

"Like a beautiful flower, full of color, but without scent, are the fine but fruitless words of him who does not act accordingly."

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EGYPT AND THE EGYPTIAN DYNASTIES.

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VIII—Egypt at her Apogee—Queen Hatasu and Thôthmes III.

WITH the Eighteenth Dynasty there came changes in Egypt, culminating in the superseding of the former conditions of affairs and the introduction of another very different. Under the alien dynasties, before the reign of Aahmes, the country had been entirely dismembered like the body of Osiris; but now it was slowly coming back, every part to its place. With the kings who succeeded to him there was a more general change. The pursuits of peace by which the Egyptian population had been characterized were now cast into the shade. There was an immediate increase of wealth. The military calling rose into greater honor. The Sacerdotal order, which had included the men who were renowned for important achievements became a more distinct caste, and finally acquired immense power and influence, rivaling the kings themselves in dignity and authority.* After a while the several nomes, or cantons, which had always had their own

separate governments, as in the United States, and hereditary princes of their own, were transformed into subordinate departments, with governors named by the king. There was accordingly a vast increase in the number of officials high and low, an incident common to a government in its decline. The king was more powerful, and public works were more magnificent than in former periods; but he was not now, like Amunemha III., seeking to secure and permanently benefit his people. All posts of honor and distinction were bestowed by favor and with less regard for fitness or deserving.

The commonalty, the "plain people," suffered by the changes. They were often obliged to furnish soldiers for the warlike expeditions. All manual industry fell into low repute as servile and not consistent with gentle rank. The schools, however, which existed in every temple, were open to all; and a youth of talent was able to make himself eligible to any official position for which he was found to be capable.

Pyramids had not been built since the

*Ancient authors writing in the Greek language actually deroninate the priests "basileis" or kings.

time of the Old Empire. The Temples became the principal structures, illustrating the superior importance which the priesthood had acquired. The bodies of the kings were now deposited in artificial caves hewn out of the rocks, and their walls were covered with pictures of a religious character. There were also, however, grand temples built, having a connection with the royal sepulchres, and the sculptures in them commemorated the events of the reigns.

The tombs of the public officials and others, however, were of less note. But the scenes depicted in them exhibit a faithful view of life in Egypt at the time. There was abundance of luxury and festivity, but the welfare of the retainers in the abodes of the wealthy, and indeed of the people generally, was far less regarded. In short, there was more display of religion than in former times, and less actual freedom. The expulsion of the foreign dynasty from Lower Egypt resulted in the transferring of the national metropolis to Thebes, and the tutelary god Neph-Amun, or Amun-Râ, the "Mystic Sun," was distinctly acknowledged as the Supreme Divinity.

The last monarch of the Seventeenth Dynasty, Taa the Bold, had laid down his life in battle like a Maccabee in behalf of his country, its religion and its laws. The record of his conflict with King Apapi has not been found, but it is known that he braved the power of the imperious Overlord, who commanded him to forswear the worship of Amun-Râ, and pay homage to Sutekh alone. His body was found many years ago, but its bad condition led to a removing of the cerecloths.*

*This prince was six feet high and had a well-developed figure. M. Maspero examined his body, finding a dagger wound across the right temple just below the eye; and a blow, probably from a hatchet, mace, or some such blunt instrument, had split the left cheek-bone and broken the lower jaw. Beneath the hair was a long cleft caused by a splinter of the skull having been broken off by a downward stroke from an axe.

The Egyptians evidently were the victors, as they were able to rescue the body of the king from desecration, but with such a loss the victory was dearly bought. The new king and queen, Kames and Aahhetep, were unable to follow up the advantage. Aahmes, a nobleman of distinction, at the death of Kames, succeeded to the throne.

The Eighteenth Dynasty, though its kings are enumerated in the Table of Abydos, immediately after those of the Twelfth, nevertheless appears to have been virtually a revival or continuation of the Eleventh.

Indeed, the Twelfth Dynasty was in many respects a dominion apart, a new departure. It had not only put an end to anarchy and chaotic conditions, but it brought on a new form of administration, in which the welfare of the people was consulted more than the glory of the monarch.

Despite the achievements of the Osirtasens and Amunemhas, which had surpassed those of other monarchs, both in magnitude and actual benefits, Thôthmes III., in the Tablet of Karnak, regarded more distinctly the name and times of Mentu-Hetep.

Aahmes, the founder of the Dynasty, appears, however, to have been an exception. Though he had restored Egypt to independence, putting an end to foreign rule and abolishing the obnoxious Phœnician worship with its human sacrifices, he was hardly regarded by the priests at Thebes as "divine," a legitimate sovereign. His body was entombed with those of the kings of the Twelfth Dynasty. The honors which he did not receive were bestowed liberally upon his consort, Nefert-ari-Aahmes, who had been associated with him in the royal authority. Probably he was only a military chief, and had gained his title to the throne by marriage, retaining it by having his queen for colleague.

His reign lasted twenty-five years.

Queen Nefert continued to administer the government till the prince Amunhe-
tep or Amunoph was of sufficient age. A tablet which was found by Mr. Harris represents this prince as the foster-child of the queen, and he actually claimed authority as the descendant of Taa the Great. Manethô has named Khebron or Hebron as reigning at this period, but that name, and indeed that also of Queen Nefert, have not been given in the Tablet of Karnak.

As was common in ancient times, the tributary peoples took advantage of the opportunity afforded by the death of Aahmes to revolt. The Libyans at the west of the Egyptian Lowlands also made warlike incursions. Amunoph I., upon his accession to power, hastened to reduce them again to submission. Accompanied by his general, Aahmes, the son of Baba, he first made war upon the Nahsi or negro tribes of the South and brought away a great number of prisoners. Another expedition was undertaken with Aahmes Pen Nekhet with equal success against the Marmaridæ of Libya. Amunoph devoted the few remaining years of his reign to the prosecuting of the work on the Great Temple of Karnak at Thebes and other sanctuaries in that region. At his death, his tomb was among the sepulchres of the Eleventh Dynasty.

His queen, Aahhetep, survived him. Their son, Thôthmes I., was of a warlike temper. The usual revolts of the conquered tribes took place, and he led an army into Khent-hen-Nefer,* or Nubia. The King Anti, who commanded the insurgents, was made a prisoner, and a multitude of the inhabitants were carried away captive. Thôthmes pushed his successes further into the Soudan and brought away a large booty of ivory, gold, slaves and cattle. The conquest was this time thorough. "The country in its com-

plete extent lay at his feet," is the language of the inscription on the rock of the Third Cataract. "Never had this been done under any other king."

Manethô, as recorded by Josephus, states that it was under this king that the Hyksos foreigners lost Egypt.†

The expulsion, as the monuments declare, took place in the reign of Aahmes. Doubtless, however, there were many incursions from them to enjoy the plenty there was always in Egypt, that required to be repelled. Besides, the rule of the Asiatic foreigners had always rankled in their remembrance, and Thôthmes began with eagerness the war of vengeance which was to be waged for centuries.

The monumental inscriptions indicate Palestine as the region to which the departed Menti emigrated upon their overthrow in Egypt. Josephus insists that they were the ancestors of the Hebrews. "The Egyptians took many occasions to hate and envy us," says he, "because our ancestors had dominion over their country, and, when delivered from them, lived in prosperity." The book of *Genesis* mentions "the Zuzim in Ham," or the Hauran, and an ingenuous author, an English gentlewoman, suggests that they were the emigrant people.* When Thôthmes I. invaded Palestine, that region was designated Ruthen or Luthen—

†The account is not clearly told. Under Alisphragmuthosis or Misphragmuthosis, it is stated that the shepherds or Shasu were subdued, and shut up at Avaris; and that Thothmes, his son, negotiated with them to evacuate Egypt; after which, in fear of the Assyrians, they settled in Judea and built Jerusalem. The name "Hyksos," it may be remarked, is only used by Manethô. The monuments call them Shasu, or nomads and Amu. Again, in the lists of Manethô, Mephramuthosis is named as a descendant of Thothmes. Doubtless this name was Mel-Phrâ-Thôthmosis or "Thothmes the beloved of Râ,"—Thothmes III.

*This seems to be affirmed in the book of Joshua, xxiv, 12. "And I sent the hornet (the refugee Hyksos) before you, which drove them out from before you, even the two kings of Amorites (Sihon and Og); but not with thy sword nor with thy bow."

*The "country of good servants." Nubian slaves have always been considered superior to others, even to modern times.

perhaps the same time as Lydia. In several later reigns this name continues to be used. The people of Luthen are described as wearing tight dresses and long gloves, suggestive of a colder climate, and also as with long, red hair and blue eyes. The inhabitants of the Sethroite nome, which was at the east of Egypt, were of this physiognomy. The region beyond Syria was described in the monuments as the Khitaland, of which a principal city was Karkhemosh, the Kar or city of the God Khemosh. The Assyrian Tablets, however, denominate Syria itself the land of Khatti or Hittites.*

With the two generals, Aahmes, so famous in the inscriptions, Thôthmes invaded Palestine, ravaging as he went. He overran Syria and Phœnicia, advancing as far as Naharaina, the river-country of Mesopotamia. He there set up a Tablet to signify that he had established his dominion over the country. "He washed his heart," taking vengeance upon the inhabitants for the injuries inflicted in Egypt. He brought away rich booty, prisoners, horses, war-cars taken in battle, vessels of gold and bronze, and numerous other precious articles of wrought work. On his return to Thebes he continued the additions to the temple, and erected in front of the Great Temple at Karmak two obelisks to commemorate his achievements and piety.

As the two generals outlived him and went to war under his successor, it is apparent that his reign was not a long one. He married his sister Aahmes, such alliances being in high favor with Caucasian peoples, always tenacious of purity of blood and race.* He left

three children, a daughter, Hashep or Hatasu, and two sons, each known to us by the name of the father. They were, however, the offspring of different mothers. Hatasu was the favorite child, and reciprocated warmly her father's affection. He even admitted her to some degree of participation in the royal authority, and she continued after his death to share it with Thôthmes II., her brother and husband. The events of their joint reign were not of great significance. The Shasu tribes from the East made incursions into the Egyptian Lowlands and were driven back. The Southern countries, however, made no attempt to recover their independence.

Ancient Egypt was celebrated beyond all other countries for the grandeur of the royal sepulchres. The kings of the Thinite dynasties were entombed at Abydos; and after that the monarchs of the Memphite dynasties built pyramids for the reception of their mortal remains. After the restoration, the Antefs and others of the Eleventh Dynasty were inhumed in brick pyramids near the metropolis of Thebes. The grotto-tombs of the Twelfth Dynasty at Beni Hassan were a great departure from the former simplicity. They were temples where death was honored, "everlasting homes," each with a grand chamber alive with pictures, and without superstition or terror. Architecture and the fine arts were now in their glory.

Queen Hatasu resolved that the house of Thôthmes should have a resting-place for the dead surpassing the others. It should be a magnificent sepulchre hewn in the rock, with a temple to the dead in front of it, in memory of the princes of the royal house. This plan was carried out in the valley of Biban-el-Molokh. While the steep rock was pierced with grottos in the shape of vast halls for the

*Some writers have supposed the Khitans to have been a Mongol or Mongoloid people. Their dress resembled that of the Mongol tribes. The name, Kathay, given to China, is significant, as suggesting their origin. Indeed, in Russian records and literature, China is named Kataia. Whatever they were, they greatly influenced the other population of Western Asia. They coined money, and their priests, when entering a temple, were careful to step or leap over the threshold. See Samuel I., v. 5.

*In the book of Genesis, Abraham affirms of his wife: "She is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife."

reception of the occupants, there was in front a temple in the form of a long, extended building, approached by broad steps, that, from stage to stage, descended to the plain. An avenue bordered by sphinxes led to the river.

In the subterranean chambers were placed the bodies of the members of the royal family—Thôthmes I. and Queen Aahmes, their daughter, the princess Kheb-nefer-Râ, Thôthmes II. and Queen Hatasu and Thôthmes III.

M. Renan graphically comments upon the sudden and complete change from the grotto-tombs of Beni Hassan. "A Christian and pagan tomb could not be more different," he declares. "The dead is no longer at home; a pantheon of gods has usurped his place; images of Osiris and chapters of the Ritual cover the walls, graven with care, as though everybody was to read them, and yet shut up in everlasting darkness, but supernaturally powerful. Horrible pictures, the foolishest vagaries of the human brain! The priest has got the better of the situation; the death-trials are good, alas, for him; he can abridge the poor soul's torments. What a nightmare is this Tomb of Sethi! How far we have got from the primeval faith and survivance after it, when there was no ceremonial of the priest, or long list of names divine, ending in sordid superstition. One of our Gothic tombs differs less from one of the tombs on the Appian Way than do the old tombs of Sakkara from those which filled the strange valley of Biban-el-Molokh."

An early death carried Thôthmes II. to the realm of Osiris. We have reason to believe it a tragic occurrence of revolting character, such as was the assassination of Peter III. of Russia. He was inferior in every important respect to his energetic queen, and he had become the object of her supreme hatred. Immediately upon his death she laid aside her woman's dress, put on the robes of a king, and assumed all the dignities of mascu-

line royalty. She even discarded the terms and titles of her sex, and her inscriptions describe her as lord and king. The hatred which existed between her and her two royal brothers seems to have been bitter and intense. She caused the name of her dead husband to be erased from every monument which they two had erected together, and replaced it with her own or that of her father. Although she formally acknowledged her infant brother, Thôthmes III., as her colleague on the throne, he was shut out from all participation in public affairs, and made to pass his early years at Buto, in Northern Egypt. "So long as I was a child and a boy," he said afterward, "I remained in the temple of Amun; not even as a seer (epoptês) of the God did I hold an office."

The lady-king was duly enrolled in the King's Book of the priests, and her name announced as Maka-Râ-Num-Amun, Hatasu. She selected for her chief architect a skillful man named Se-en-Mut, a person without noble parentage—"his ancestors not to be found in writing." But his works praise him. He may be compared to Michael Angelo, who refused to be examined as to his qualifications by a commission from the Pope, although he was the only man fit to build St. Peter's Church.

Like her counterpart of modern times, the Empress Katharine, she was endowed with an intense passion for glory and adventure. The land of Pun or Punt (Somahli) was regarded by the Egyptians as the early home of the Gods before they came to the valley of the Nile. It was represented on the monuments as the cradle of Egypt, the country of the God Râ and a region of perfect happiness. It abounded with balsam and all tropical productions. The oracle of Amun gave auspicious assurances, and the Queen resolved upon an expedition to this Land of Mystery.

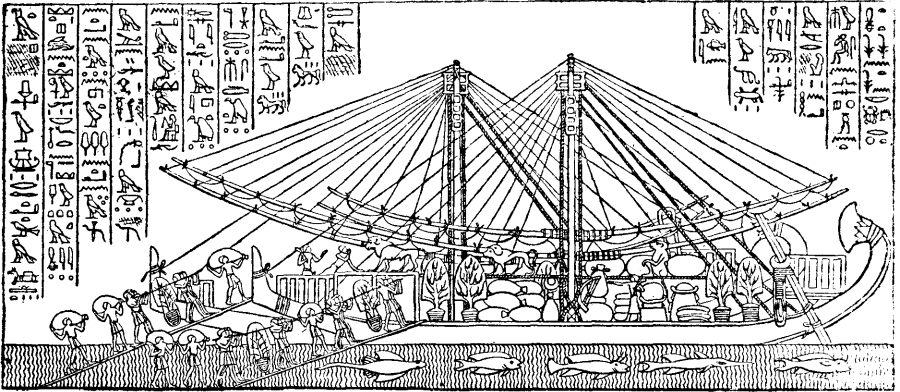
The enterprise, for the time, was as

important as the voyages of discovery in modern times. A large fleet of sea-going vessels was fitted out and manned by able seamen and sailors. She commanded it herself and a royal ambassador accompanied the expedition, attended by the princes and highest lords of Egypt.

They sailed by way of the Red Sea and Indian Ocean. The length of the voyage is not recorded. A landing was made at the foot of a mountain, and a new world unfolded itself to the voyagers.

The tribute which was brought to the galleys was immense. Thirty-one incense-trees were taken, to be planted again in Egypt. The pictorial inscription almost glows in the describing.

"The ships were laden to the utmost with the most wonderful products of the land of Punt, and with the different precious woods of the divine land, and with heaps of resin and incense, with ebony, ivory figures set in pure gold from the land of Amu, with sweet woods, Khesit-



SHIP OF QUEEN HATASU.

