you. I am awfully glad!! And now, let us waste no more time, lest your doves perish from exhaustion."

He went at it, and bit and gnawed and tore till at last he freed them all, and after that he offered them the most royal hospitality you can imagine.

THE GIANT KING.

AN OLD KELTIC LEGEND.

BY H. DE N.

There lived long ago a people of warriors, every one of whom was very brave; and it was well that they were, because there was danger on all sides, and they were constantly called to defend their country.

Now these warriors had a King—such a King! I wish I could describe him. First of all he was a giant; his people could always see his big powerful head and his broad shoulders towering far, far above them, and they were very proud of him. They trusted him completely, because they knew why he was a giant. Do you know?

Well, I will tell you. He was wiser and stronger than all his warriors put together, and without him they could never have been so brave; but because they knew that

he was a true giant, they feared nothing, and followed him everywhere, trusting in his strength and wisdom. They called him "the Blessed Chief"—that was a grand name, and it shows how they loved him!

Now the "Blessed Chief" knew of the existence of a beautiful green island where there was a treasure, a wonderful treasure; it was said that somewhere on that island a gigantic cup or vase was kept, and that every brave warrior who had lost his life on the battlefield had but to be laid down in this magic vase, to revive instantly to new life and strength. A great many more strange things were reported about the treasure; but the Chief alone knew all about it, and where it was to be found.

So he decided to take his warriors to the

lovely green island in search of the treasure, and he gathered all his ships in order to cross the sea. It was a great sight, as you may imagine, and the finest sight of all was that of the vessel where the Chief was standing in his shining coat of arms, so that all the men who were on the other ships could always see him.

After a long cruise they safely reached the island and went ashore. Now I cannot tell you all that happened to them, as I do not remember it; they met with all sorts of adventures, as they might be expected to do, and their giant King helped them out of every difficulty, because being so tall he could see what they did not see and could warn them of every danger.

Once they arrived at a deep and broad

river; it had to be crossed, but—there was no bridge! What was to be done? The river roared furiously and the warriors stood on the shore looking at it and waiting for orders. They were ready to jump into the foaming water at the first word. But the King said: "He who is a Chief, must be able to serve as a bridge," and stooping over the river, he stretched his vast body from one shore to the other, so that he became really, for the time being, a bridge over which he ordered his warriors to pass till all were safely at the other side.

And so the "Blessed Chief" brought them to the hiding place of the treasure, and what happened to them there, I will tell you another time.

AN OFFENDED DOG.

BY L. E. K.

We lived in an old house by the Creek at Westchester, N. Y., called the old mill-house. It was an old place that spread all over the ground with seven rooms on the ground floor, and only two upstairs, and was surrounded by a good bit of ground with lilac bushes and flowers that made it look very pretty; Westchester Creek went murmuring right past the door. After being there a few days, standing at the kitchen door one morning a large Newfoundland dog, a great beauty, made his appearance, and seemed to beg for notice, it was just as though he had come to make a call. I sat down on the door-step and he placed himself beside me. Then we had a long and interesting conversation, which lasted about an hour, when he got up and walked away.

Next morning he came again about the same time and the same thing was repeated and so he continued to do for two or three months. I had often looked at him and wondered if I should offer him something to eat, but he looked so well fed that I did not think he was hungry. But one day I had some very nice beef-stew and I thought perhaps he would like to have some. I went into the house and put some on a plate and brought and placed it in front of him. He looked at the stew and then looked at me in a very surprised manner. He looked at it again, and again at me, and then got up with the most offended look in his eyes I ever saw in my life, walked off and never returned. Now, what offended that dog, I have never been able to discover.

BROTHERHOOD ACTIVITIES.

ON March 20th a cable was received at headquarters announcing the departure on that date, of the Crusaders from Santiago for New York, on board the steamship Seneca. On Monday, March 27th, a goodly number of the New York members and also the foreign delegates who had previously arrived, assembled on the dock at 7:30 a. m. to await the arrival of the Seneca and greet our Leader and Comrades, and welcome them home again.

With the party were Maceo, the nephew of General Antonio Maceo; Signorita Fabre, and a Cuban family, consisting of the mother and four little children. It was a busy week that followed the return. On the next evening, Tuesday, a reception was given to the Crusaders, at which all of them spoke, and then every day, every night, there was work to be done in preparation for the great Brotherhood Congress at Point Loma.

On Tuesday, March 28th, our Leader, and a party of twelve left New York at 1 p. m. for California. With her were Mrs. Richmond Green, Bros. E. A. Neresheimer, F. M. Pierce, H. T. Patterson, W. T. Hanson, also Signorita Fabre, Maceo and little Ricardo (one of the Cuban children). On the following Friday the remainder of the New York delegation, including also the foreign delegates and some of our Comrades from Connecticut, twenty-two in all, left on the 6:15 p. m. train. Such a trip I think was never made before under such delightful circumstances and with such a happy party. A round robin of greetings was received from them at Headquarters and gave great pleasure to those in New York who remained at home.

By the time Detroit was reached the party had grown to 50 and it was expected that the number would swell to almost 200 on leaving Chicago. The Congress began on Thursday, April 13th, and on Saturday morning a telegram was received from E. A. Neresheimer as follows:

"Congress success beyond expectations. Great day for the whole world. Mighty body of people congregated."

Full accounts of the Congress will appear in "The New Century" and also in next issue of Universal Brotherhood.

The Congress marks the close of another year's work and the beginning of a new year. Looking back at the achievements of the past year—the first of "Universal Brotherhood," one is amazed at what has been accomplished—the work of years has been crowded into a short twelve months. How has this been done? The answer is plain: it is the result of the wise leadership, undaunted courage and invincible energy of our Leader and the trust and willing service in this great Cause of the members. So much has been accomplished and so much more yet waits to be done. The "Universal Brotherhood" calls to every man, woman and child of the great human family to make Brotherhood a living power in their lives. How little we realize what a power is ours to help on this work, yet I think we are awakening little by little to a sense of this power which grows ever by use and only by use, in the service of humanity.

Those who are at the centre of the work can perhaps realize more fully than others the magnitude of the work. How we long for the day when the spirit of the movement shall be felt so completely throughout the organization and by all its members that we shall become like a great organism, each one fulfilling his own part, and adding his strength to the strength of the whole. How we long for the day when all the detail work shall run along so smoothly that our Leader can take the time that now she has to give to the general work because of the calls made upon her, and give out the ideas that many know she has, to those who can help to carry them out. There are so many things waiting to be done, so many ways of helping, so many needs of humanity, and yet to endeavor to attend to all these before the prin-

ciples of Brotherhood are established and the organization welded into a living body would be to put the cart before the horse. For example, sometimes in one locality the members may desire to carry out a particular plan which to them seems desirable, and yet to do so may mean a scattering of the forces and a lessening of their power to help the whole work. For we must learn to work in harmony with the whole, and as each work is accomplished by the organization as a whole—each part of it gains new strength and makes possible other work which perhaps we may have desired to see accomplished, but which if attempted at the time would have resulted in failure, or at best only partial accomplishment.

Gradually we are learning the great wisdom and strength that lie in patience and trust and above all, in willing service. Men, in their hearts, have for ages been looking for a solution to the problem of life and have been asking what is the purpose and the end of existence. The road that leads to that solution we have found, we are beginning to realize the true purpose and meaning of life, and more than all, it is our privilege to work in this common cause under the guidance of a great and wise Leader. Thus we have become welded into a living body that cannot be shaken, and thus it has become ours to share in the task of carrying through into the next century the glorious work of H. P. Blavatsky and William Q. Judge.

J. H. FUSSELL.

CUBAN CRUSADE.

Extracts from the Leader's Letter.

SANTIAGO DE CUBA, March 13, 1899.

WELL, Comrades, yesterday was the great celebration day which I have had the pleasure of inaugurating for Cuba. Mrs. Green has undertaken the task of giving you the report, and as she was an eye-witness and with me from the beginning, you will no doubt have many interesting details to communicate to the members and the public. In the words of the Mayor, "Never has anything so glorious come to Cuba before," and at no time had he seen such enthusiasm and such a congregation of people in Santiago. A high official remarked that he had never seen Cuban people so stirred by anything before but by resistance to oppression and tyranny, and now he saw them stirred by love and joy.

In our daily experience of giving food, medicine and clothing and by our brotherly contact with the people we have covered the greater part of Santiago and the surrounding country. Yesterday the oldest families were represented at our reception, and there were hundreds of them in their best attire, representing beauty and refinement peculiar to this tropical country. Their delight at our work was expressed in beautiful language, and they all went away with their hearts filled with love for the American people, and especially for the workers here, who had made possible the work which is so grand a benefit to Cuba. The Mayor is one of our own, and he declared his sentiments broadly and boldly on the Plaza to the thousands of people who were listening to him, that the time had come for the people of Cuba to see divinity shining in the hearts of all men. He was effusive in his expression of gratitude to the International Brotherhood League and yours truly, and you can make up your mind that the Light has revealed itself to all who participated in yesterday's grand work.

To-day I have sent a letter of congratulation to the Mayor and his municipality, as well as to the citizens and children, for their responsiveness yesterday, and no doubt shall have a letter in return from the children of Santiago to our children, which I shall be delighted to bring them.

Received your cable about rice and packages. They have not arrived yet. Should

they be delayed I shall make careful arrangements to have the Mayor see to their proper distribution to the many poor families whose names and records we now have, and who have already received help from us. The clothing still holds out. I have had to buy medicine and some food. We have to buy our own food from the commissary, and although we are extremely economical, it takes a small mint to keep things running. Mrs. Green has made it possible for us to exist by her unselfish work. And, in superintending and cooking the food for the workers she has put more than the ordinary touch in it.

Our Cuban brother, Maceo, serves in many ways and surely has convinced us that he has sufficient enthusiasm and love for his people to work on. He is most anxious to know more about our philosophy. His connection with the I. B. L. will undoubtedly help him to be one of the most influential Brotherhood-workers in Cuba.

I expect to visit the American and Cuban Hospitals and also the U. S. regiments around Santiago before Friday—I may leave on Friday for New York. In any case shall make arrangements for work to be carried on here in the name of the I. B. L. Possibly shall establish a U. B. Lodge before I leave.