The inhabitants of this "land of the gods" were no less astonished than their visitors. They lived in little dome-shaped houses built on piles, under the shade of cocoa-palms and incense-trees, beneath which their herds of cattle peacefully reposed. Overtures of friendship were exchanged with the princes of the country. Parihu, the King, his wife Ari, his daughter and two sons visited the ambassador at his encampment, and besought that the Queen, the mighty ruler of Egypt, would grant them peace and freedom.* The condition was exacted in return that the country of Punt shall be tributary to the Queen. It was accepted, and the usual expressions of contempt were made in the inscriptions, because of this peaceful submission.

*This would seem to imply that the expedition was warlike.

wood, with Ahem-incense, holy resin, and paint for the eyes, with dog-headed apes, long-tailed monkeys and greyhounds, with leopard skins, and with natives of the country, together with their children. Never was the like brought to any king (of Egypt) since the world began."

Princes of the country accompanied the Egyptians home. Upon their arrival at Thebes they made their submission to the Queen Hatasu, addressing her as "The Queen of Tamera [the North], the Sun that shines like the disk in the sky," and acknowledging her as their queen, the ruler of Punt.

Thus Queen Hatasu secured this newly-discovered region, with the wealth of its most valuable productions. She immediately dedicated the treasures to Amun-Râ, as the originator of the enterprise, and to the goddess Hathor, and insti-

tuted a series of festivals in commemoration.

The work on the temple of Amun-Râ was continued, and two obelisks standing before it bore her name in the following lines:

"The woman-king Makara, the gold among kings, has had these constructed as her memorial for her father, Amun-Râ of Thebes, inasmuch as she erected to him two large obelisks of hard granite of the South. Their tops were covered with copper from the best war-tributes of all countries. They are seen an endless number of miles off; it is a flood of shining splendor when the sun rises between the two."

The period of twenty-two years during which this queen had undivided authority was a reign of peace. She may have thought unduly to display her own personality, but she engaged only in undertakings that benefited and enriched the country. The subject-kings of Asia and the South paid the usual tributes, the productions of the soil and the mines, and goods which had been wrought by artistic skill. This state of affairs continued till near the close of her reign.

About this time, however, the world outside of Egypt was in commotion. The deluge of Deukalion was said to have taken place, which overflowed and changed the configuration of Greece. The ruling dynasty of Chaldæa was overthrown by the Arabs, who now became masters of the region of the Lower Euphrates; all the countries from Babylon to the Mediterranean were agitated by the commotion. The kings that had been tributary to Egypt now threw off the yoke. The numerous petty principalities of Ruthen, Khalu and Zahi, better known to us as Palestine, Syria, Phœnicia and the country of the Philistines, all the region which Thôthmes I. had subjugated, were in open revolt.

Thôthmes III., who had from his first year as king been consigned to seclusion

like a prisoner of State, now left his retreat in the island of Buto. Queen Hatasu, who was declining in years, was no longer able to maintain authority alone and keep him from participation in the government. For a short period the two reigned together as colleagues. A sculptured tablet on a rock at the Waly Magara, on the "holy mountain" of Sinai, exhibits them making offerings together to the guardian divinities, Surpet of the East and Hathor the Queen of Heaven.

Thôthmes entertained the purpose of establishing the worship of Amun-Râ on a basis superior to what had formerly been at Thebes, to exhibit the pantheon with that end in view, and to rebuild the temple. He now began by an arranging of the service and the property of the temple. He assigned to its work a retinue of servants, many of whom were foreigners from Ruthen and Khent-henefter. Some of these were children of kings and hostages. He also arranged gardens for flowers and vegetables, and bestowed some eighteen hundred acres of land in different parts of Egypt for its support. Hence it was said of him in eulogy:

"The king did more than his predecessors before him from the beginning, and proved himself a complete master of the Sacred Knowledge."

Whether Queen Hatasu passed peacefully from life or was compelled by her brother to abdicate, monuments do not tell. It is certain that he cherished for her a rancor deep and bitter. The disrespect with which she had treated the memory of Thôthmes II. was now returned upon her. Where she had caused the name of her husband to be erased from the monuments and her own substituted, her own was now removed and that of Thôthmes III. inscribed. This was done many years afterward, and the fact distinctly stated on a pillar.

The temple of Amun-Râ at Thebes was a structure of brick and much dilapi-

dated; Thôthmes laid the corner-stone anew, and caused it to be rebuilt. There was nothing spared to render the work satisfactory. The sacred dwellings of the gods were carved out of single blocks of stone, and in them their statues were placed and also the statues of the kings, his "divine ancestors." When the Khesem or sacred inner shrine was completed there were religious processions and general rejoicings.

The coronation of Thôthmes as sole monarch of the two Egypts seems to have been celebrated on this occasion. The priests who took part in the ceremony chanted a hymn of thanks to Amun, who had put it into the heart of the king to build his sanctuary, and concluded with this address:

"He gives thee his kingdom. The crown shall be placed on thy head, upon the throne of Horus. The remembrance of thee as king of Egypt shall be lasting. To thee has he given power over the united lands in peace. All nations bow themselves before thee. Thy Holiness is set upon the high throne."

To this the king replied:

"This building which was executed in his temple shall be a memento of my good deeds in his dwelling. I shall be perpetuated in the history of the latest times."

The lords of Egypt there saluted him as sole monarch. His reply was characteristic:

"The always existing—is the city of Thebes.

"The Everlasting One is Amun-Râ, of Thebes.

"Amun is more delighted with me than with all the kings that have existed in this country since it was founded. I am his son, who loves his Holiness; for that is the same as to love my own royal being.

"He has poured strength into me to extend the boundaries of Egypt.

"He has united (sam) the countries

(tau) of all the gods in this my home, Thôthmes Samti.

"He has granted my coronation in the interior of Thebes."

After speaking further in this vein, he denounced his sister, "I know one who knows not me and who speaks lies," he vehemently declared. "She is monstrous in the sight of men and an enigma to the gods," he says again; "but she was not aware of it, for no one was (friendly to her) except herself."

Undoubtedly he had just cause for this resentment, but he was not free from similar foibles and from the personal vanity which he imputed to her. He never ceased to repeat his utterances, and his inscriptions in the Great Temple record his animosity.

His accession to an undivided sovereignty was followed by a complete change of affairs in Egypt, and of her relations to other countries. If Hatasa had been an Empress Katharine, Thôthmes III. was a conquering Tamerlane. His history, in many of its phases, however, exhibits a close analogy to what is related of King David. He possessed indefatigable energy, unlimited ambition, a restless temper, and ample abilities to give these qualities full play. His first care was to seat himself firmly on the throne, after which he set himself immediately to regain the ascendancy which Thôthmes I. had won in former years. Collecting his army at Tanis, he set out early in March for Gaza, a city which had not revolted from Egypt.

The countries of Western Asia were governed by petty kings, each ruling over a city and its suburbs. They had confederated together for the common defense, and the Amorite king of Kadesh was the chief leader. This league included all the kings from the border of Egypt to Naharaina, or Mesopotamia, the Khananites, the Khitans, Phœnicians and tribes of the Lebanon. Their forces were assembled near Megiddo. After

some preliminary parleying, Thôthmes marched against them. The battle took place on the sixth of April, according to our calendar. It was a total rout. The enemy fled into Megiddo, which was immediately besieged and soon afterward surrendered. Thirty-four hundred prisoners were taken; and the defeated kings eagerly sought terms of peace. An immense booty was found at Megiddo consisting of slaves, domestic animals, vessels of exquisite Phœnician workmanship, the golden sceptre of the king, rings of gold and silver,* staffs, chairs, tables, footstools, precious gems, garments, and the entire harvest of the fields. All were carried away.

Megiddo was the key to Middle Asia, and Thôthmes now was able to extend his conquests northward, over Phœnicia, the country of Lebanon, Syria and Mesopotamia. He built a strong fortress near Aradus, to maintain his authority, giving it the name of Men-kheper-Râ Uafshena, "Menkhephera or Mephres (the official name of Thôthmes), who has subjugated the country of the foreigners." He then returned home.

His arrival at Thebes was celebrated by a grand triumphal procession. The captive princes with their children and thousands of subjects, the immense herds of animals and other booty were sights to exact enthusiastic admiration from the Egyptians for the brave young king. He declared that Amun-Râ, the God of his country, had given him his victories, and he now dedicated the richest of his spoils to that divinity. Three festivities of five days each were instituted in his honor, and the taxes annually collected from the conquered cities were assigned to the maintenance of the temple.

The first campaign of Thôthmes against "Upper Ruthen" appears to have been the most important of his military expeditions. It is described most ex-

tensively and elaborately. The walls of the Great Temple of Amun-Râ are literally covered with names and pictures representing the nations and towns that he had subjugated. Many of the designations are no longer remembered, but we are familiar with such as Damascus, Berytus, Kadesh, Hamath, Megiddo, Joppa, Sharon, Gibeah, Aphaka and Ash-taroth.

The next act of Thôthmes on record was the laying of the corner-stone of the northern wing of the Great Temple. This was a memorial building, and the site had been occupied by the shrine of the god Num, the god of the annual inundation. This was removed to another place, the ground cleared and all made ready for the ceremony. The time was fixed at the new moon, the fifteenth day of January of the twenty-fourth year. The king offered a sacrifice to Amun-Râ, and then proceeded to lay the stone. We are told that there was laid in it a document containing "the names of the great Circle of the Gods of Thebes, the gods and goddesses."

As Thôthmes is recorded as having led fourteen expeditions into Palestine, almost at the rate of one in a year, he can hardly have regarded his dominion as firmly established. He pushed his conquests into the region beyond, into the country of the Hittites or Khitans, and as far as Aleppo and into Armenia, and the Assyrian territory. He set up a tablet beside that of his father in the land of Naharaina to commemorate his victory and to signify that Egypt possessed the country. Among the important conquests were the cities of Kar-khemosh and Tyre and the island of Cyprus.

When hostile places surrendered at his summons he was content to exact a light tribute, but an obstinate resistance was punished according to the pleasure of the conqueror by the destruction of the town, the cutting down of the trees, the confis-

*Rings were anciently used for money.

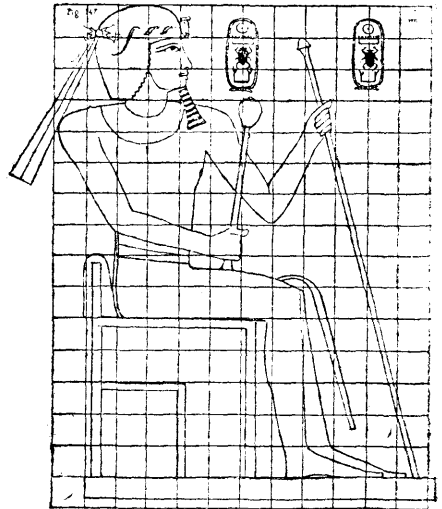
cation of all wealth, including the crops in the fields, the carrying away of hostages and prisoners, and the exacting of heavy tributes. The kings were required to give their sons and brothers as hostages and to send others to Egypt whenever any of these died. In case of the death of a king one of the hostages that he had given was sent home, that he might succeed to the vacant throne.

The captives that were carried into Egypt were so numerous that it would almost seem that an object of the expedition had been for the procuring of them. They were confined for a time in a fortified camp near Thebes, till they could be properly distributed to the mines, quarries and public works. It would appear also that the inhabitants of Egypt that were of alien races were compelled to labor in the same way. A tomb in the necropolis of Thebes contains delineations of these workmen, makers of brick, drawers of water, bearers of burdens, together with the overseers carrying whips to urge them to greater activity. The countenances of the unfortunate men exhibit the characteristic features of the Semitic race, and the story of the Book of Exodus would seem to have been fairly represented.*

The inscriptions also record warlike expeditions into Nubia and Abyssinia. They were probably conducted by generals, although imputed to the king himself; and they are described, and doubtless are vastly exaggerated, in order to gratify his vanity. The government of the country had been placed under an *Adon* named Nahi, who superintended the working of the mines and the collecting of taxes. "I am a distinguished servant of the lord," he says in a tablet; "I fill his house with gold and make his countenance joyful by the products of the land of the South. The recompense

for this is a reward for Nahi, 'the king's son,'* and the Governor of the South."

These products consisted of gold, ivory and ebony work. There was indeed an immense revenue obtained by the tribute exacted from the conquered peoples of Africa and Asia. Commerce was also extensive. Caravans brought to Egypt articles of use and luxury from all the East, from Arabia, India, China and the North. The Phenicians were the traders of the world, both by sea and overland, and their towns and factories were everywhere.



PORTRAIT OF THÔTHMES III.

Showing the method of drawing to scale and the proportions recognized in Egyptian Art

Thôthmes was preëminently fond of natural history. The acquisition of two geese from Lebanon and two unknown species of birds delighted him more than all the booty that he had obtained from the expedition. Water-lilies, trees, shrubs of various kinds and rare animals appear in the sculptures, representing the products of foreign countries which had been brought to Egypt. "Here," says the inscription, "here are all sorts of plants and all sorts of flowers, from the land of

*This title of "King's son" for viceroys is analogous to that of Ab, or "father," to the chief minister.—Exodus, xlv., 8.

*See Exodus i., 8-11; ii., 11; v., 4-19.

Ta-neter,* which the king discovered when he went to the land of Ruthen to conquer it as his father Amun-Râ commanded him. "They were presented at the temple of the god," as were also "the plants which the king found in the land of Ruthen."

Thôthmes III. was likewise an ardent lover of art and architecture. The immense booties and tributes which he collected from the countries which he subjugated were lavishly expended for the building of temples in the principal cities of Egypt, and in the preparing of obelisks, statues and other artistic works.

Directly after his return from his first campaign he began the erection of the famous "Hall of Pillars" the Khu men-nu, a "splendid memorial." He lived to see it finished, with its chambers and corridors in the east and the series of gigantic gateways on the south. It was dedicated to Amun-Râ, but with him were likewise included all the deified rulers of Egypt whom Thôthmes regarded as his legitimate predecessors on the throne, and as ancestors of his own family. In one of the Southern chambers is the wall on which is the celebrated inscription known as the "*Tablet of the Kings of Karnak.*"

It will be observed that Thôthmes traces his pedigree back to the illustrious monarch Senefru, of the Third Dynasty, and includes in his catalogue Assa, Pepi, the Antefs who preceded the Eleventh Dynasty, the glorious kings of the Twelfth, and some thirty of the Thirteenth. These were acknowledged by priests of Thebes as legitimate sovereigns. This accounts in a great degree for the discrepancy between the lists of Manethô and those of Eratosthenes and the Theban record. Manethô gave the names of the kings that actually reigned, without question as to legitimacy; while the Tablet of Karnak contained only

those in which they had received the priestly sanction, although some of them had only been kings nominally rather than in fact.

The piety of Thôthmes, however, was further exemplified by his activity elsewhere. The temple of Amun in Medinet-Abu lay in ruins. He reared a new structure of hard stone, taking care to place in the Khesem or inner shrine an inscription declaring that he had erected it as a memorial-building to his father, the god. He rebuilt the temple at Semneh in Nubia to the god Didun* or Totun, and his ancestor, Osirtasen III., and commanded that funeral offerings should be made at stated periods to this famous progenitor. In this temple were pictures, one of which represented Isis as embracing Thôthmes; the other exhibited him as a god with the goddess Safekh, the "lady of writings," and guardian of the library of the temple. Another magnificent sanctuary was erected in the island of Elephantina to Num, the tutelary divinity of the South. Here was recorded the rising of the star Sothis, on the twentieth of July and first of Epiphi, the New Year's day of Egypt.

Temples were also built by Thôthmes in honor of the other guardian deities, of Sebek at Ombos, Num at Esné, of the goddess Nekheb at Eileithyia, of Menthu, the ancient tutelary of Thebes at Hermonthis. He also erected a temple to Ptah at the northern side of the Great Temple at Karnak.

Nor did Thôthmes withhold attention from the great religious metropolis of Egypt, Abydos. Here it was fabled that the head of the dismembered Osiris had been buried, and the kings of Egypt, who belonged in the South, from the Eleventh Dynasty till that time, were lavish in contributing to his temple. The priests now petitioned Thôthmes to build the structure anew, promising a rich recom-

*The "land of God," the "Holy land," Western Arabia, and especially the peninsula

*This name seems to resemble closely the Hebrew appellation David.

pense from the god. He hastened to set the most skillful workmen of Egypt at the work; "each one of his temple-artists knew the plan and was skillful in his own cunning." It was the purpose to build an enduring structure, and to "restore in good work the Sublime Mystery which no one can see, no one can explain, for no one knows his form." A lake was dedicated to Osiris, the *baris* of khesembark, filled with acacia-wood, was borne through the sacred field beside the town, and launched with mystic ceremonies in the stillness of the night.