All well up to date, but I fancy that their eyes are turned toward the West.

To all the members, the Staff, and yourself I send kindest regards.

Blessing, dear Comrades, as ever,

KATHERINE A. TINGLEY.

CUBAN LOTUS CHILDREN'S LIBERTY DAY.

BY H. K. RICHMOND-GREEN.

A GREAT work for Cuba—a dispensary, medical advice of Dr. Coryn—the stores—the clothing—the food—and all that it means to attend to the fever-stricken, the lame, the halt, the blind—to feed the hungry who ask, and prepare stores for the hungry unable to come to the Headquarters—and greater and enfolding all, infusing, uplifting, this vast work—the little band of Crusaders—Santiago de Cuba—the whole island—and from this as a center radiating out to the whole world—all this has culminated in a Liberty Day for the children called “Lotus Children’s Liberty Day.”

The suggestion and plan came to the Leader *en route* for Cuba, while in her stateroom on board the Transport “Berlin.” As one who shared this stateroom, and who is therefore perfectly conscious of all its discomforts, it behooves me right here to give to all the lesson of that hour, when the mind of the Leader, all forgetful of self, reached out to the Children of Cuba, formulating a plan for a day of joy for them—to be forever sacred. The Leader was very ill; there was hardly a breath of air in the stateroom—the staterooms on the Berlin are between decks—and I sat fanning her. It seemed to me she would suffocate, when out of a silence that seemed almost death-like she turned with her face illumined and said, “I have it; we’ll have a children’s Liberty Day, and they shall plant a tree.” This was said on February the 6th, and yesterday, March 12, saw the complete fruition of her plan.

It would not be just to the Comrades to give them a description of that day of jubilee, and fail to show the silver thread that binds and links together all these varied experiences; to show how necessary to the fulfillment was each part of the daily movement, no matter how inconsequent it seemed at the moment. The sacred day was as enclosed in every day, as the oak in the acorn. It seemed to bloom out from all previous conditions, and in its bloom we realized the process.

From day to day we worked, worked, worked, from early dawn till late at night, one steady unflinching effort, to carry out the daily plans, and still this other plan in embryo, was becoming all the time, until the great day was born.

This day was set apart by the Mayor of Santiago as a sacred day of liberty to the children. See the silver thread. First, the thought planted and growing in the mind of the Leader. Second, the meeting with Maceo, the son of the great Cuban patriot, who acted throughout as interpreter. Third, the securing of the house facing the Plaza Del Dolores.

In the center of the Plaza stands a fountain. The two ovals are curbed, but weed o'errun and neglected. The frontage of the house is eighty feet, giving that length of balcony facing the park. The Crusaders take possession of the house and go to work. Four huge doors sixteen feet high open on the street; the large room on the left was made the public entrance each morning. Back of this room and opening from it was the dispensary. Thousands of people came in and went out. This was kept up almost without intermission through these days and meanwhile the plan was growing. The Leader wrote to General Wood, the military Governor, in regard to her hopes and wishes for a day of rejoicing for the Cuban children. To this he responded, saying, "All in his power should be done to aid; a band should be at her service, flags, helpers, etc., should remain subject to her orders."

In response to the Leader's letter, the Mayor called on her at once, and his face was radiant as he clasped her hand and looked earnestly into her face saying, "I was delighted when I read in your letter the object of your League and that it was unsectarian and for all people, and I came at once to see you. I will do anything you wish. I go home to write my proclamation, declaring March 12 a legal holiday for every year. The chief of police will come to receive your orders. What else you wish, send to me."

Words cannot express the joy of our Leader after having interviewed the Mayor. He thought his English poor, but we who listened, caught clearly the song of Brotherhood in all he uttered; it was a great hour for each of us; all hearts rejoiced. The Red, White and Blue were woven into crowns, pompous rosettes; hats and streamers were gay with our colors. A beautiful tree with shining laurel-like leaves grows in our courtyard and from it we made wreaths so perfect and glorious. Each child carried one of these wreaths. The Mayor called for the children of the public schools. They number three thousand strong. Madame Luna, from whom this house was rented, being related to the "Four Hundred" of Santiago interested herself and others to bring out these children. A large number responded and were drilled to carry out the programme. The main object of the day was the planting of two trees to represent the new tie between America and Cuba. The Mayor presented these trees from his corale outside the city. The oval plots in the park seemed awaiting this ceremony. The daughter of the Mayor represented the American Goddess of Liberty; the daughter of Madame Luna represented Cuba. A platform was constructed by Mr. F. M. Pierce, Superintendent of the International Brotherhood League in Cuba, ever ready to fill any and every emergency. The Plaza was gracefully decorated; the platform had a background of American and Cuban Flags, and, as a finishing touch, the most decorative cocoanut-palms were placed all about and waved their grace and beauty over all. A scroll bearing the words "Cuba Libre" was fixed about the grand entrance. The band was placed inside the Plaza and the crowd gathered and gathered inside the "Casa" (the word "house" scarcely defines it). The Crusaders were scrubbing up both the premises and themselves and gazed at each other in happy silence as they beheld the result upon each member.

The Spanish tongue was noisy and a bit confusing, too, as we found ourselves at our different posts on duty bent. The procession formed in our upper corridors and the court-yard below was crammed with thousands of public school children. Mothers and nurses buzzed, chattered, squealed and yelled in Spanish, or more untranslatable English, to the nurses, or children, or both; and it was a scene. How the Leader ever evolved order out of that Spanish-tongued, Cuban-born and reared army of undisciplined ones, I may not state. She did it and all fell into line and very

lovely it all was. Well did the little Captain take the lead, and very well all marched to the excellent music of the band. Most lovely was the day—O artist, lend me your power that I may fix here the picture as I caught it for the brief moment I stole to snatch a look from the balcony. That you could see with me the mountain chain which marks our horizon line, where shadows mystic and deep are shifted at touch of the sun. O purple and sweeping light, what depths you reveal to-day, as you catch and reflect the joy-sounds and the love-light of Brotherhood, caught back by each responsive peak from the resounding valley below. How you smile as you seem to catch the ripples of laughter, the heart-joy of thousands of children below. No more the call to arms, the clash of steel, the cruelty and inhumanity of man to man—the past lies behind you; at your feet this day are thousands of children, free, happy and joyous.

Our Leader is comforted because the seeds of Brotherhood and Truth have been planted. Before this day Freedom to Cuba meant much to soldier and sufferer; but freedom to Cuba had little meaning to the child-heart. Now, they are quickened through the magic touch of joy to something of its inner meaning. But my picture—below the responsive mountain chain lies the valley; here streams the light upon the Plaza Del Dolores. Here are gathered about twenty thousand people, far down the streets that radiate from this center as far as the eye can peer. Crowds and crowds press forward, the balconies, house-tops, awnings, roofs, every where the throngs. The children are marching through the plaza; the band is playing vigorously; the Cuban and American flags float together; their folds are blending as they wave in the breeze. The platform is illumined now. The little goddesses, American and Cuban, stand there side by side, and lovely indeed were they as they thus stood. The Mayor's daughter's costume was of white silk. We had also made a beautiful shield ornamented with stars and stripes, which we placed from shoulder to shoulder, her beautiful hair fell to her waist, and upon her head was a laurel wreath; a silver girdle confined her robe which fell in graceful folds to her feet. The parade, as a whole, was to pay tribute to the ceremony of the planting of the trees, one for Cuba and one for America. The Mayor, at the request of our Leader, costumed six boys as Cuban soldiers, who bore the trees, assisted by two powerful American soldiers. Maceo planted the trees, and it certainly can be seen by those who have quickened their intuition, that still the silver thread is linking all together. Maceo's little brother assisted at this process, alternately shoveling and considering.

After the trees were planted, the children marched around them, each child placing his laurel wreath at the base of the tree.

During this ceremony all were requested to stand in silence with hats off, in memory of those who had died for the cause. The Mayor then addressed the people. Mr. F. M. Pierce made a noble address, which was enthusiastically applauded. Dr. Coryn also spoke.

The ceremony over, the crowd would not disperse, and our Leader and the ladies stood in the large drawing-room to receive the farewells of the beautiful ladies of Cuba. When the last farewell was spoken our Leader, with a look of satisfaction on her face said, "Well, wasn't it great!" and to this we all agreed most heartily.

REETING TO THE MAYOR AND CITIZENS OF SANTIAGO ON THE OCCASION OF THE CUBAN CHILDREN'S LIBERTY DAY.

TO the Honorable Mayor and citizens of Santiago, and through you to the people of Cuba, permit me on behalf of Mrs. Katherine A. Tingley, President and Foundress of the International Brotherhood League, and its members throughout the world, to extend to you kindly greetings and the hand of fellowship and brotherly love.

Centuries ago Columbus, on his voyage to discover the New World, first set foot on its soil where your city now stands, and from that beginning this American Continent has been populated by the most energetic, independent and free people on earth. Among these people may the citizens of this gem island take their proper places, and become a beacon light to all humanity sailing the stormy sea of life, to guide it into the harbor of Brotherhood and to the discovery of a new thought world of peace and harmony among men.

This day has been set apart and proclaimed a perpetual holiday by your good and wise Mayor, at the request of Mrs. Tingley, President of the International Brotherhood League, whose heart being filled with love for children and recognizing the fact that the future of Cuba depends upon its children, has named this holiday the Lotus Children's Liberty Day, and has made them the important factor in the beautiful living picture now being presented to us.

But before making special mention of this holiday, I wish the people of Santiago, and of all Cuba, to know the objects and purposes of the International Brotherhood League, and why we, as members of that League, came to Cuba.

First. Our League exists and works in all parts of the world—in America, Europe, Greece, Egypt, India, Australasia, the islands of the Pacific, and now in Cuba to help those who suffer, regardless of condition, color, nation or race. We recognize that all men are brothers—that humanity is one great family, and that it is the duty and privilege of the stronger to help the weaker—that it is only through learning to be more brotherly, be more kind and helpful to each other, less selfish, that life for all can be made happier—in fact, that man can be saved from self-destruction through selfishness.