Gifts were also bestowed on the goddess Dud (or Dido), the mother of the great circle of the gods of Abydos. The king asked in the inscription that his memorials shall be preserved, and he extols his own actions. He taught the priests their duty, he declares; he had accomplished more than all the other kings of Egypt, and the gods were full of delight. He had placed the boundaries of his dominion on the horizon; he had set Egypt at the head of the nations, because the inhabitants were at one with him in the worship of Amun-Râ, the Mystic Sun.

Thôthmes also rebuilt the temple of Hathor, "the lady of An," at Dendera, according to the plan originally employed by his ancestor, King Pepi. Nor was Lower Egypt omitted. He erected a temple to Ptah at Memphis, and another to Hormakhu the Sun-god at Heliopolis, and surrounded the temple at Heliopolis with a wall. Priests were assigned and provision made for their support.

The reign of Thôthmes, including the period of the supremacy of Queen Hatasu, which he always reckoned with his own, was reckoned at fifty-three years and eleven months. "Then," says the inscription of Amun-em-hib, "on the last day of the month Phamenoth (the 14th of February), when the disk of the sun went down, he flew up to heaven, and

the successor of a god became joined to his parent."

Such was the career of the most distinguished king in the history of Egypt. Like David of the Hebrew story, he accomplished a series of extensive conquests and employed the spoils and tributes in providing for the building of temples and the support of offices of religion. Nor does the comparison end with this. The psalms and sacred music for which the Hebrew monarch was famous had been anticipated. Hymns of praise also commemorated the achievements of Thôthmes. One of these was found at Karnak, inscribed upon a tall tablet of granite, and corresponds in style and tenor with the effusions of the Hebrew bard of Jerusalem. Thôthmes III. had been venerated as a god and the son of god while he lived; and the prayers of worshippers continued to be addressed to him as the guardian of deity of Egypt after he was dead. His name, inscribed on little images, and on stone scarabæi set in rings, was believed to be an infallible safeguard against evil magic arts.

He was personally brave; if his soldiers went into danger he was always with them. The temples which he built contained libraries and schools for the instruction of his people. He was religious, and established the worship of Amun-Râ as supreme above all other gods in Egypt. He was patriotic, and his victorious arms subjected the nations from the Upper Nile to the Euphrates. He was not a Senefru nor an Amunemha who sought chiefly the good of their people; but rather he emulated the glory of Osirtasen the conquerer and Kheops the Builder. If, as so many have imagined, and as many even now profess to believe, the real life of a man is in the remembrance of him after death, then Thôthmes III. is certainly immortal. Wherever men love to know of the ancient time, and where they honor the heroic deeds of antiquity, there he is still named with a glow of admiration and even of enthusiasm.

LET US BE MEN.

BY J. B. JOHNSON.

"Mere puppets they, who come and go
At bidding of vast formless things."

SO sings the despairing bard, as, in a fit of more than wonted depression, he depicts human life as a tragic farce in which the real players are behind the scenes and the human beings are mere marionettes. And so has said many a world-wise cynic wearied with discovering over and over again the same feeble motives, the same petty passions, underlying human action throughout the page of history and the drama of contemporary life. By such despairing thoughts as these is the wavering intellect sometimes tempted to believe that humanity is a wheel in a vast machine, destined for ever to turn and turn in the same old track, hopelessly bound by the narrow limits of its prescribed movements. By such gloomy ponderings has the Deity been presented to our minds as a Puck that wiles away endless time in sportive deviltry and damnable jests. Yet the voice of the mighty World-soul, speaking in man's heart, continually unmasks this intolerable lie, and man *knows* that he is not a puppet, and that the world is permeated by love, wisdom and power.

Yet we cannot say that man is wholly free. The truth lies between the two extremes. Man is in fact entangled in a net of forces which bind him down to a narrow groove of action, but he is in process of learning to set himself free. Perhaps the majority of men, if we count heads, are merely floating on the waves; a minority are making some effort to steer a course of their own; a few bold and strong ones are breasting the waves and heading straight and true toward

their goal. The important point is that *all* men have the power of choice, though but a few may, at the present epoch, have learnt to exercise it.

Hence, if men are puppets, they need not continue to be so. If, after toasted cheese and green tea, the drama of human life seems hopeless and invariable, then there is still the hope that, after salts and senna, it may again seem full of promise and joy. The same poets that wail on one page are found on another page to be trumpeting the might and glory of the divine-human Soul. Man is a very complex being—an epitome of everything in the universe, and to be a log of driftwood is only one of his phases; he can just as well pose as the proud barque that stems the tide of circumstance.

'Tis the natural force of inertia, derived from our mother earth, that keeps us indolently drifting about on the surface. Primitive man is very much the child of nature, and the divine free-will is not much aroused in him. He is content to lie inert, until a natural force called hunger goads him into momentary activity. A little higher up the scale of humanity we find men mastering their more rudimentary instincts, but yielding to other goads, such as love and jealousy; or, still higher up, conquering love and jealousy at the bidding of ambition and vanity. So we can follow up the scale, and where shall we end? What master-power can throb in our bosom with strength fit to master vanity, ambition, lust, sloth and all the rest? Whereon shall man, the master-mechanic, set his fulcrum, that he may lever the whole vast world of his passions and motives?

Clearly no one can control a passion until he has disentangled his mind from it and set his foot firm on some independent vantage ground. To master which the mind can retire; to master vanity—that subtlest and most pervading fault, we must be able to evoke in our breast a sincere, disillusioned spirit, by whose aid we may step outside our own vanity and rebuke it and make it look small and unclean.

To master all the complicated delusions that go to make up our personality we shall have to take our stand on our divine nature, the real "I," which is free from all wrong notions, such as vanity, lust and anger. For there is in every man a power that is superior to all his emotions and ideas, able to control them all. The deeper a man probes into his own nature, the more powerful, independent and free he becomes. On the outside of his nature lie the elementary instincts and functions of the animal. These are controlled by animal lusts and propensities; these, in their turn, by more refined emotions. Finally, the whole machinery of our character is governed by the divine Self which is the mainspring of our being—the real Man. Nearly all men of to-day are, however, as yet unconscious of their higher nature; they wrongly identify themselves with the various lower forces in their nature, and so are drifted about in the eddies of their ever-changing moods. When the real "I" does manifest himself to them, he is regarded as a strange being or power outside of them, and is not recognized as the real "I." Fate, destiny, the hand of God, Providence, chance, etc., are names that are often applied to any influence which cannot be traced to the familiar motives and incentives of human nature.

Those who look back upon a long life can realize that the whole career has been arranged and carried through by a master-power whose design has been all the

time concealed. Perhaps that design may be partly revealed to the clearer sight of mature age, and the old man may realize how very little say he had in the matter, and what a puppet he was; how his most ardent enthusiasms, which then swallowed him up, were, after all, mere details in a plan; how, when he thought he was achieving a masterpiece of independent action, he was really yielding to the pull of a string hitched on to one of his passions and pulled by the unseen Self that planned the whole career.

No, man has not yet discovered the mainspring of his own mechanism. He pursues a continual search for it, and makes one mistake after another. When he is young passion flames up before him in all her glory, and he thinks that must be his real self. By and by passion wears out, and then the man realizes that she was only a subsidiary force in his nature; so he seeks for something else, and perhaps now calm, calculating ambition will impose itself on him as his real self. But this again is in its turn seen to be a mere temporary tide in the vast ocean of his soul, and at last he begins to wonder if he has any real self at all, or whether he is only a bundle of fleeting forces. The real Self has not yet awoke in him, but nevertheless it asserts itself dimly as a fact that cannot be denied, as a logical necessity from which there is no escape.

If our personality is proved by long experience of life to be composed of nothing but illusions, it follows that, when these illusions have been stripped off, and the real Man stands revealed, that real Man will not be a "personality" as the word is generally understood. He will have none of the usual self-interested motives that guide human actions. His conscious purpose in life will be different from the purposes of the crowd. He will know the real meaning of man's life, and the true object of human exist-

ence, and will consciously act so as to further that object and realize that meaning. In most men there is a constant strife between their will and their destiny, because their will is deluded and they do not realize the justice and truth of their destiny. But in the awakened Man will and destiny will be the same thing. He will have recognized at last that what is called "destiny" is simply the intelligent will of his real Self, which before seemed to him as the guiding hand of an extraneous God, but which now he recognizes as his own will and intelligence.

The master-illusion that clouds man's eyes is the illusion that he has a separate existence, apart from his fellows—the "illusion of separateness." This is not a fact. *One* vast consciousness pervades all creation, and *one* life thrills through every atom. Man is a partaker in this universal life, and the notion that he has a separate life of his own is an error. The mistake arises from our habit of living almost exclusively in our bodily sensations and in the emotional feelings arising in various parts of our organism. We locate our consciousness in the body, because we feel nerves tingling and arteries pulsing there. We become so absorbed in contemplating the life of the body that we forget who we really are, and imagine ourselves to be that body. Other people appear to us to be separate beings—and yet at the same time our mind shudders with horror when we try to conceive how there can be a hundred million souls like our own, all distinct and separate.

This, then, is the great illusion that we have to overcome—the mistaking our personality and its parts for the real Self. The real Man, the master that directs the whole machine, stands apart from the personality and the passions and controls them all. So long as we are deluded by this false notion we shall be more or less slaves to the lower forces of

nature, and the tides of fancy and desire that wash to and fro in the ocean of humanity. We must step outside of ourselves—so to speak—and take up the position of power from which we can act in freedom.

To do this we must discriminate between selfish and unselfish motives, for all selfish motives spring from the personality which we are trying to master, while unselfish motives come from the real Man. We must seek to identify our interests with the interests of this real Man, who is unselfish and impersonal. We must foster every impersonal and brotherly motive we feel, and give them the ascendancy over purely personal and self-interested motives. By that policy we strengthen the real Man and weaken the hold which illusion has over us.

Thus freedom comes through selflessness, and the old, old moral law, "Love thy neighbor as thyself," is seen to be *the* key to human attainment and liberation from all ills. Verily it is high time we gave up drifting and dreaming, and roused up as real Men, responsible, calm, wise, able to act and carry out the divine law of the universe, instead of being mere sticks and straws carried on the whirlpool of circumstance and propensity. We do not want to be like a dog that lives in the end of its nose, and is unable to pursue a straight course through the endless distractions offered by offal and filth (which to the dog stand for objects of desire.) We have had enough of that; it has not paid. Let us claim our birthright and stand erect as Men, raising our eyes from the body and its concerns and lifting them to the throne where sits the real Self. Let us take our attention off our own petty, trumpery personality and turn it upon that point where our life unites and blends with the universal life, so that we may become universal beings, and, as such, rule and direct all those forces which have so long enslaved us.

WOMAN.

BY LIBRA.

The position woman has had thrust upon her, has earned, has won for herself and occupies in the history and life of the world is most difficult, unique, antipodal and in harmony with her somewhat enforced false position.

Occupying the post of blessed "Mother Nature" in the divine scheme of human reproduction, she should naturally epitomize in herself all the basic qualities of physical and mental health, strength and purity, that the incarnating soul may find a harmonious living temple in which to dwell and through which to express its divine self in the material world.

Representing the maternal side of nature, she is in closest contact with, best understands, and possesses the keenest insight into, material life. It is her high duty to cradle the budding soul and to unfold its primary life-giving pages; to ever act as the purifying element in the material life of humanity, that it may not be held down and destroyed in the illusive snares of Nature, while passing through the objective period of its evolutionary education. Her privilege it is to rear, nourish and hand on for higher development a physically strong offspring, mentally and physically clean, and with mind well stored with the wisdom and secrets of objective Nature and life.

That this is woman's true position and function is best proved by woman herself; by her disposition, character and knowledge, by her ready adaptation to conditions, in the care of and devotion to her young, in her ever-changing moods, in her instinctive knowledge relating to material things and life. She is the matrix and soil in which the

fructifying sun plants the seed of soul life for nourishment during its primary growth. She is *naturally* the exact counterpart, the deified prototype of maternal nature; by the natural unselfish use of her faculties and the proper and faithful performance of her functions she spiritualizes material life and duties.

She, like Mother Nature, should bring forth and propagate charity, tolerance, faithfulness, devotion, love, peace and joy.

To repeat: This is the true position, and these the true functions of woman—facts which many noble lives emblazoned on the pages of history, and illuminating the humbler paths of life, have exemplified.

Why, then, may we ask, is it that there are not more, nay, why are not all women living examples of the law? Why are the same pages of history blurred with the deeds of women who have forgotten, or never realized, their divine mission and heritage? Why are so many lives blighted and homes made desolate, or worse, by the active exercise of qualities the opposite of charity, tolerance, faithfulness, devotion, love, peace and joy? Why has the saying, "Where there is trouble there is a woman in it," become an axiom?

In seeking answers, in searching for the unseen cause of these things, is it not wise to examine their seen and perfectly reflected effects?

If we discover a teacher of ethics committing theft, we know that on that point he is acting out his nature. If an intelligently forceful and capable person's acts and life are largely selfish and evil, they strongly indicate a degrada-

tion from a higher, truer plane of consciousness and action, which the actor had once occupied. If an ordinary person is, in the main, attracted and ruled by selfish elemental desires and passions, is it not a strong indication of an evolving elemental nature, whether found in man or woman? Unfortunately the deeds and lives of all too many foster these conclusions.

From these points of view most, if not all, the questions can be reasonably answered, and, if true, successfully dealt with.

If we find a true basis on which to stand we shall not build on unsafe foundations.

But woman is not alone responsible for these conditions; man must in part share the responsibility.

Since the lamentably weak human act of the previously divine man (symbolized, as many believe, in the allegory of Adam and Eve, the record of which is embodied in the religion of every tribe and people who have lived) men have doggedly played the coward in laying the whole crime at Eve's door and in reflecting their unmanly weakness and shame on woman. True, for love of power, she has acted well the part of temptress, but he, the stronger, like Adam, in yielding makes himself the sharer in and heavily responsible for the distortion of the law.

This position is strengthened by the belief of some deep thinkers who reason that Adam symbolizes the divine or androgynous man, being neither male—the positive, nor female—the negative, as separate entities, but both in one; sufficient unto himself; reproducing himself within himself by *direct harmonious blending of creative and receptive thoughts*, like a god; that fallen man is but a reflection of the divine in reproducing himself by impure, inharmonious penal indirection.

That the masculine, creative, intuitional-reasoning, paternal side of his

nature stood to the feminine, receptive, instinctive maternal side in the same relation as the fructifying sun does to the producing earth, or, as spirit to matter; the higher and the lower as one and equal, *while in pure and harmonious union*.

Did not Eve, representing the feminine or Mother Nature's instinctive, maternal desire to bring forth, in the very offering of herself to Adam, her paternal creative side, *acknowledge* that their combined higher wisdom was focalized in him, and that it was his duty to judge of what was good and evil for both?

Did not he in *yielding* to what to *him* was a *temptation*, fall from his true position as protector and guardian?

In the yielding he "sold his birth-right" of intuitional or spiritual knowledge "for a mess of pottage," and has since been considered only a reasoning being.

Thus losing conscious knowledge of his intuitional or divine self and losing touch with his spiritual guide or soul, he relegated his divine powers and attributes to a mind-created remote God, and made unto himself *object* images to worship in its stead.

Out of himself, or better, separating himself, he created Eve as a separate entity and endowing her in his soul-reflecting creative mind, with his lost intuitional or spiritual knowledge; making her—his now unrestrained material nature—his guide, he followed and lost himself in material life.

In distorting the law by surrendering himself and in his mind endowing woman with his own higher attributes, man is largely responsible for his disobeying the law of her nature.

She, in unconscious justice, retaliates, and will until, through suffering, shame and humiliation, she *forces* him to recognize his true position, make amends and take his old place or "kingdom of heaven" in her heart and life.

Nature's or the divine law can be warped and distorted, but never destroyed, permanently obstructed or wholly perverted. As the male and female were created equal, so must they again become.

Meantime they must share responsibility, willingly or otherwise, and work on by the light of her dimmed vision and his unconsciously reflected soul knowledge.

Self-forced out of true position, their evolution is either dwarfed, thrown back or overgrown with rank weeds.

If these presentations appear untrue or overdrawn, honestly and with unprejudiced mind, intelligently observe and analyze the relations and workings of your own dual nature; your own and the world-life about you. If you fail to discover this vital fact, if it is such, it will still exist as the one great basic evil, from which all others have and will spring and grow, until man discovers and rectifies the "great wrong" and ceases to build, in his reproductive life, on a "foundation of sand."

While man is equally responsible for this basic "curse of the ages" for "orphanizing humanity," he still dreams on in righteous torment, while Nature groans in pain, and woman suborns herself to simulate the doing of his highest functions and dwarfs or neglects her own. She toils on with impatient energy till she shall rouse him through suffering, shame and manhood-urgings to take his proper place—the sun to shine within her life and home.

Then, they as one harmonious life, and all entraining nature—their offspring—will move onward in helpful peace and love, like Sun and Earth, to shine, put forth and blossom together in the old but new-found paradise of natural life, in common brotherhood.

When man has won and holds his kingly abdicated throne, then queenly woman, standing by his side, pure, true

and strong, will summon nature's children—her very own—to join in glad thanksgiving, while "Elder Brothers" tune the joyous song.

Until this happy day of man's awakening women will toil on, the mass—lower evolving entities—blindly, or in rebellion working out the perverted law; others—royal descending brides of once diviner man—ancient, time-honored evolutions, godmothers to humanity, who through extremes of suffering have learned, and rent the veil; who see and know and emphasize the basic law of divinest unity and harmony. These loyal ones have made time luminous and helped their "Royal Brothers," the world's Saviors, to stay the wreck of human weal and save humanity from despair and spiritual death.

As pure and faithful, loving wives, mothers, daughters and sisters, they have shed the light of purity, love and peace within their homes, among their friends and in the humbler paths of men.

Others, though not nobler, as goddesses and oracles in olden times—Athenas, Hypatias and Egyptian Queens—have lived and done their superb work to elevate the race.

In modern days, and chief of all, Joan of Arc, the humble maiden shepherdess, who walked and talked on earth with holy company of "Elder Brothers," she, under their high guidance, was used to show to sovereign man his proper place and work; to woman, that her highest duty is in the forefront, leading and battling to establish on earth the reign of justice, right and peace.

And, note it well, the priestly claimants to "God's Vicegerency" slew her, as they had many teachers and saviors of humanity in the past.

What of the present? This crucial time when, by wise, courageous action on the part of those who love the right, humanity's evolution will be carried upward forever past the "danger point."

Again, wise, daring, courageous woman unfurled Truth's banner; and in such heaven-sent keeping it is at the front to-day, as though the Athenas, Hypatias, Joans of Arc, and all the true ones, high and lowly, are mustering from out the past, to rouse both male and female and lead them side by side, in the thick of the battling Hosts of Light, to conquer Darkness.

Under woman's leadership, the giant fight is on for all to win or lose, and in it man must find and win his long-lost place and heritage—emerging victorious. The Hosts of Light will carry the banner of Truth, Light and Liberation into the darkest corners of the world, to dispel ignorance and conquer craft, bigotry, intolerance, hypocrisy, deceit and selfish lust for power; making man's

earth bright and heavenly by the light of Truth.

By its pure flame each unit in nature's vast, superb and ceaseless evolutionary march will find its proper place and duty; man, self-redeemed—male and female—leading, helping and teaching all the lower kingdoms; man's "wounded side" healed and made whole by loving touch and fond solicitude of his true help-mate.

Humanity's uncompleted structure, now completed from foundation stone to golden dome, by woman's loving sacrifice and man's creative energy, in inter-reflecting strength and beauty, they stand united, equally complementing: white pillars supporting their rebuilt temple of the living, indwelling Human God.

ISABELLA OF CASTILE.

BY BEATRICE BARR.

SINCE History first started on her wonderful, spiral journey Woman has been an important factor in the world's great crises, either as a helper to the races or a stumbling block to the ages following after.

Each Empire and Nation, from old Egypt down to the first one of the Twentieth Century, can point with pride to some one woman who has been the support and helper in the dark hour of their History's being. It may be that the divine, feminine element is always present, ever seeking to benefit and uplift. In any case, scanning History's pages, the fact remains that woman in the majority of cases has stood for progress and advancement along right lines and often comparatively alone and unaided in her work.

Palmyra's glorious Zenobia; the wom-

anly Queen Vashti, who laid aside a crown rather than step down from the throne of her womanhood; the frail, fair Hebrew, Esther, and she whose name will always be linked with that of great America—Isabella of Castile—these are a few in the long list of names which shows Woman's place in History.

Isabella's life is distinctly worthy of the closest study, first, because her hand enabled Columbus to draw aside the heavy veil that covered the Western Spheres while they reposed under the watchful eyes of the Guardians who preserved them from all profaning touch until Columbus, the appointed one, should come; Isabella, the co-discoverer of the New World, new in the sense of giving a home to a new race and yet of such hoary age that the number of her years is appalling; second, because of the

wonderful symmetry of Isabella's entire life-pattern!

Looking back upon Isabella's reign it seems as if she had one definite, commissioned purpose to execute, and all her energies, every moment of her time, in health and illness, she bent and moulded and forced to the accomplishment of that purpose. Not a moment was given to frivolity or littleness of any kind, and in her age, when idleness was a badge of the upper classes, this fact is unique. From the beginning of her reign until its close Isabella was the busiest woman in her ever-widening realm.

Time given to the study of such a life is not spent in vain. No one can learn of Isabella and not have greater respect for life, and especially that life through which one high, unbroken purpose runs.

The character of any individual, whether ruler or servant, cannot properly be studied if completely separated from the lives of those persons nearest and most intimately connected with that character.

To understand a sovereign one must have at least a fair knowledge of the age in which that ruler lived and all the forces of environment against which he was obliged to contend. Elizabeth, Isabella's great namesake (1) across the seas, without the environment of, and made by, her Statesmen and Nobles, would not be the Elizabeth whom we know. Elizabeth alone did not make her reign! Leicester, Cecil, Essex, Raleigh and poor, unfortunate Mary Stuart moulded it as surely as did she. Just so Ximenes and Torquemada, two giants of Catholicism, must always be considered when Isabella's reign is studied.

Even the Crown is not exempt from the law that binds man to his brother man; rather how great is the responsibility that rests upon a ruler that he

prove a welding force and not a centre of disruption unto his people!

Also, in looking back into the Past all racial and religious prejudice must be looked upon as realities of that day and not forgotten, as is so often the case in the judgment (and usually condemnation) of historical characters. The intellectual and moral atmosphere must also be weighed in all its differing densities before an unbiased, impartial estimation can be made of any ruler's character.

Karma (the law of cause and effect) appears in all lives under so many different guises that eulogy or condemnation of any individual should be given only after the deepest thought and study. The deed meeting our eyes may be the result of some long standing and far penetrating cause, or perhaps an incipient cause being forced into action by some other being running the race of life at the same time.

The heart and mind of a Crown are not found without labor. As all men are sacred beings, not to be hung in the balances and judged at first sight, it is well to remember the motto of our great Teacher, "kindly to judge." We cannot know all the heights or depths trodden by any Soul in its conflict with Self and the Elements.

In considering Isabella's life in particular all these points must be held in mind. The events of her reign must be viewed as if seen through her eyes. Her personal environment and the prevailing thought of the age must be remembered, especially the ecclesiastical dogma of her day.

In Isabella's youth Spain as a unit did not exist. The country was divided into four main divisions. These consisted of Navarre, Aragon, Granada, that great Western centre of Saracenic life [namely Mohammedanism], and, fourth, Castile, Isabella's birthright.

Isabella's father, John II. of Castile,

1. See Notes at the end.

died when she was barely four years old, and she and her mother, the good Isabella of Portugal, went to live in the little town of Arevalo, while Henry IV., the Infanta, Isabella's step-brother, the son of John II., and his first wife, Mary of Aragon, took the throne of Castile.

Isabella laid the foundation of her education in quiet Arevalo, with the beneficent influence of the country around her and away from Henry's corrupt court. No one period in her life can be named as the close of that education, for she continued a student until the day of her death. Her mother had little difficulty in training the Infanta's mind, for Isabella proved herself keen and quick in acquiring any branch of study.

All through her life Isabella showed how receptive and singularly retentive her mind was. It seems as if she were a perfect woman, yet possessing all the quality of a masculine mind. Even her dearest friends marveled at the manner of woman she was. Discrimination, penetration, intuitive perception were all hers. She could read men's minds and those found worthy were trusted; all otherwise were discarded as quickly as her wonderful policy would allow. She was so diplomatic that she surpasses even Mazarin, and yet so honest in her dealings that no man could complain. Common sense was one of Isabella's chief blessings. This common sense, combined with her wonderful executive ability, made Isabella the energetic, capable Queen she has proven herself.

In the matter of religion Isabella was trained from her earliest youth in the tenets of the Catholic faith. The fact of her being called "the Catholic" proves how deep were her religious convictions. She was "the good Catholic," though, as we shall find, she was constantly in conflict with the Holy See, and ever in opposition to its abuses. Her character stands without one blemish. She was

modest and reserved in an age when the majority of women thought reputation of greater value than character, yet a very warrior, "the shield of the innocent and an avenging sword to the wicked."

When only sixteen Isabella showed discretion that would have done justice to an older head. Henry wished to marry Isabella to the aged Giron, one of the Villena family, so that his own daughter's path to the throne might be a trifle more assured than his step-sister's. Isabella ruled aside his wishes by showing that "the Infantas of Castile could not be disposed of in marriage without the consent of the Nobles of the Realm." This answer argued well for the woman who was one day to have the jurisdiction of all Spain in her hands.

A little later, when the people, thoroughly disgusted with Henry's actions, begged Isabella to be their Queen, even the Archbishop of Toledo added his voice in urging her to accept the throne; Isabella showed her moral discernment in her reply. "While my brother Henry lives none other has a right to the Crown." However, she offered to aid in ameliorating the general distress that was prevalent from Henry's misrule. Isabella's answer restored tranquility to the turbulent kingdom, and by the unanimous voice of the Cortes she was assured of succession to the Crown, and among other privileges she was given the liberty to marry whom she pleased.

The name of the Duke of Guienne, brother of Louis XI. of France, appears in the list of Isabella's suitors. However, all were refused save Ferdinand of Aragon, whom his father, John II., had named "King of Sicily," that he might appear a more worthy suitor in the eyes of the fair Isabella.

That Isabella was beautiful in more than an ordinary degree is proven by her portraits and the records written of her. She was tall, dignified, stately, with chestnut hair that carried the glints and

gleams of the Sun in it. Her classic, oval face was a beautiful index of the living Soul within. Her eyes were blue and wonderfully clear and steady. Beatrice de Bobadilla (2), Isabella's most intimate, life-long friend, and of the Royal household, says of her: "She was the handsomest lady whom I have ever beheld, and the most gracious in her manners."

Isabella, in spite of Henry's plots and plans, was determined to marry Ferdinand, her cousin, of Aragon. However, she was wise enough to first gain the approval of two men, the Admiral of Castile and the Archbishop of Toledo, who answered for the opinions of "all the Grandees" of her kingdom.

The marriage was solemnized at the old city of Valladolid (3) in a simple but royal manner. The Nobles of Castile and Aragon showed their approval of the marriage that united them in one house by their presence at the ceremony. Isabella, by her integrity and tact, finally won Henry IV. over to her side. History records Henry's apparent friendliness to the royal young couple, before his death.

After Henry's death Isabella was proclaimed Queen at the ancient city of Segovia. Immediately following the ceremony she went to the great cathedral of the city, and, kneeling before the altar, humbly besought, as is recorded of Solomon, twenty-six centuries earlier, "the light of heavenly wisdom for the proper discharge of her high duties." This desire for wisdom strikes the keynote of her reign. In all she did she strove to be wise and just. With her coronation a new day dawned for Castile and all Spain.

Isabella, at the very beginning of her reign, firmly grasped the entire control of her kingdom (4). When Ferdinand, her brilliant young husband, became piqued because he thought he was not enjoying enough of power and threatened

to return to Aragon, Isabella by her tact compelled him to see facts in their real light—namely, that she and he both ruled as one being. Ferdinand heeded her wisdom and he found that Isabella not only associated him with herself in all regal matters, but that her genius, energy and ability fostered his plans and carried them to final victory when even he was forced to abandon them.

Isabella was not a woman who would slight the man whom she had chosen as her husband. On the contrary, she dignified his name in all eyes. A member of her court has written: "I well remember seeing the Queen with her husband sitting in judgment in the Alcazar of Madrid every Friday, as was the custom in Castile, dispensing justice to great and small who came to ask for it."

One little incident in the early days of Isabella's reign illustrated her policy toward her people. Trouble arose in Segovia, where she had placed Cabrera as Governor. As soon as the Queen heard of the disturbance she mounted her horse and rode straight to Segovia, attended by Cardinal Mendoza and a few other courtiers. She entered the citadel of the city, where Cabrera had fled for safety, and, going alone into the court-yard (for Isabella never knew fear), she ordered the gates to be thrown wide open, that the people might enter. Naturally the people in their excitement rushed pell-mell into the court-yard. Isabella asked them their grievances, in a calm, clear voice. At the same time she promised to do all in her power to redress them. All the people wished was the removal of Cabrera. "He is deposed already," the Queen replied to them. She also gave them permission to remove other unworthy officials if any such still remained in the citadel.

She explained to the people that she would trust Segovia only to worthy rulers, upon whom she could rely. The people, understanding the Queen's jus-

rice, shouted "Long live the Queen!" and Segovia was restored to quiet, normal life. Isabella knew that with a little prudence the lion roaring at her could be changed into a lamb. However, she had the wisdom to live in Segovia long enough to thoroughly investigate matters. She then found out that Cabrera's only offense was his punctilious observance of law. Before leaving the city Isabella had restored Cabrera to his office in peace.

No ruler was ever more at one with her people than was Isabella of Castile. When a shaft of misfortune struck their Queen all suffered with her. Likewise when her indignation arose her subjects stood at her back to support and, if need be, avenge her.

When the fortified town of Zahara, on the Andalusian frontier, was sacked and all her residents were killed or forced into Moslem slavery her great heart burst into a flame that found an answering spark in each heart in her kingdom. It was that fire of indignation lighted in Isabella's soul that finally destroyed, "grain by grain," that marvelous pomegranate—Granada.

Zahara was immediately avenged by the capture of Alhama, the first Moorish town lost to the Saracens and the key to the long list over which finally floated the Cross of Catholicism.

The Castellians who conquered Alhama feared they could not hold their prize and thought of destroying the lovely little city. When Ferdinand and Isabella reached the captured city the Queen exclaimed, "Let us hear no more of the destruction of Alhama, the first fruits of our victorious arms; let its walls be sacred as a stronghold granted to us by Heaven in the midst of a hostile land."

The three mosques of the city were at once consecrated as Christian churches by Cardinal Mendoza. Isabella had expressed her heartfelt desire. She did not wish to destroy, but to change. De-

struction was never Isabella's policy. Conversion was her aim.

To Isabella, devout Catholic that she was, the Moriscoe element in Spain was a leprous spot in her eyes, which, if she could cleanse and convert into Christian Catholic, she felt would be not only to the everlasting benefit of the Moriscoes, but add glory to her own chosen religion.

Isabella was the incarnation of the thought of her age upon this subject of Catholicism, and she is not to be blamed for the later violence of her clergy toward the Moriscoes. Her personal policy was always kindness, gentleness, justice!

After the capture of Alhama the Queen's ambition was the conversion of the Moriscoes. Friendly advances were made to every Moorish town in her kingdom. All who acquiesced with her wishes, receiving baptism and other Catholic ordinances, like the town of Baza, for example, were received into the Catholic Communion with rejoicing and treated with the utmost kindness.

But the Saracenic heart burned with true love for his own great religion, and those who assumed Catholicism only adopted the cover of the church as a shield. They were very careful to observe their own religious rites in secret. Perhaps no race is more subtle or snake-like in their dealings, and the amazing fact is that all the Moriscoes did not adopt Catholicism, if only on the surface.

Finally Isabella gained control of every Moorish town in her kingdom save Granada, the principal western home of the Koran. In 1491 Ferdinand, following his wife's direction, built a besieging city on the Vega (5), absolutely determined not to leave his position until Granada adopted Catholicism or surrendered. Ferdinand called this besieging city Santa Fé (holy faith). To-day the city still stands as an emblem of Ferdinand's determination to make Cathol-

icism the first religion of Spain. Santa Fé is the only city in Spain into which Mohammedanism has never crept.

At last Granada, torn by internal dissension, was surrendered to the Christians by Abu Abdallah the Unlucky. For seven hundred and forty-one years the Saracens had held Granada. The city's greatest charm, the Palace of Alhambra, was the pride and joy of every Moriscoe.

"Allah il Allah through its halls
Whispers the fountain as it falls."

Not excepting the Taj Mahal at Agra, India, the Alhambra is the finest example of all the splendid specimens of Saracenic genius expressed in art and architecture.

Abu Abdallah, nicknamed Boabdil (6), would never have surrendered the city to the Catholics only he feared his uncle and greatest rival, Ez Zaghah, "the Valiant," would assume again his old authority in Granada. When Boabdil passed the keys to Isabella he considered that he was only complying with the lesser of two great evils. With the surrender of Granada, Mohammedan supremacy in Spain went down forever.