While we recognize that physical aid—food for the hungry; medicine for the sick—and clothing for the naked, are necessary; that there are all important as the first step in practical Brotherhood work, such as we are doing here in Santiago, it is just as essential that we, in giving this material aid, shall send with it kind and helpful thoughts—a bit of our own hearts to cheer the sick and despondent; to give new courage to those who have lost their hold upon themselves. A cup of water given with a smile, does more good than medicine given with scowls and a cruel word. A true man is always doing helpful deeds; the brute man is always cruel and inhumane.

In our short work among you, we have done more real and lasting good by the kind and loving thoughts, by the desire to help which we give with each thing given, than by the gift itself, and we wish you to remember us in this way, and to mention us in this way to your friends throughout Cuba, so that you and they will know us as your friends when we come here, or to other parts of your island again—as we shall—to help Cuba into a new and happier life.

Second. The International Brotherhood League has nothing whatever to do with politics nor religions. Recognizing all men as our brothers, how could we work efficiently to help them if we took cognizance of their divisions into political, religious or national sections which are always more or less at variance with each other, one trying to build itself up at the expense of some other.

Our work is not to separate but to draw men closer together in one common bond of Brotherhood. It is constructive, not destructive. So, before our own brave American soldiers returned from Cuba sick and dying, Mrs. Tingley, foreseeing the necessity for relieving the great suffering among the people of Cuba as soon as the armies ceased fighting, had months previous to the date of the battle fought about your city, sent out a call for "Cuban Relief" to the members of the League throughout the United States. The response came from the people in every State, in the shape of food, clothing and medicines, and we have had the great privilege of presenting their heart gifts to the needy in your city, thus directly expressing the love of the American people to you in your sufferings, as the same people had already done through its Govern-

ment, in sending its brave and noble soldier sons to shed their blood for Cuba in her hour of need.

As a sequel to these deeds of heroism, kindness and love, what more fitting than the setting apart of a day and naming it "Lotus Children's Liberty Day," for the planting of two Cuban Banner Trees, in Cuban soil, by Mrs. Tingley, President of our League, an American woman, representing through the League membership all the nations of the earth; and that children, the blossoms of promise for Cuba, should hold the heart of to-day's celebration. These trees—one representing Cuba, the other the United States—will grow side by side in peace and harmony, each drawing its sustenance from one common Mother Earth. May the roots sink deep into her bosom, the trunks enlarge, and the foliage spread, to stand as a symbol to men of their common parentage, of that unity, love and over-shadowing protection from the burning sun and the storms of experience which those who have grown into the Light should ever give to those who cannot yet bear the blazing sun.

Keep these thoughts in your minds, for then they will penetrate and spread in the thought world as surely as the roots and branches of these trees will grow and spread. Let these two trees stand as an emblem of that harmony which should always exist between Cuba and the United States, to increase the prosperity and happiness of both people. Look upon them as symbols of peace and good will among men—of that upward growth, the fruit of which is a higher, a nobler, a truer patriotism—a higher conception of life and its responsibilities, truer manhood, a broader charity, a larger toleration and Brotherhood.

With these thoughts in your minds, we leave to you, children of Santiago, and to your children after you, as a sacred duty, the care of these trees. Water, nourish and protect them that they and the thoughts which go with their planting, may grow and change this Place of Dolores—or Sorrow—and all Cuba, into a Place of Joy, a haven in which the storm-tossed mariners of life will find welcome anchorage, happiness and peace.

F. M. PIERCE.

BROTHERHOOD SPEECH

Of Emilio Bacardi, Mayor of Santiago de Cuba, Delivered at the Lotus Children's Liberty Day Celebration, on Plaza del Dolores, Santiago, March 12th, 1899.

This is the first day in our lives in which we are able to celebrate the feast of peace and concord, and in this festival we desire the participation of the pure and innocent children.

At this moment we are representing human life and the life of Nature. Yesterday the day was stormy, black clouds hiding the blue sky. The day opened with torrents of rain, thunder, and the flash of lightning. After the storm came the calm, the sun beautifying every part of Nature. Yesterday we were fighting against tyranny; to-day we feel peace and tranquility.

The International Brotherhood League has come from the powerful and rich United States of America to embrace and uplift the poor and simple people of Cuba. To perpetuate the union and the love of both peoples, and as a symbol of fraternity, trees of Liberty have been planted. It will also perpetuate the memory of the American and Cuban heroes who have given their lives for the liberty of Cuba, and have poured their blood on the beautiful green of our land.

The future is for the children. They will see the time when all chains shall be broken, when faith in brotherhood shall bind men together—that faith in justice which signifies charity, charity which signifies love.

Where you see a tear, dry it; where you see a brother down, help him; where you

see a woman falling, aid her. Don't ask where thy brother comes from, or where he lives. Don't ask which image he worships. Don't inquire whether he believes in Luther, or idolizes the Pope, or whether he is a Persian, or thinks the Chinese the best; for we should remember that all are brothers, in pain, or without suffering.