The surrender of Granada was the signal for international rejoicing. The Pope held High Mass at Saint Peter's, in Rome, because a Pagan city had been added to the Papal See, and for several days the general public continued their celebration. Henry VII. of England, not to be overshadowed in his devotions by even a Pope, held service at Paul's Church and London took up the jubilee.

Isabella's war with Granada is one of the most romantic pages in History. It has proven the source of countless fascinating tales of valorous deeds and chivalrous love.

In 1491 Isabella gave to Columbus the commission that resulted in restoring America to her younger sister, Europe. Christophoro Colombo, that magnificent Child of Genoa, foster-child of Italy—for it was she who gave him his educa-

tion—and courtier of Spain [it is an established fact, even if iconoclasts wish to prove the contrary, that Columbus *always* enjoyed the favor and esteem of Isabella, and previous to his Western voyages served under the banner of Ferdinand], was the most brilliant figure of Isabella's brilliant reign.

Columbus had two aiding factors in the astrolave and the polarity of the needle which had been discovered in the Fifteenth Century. By their discovery a new interest had been infused into maritime enterprise. Spain, not wishing to be behind her sister Nations, spent much time upon the high seas. Portugal become jealous because Spain had gone as far as the Canaries and compelled her to sail only North or West. So all forces combined to aid Columbus in his dream of sailing to the West.

There had been others in Europe before Columbus who understood that there was another continent in the West. Two centuries earlier Dante had caught the inspiration just being breathed into the air (7). Another Florentine poet, Pulci, voiced the same thought in his "Morgante Maggiore." In the poem the Devil refers to the prevalent belief regarding the Pillars of Hercules and says to his companion, Rinaldo:

"Know that this theory is false; his bark

The daring mariner shall urge far o'er
The western wave, a smooth and level plain,

Albeit the earth is fashioned like a wheel,
Man was in ancient days of grosser mould.

And Hercules might blush to learn how far

Beyond the limits he had vainly set,
The dullest sea-boat soon shall wing her way,

Man shall descry another hemisphere,
Since to one common centre all things tend

So earth by curious mystery divine,
Well balanced, hangs amid the starry spheres.

At our antipodes are cities, states,
And thronged empires ne'er divined of yore.

But see, the Sun speeds on his path
To glad the nations with expected light."

Columbus proved the truth of Pulci's thought. Fate also permitted Columbus to show Spain the utter absurdity of her old motto, "*Ne plus ultra.*" The popular belief in Spain was that the Pillars of Hercules (8), Gibraltar and Cuenta, the granite monoliths, standing on either side of Gibraltar Straits, were the very end of *terra firma*, with "nothing beyond" but an endless expanse of water. Columbus found a beyond—America.

Isabella understood the man Columbus. His universal plans and high ideals appealed to her. She grasped his meaning in his quest for the home for the new race (9), hence her willingness to aid him. As long as Isabella breathed she was faithful to her promises concerning Columbus. When unworthy officials, jealous of his unparalleled success, cheated and maligned him, she was always his friend and redressor of wrong done him.

Columbus, with his own hand, has written a letter that speaks the truth concerning Isabella's interest in his plans. "In the midst of the general incredulity the Almighty has infused into the Queen, my Lady, the spirit of intelligence and energy, and whilst every one else in his ignorance was expatiating only upon the cost, Her Majesty approved it, on the contrary, and gave to it all the support in her power" (10).

Isabella, by her aid to Columbus, has given to the World a Continent rich in every resource that tends to man's happiness.

The accusation that Isabella was unmerciful to the Jews can be instantly brushed aside by the fact that Pulgar, Alvares and Avila, three prominent Jews, were the Queen's trusted private secretaries. Isabella's aim was to make her country one great *unit*, with one leader and one religion. Her wisdom is truly commendable and all foreigners who did not wish to be an *integral part* in her plans had the option of leaving the country.

Isabella had great odds against which to work in her plans for unity, and perhaps no other Queen could have handled them as successfully as she did.

Upon the shoulders of Torquemada must forever rest the blame and shame of the Inquisition. He was its founder and most zealous Torturer.

The world at large holds the opinion that Isabella was completely under the control of the Catholic Church. The exact opposite is the truth of the matter. No Catholic sovereign has ever been in more constant controversy with the Church than was Isabella.

When Isabella took the throne she found the great majority of the Catholic clergy of her country whited sepulchres, and to their vileness they added the lack of knowledge. With the heart of a lion Isabella worked incessantly, and before her death she had cleansed the Church of much of its rotteness.

Isabella, in spite of all the ingenuity, skill and subtlety of the Jesuits against her, invariably came out victorious in her plans. On every side she removed unworthy Church dignitaries from important offices and refilled them with men of learning and integrity. Her object was to have the Church a bulwark to the kingdom and not a prop of straw. She knew no institution could ever become a great moving factor that did not have men of some knowledge at least, and, most essential of all, men with singleness of purpose and HONOR as the foundation of their lives at its head.

Three words describe Isabella's reign. It was brilliant, beneficent and progressive. Spain under Isabella reached its climax in letters. Under Cardinal Ximenes the famous polyglot version of the Bible was made. This alone was a great literary achievement. The impetus that Isabella gave to learning was simply marvelous. When she came to the throne there were very few schools in her kingdom. Before she left, in 1504, Spain was

covered with them, and in these schools and colleges women (11) took part in the lectures and public gymnastics, a custom practiced in Europe nowhere else save among the Spanish Arabs.

Isabella recognized that upon the children rested the promise of the future glory of the kingdom. To the work of their education she therefore consecrated the best energies of her mind, surrounding herself constantly with large numbers of the children of her nobles and even herself sharing the work of their training. Such men as Boscan, Garcilassa and the younger Mendoza prove the wisdom of her methods.

The beneficence of her reign can never be forgotten. America, the home of the new race, is Isabella's gift to the ages.

The progress along general lines made in this reign has never been surpassed under the rule of any other Spanish monarch.

Isabella found her kingdom utterly lacking in the knowledge of proper warfare. Every improvement in military science invented by the mind of man Isabella bought and brought into Spain. She even hired Swiss mercenaries to train the Spaniards in obedience and endurance, qualities naturally alien to the Spaniards, but the two cardinal requisites for a successful soldier.

There was no standing army, and yet the men of her kingdom always answered her call "to arms." In war she was the heart and head of her army. By her own enthusiasm she kept her soldiers inspired under even the most adverse circumstances. The Queen was always one of her army, and anything causing the soldiers suffering was genuine grief to the royal heart.

In the war against Mohammedanism in Spain Isabella, at her own expense, provided tents supplied with every necessity and comfort for the sick and wounded. These tents were called "the Queen's Hospitals." In this century the hand on

History's dial points once again to a Woman who raised hospital tents for the care of the suffering soldiers of the Spanish-American war.

During the last years of Isabella's life sorrow after sorrow followed each other in quick succession. Tennyson, in referring to Chaucer's "Legend of Good Women," says the

"tales
Charged both my eyes with tears. In
every land
I saw, wherever light illumineth,
Beauty and anguish walking hand in
hand
The downward slope to death."

History seems to show the same sad truth in regard to Isabella. Beautiful and good, she finally sank under the grief of another's woe. The mental ill-health of her daughter and the death of her dearest child, the Queen of Portugal, were the blows from which she never rallied.

But to the very last Isabella, though upon the couch of death, brave as the Romans of old, gave her last orders to her faithful friends.

Her last testament remains an abiding proof of her great mental strength, even to the very verge of the grave. In it she named Ferdinand as her successor to the throne. In the codicil (12) executed three days before her death Isabella urged her successors to hasten in their work of civilizing the poor Indians, "also to treat them with the greatest gentleness and to redress any wrongs they may have suffered in their persons or property" (13).

At the time of Isabella's death Peter Martyr wrote: "My hands fall powerless by my side for very sorrow. The world has lost its noblest ornament, a loss not only to be deplored by all Spain, which she has so long carried forward in the career of glory, but by every nation in Christendom; for she was the mirror of every virtue, the shield of the innocent and an avenging sword to the wicked. I

know none of her sex, in ancient or modern times, who in my judgment is at all worthy to be named with this incomparable woman."

Isabella was a perfect wife, a perfect mother. She was pure, sincere and good. The note of her life rings upon the anvil of time in deepest harmony.

NOTES.

1. Isabella and Elizabeth are one and the same name. It appears that the name sprang from the Hebrew Eli scheba, "God hath sworn." The Greeks took it from the Semitic root and made Elisabet, and in Latin the name became Elizabeth. Yonge says constantly that Elizabeth and Isabella have been so constantly counterchanged that they cannot be considered separately.

2. Beatriz de Bobadilla was the Marchioness of Moya. She was with Isabella through all the events of her life and present at her death. She is also mentioned in the Queen's last testament.

3. In Valladolid Columbus died in 1506. He was first buried in that city, but as his remains have been moved so many times his real resting place is not generally known.

4. For thirty years Isabella held this control.

5. The Vega surrounds Granada, and upon it could be raised enough grain to supply all Europe. The Spaniards, after gaining control of it, never cultivated it as the thrifty Moriscoes had done.

6. The sword of Boabdil is in the Villaseca Collection in the Museum at Madrid; Ferdinand's armor is also hung in the same Museum.

7. See Canto, XXVI., of the Inferno. Mrs. Ramsay's translation is good, especially from line 102-120.

Dante's four lines are:

"De vostri, ch'e del rimanente
Non vogliote negar l'esperienza
Dietro al Sol, del Mondo senza
gente."

8. The symbol of Spain's motto still survives in our dollar sign. The two upright lines || represent the pillars of Hercules, Gibraltar and Cuenta. The scroll line S signifies the ne plus ultra.

9. The plan Columbus cherished of recovering the Holy Sepulchre will have peculiar significance to members of the Universal Brotherhood. Also the name Columbus signifies, "dove."

10. See Carta al Ama de Principe D. Juan, apud Navarrette. Colecion de Viages, tomo 1, page 266.

11. Beatriz de Galinda was called *La Latina*, because of her great proficiency of Latin, because of her great proficiency in for her learning, in Isabella's reign.

12. The Queen's signature to the codicil of her will is among the manuscripts of the Royal Library at Madrid.

13. Isabella was never permitted to know the perfidy of her nobles toward the Indians, and yet she seemed to divine it, as the codicil of her will plainly shows.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law—judgment, mercy and faith; these ought ye to have done, and not to leave the other undone.

"Ye blind guides, which strain at a gnat and swallow a camel.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and platter, but within they are full of extortion and excess.

"*Thou* blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness.

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

—*New Testament, Matthew xxiii., 23-28.*

H. P. BLAVATSKY—HER POSITION AND WORK.

BY F. M. PIERCE.

WITH the work of UNIVERSAL BROTHERHOOD now finally established by the Great Law in H. P. B.'s old headquarters, as she originally intended, the time is opportune for a concise review of her work and of the position she occupied in the movement.

In face of the apparently impossible, that Great Soul known to the world as H. P. Blavatsky projected herself, alone and unaided, into the sleep-bound intellectually egotistical life of humanity as a great disturbing, awakening force.

The "Educated Unintelligence" of the near-by ancient and modern times had gradually led men to think the mind supreme and its cultivation the great desideratum of human life. As a result this intellectual egotism had closed the mind to a knowledge of the soul—its master, and man, thus losing *conscious* connection with his Divine Self, had separated the material and spiritual life, and relegated his godlike nature and powers to a remote, unreasonable and intelligently impossible personal God, made in man's own material image. Indeed, he had so far removed this mind-made God from his conscious material life that through sub-conscious fear of altogether losing the connection he evolved an intermediary Christ to serve as a connecting link with his first mind-made soul image, and as a sacred symbol of his almost lost and forgotten Divine Self—the Master—supposed to have been slain by the three ruffians, the animal, the material and mental man.

While this was a perfectly logical result of the *mental* separation of the soul

from the physical man, it left the mind free to consider itself in practical command of the field of material life and to look upon his mind-made God—or forgotten soul—as the ruler of the spiritual world, and as such to be met and dealt with mainly after death.

Blavatsky's work was to break up this ignorantly egotistical intellectual materialism, which in self-sufficient blindness limited its vision to the "letter which killeth" and saw not the "spirit which maketh alive."

That she performed her herculean task is proven by the calumny and abuse which was heaped upon her from every direction and source, but this served only to increase her power and expand her work.

In passing it is well to remind those who surrounded her (her so-called friends and helpers) that they stand fairly charged with quickly wearing out and destroying the physical instrument of this great, lion-hearted soul by their petty jealousies, selfishness and ambition.

In the magnitude of her entire work, the "Secret Doctrine" stands out as the luminous point or apex. Before it no greater work was ever written, and it will shine out as the "Great Light" until a brighter Sun shall arise to illuminate the world.

It gives an intelligent student not alone the key to an understanding of the world's scriptures, but also of the laws of nature and life. When taken *as a key* it becomes of priceless value as the greatest "revealer of Truth" extant.

Unfortunately this greatest of her works has fallen into the hands of a few

of the "unintelligently educated" class referred to, who, aroused by it to the consciousness of the fact that this book reveals great truths, have ravenously read and recorded the written words on the tablets of their minds for ready reference in quoting and debate. But they forgot—or rather they failed to realize—that the words are but hints written on the forward-pointing signboards, bidding the seeker for truth push on and search for himself into the beyond, taking her suggestions, not as *finalities*—which would lead to mental apathy and spiritual death, but as keys, as excitors of broader, deeper, truer thought, grander conceptions and discoveries.

Pre-eminent among the teachers, Blavatsky, by precept and example, demanded of men, "Seek and ye shall find—Knock and it shall be opened unto you;" in fact, her life and work were a living example, an emphasized command that men—and especially students—should do just this thing.

The time has passed for narrow and limited interpretations of the work and writings of any of the world's great teachers. All taught Truth as being limitless, universal and in its quest bade all to strike out fearlessly into the unknown.

Let us complement and rival them in these noble qualities; those who garner much by gladly and wisely giving to those who gather less; those of limited vision by bidding the broader, more fearless seeker godspeed and welcome return, rich laden for the common good.

While we commemorate the life and work of H. P. B. by purifying and rededicating her old Headquarters to their original purpose of "establishing the basic principles of Brotherhood as a living power in the life of humanity," let us, with her honesty of character and purpose, define the position she fairly won in the Theosophical Movement.

This is proposed as a preventive against any possible future disturbance of the

great work she inaugurated, by students who, forgetting that we are all disciples of the one master "Truth," become partisans of its successive agents or teachers.

The history of the past shows this to be a wise precaution, for do we not to-day see the partisans of Buddha, Mahomet, Confucius and Jesus, all of whom taught the one law of Brotherhood, "Love ye one another," antagonistic and at war?

With the knowledge gained in the past live truly in the present. Evolve with the Movement, otherwise, with the irresistible impetus it has acquired, you will find yourself left behind, stranded in the drift and fringe of the flood.

H. P. Blavatsky cut a road through the forest, the stony field, and a bit of meadow, and scattered seed along its sides. In "Isis Unveiled" and the "Secret Doctrine" she gave hints of other roads and broader seeding-grounds which she did not expore. Beyond these lay many more unknown to her, for those who should follow and develop, else her knowledge was infinite and she a finality in evolution.

Owing to disloyalty to the cause on the part of some who were doubly pledged to it through advantageous association with H. P. B., the hands of W. Q. Judge—whom she called her only friend—were fettered; but through his magnificent staying qualities he was able to hold the footing gained for the Movement by Blavatsky, and to solidify the membership.

Our present Leader, falling heir to an unenviable heritage, has in two years so far freed the Movement from the ambitious and noxious element which threatened its life, as to finally place it permanently on safe and stable grounds, from which to carry on the numerous and far-reaching plans which she alone has originated and put into successful operation.

She has not only discovered, explored and to an extent developed the hinted roads and fields, but is already well out

into the previously unknown, and she has scarcely begun her real work.

Laboring as these Teachers of Humanity have for the one great purpose, let us for the best interests of the Movement

and in justice to these three "Great Helpers," recognize, salute and hold them each in the proper place and station in the sacred cause to which we have pledged our lives.

THEOSOPHY, 1875—1899.

BY SCRUTATOR.

IT is interesting to watch a great reform on its way to legislative enactment. On its first introduction to the Senate, with difficulty can it find a seconder, and almost without debate it is rapidly laughed out of court. But it is introduced year after year, and with each presentation finds stronger and stronger backing. It reaches at last the limits of the party by whose most advanced members—few but active—it was at first alone supported and originated. And at that moment it is likely enough to be seized by the leaders of its bitterst opponents, claimed by them as their own, and unanimously coded into law. This slow growth from an insignificant beginning is the fate of all great reforms that are founded on truth and enlived by the force of evolution. They arise in the minds of those who in some ways stand nearest to the soul and heart of things and spread out gradually to the minds of those who stand farthest.

An English Radical member of Parliament once said that the duty of the Radical party was not so much the introducing of concrete measures to the attention of the House as the permeation of the slower Liberal party with a certain atmosphere. As this permeating or vivifying process went on the desired reforms would of themselves, so to speak, come about.

Other things being equal, a man will propagate his ideas slowly or quickly in

proportion to his concentration of attention upon them. If he is desirous to introduce reform in the tariff and spends nearly half of his mental power on chess and nearly half on music, his ideas are likely to remain his exclusive property. But if he is spending most of his mental day in the atmosphere of tariff considerations, he is sending out into the air a steady stream of thoughts on that subject, and will hit the minds of a large number of people. If his ideas seem to him a matter of the utmost importance, and his feelings are roused in the strongest degree, his outgoing thoughts will be proportionately vivid and precise in the work they do in moulding public thought. And if conceivably he should undergo martyrdom for his opinion, be stoned to death by a mob, then it could be said that the whole of his life energy had gone into his idea, and his whole post-mortem consciousness would be injected into it. "The blood of the martyrs is the seed of the church," is as much as to say that the fighting strength of an idea is measured by the sacrifice of his life made to it by its parent and emitter, so that by that much is he the poorer for his other personal use. Perhaps it comes to about the same thing whether a man live for a Cause or die for it. But it makes every difference to the Cause whether the man *really* live for it or whether, thinking he does so, he is really living, through it, for himself.

A moral is pointed to the above by the history of nearly, or quite, all religious bodies. Their founders and the primary few lived for the Cause they had espoused, and it prospered. But religions point out a means of obtaining something, and the Church was strong or weak in proportion as its adherents really lived for their Cause or for the benefits its teachings promised to themselves if they did so. A Church may, however, prosper a long time on that latter basis. It will have lost its spiritual soul, but if a large number of its adherents find through it a satisfactory worldly position, and the remainder think that through it alone can they find salvation for their souls, then the weakening will be of its hold on spiritual life, and it may for a long time grow in material opulence and temporal power. If its teachings are contrary to the truth, or contain but a little proportion of truth, or are to the effect that through that Church only is salvation to be obtained, then with the certain rise of truth in another quarter its adherents must in time loosen and dissolve their adherence; its material prosperity must depart; it will cease to attract even the selfish, and in no long time its concerns will belong to the historian only.

I think that in the twenty-four years of the history of the Theosophical Movement we can discern the advance of a tendency which is the opposite of that above sketched. At no time was there a livelihood to be obtained within it, and at no time was a membership in its ranks of the smallest worldly advantage; but in its early days I think there was a tendency to the study of its philosophy, with a view to the ascertainment of what measure of advancement, according to its teachings, was to come hereafter to the man who lived a particular kind of life, and what measure to him who studied its philosophy and worked for its promulgation. This was, of course, from

the first contrary to the keynote set by the Foundress. The tendency has greatly changed, and the inquiry is, In what way can we apply Theosophy to the elevation of every department of worthy human activity? Each is, not *neglecting* or sentimentally crucifying, but healthily absorbing and *forgetting* himself.

In a broad way it seems to me that the first Leader, H. P. Blavatsky, *taught* the strange old truths, so lost from modern thought; the second, W. Q. Judge, *simplified* them for us; and the third, Katharine Tingley, taught us to *practise* them. The gold was first flung out of the quarry; then coined; then put to use. The first period was *thought*; the second *life*; the third *work*. The first dealt with metaphysics; the second with mysticism; the third with practicality. For the first, look at the "*Secret Doctrine*," the editorial parts of the magazine "*Lucifer*," and the private "*Instruction*," for the second, at the spiritual and mystical aspect the teaching took in "*The Path*," for the third at "*The New Century*." All this is, of course, open to much criticism, and is at best but a partial view. But I think that it is broadly correct. And it must be also remembered that each of the Teachers has been miserably fettered by surroundings and unreliable instruments. You cannot do good work with a knife that bends when you put any pressure upon it; which is rusty from jealousy of the hammer and saw; which has its own ideas of the way in which the work should be done; which prefers to be always exhibiting its polished surface idly on the table and grumbles at having to practically and commonplacely cut mere bread, or which proposes to be a *great* something on its own account and "boss" all the other and more submissive knives who don't stay scheming out anything so long as there is good work waiting the doing.

First we had teaching—as old as time

—of the nature, possibilities and destiny of man; then the way to develop that nature so as to bring out the possibilities and realize the destiny. It is a natural evolution. It is the proof of the life of the Movement, and he who sighs for the return of methods that belong only to the past is really on the way to a kind of mental death and has actually attained a stagnation. That is his affair, but he should not long that the same fate might overtake the Movement! He should seek the kinship of the fox who tried to induce others to court a mutilation that had befallen himself. In our Movement there has always been a little company of these foxes. They can, however, at any moment regain their tails, and some of them do. The Movement is rapidly realizing its programme—that is, it is rapidly overtaking all the departments of life that are worthy of the thought and strength of man. It does not at any time remain still. Constantly are new branches being pushed out from the parent stem.

At first it only waged war against current foolishness, materialism and "spiritualism." Then, under H. P. Blavatsky, it developed its philosophy, mainly on the intellectual side. Then it developed what had heretofore been hidden in the first, the purely esoteric side, embodied in the Esoteric School. With this developed, in "*The Path*," under W. Q. Judge, the more individually mystic side, that is the cultivation of the states of feeling that should come from the realization of what we really are. The movement to practicality went on steadily and is now an intensely conscious effort. Practicality is of thought as much as of act. Once we thought about what "the *Ego*" is; now we try to realize what *I* am. Once "*man* is a God;" now "*I* am a God." Having talked about will, try now to do it. Having talked of the soul, try to feel that you are it. Having talked of the unity of men and of love of humanity,

now feel the unity at all moments, and love humanity. Having read and learned of your muscles, now use them. Theosophy, once reserved for the hours of thought, now comes out further and occupies all the moments of thought, of feeling, and of action.

In view of this tendency, what is the future going to bring us? The lodges will become homes where alone in the world can the whole of human nature find from birth to death its complete expansion. The members will come to believe in, to know of, and to practice all the powers of the soul as nowhere else in the world. For in time Lodge-life will come to afford field for, or epitomize, the whole manifested life of the soul. Toward the Movement will therefore be drawn all souls who in incarnation are seeking their expansion in any direction. They will come where their aspirations will find easiest outlet, the worthiest field, the most sympathetic environment. It is as inevitable as the attraction of iron filings by a great magnet, the sweeping of leaves into the path of a whirlwind.

Look at the present scope of Lodge-life, and remember that every little while a new activity is added, or rather, developments in normal vital outgrowth.

There are the ordinary Lodge meetings, which, besides their primary purpose of unfolding Theosophy in its simplest terms for the public comprehension, afford the members a needed training in public speaking and exposition, and in the ready and sympathetic answering of questions.

There are semi-private and private meetings for members only, for the prosecution of study, meditation and the collocation of experience.

Children are trained—gathered from the streets—by members from the Lodge, who believe them to be souls, and who try to call out every beautiful and worthy activity of the soul, believing

that education is a drawing out and not a putting in.

In connection with the International Brotherhood League are meetings for the poor, for men only and for women only, and for both, "teaching them the true dignity of their position in life." There are sewing circles for women, and meetings in connection with the furnishing of supplies for the relief expeditions.

There are the Boys' Clubs, for the awakening in the boys of such qualities as will fit them for their duties in the future as men and workers for humanity. Of the almost infinite promise of this department of activity there is no need to speak.

There are the activities of the "Isis League of Music and Drama," for the elevation of those two arts to their high place as teachers of men and awakers of the soul.

Nothing has been said of the Publishing activities, of the Homes for foundlings, where these little waifs will be trained from the first to be all that it is possible in their natures, that they may in the end become wise and *cultured* and rounded-out workers for humanity; of

the women's art-work department, just started; of the work among inebriates; of the continual Crusades for the relief of distress, and for the carrying of the message of Brotherhood to all peoples; of the "Sisters of Compassion;" of the "New Century Guard" for boys; of the literary work on the Magazines; nor of the School for the Revival of the Lost Mysteries of Antiquity.

And when all *has* been said and all the things now in working order are enumerated, we are only considering the beginning of what will be; for, as has been pointed out, no sooner is any branch of work in running order than it unfolds and gives rise to something else, its legitimate outgrowth. There is no limit to the possibilities—nay, the certainties. At back of it all are the truths that men are brothers, sons of one mother-life; that they are souls of infinitely varied and as yet unexpanded powers; and that real life, when we can unfold it out of our being, is a vast joy. To call forth these powers and attain, one and all, that joy—such is the purpose of our Movement. It is as easy to stay it as to stay the upcoming of the sun.

STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

How is the Theosophist to carry children through the Christmas Festival? Shall we tell the story of the Christ as one of the great Teachers of the world—or what?

Christmas in its true significance is one of the most beautiful festivals of the year and can be made full of the deepest interest for children. The ancients held a festival just about this time, of the birth of the Sun, who brings joyous spring and bright summer, awakens again the birds and flowers and gives re-

newed life to all. Just about Christmas time the Sun begins again his northern course, the shortest day has passed, he has reached his lowest point in the heavens, and so is re-born.

All the great teachers are like the Sun, and, just as he, bring life and joy and happiness, and, like the Sun, they are re-born at the darkest time of Humanity's year. So I think the story of the birth of the Christ and of Buddha and Krish-

na and the other great Teachers should be told at Christmas.

And, too, we should speak of the childhood of our own great Teachers who have come to us in this dark Century. We know something of what their childhood must have been, and we know how much they loved and do love children, and we know that our Leader has touched our hearts and awakened there again the child-life and so given us the key to the hearts of the little ones. ORION.

How can the Buddhistic Nirvana—which is annihilation—be a motive for right conduct :

First, I do not believe that the true Buddhist conception of Nirvana is annihilation, and I do not believe that any mortal who ever lived, Buddhist or not, did or could aspire to annihilation. The Nirvana-seekers, as do all suicides, aspire toward other conditions than those in which they find themselves, merely; and in no wise to become nothing. No one really longs for death; what is really longed for is peace, or release from various kinds of discomfort, mental or physical. You cannot aspire to, or wish for, that of which you can form no conception. The nearest conception of annihilation at which we can arrive is a state in which all gross shocks and changes have given way to the deepest feeling of peaceful changelessness. No one can conceive of, and therefore no one who can think rightly supposes that he can aim at, the extinction of his own subjectivity. Subjectivity unmodified by a discordant and dis-

turbing objective is what the real, quietest or exoteric Nirvana-hunter aims at.

The old philosopher perceived that beyond the changeful lights of life must be the source of all light and all life and all change, incomparable with these. Sometimes, aiming at this and trying to speak of it, he therefore called it darkness, extinction, non-being, the changeless. These are merely names for referring to something absolutely other than anything objective. And as the objective was thought to imply the painful, what is absolutely other than objective was considered absolutely other than painful, supremely blissful.

The ordinary suicide is merely one who foolishly seeks his own mental bedroom thinking that thither the noises of downstairs cannot penetrate.

That toward which aspiration may be directed must be rather absolute positivity than negativity; more luminous than light, rather than darkness; the container of change and its essence, rather than the changeless; beyond ego-consciousness (because its producer), rather than the unconscious; the cause of action, the essence of action, the root of action, rather than stagnation; it would be absolute beyondness, surpassingness, greatness: unthinkable, because inexpressible—and thought moves amongst expressibles. It is feeling raised to the *n*th power, where *n* is infinity. But every phrase could be criticized interminably: paradoxes become a necessity. N. N. N.

YOUNG FOLKS' DEPARTMENT.

CONDUCTED BY ANNIE H. McDERMID.

A SUNBEAM'S CHRISTMAS CARNIVAL.

"Even little sunbeams have a work to do," sang a childish voice. Donald MacDonald dropped his paper for a moment to listen, a tender, half-pathetic smile softening the rugged outlines of his face.

"We with radiance clad

Help to make the rainbow,

Make the whole world g-l-a-d,"

sang the voice. Her father leaned back in his chair, closing his eyes, while at the corners there seemed to be two glistening drops.

"My bonnie, little lass, ye do make the whole world glad for me," he murmured.

Donald MacDonald had always called his little daughter "Sunbeam." She deserved the name, too, for she was a veritable "happy little Sunbeam," and her auntie said, from the moment she opened her big, blue eyes upon this great, old world, which was on a June day ten years ago, that she "had a work to do." Auntie knew what she was talking about, too; she belonged to a society which teaches Brotherhood, and she knew that no one comes into this world to live for himself, but that every one has a work to do.

Little Sunbeam had done her work well thus far, down the long list of uncles, aunties and cousins. Through the whole line, from old Scotch Jamie down to Harry, the chore boy, she had kindled love fires that made them all happy to see her and seemed to give them new life and joy, just as the sunbeams make everybody feel happy to be in the sunshine.

"We with radiance clad, make the whole world glad."

"Papa, I want to *be* that song, and I've thought how to do it if you will help me. I cannot do it alone, so you will help me, won't you?"

Sunbeam had climbed up onto his knee and, winding her arms about his neck, was pressing her cheek against his in an irresistible way.

"What is it, little lass? Ye ken I'll gie ye onything ye ask. What is it? Is it money ye want?" and Father Mac, as the children often called him, reached into his side-pocket for the purse that never seemed to get empty.

"Yes, papa, it will take money to make the whole world glad, but it takes something else, too. I want you to give me yourself, and then we can make such a lot of people glad this Christmas."

"Tut, tut! lassie, how can I gie ye mysel' ony mair than ye've got me the now? Dinna ye own me body and soul, little one?" and he gave her such a big hug that left them both red in the face.

"But, papa, I don't want you just for myself; I want to share you with Minkie and—and—all the poor little children down in the Hollow [which was one of the poorest parts of the big city]. There are ever so many of them, and they look so pale and sad and tired, and I don't believe they have any papas to love them and give them nice things like you always give me. I've been thinking and thinking all about Christmas, and then I thought how nice it would be if we

could make a happy Christmas for all the poor little children. Do, do help me, papa, dear, and I want you to love them as well as give them some nice presents. Maybe you can't love them so very much at first, but you soon will, just the same as everybody does, and just as I did when auntie took me down to see them. And then you will be so glad, because it makes you feel so happy when you love everybody. Just giving people things without loving them doesn't do any good, nor make anybody very glad."

"Hoot, child! where did ye get that preachin'?" Papa Mac held his little daughter at arm's length and gazed curiously into her face.

"Oh, I just thought about it, and then the White Mother told me I had thought it out just right. What she tells me is always true."

"And who's the White Mother, my bairnie?"

"Oh, she's just the White Mother who comes to me in the night and tells me things. She told me about Minkie and the others, and then I went down there with auntie, and, sure enough, it was just like what she said."

"And who is Minkie?"

"Why, Minkie is the palest, thinnest, saddest one of them all. She looks so hungry all the time. Not always for things to eat, papa, but for kind words and love, and a papa and a mamma, and aunties, and—oh, just for everything like I've got, I guess. She makes you want to cry when you look at her, and I want to make her feel glad, so she'll stay glad. The White Mother says the way to do that is to do everything you do for her with love, and then she'll begin to do things, too, for love, and then she'll begin to be glad always. That's why I want you to help me to get her started."

Father Mac looked so strangely for a few moments at his little girl, then, pushing her from his knee, he said:

"Well, run away now, little birdie; run away now, and in the mornin' come with your plans all ready, and I'll gie ye a hearin'. Ye better ask the White Mother just what part I'm to hae," he said, and she started gleefully toward the door.

"Oh, I always ask her everything; she'll tell me just what to do," said the child.

Donald MacDonald wondered sometimes during those busy days of whisperings and conferences over the Christmas plans at his own credulity. He entered into the spirit of the thing at first because he wanted to please his little Sunbeam, but as the plans developed he found himself relying solely upon the suggestions which his little girl said came from the White Mother and which were always right. To him the White Mother began to take form as somebody very real. Often in his quiet moments he found himself almost talking to her and often he wished he could know her as well as little Sunbeam did. Yet he was a plain, sensible, braw Scotsman. "This commandment give I unto you, that ye love one another." These words kept ringing in Father Mac's ears all day and far into the night as he thought over the plans of his little daughter and the words of the White Mother. The spirit of compassion was taking possession of him and a new light was shining from his eyes such as had never been seen there before.