In conclusion I will give you an example that you must have present with you always, but especially in the storms of life when you are in doubt as to how to act or speak. As soon as you could spell the first word, your mother taught you the Christ-thought, and taught you to love Him. Love Him as you wish, and in the way that to you is truth, but keep Him always as a symbol in your mind and heart. Restore in your imagination the dramatic scene when He, nailed to the cross with arms extended in space, diffused blessings on all. "Glory to God in the highest; peace on earth; good will to men."

LECTURE TOUR OF A. E. S. SMYTHE.

(The following report was received too late for insertion in last issue, and was therefore held over for the present issue.)

The visiting and lecture tour of Brother Albert E. S. Smythe has been even a greater success during the past month than in the previous one. Detroit was reached on the 16th February, and the members of the Lodge under Dr. Barrows had completed all arrangements for a very encouraging meeting in the Prismatic Hall, which was crowded on the evening of the 17th. U. B. and E. S. meetings were also held and the assurances of all as to the manner in which events had favored their efforts were highly inspiring. At Grand Rapids, Mrs. Sones, Mrs. Fox and Miss Raymond contributed to the good feeling and cordiality that marked Brother Smythe's visit there. Sickness prevented any vigorous public work, but the members' meetings fully compensated in their promise of further work under more auspicious conditions. On the 20th Milwaukee had an informal meeting of some of the members at the residence of Brother Denicke. The press here was very complacent and the result was a rousing meeting on the 22d. Besides this the regular meetings exhibited the utmost fervor. This is one of the strongest centers in America. Brothers Freeman and Edmunds were rewarded for much disinterested effort in Clinton, Iowa, by a fine meeting well attended in the I. O. O. F. Hall in that place on the 23d. A series of meetings was held in St. Paul and Minneapolis on the 24th-27th. Such devoted workers as Mrs. Cristadoro, Miss Leila Thayer, and Mr. Pettigrew at St. Paul, and in Minneapolis that old reliable, Brother J. C. Slafter, with Mrs. Manning, Dr. and Mrs. Tryon, lately from Jackson, and a host of others, ensured the use of every opportunity. Mr. Smythe held U. B. and E. S. meetings in both cities, and on Sunday afternoon lectured in Minneapolis. Seventeen of the members accompanied him to St. Paul in the evening where another lecture with the same title, but somewhat differently treated, was delivered to a large audience in the Conover Hall. The newspapers devoted a good deal of space to reports. Mrs. Cheadle, Brothers Colby, Surprise, Crow, etc., had made very complete arrangements at Jackson, Minn., and the result was a splendid meeting in Hansen's Hall. Other private meetings were held as usual, on the 28th February and 1st March. The work done in this little western town would shame many large cities, and is as beautiful as its situation among the hills. Two very good meetings as far as interest is concerned, were held in Sioux Falls on the 2d and 3d. Mrs. Howard, Mr. Waples and Mr. Limewood are the leading workers here, and are resolved to sustain the work so long carried on by Mr. Pettigrew. Sioux City was the next stop, and here Miss Bandusia Wakefield counts for so much in the local activities that all will be pleased to hear that her health has in a great measure been restored. A Universal Brotherhood meeting was held on Saturday evening, the 4th, under the presidency of Brother Lamb. Next morning the E. S. meeting was held, as also a Lotus Circle and Scripture class. At the lecture in the evening a large audience filled

the courthouse and much interest manifested, which was reflected in the papers. Capital meetings were held in Omaha on the 6th and 7th, the attendance at the lecture being especially good. Mr. Lucien B. Copeland, Dr. Gahan, Mrs. Olsen, and their fellow-members are to be congratulated upon the fine field for their work which Omaha presents. At Lincoln two private meetings were held. In Kansas City every opportunity was taken of the peculiarly favorable conditions which the present season presents for work, and the result was exceedingly gratifying. Among such a host of workers as there seems to be in Kansas City it is almost invidious to mention names, but from the youngest to the oldest member Brother Hungerford has an elect company to assist him. The private meetings were marked with earnest devotion, and Brother Smythe says that the public meeting was the most successful of his tour. At Denver on the 14th, 15th and 16th the usual meetings were held and the same spirit of devotion that characterizes the leading centres was fully manifested. Brother Wing, who is one of the oldest theosophists in the movement, in respect of membership, entertained Brother Smythe, and everybody else contributed to the enjoyment of a visit to the crown city of the continent. The lecture, at which the president, Miss Alice C. Herring took the chair, was attended by about two hundred. Dean Hart, of St. John's Cathedral, made an attack in the press on the reputation of Madam Blavatsky, to which Brother Smythe replied. From all the centres visited there arises, as it were, something like what Patanjali calls a "cloud of virtue," and it seems to be wafted towards Point Loma. Sacrifice begets rain, we are told, and the arid world is thirsting for the spiritual rain that falls from such an overshadowing.

Brother Smythe hopes to visit Salt Lake City, Portland, Oregon, Tacoma, Seattle, and Fairhaven, Washington, and Vancouver and Victoria, B. C., in the order named, before the convention.

UNIVERSAL BROTHERHOOD CONGRESS.

POINT LOMA, SAN DIEGO, CAL.

OPENING PROCEEDINGS.

(Reprinted from The San Diego Union, April 15, 1899.)