On the day before Christmas the "Children's Hall" in the Hollow was a scene of activity such as had never been before. Early in the morning a big wagon drove up to the door with the biggest Christmas-tree you ever set eyes on, and it was soon placed in all its glory at the farther end of the room, in a big tub filled with earth. The very look of it and the smell that it brought with it from its mountain home filled the big

room with Christmas cheer. Little Sunbeam and Father Mac, and all her friends, aunts and uncles, as well as several friends, young and old, of Donald MacDonald's, who had been enlisted in this happy cause, were soon on hand. Then there was such hammering and pounding that you never heard the like before, as the mistletoe and holly and flags were put all around the room to make it bright and Christmas-like.

All day long packages and boxes arrived with all kinds of pretty and useful things in them. Warm hoods and mittens and dresses and the dearest little white muff for Minkie; candies and dollies and skates and games—everything you can think of that boys and girls like to have—something for everybody, for the big folks and for the little tots, and all the boys and girls. When the room was all decorated and the Christmas-tree just loaded down with presents, a big curtain was drawn across the end of the hall to hide it until the time came. Then the hairs were placed in rows and everything was ready for the happy time when the children should come.

At last the hour arrived and they came streaming into the Hall—such bright eyes and expectant faces, it seemed as though they had really caught beforehand some of the sunshine out of little Sunbeam's heart. There never was such a Santa Claus as Father Mac, or such a Christmas-tree as greeted the eager eyes of the children when the curtains were withdrawn. All at once, at a given signal, every part of the tree was lighted up, for instead of candles they had put all over the tree tiny electric lights of all the colors of the rainbow, so that there should be no chance of anything catching fire. You never heard such shouts as went up from those happy children. Such Ohs! and Ahs! and Minkie's little, piping voice capped the climax and made them all laugh when she said, "Oh-ee-ee!

look at that doll wif de booful blue dress!"

There was music, and then came recitations and songs, and some of the older boys and girls gave the Rainbow play, with such pretty dresses and Lotus leaves around their necks, and they all looked like beautiful Lotus blossoms straight from fairyland.

Then Santa Claus gave the presents, and indeed it was a labor of love, for his little Sunbeam's "White Mother" had seemed very near to him in all this work and he had learned a lot about "helping and sharing." Everybody was happy that night. No one was forgotten, and when little Minkie's white muff and boa were tossed into her lap by Santa Claus the look on her face and the way she hugged them made the shining crystal drops come into his eyes again. Oh! it was a happy time! Then, when it was time to go home, Santa Claus said: "Now, children, this is only the beginning; you must all come again to-morrow to have Christmas dinner with little Sunbeam and Santa Claus at one o'clock sharp. Don't be late." Then they all joined hands and went around the room singing the "Circle Song" about "loving and serving, each in his turn."

All the children were early at the doors on Christmas day, and little Minkie was the first one that came into the hall and headed the procession. Such a pretty picture she was in her white hood and muff, and the nice, warm dress, with the dolly with the blue dress in her arms. Everybody wore their new things.

"Oh, see! Look there! Cranberry *sass* at every plate!" It was Minkie who said it, and it made everybody laugh. There is no use trying to describe that dinner. It was simply beautiful! and the hungry children were as happy as could be, and you may be sure they were not hungry long. Then there was some more music and songs and recitations, and

Father Mac was called on for a speech. He told the whole story, how this happy Christmas time had come about. With a merry twinkle in his eyes he said it was all the work of a little Sunbeam, and he hoped it would go on and on and on, for little sunbeams always have a work to do. And then he took little Minkie in his arms and said: "I am going to take this little, tiny bud home with me, to live always in the warmth of a sunbeam that will bring the roses to her wee facie, and when the summer comes she'll be a sunbeam herself, helping to make the

whole world glad, for that's what the sunbeams do."

When everybody had stopped shouting and clapping their hands, one of the bigger boys jumped up and made a little speech, and said they all wanted to thank Santa Claus and Sunbeam for the happy Christmas they had given them. After that everybody joined in singing "Happy Little Sunbeams," and I think everybody in the whole world must have heard it in their hearts. So this is the way that one little girl tried to make the whole world glad.



BROTHERHOOD BABIES.

In the Summer Shelter on the grounds of Lotus Home, Buffalo, N. Y. A view of the Home and an account of the Babies will be given in next issue.

BROTHERHOOD ACTIVITIES.

THREE OF OUR SWEDISH FRIENDS.



J. KARLING.

The three portraits on this and the following page are of Miss E. Bergman, Mrs. A. Cederschiöld and Bro. J. Karling, three of our Swedish comrades. Miss Bergman and Mrs Cederschiöld were the pioneer workers in the Theosophical Society in Sweden, and later, with Dr. G. Zander and others, formed the first Society there. Mrs. Cederschiöld is the wife of Major H. Cederschiöld, President of Lodge No. 1, of the Universal Brotherhood in Stockholm. Bro. J. Karling, a professor in the college, is one of the recent and enthusiastic workers in Jönköping, and is President of Lodge No. 9.

ANOTHER CRUSADE.

After the constant strain of years of work, the Leader, on her return from Europe, was urged to take a rest. In the case of natures like hers, rest consists of change of activity; but in the present state of our work, little even of this kind of rest is possible to the Leader. She did, however, reluctantly go east for that purpose.

The next news received by the staff at headquarters was that she was in Boston holding meetings, starting new lines of work, forms of activity new not only among our comrades in Boston, but everywhere else also. She remained there some days, sowing many seeds whose fruit we shall see hereafter.

It was a jubilee week, not to be forgotten by the many friends who were present. Besides the regular Headquarters staff of 24 Mount Vernon street, there were present Miss Bergman, known and loved for years in Sweden as one of its oldest workers; Brother Mather, our genial comrade of Maine; Brother Stearns, of the same State, younger, but full of promise; Brother Percy Leonard, a recent and welcome new-comer from England; Mrs. H. K. Richmond-Green, an ever charming and inspiring personality, radiant with loyalty, enthusiasm, and energy of work. In a letter since received from Brother Robert Crosbie, he says that in all his ex-

perience in connection with the work at the Boston Headquarters, he has never seen such loyalty, unity, enthusiasm, and desire to work.

Every member is standing steady at his post, working hard, and determined to carry the cause with flags flying into the next century.

From Boston the Leader went to Easthampton and became the guest of Mrs. Green, at her charming home, so full of the aroma of art, subdued and interblended with that of home. We all know what is true New England hospitality, but that which Mrs. Green knows how to throw around her guests has something beyond this, and is of the essence of true comradeship.

The little party which met the Easthampton Lodge, consisted of the Leader, Brothers Pierce, Patterson, Coryu and Stearns. Two of Mrs. Green's sons were present. All her family are now in the organization, save one. The last to be admitted resides in Salt Lake City. He will be of great value in the future of the work, and seemed to achieve a most natural relation to the Leader, as if he had been one of the "boys" for any length of time. The cordial and genial host, Mr. Green, now for long a comrade in our ranks, helped much by his music, in the evening, accompanying the party to the Masonic Lodge, of which he was organist.

The most remarkable feature of this crusade was the fact of the speech of the Leader, at the Masonic meeting on the evening of Monday, Nov. 20. The lodge had invited Mrs. Tingley to be present and address it at its public installation ceremony of that evening. Accompanied by Messrs. Pierce, Patterson, and Coryu, and her hosts, Mr. and Mrs. Green, she went accordingly, and addressed the Lodge with immense fire and energy. The large hall at Easthampton was packed to suffocation with Masons and their friends, and if the large body of guests were all as delighted with their experience as the Universal Brotherhood officers, who had been invited with the Leader, a strong impression must have been left upon their minds.



MRS. A. CEDERSCHIÖLD.



MISS E. BERGMAN.

The objects of Masonry and the Theosophical Society (now Universal Brotherhood) are essentially the same, the restoration of the Brotherhood of Mankind, and an occasional reunion in this visible must greatly assist to strengthen the inner bond of community of aim. At the close of the meeting the officials of the Lodge were presented to Mrs. Tingley, and one of the highest of them expressed his great appreciation of the way in which she had unfolded the Masonic ideal. Whatever opposes the freedom of the minds of men is the enemy alike of Masonry and Theosophy, and these two movements concur in their fight for the destruction of the fetters with which the human mind, in its search for truth, is threatened and—as regards a part of humanity—bound.

OBSERVER.

FROM A COMRADE'S LETTER.

"I am so absorbed and so enthusiastic about our magnificent chance in the glorious evolving future of our work for humanity, thanks to the wonderful plans of our Leader, which exceed anything else I ever heard of, and thanks to her ensouling power which helps us to live a greater life, that I feel myself awakening from the sleep of ages into the comradeship of my proper home. This is as near as I can express it. It is a matter to be felt, not to be theorized about. It is something suggesting daylight, so warm, so golden, so immensely great. So you could see how the theoretical will-o'-the-wisps in the background of receding night must dwindle.

"The work of the great Helpers of humanity is to gather as many as will listen from the wide, wide world, and to uplift the whole planet to a higher level. Actually uplift it and not merely spread some theoretical tenets, instructions, and what not, as many do, in order to blacken them afterward and profane them and then cry for more. Seeing such great difference between these great Helpers and small will-o'-the-wisp theorizers propounding their theories, certainly we are happy to know the truth.

"*Apropos of that propounding, they want even to explode the whole earth, if their teaching be not accepted, and to shower the fragments upon other planets. They do not even wish to give a chance to sixth and seventh races. Now is that tolerance? That is propounding a little overdone.*

"ZORYAN."

GREETING FROM THE ARYAN THEOSOPHICAL SOCIETY TO THE EUROPEAN LODGES.

144 Madison Avenue, New York, November 21st, 1899.

COMRADES:

At this, the regular annual meeting of the Aryan Theosophical Society, the parent Branch in America, there is present so much energy, so much of the spirit of comradeship, and so much fellow-feeling for you in Europe that we feel unanimously impelled to send you greetings.

The work grows from hour to hour; its strength is as never before; and that spirit which was such a revelation to the members at the Congress in Sweden and England is with us now in even greater force than with you then. Among us, as among you, there are from time to time a few for whom the stress of noble work grows too great. But as the ranks close instantly, the onward sweep is more resistless than before.

One with you in loyalty to our work, and to our selfless and all-compassionate Leader,

We are eternally Yours,

The Aryan Theosophical Society,

E. A. NERESHEIMER, President.

THE UNIVERSAL BROTHERHOOD CONGRESS

AT BRIGHTON, ENGLAND, OCTOBER 6 & 7, 1899.

AN IDEAL CONGRESS.

(By an On-Looker.)

I said I didn't intend to describe the proceedings of the second day at Brighton, leaving that subject to the reporters. But I have changed my mind. Much remains to be said beyond a record of words spoken, however accurate. It may be worth while to dwell on the fact that a debate between the Rev. T. A. Duncan and Mr. S. G. P. Coryn on "The Letter and the Spirit of the Bible," which was conducted *respectfully* both in the afternoon and evening, in which not the slightest trace of personal attack was evident on either side—was preceded on each occasion by most refined and elevating instrumental music! One cannot help feeling that the personal harmony of the discussion was in no small degree the result of the musical atmosphere in which it took place. Would it be disrespectful to the United States Congress and to the British House of Commons to suggest that these influential bodies might conveniently open debates in like manner? If the object of these assemblies be the discovery of political truth rather than the triumph of party—and who can doubt it!—then surely they might make trial of a musical atmosphere such as was provided at the Universal Brotherhood Congress. It certainly could do them no harm. It *might*, however, knock the arrangements of political caucuses into the proverbial cocked hat.

But to return to Brighton. The debate itself was, as the press has noted, a somewhat onesided affair. It struck me that Mr. Duncan was holding a brief for *average* Christian opinion rather than expressing his own convictions. I think he could have made more of his brief. He might have shown that there are vast numbers of Christian people whose deeds were ever better than their creeds, and thence have drawn the legitimate conclusion that the spirit of the Bible was really better understood within the churches than his opponent inferred. Moreover, he might have pointed out that the centre of gravity in Christian thought has been slowly changing throughout the latter half of the century; that the combined pressure of scientific ideas, and of what is called "the higher criticism," has effected a vast change in Biblical interpretation. Spurgeon belongs to the theology of the past. Men like the late Professor Drummond are its present interpreters to a larger degree, perhaps, than Theosophists imagine. And often but a very thin veil separates such thinkers from the Wisdom Religion. No, I fancy that Christian opinion about the Bible has rapidly outgrown the Christian organization. Mr. Coryn hit the nail on the head when he remarked that preachers dare not express in their pulpits the thoughts they have in their studies. And this must be so, while the churches are served by *paid officials*. The *spirit* of the Bible will never be popularly understood until its interpreters undertake their sacred work "all for love and nothing for reward." In other words, *strictly follow their Master's example*.

Of Mr. Coryn's masterly orations—for they were much more than replies to Mr. Duncan—it is not easy to speak. In learning, in brilliancy, in logical skill, I hold them to be monumental. Without a single note, all manner of references,

ancient and modern, were woven symmetrically into the thread of his discourse. And *power* no less than aptness was evident in all he said.

Yet, from the standpoint of the ordinary listener, the man who somehow had "happened in" at the Congress—and this is the position I am seeking to occupy—neither Sydney Coryn nor any other of the many able speakers in the ranks of the U. B. who addressed the Brighton Congress, came within measurable distance of our Leader, Katherine Tingley. I have heard Gladstone and Bright, and quite a host of famous orators in my time. She excels them all. This is my sober judgment. I believe this to be also the judgment of the majority of those who listened to her at Brighton.

The Leader wound up the debate on the "Spirit and the Letter of the Bible;" and, if I recollect aright, she spoke at all the public meetings of the Congress. On every occasion she rose above the mental plane, while apparently addressing it. Thankfulness rather than admiration was called forth by her speech. A true poet reading or reciting one of his own poems will evoke a similar feeling.

Her gestures, animated, varied, original, were yet absolutely natural. I don't know any other public speaker of whom this could be said. The greatest have their *mannerisms*—graceful it may be—by which partly we remember them. Her voice: it is that which I chiefly remember. Other women speakers whom I have heard have lost the evenness, the flexibility, of their notes, either on the lower or upper range. Katherine Tingley's speech-voice has the quality, the ease of a rich contralto—if I may so express myself. The manlike notes and the womanlike notes are both there; yet so easy is the passage from one to the other that no sense of surprise or incongruity is aroused. Perhaps there is no other such voice in the world.

Of the language she used I venture to say, as a critic of written speech, that it was absolutely appropriate language. I don't think any one would want to *edit* Katherine Tingley's speeches. To slightly alter a famous aphorism, she *said* the right thing in the right way at the right moment.

And still I have not come to those dear children. Bless them! they are worth another article, and they shall have it.

EXTRACTS FROM THE SHORTHAND REPORT OF CONGRESS.

MESSAGES OF GREETING—WELCOMING THE DELEGATES.

The Chairman, Bro. Sidney G. P. Coryn, President of the Universal Brotherhood in England, after opening the meeting, said:

The first duty I have to perform is to read to you various messages of greeting that have reached us from various parts of the world. The first is brought to us direct from America by the Leader and Official Head. It is from the Staff at the Headquarters, 144 Madison avenue, New York, and reads: "On behalf of the Lodges, we send a greeting to the European Congress." (Applause.)

A cable message has also come from New York: "Jubilant greetings from America. Hurrah!" Next comes a cable message of equal interest. It is sent by the Point Loma comrades, and reads: "Joyful greetings to the Leader, Congress and faithful comrades." (Applause.) The next is from Ireland, through Bro. Dick, and reads: "The Irish Lodges send heartiest fraternal greetings to their brothers in Congress." (Applause.) Next and lastly, there is a telegram sent by Bro. Hedlund from Sweden: "Hail, Leader! Greetings all comrades! Sun shines,

Sky is clear, Hearts are opened." (Loud applause.) My next duty is to formally welcome in our midst those delegates who have come to us from other countries—come to us in numbers greater than at any other previous gathering here in England. I have to do a strange thing in announcing our Leader as a delegate, but in this character she wishes to appear at the moment. I will ask Mrs. Katherine Tingley to come on the platform.

The Leader ascended the platform amid the heartiest greetings from the audience, all standing. She smilingly bowed in acknowledgement of the warm reception accorded to her.

The rest of the delegates from America, Holland, Sweden, Germany and Ireland, were then called to the platform.

Madame de Neufville, from Holland, presented the Leader with some beautiful flowers, from which streamed three ribbons of purple silk, bearing the words in gold lettering: "Truth, Light and Liberation."

The Leader accepted them not only for the flowers, which were very beautiful, but for the sentiments expressed in the lettering, which she so much loved. She trusted the delegates from Holland would carry back her good wishes and her heartfelt thanks. (Applause.)