Radiant sunshine flooded Point Loma Thursday afternoon, bringing into brilliant display a multitude of flags of many nations decorating the amphitheatre on the picturesque height. Their varied colored folds, quivering in a freshening breeze gave a vivid touch of life to the occasion.

Hundreds of representatives were present at 3:30 when the exercises were begun by seven clear, distinct trumpet blasts and the raising of the purple and gold flag of the School for the Revival of the Lost Mysteries of Antiquity. As it reached the tip of the tall staff, fanfares of trumpets from the towers on the heights proclaimed "Universal Brotherhood" to the four parts of the earth.

The foregoing already indicated that old lifeless forms were to be modified, if not entirely discarded, and aroused quite a feeling of expectancy as to what would follow. Just as the vibration of the last trumpet tone was moving out into the atmosphere, the sound of deep voiced intonation was heard from behind the trees in solemn declaration: "Nothing is great, nothing is small in the divine economy"—then, the powerful, sublime invocation commanding "Truth, light and liberation." This was repeated in greater volume from what seemed to be the same source and was chanted in the same spirit by some of the students in the audience. Then came: "As is the outer, so is the inner, as is the great, so is the small." "Truth, light and liberation" were again invoked, coming to the audience through the same stages and there again taken up and repeated as before. With the additional power of growing confidence, was then given from the same source again: "He that worketh is one." "There is but one eternal law." The intonation closed with: "Truth, light and liberation," even more impressive than before.

The effect was inspiring beyond description, and new, it is said, even to the members of the Brotherhood themselves. One who was not present cannot realize the feeling aroused. As the soul-stirring music passed into silence, Katherine A. Tingley, with the cabinet of Universal Brotherhood, then came in and took seats in front of the scenic construction, built for the Greek play "Eumenides." International representatives were then received and officially taken into the body of the congress in silence. This ceremony, though so simple, was far more impressive than the wordy proceedings generally used upon like occasions, and could with advantage be adopted elsewhere.

A STRIKING SCENE.

The scene at this stage made a striking picture and possessed a force in itself. A large number of people from all over the world were here gathered together, representing the principle of Brotherhood, theoretically recognized by all men of every shade of opinion and belief, as the right line of human thought, an array of men and women, the speakers of the occasion, those who had become prominent through their work in this direction, and behind these as though supporting them with its power, the ocean of peace, and all with a setting clearly demonstrating an active, living interest in the movement extending widely throughout the world. It actually appeared that there is some actual solid foundation for believing that brotherhood is a fact in nature as it is becoming a living power in the life of humanity, respectively declared by this organization to be a fact and maintained by them as coming more and more fully to pass.

The temporary chairman, E. Aug. Neresheimer, of New York, chairman of the cabinet and treasurer of the Universal Brotherhood, at this juncture read the constitution. It is profound though simple, carrying conviction of the elevating power which gave it birth.

After appropriate music the permanent chairman, Iverson L. Harris, of Macon, Ga., a member of the cabinet, took charge of the proceedings of the congress. His remarks were as follows:

"Perhaps there are few among us who realize what this congress means. You are gathered here from the four corners of the earth to represent a principle which has ever and eternally been a fact in nature, one which you are appointed to uphold, under the leadership of one who has so vast an experience that you show the utmost wisdom in accepting her."

The introduction of delegates at this point was followed by inaugural music.

ADDRESS OF WELCOME.

Dr. Jerome A. Anderson gave the address of welcome, a few of the interesting points being as follows:

"Truly the mass-chord of humanity is minor, its cry is for truth, light and liberation, and so, gathering from the four corners of the earth, as new knights of the Holy Grail, those who have foresworn selfishness and taken the vow of humanity, have met here to pay homage. Here is the lion-hearted H. P. Blavatsky, 'the greatest of the exiles,' W. Q. Judge whose life work is present now as an inspiration, and K. A. Tingley the savior of the movement."

After this came rising of delegates as a salutation to Mrs. Tingley, the leader and official head.

Henry Turner Patterson, of New York, made a short speech from which the following is taken:

"Three years ago, in Boston, for the first time was raised the banner on which was inscribed Truth, Light and Liberation for discouraged humanity. Through our faithfulness and ability to understand the needs of the times, we have been able to inaugurate a new era. We have learned the difference between the doctrine of the head and the doctrine of the heart. We must as we touch our fellow men start in them a consciousness of something heretofore undreamed of."

Mrs. Elizabeth Mayer, superintendent of the children's work, made an impressive

talk. Among other things she said: "The most of us realize that the modern educational system is not what it should be, while the intellect of nineteen centuries is a beautiful flower it is like the artificial product of the greenhouse. While our colleges turn out well-trained minds we realize that our youth have a vein of pessimism no matter how talented or accomplished they may be. That pessimism is blighting our modern humanity, and I believe it comes from the starvation of the soul. Going through these years of study we are simply gorging the brain mind and leaving the heart cold. We who understand these vital truths know there must be a change, and under our leader, Katherine A. Tingley, we have established centres all over the world where children are taken and being educated on the broadest lines of Universal Brotherhood, and motherless and destitute children are being prepared as teachers and helpers of humanity.

Think what it means to the unborn races. If we bring these truths to the coming generation it will awaken knowledge of the past which is the heritage of all of us. From now on woman must play a great part in the future. What she makes her own she gives to the child. I wish to express here to-day my gratitude to Katherine A. Tingley, whom every woman must recognize as the highest type of womanhood as well as a leader and teacher. May we follow where she leads."

Following Mrs. Mayer was A. E. Smythe, of Toronto, Canada. He said: "We are gathered here to celebrate an anniversary, but we celebrate more than that. Napoleon looked on the pyramids and said that 5,000 centuries looked down upon them. To-day the eternal ages look down upon us. All that has ever been, all that has come together in the ages that have preceded us have gathered into one focus. We are the centre of it all. The world is a point in space and we are the nucleus of that world. It is with us that the future of humanity rests. It is difficult for those who have not thought and entered into themselves and gathered the philosophy of the past into their minds to realize their relation to others and the universe. Some of us who have thought and studied have felt that the children's motto of helping and sharing is one that we must carry out in our own lives. We have gathered all kinds of knowledge, libraries, but these things are not for the ordinary people. It has been that way that we bring these down to the masses, those whom George Eliot recognized as being God's especial favorites because He created so many of them.

"What we want is something universal that can enter into every day of the week, that all men, women and children can have to carry into their lives, their schools, their business, their homes; aye, even into their chamber when death comes, and rest there in peace. We exclude no one, we simply ask you to recognize that you are friends. Let us understand that this Universal Brotherhood is not any of the things that take us away from the sensible ordinary lives of the great mass of humanity. Let us try to understand this philosophy is one of sanctified common sense. It is not in metaphysical profundity, but simply in the plain doing of duty and the relief of suffering and entering into the hearts of those around us."

Following Mr. Smythe's address, there was music behind the scenes, which closed the first session of the second Universal Brotherhood Congress.

REDEDICATION OF SITE OF S. R. L. M. A.

The rededication of the site for the School of the Lost Mysteries of Antiquity transpired at midnight. The ceremony was performed from first to last in silence with the exception of the invocation to "Truth, Light and Liberation," chanted at various stages of the proceedings. Those taking active part were robed in garments of pure white and bore lighted candles throughout the entire time.

The specific form of the actual rededication was similar to the original dedication which occurred about two years ago, when the Brotherhood Crusade around the world, led by Katherine A. Tingley, the foundress of the school, returned to this country.

It would not be worth while to do more than give a very general description of the

ceremonies. They evidently were symbolical in every detail, and a few points here and there, if mentioned without the underlying threads, would only give rise to misconception. It is certain that all who witnessed what was done were imbued thoroughly with the conviction and realized somewhat the meaning of the current idea that this school will be a source of light in the world and bring liberation to the people of the earth. As a symbol of this a light from the beginning has been kept burning on the school site at Point Loma every night, being raised at sunset and lowered at sunrise.

The cornerstone, which occupied a conspicuous position in the rededication, is composed of parts gathered from countries widely distant geographically from each other. Other stones to be used in the building are arriving from all over America and every other continent.

SECOND SESSION, FOREWORDS OF THE LEADER.

The second session of the congress opened yesterday morning at 11 o'clock. The permanent chairman introduced A. A. Purman, of Fort Wayne, Ind., as the special chairman of this meeting. Katherine A. Tingley occupied her usual seat on the platform, with the cabinet members, as on the day before.

The roll of international representatives was then called, and India, Greece, England, Egypt, Sweden, Ireland, Australia, Holland, New Zealand, Italy, Russia, Austria, Cuba and France responded, and the representatives from these several countries were escorted to the platform and given seats on either side of the central position, with the officers of the assemblage, forming a graceful oval figure.

The orchestra, hid behind the foliage and flowers, then rendered a fine musical selection.

The chairman presented the Rev. S. J. Neill, of New Zealand, who read a salutation from his country. He read a greeting from the Maoris in their native tongue, which was practically a poem in sound. The translation followed and the principle and feeling expressed indicated that this race regarded as savages retained something of that which would be of great advantage in modern civilized life. Letters, telegrams and cablegrams from a large list of lodges filled with the nobility of Brotherhood and expressing the utmost devotion to its cause were read and received with warm appreciation by the representatives assembled.

The forewords of the leader and official head of the Brotherhood, Katherine A. Tingley, were then delivered by herself in person. This was the feature of the day's proceedings. She struck a note and gave a touch which enabled her hearers to better perceive and feel the grandeur of the cause they had engaged to promote.

Mr. Neresheimer was then called upon and received with enthusiastic applause. His speech showed that the organization had passed from the wintry days of fruitless metaphysics into the spring of active practical work.

F. M. Pierce, of New York City, a member of the cabinet and secretary general of Universal Brotherhood, took advantage of the family gathering of his comrades, and delivered a speech eloquent in its unconventionality. Full of fire, it dealt with many phases of every day life in a way that carried conviction as to the sincerity of the speaker and was taken by his audience with evidences of warm appreciation.

A vocal solo by a gifted member of the Brotherhood was then rendered, after which the assemblage adjourned to Saturday afternoon.