The President said that on the platform they had an epitome of the Theosophical Movement and the Universal Brotherhood Organization. The delegates assembled were peculiarly fitted to represent the work there that day, and peculiarly fitted to uphold the banner that had been raised in the countries from which they came. (Applause.) In the face of immense difficulties Dr. Zander had upheld the work in Sweden, and it was owing to his initiative, his courage and his unwearied effort that the work had reached the point it had in Sweden. (Applause.) Probably Sweden would never know what it owed to Dr. Zander, and he did not think Dr. Zander would wish it to be known. Year after year he had worked and written for Brotherhood and Theosophy, and those of them who knew what he had written knew that it was written with a literary ability and skill they might all with advantage emulate, but perhaps very few of them hope to attain. He must also mention Madame Scholander, who had done valuable work for the cause with her translations. It would probably be many years before they got her work in its true perspective so that they would be fully able to comprehend it. Not long ago he visited Madame de Neufville and her comrades in Amsterdam and saw the work they were doing there, like a perfect triangle of light, sending out the force and illumination of their teachings throughout the country. Miss Bergmann was a friend of their once Leader and friend, H. P. B., and Miss Bergmann first introduced Theosophy into Sweden.

The President lastly referred to their comrade from Germany, Bro. Conrad J. Glückselig, who had not been long in their ranks externally, but whose great energy, wisdom and determination shown in the work had caused them to regard him as one of the old and tried workers.

"THE LETTER AND SPIRIT OF THE BIBLE."

DEBATE BETWEEN AN ENGLISH CLERGYMAN AND A THEOSOPHIST.

After a musical selection, the President vacated the chair to Bro. Cranstone Woodhead, for the debate on "The Letter and Spirit of the Bible," between the President and the Rev. T. A. Duncan.

The debate was opened by the Rev. T. A. Duncan, who said that through the courtesy of the Leader of the Theosophical Movement throughout the world he had been asked to enter into a friendly debate on a subject of general interest. They ought, he thought, to approach the subject with considerable caution. Naturally they would expect a clergyman of the Church of England to take a conservative position in those matters involved in the subject for debate. They should remember that that which was new was generally not true, while that which was true was almost always not new.

Mr. Coryn expressed their obligation to Mr. Duncan for coming and favoring them with his views. Mr. Duncan had placed him in a peculiar position. Instead of attacking any Theosophical position, he had begged them to be cautious. "Those things which were new are very rarely true." With that statement he could only express his absolute concurrence, because Theosophy, the philosophy which went under that name, which had been reintroduced into the West was not a new thing—it was as old as the world, and there never had been a time or people when Theosophy was not taught in some one or other of its innumerable aspects.

If they went back to ancient Egypt—which was as far back, perhaps, as they could hope to go with historical accuracy, in the literature, engraved on the stones of the pyramids, they found Theosophy in very much the same garb as they found it here in the West. And coming down the centuries, everywhere they found some aspect of that hidden Wisdom, and those many aspects, put one against another, made the shining stone of Divine Truth they called Theosophy. It was impossible that afternoon to treat fully of the greatest and only philosophy worthy of the name. He would select one or two points only, where it appeared to be in antagonism to some of the central tenets of orthodox Christianity.

Theosophy spoke of a universal current of life, and not as though life were divided and not one; it spoke of one universal ocean of life, seeking ever to manifest itself, continually seeking its illustration on the physical plane, continually molding form after form for itself, each more perfect, intricate, more worthy of its Divine tenant than the one before. They found the universal life at the beginning if they liked to call it so, in the mineral kingdom; and, after aeons, it evolves for itself a covering in the vegetable kingdom; after aeons passing into the animal, until eventually the flower bloomed in the brain of man.

Theosophy did not say "Be brothers," but in ever louder tones, ever more insistently, "Ye are brothers, whether ye will it or not. If ye kill each other, that shall not break down the law, the truth that BROTHERHOOD IS A LAW IN NATURE," because it was one Universal Life that was sweeping through them all. WAS there one person who had not felt sympathy with another? But what was it, and why did the sight of sorrow make them sorrowful? Was it not because the man feeling sympathy was learning from the great voice of Nature that it is indeed one Life only that sweeps through all men and all worlds, and all men were traveling to the same eternal goal. And the life wave did not stop when it had reached man. It went on as before, through successive re-embodiments, and so that aspect of the Universal Life we call *ourselves* was still advancing.

Theosophy, as well as every great Religion, taught the great law of Reincarnation—that this life, with all its joys and sorrows, is not the beginning, and is not the end; that it is one in a long chain of earth existences; that each life we are living now is the logical, necessary result of the lives preceding it, and that we

are now sowing in the unseen fields of the future that seed which we shall one day surely reap in joy or tears. That appeared to be a point of divergence between Theosophy and Christianity, as taught in the churches to-day. (Applause.)

Mr. Duncan, in reply, said that Mr. Coryn seemed to think that in bringing forward the idea of the one Life he was mentioning a conception unfamiliar to the ordinary Christian mind. He could not see that there was any ground for the supposition. The conception of the one Life at the root of all things was thoroughly Christian, and had never, so far as he knew, been questioned in any branch of the Christian Church. It was recognized that it lay at the root of all life as the Divine Spirit-God was in all things as Creator, Sustainer, and Governor. Then, when they came to Brotherhood they reached familiar Christian ground. If the mission of Jesus Christ were not to recall to men's minds the fact that they were brothers, the ground upon which that fact was based being their common divine nature within them, he knew not what his mission was. Did He not say: "One is your Father in Heaven and all ye are brethren"? Why, then, should a new organization be started to carry out that which had always lain at the root of Christianity and been put forward in its propaganda? It might be said, Christianity had failed to realize that brotherhood. He granted that was true but they must remember that all things in the world proceeded very slowly; no great change could take place all at once, and Christianity, with the grand principles of brotherhood and love, was a leaven working in the hearts of men; they could not expect it to change things all at once from the state they were in Christ's day to the millennial state to which his friends were looking forward perhaps in the near future. (Applause.)

The only new point the Society brought forward which Christianity had not been applying for the last 1800 years seemed to be that of Reincarnation, which was certainly unfamiliar to Western minds. He supposed the Society did not mean that view commonly held in the East of metempsychosis, but rather that man, in the course of his existence and for the purpose of gaining experience, passes through a large number of lives, and no human consciousness could ever sink to the level of the beast. And that was well, for he did not suppose his opponent would induce any Western mind to accept such a doctrine as the former.

Reincarnation was to him interesting as a theory, but seemed to be little more than a theory, as they had not had many convincing proofs put before them. He should think a speaker arguing for it would show it had some foundation in the Scriptures, to which they looked for light on the deep problems of life, and from the facts of experience. (Applause.)

Mr. Coryn had hoped Mr. Duncan would have defined "soul." In the Christian Church that word was used more than any other, except, perhaps, "heaven;" but he had always failed to get a definition of either from the orthodox Christian. He once heard Dr. George Macdonald say: "For goodness sake, don't teach your children that they *have* souls; tell them that they *are* souls." (Applause.) It seemed to him to be a great failing of the Christian Church when dealing with the essentials of religion that they had no metaphysics behind their philosophy and no philosophy behind their metaphysics. (Laughter.) They spoke of the soul as some vague shadow, something belonging to a man of which he could know nothing so long as he is alive.

Now, the doctrine of Universal Brotherhood had been put forward. Why, then, did they not see the results of it where Christianity had had sway? He would like

to make a distinction. In speaking of Christianity he was speaking of orthodox nineteenth century Christianity. It was not in his mind, or in the heart of any Theosophist, to speak disrespectfully, slightly, of the teachings and doctrines put forth by Jesus of Nazareth. (Applause.) But probably those teachings and writings could all be placed on half a sheet of notepaper. If they wanted to know to what point orthodoxy had come, let them search out those things they believed Jesus to have said and taught. For instance: "Blessed are the pure in heart, for they shall see God." Let them compare the teachings of Christ with those of the Christian Church to-day, compare them with that edifice which had lain so heavily on the hearts of men—its cathedrals, bishops, establishments—and then ask themselves if all that was compatible with the teachings of Him who said, "Blessed are the pure in heart."

Mr. Duncan had asked for proofs of Reincarnation. Such a subject by its very nature was incapable of proof, and therefore proof in the ordinary sense of the word must be wanting except to the individual, and proof to the individual was neither proof nor evidence to any other individual in the world. He thought, however, they were justified in accepting the axiom in science that when they had an intricate problem, if they were able to find a theory which would solve it from every point of view they were warranted and justified in accepting it, and were required to accept it as a working hypothesis. And so Theosophists advanced the theory of Reincarnation, with the statement that it solved every problem which had ever presented itself to the philanthropist, statesman or humanitarian—that it solved every social question which troubled the minds of statesmen and philanthropists to-day. Theosophists did not stand on the defensive in this matter, but on the offensive, for they asserted it was not they who did endeavor to graft any new thing on the teaching of Jesus, that they had not brought any philosophy or doctrine that was a stranger, but that it was Christianity which had proved unfaithful to the trust given it; that it was Christianity that had defiled the waters that once ran pure from the fount of Eternal Truth.

How many were aware that Reincarnation in the days of the Early Church was an integral part of Christianity, held by a majority of the Early Church? St. Jerome spoke of it as an esoteric or secret truth; Augustine speculated upon it, and Origen spoke of it even after his conversion as a fact well known to philosophy. Coming to the teachings of Jesus and the disciples, he said it was amazing that the doctrine had not made greater progress, because the teaching was to be found there right on the surface. Solomon, they were told, was the wisest man that ever lived, and he said: "Having been of a right understanding, I came into a body undefiled." Theosophy taught Reincarnation and that great law which stretches from life to life, compelling us to come back and reap what we have sown, not in some fanciful heaven, but here where we sowed the seed. The man born blind was brought to Jesus, and the question asked, "Is it this man's fault or his parents' that he was born blind?" They must remember that the disciples had been especially taught by Jesus, and yet that they believed in Reincarnation was shown by the question, or when did the man commit the sin for which the punishment was to be born blind?

He had consulted many learned in theology, and asked for an explanation. Their answer was one he once found in a Bible commentary—that the Lord, looking upon that poor man before he was born, perceived that, having been born, he would

be guilty of a certain offense, and therefore He punished him for the sins which later on he was going to commit. (Laughter.) That explanation was given to him by the editor of *The King's Messenger*—that it was a “prophetical” punishment. Then there was another Bible incident he might mention. The disciples came and asked Jesus who was John the Baptist. Jesus said (not as esoteric truth, but as something known to him as a fact): “If ye will receive it, this is Elias, who was for to come.” He had asked many ministers and consulted commentators as to what that saying meant, and it was astonishing and gratifying to find what able commentators they had as to what Jesus meant, and what he ought to have said, and what they would have said. He found that what was really meant was that this was a man who in many respects was similar to Elias. Now, Jesus was speaking to men who by reason of their faith believed in Reincarnation, believing that their greatest and best would one day come back again, reincarnated, to lead them to the Promised Land, so that in saying, “This is Elias who was for to come,” he thought the Lord of Christianity only spoke a plain truth to be plainly understood by those who listened to Him.

It would have been astonishing if so great a Teacher had come and simply refrained from denouncing Reincarnation, because every educated Jew believed in it, but He not only refrained from condemning the idea which was so prevalent, but substantiated it by sentence after sentence. He thought he had shown it was not a new thing. But the Church arrogated to itself the possession of the keys of Heaven and Hell, and how could a church with such pretensions exist in face of Reincarnation, which made a man independent of prayer and mass and confession?—a belief which placed every man upon his own solid basis to take the Kingdom of Heaven by violence or to do it not at all. And so at the great “Council of Trent” that menacing truth was removed, and the believer in Reincarnation was denounced anathema by the Church. But even that did not destroy it. He would venture to say that in the Christian world the belief in Reincarnation had never disappeared. They would find artist and poet and writer, men with great prophetic souls, able to look a little way from the sordid life of the world—they would find they possessed that truth, but because we had hypnotized ourselves into unbelief we could not see it. “Our birth is but a sleep and a forgetting; the soul that rises with us, our Life's Star, hath had elsewhere its setting, and cometh from afar.” What was the meaning of that, if the poet had not looked into the mysterious heart of Nature, seen the great chain of life sweeping within and upward, taking possession and passing on from garment to garment, vesture to vesture? And so as Theosophists, they believed it was only necessary to present that truth of Reincarnation where men were accustomed to think and that truth would receive acceptance.

Where was there a social problem it would not explain? In their great towns they found a man born in luxury, who had never known an ungratified wish, while side by side was a man born in the gutter, who had never known anything but sin and the horror of shame, who died as he had lived, neglected and forgotten. Why? Were they not entitled to put that resounding Why? Were they to suppose there was a hideous demon of chance who took delight in whirling the great vessel in which the lives are mixed? No law, balance, equilibrium—not great Fiat of justice ringing throughout the world? But when they understood Reincarnation, then they knew and could help. They saw that each one was reaping that which he had sown. However wretched his life, it was but one in a succession, and as

one of the Eastern poets had said: "Thou shalt not draw away thy robe from the beggar in the street, for how knowest thou, as the wheel of life and death goes round, he shall not sit where thou art and thou shalt be then as he?" (Applause.)

Then Reincarnation explained character. What was character? They tried to explain it by saying it was due to heredity; but asked to explain heredity, they found an equally great problem. Where did character come from? He ventured to suggest it was the spiritual harvest. Every trial and lesson we had learned had added a little bit to character—here a prejudice, there an antipathy—all the marvelous complexity they called character. Every man's character was the sum total of the lessons he had learned. They did not remember them, because they were not now thinking with the same brains with which they thought then, but those experiences had made an alteration in our lives which persisted throughout the ages—and they called it character.

Reincarnation explained genius. Would heredity explain the genius of Bonaparte? Where, then, was the greater Bonaparte from which he came? Hofmann was a musical genius, but his father was only a fourth-rate performer. He urged the Christian Church to put its faith on a basis of logic and philosophy, to return once more to the place which could alone put it among the great philosophies of the world, to see in that great truth something not hostile to it, but one of the greatest weapons it could wield. Christianity had forgotten its defense. It had not taught human brotherhood or advanced it. James Russell Lowell had written a poem in which he imagined Christ coming back to the world to look upon His Church, and as He wandered through the cathedrals and palaces He felt the ground moving beneath His feet with the struggles of those whom that Church had enslaved. And He took "a low-browed, stunted, haggard man, And a motherless girl whose fingers, thin, Pushed from her faintly want and sin. And as they drew back their garment-hem, For fear of defilement, 'Lo, here,' said He, 'The images ye have made of Me!'" (Loud applause.)

ADDRESS BY THE LEADER.

Katherine Tingley then rose to greet the members, all the audience at once rising. The Leader said:

MR. CHAIRMAN AND FRIENDS—The Universal Brotherhood Organization has come to the nineteenth century as a Divine message of light. It embodies some of the grandest ideals of the ages; it is declaring to the world that all men are divine—that they are souls; and I wish that it could be the mission of every human being who has the voice to speak to send this glorious message down the ages and ring out the anthem of Immortality—Eternal Truth, Light and Liberation to the world. If men could rise to the consciousness of their divine heritage; if they could realize every moment, every hour and every day of their lives that they are souls, facing great responsibilities, do you believe for a moment that we should have the fear round about us, the despair, the pessimism and the awful suffering that exist to-day?

It is a fact that humanity has lost sight of its heritage; that it is asleep—has been hypnotized for ages and ages by the brain-mind conceptions of truth. It has been hypnotized by a foul fear. It has been taught that in its birth and growth it is evil in its nature. It has been forced into the minds of men, and even of little children, that they were born sinners, and that cruel hypnotic influence has been an opposing force in the growth and development of our fellow creatures. It is that fact that stands as an appalling monster to-day, holding and fettering humanity. There are organizations—there is one organization that has a mighty sweep of power throughout the world, and uses it in all its most pleasing aspects to feed the imagination of men in a certain degree. It holds out to the world that a few only are to be saved. It preaches eternal suffering for man, and it is that organization above all organizations in the world that should be feared.

I hope that my utterances here will not be in vain; I hope that England, with all its power and majesty, will stand as a bulwark against the invading power of such a system. I declare it is the duty of men to not only awaken to the con-

sciousness of their heritage and responsibility, but to realize the dangers that beset the human race. In the secret organizations gaining foothold in the nations is this that I refer to, this hypnotic power, that clothes itself with sophistry and praiseworthy expressions of brotherhood. If we could unmask humanity and tear away the veil that hides the vice and weakness of some of human kind we should see that the shadows of trouble and despair that we find existing in different countries are largely due to the influence of this system of which I speak. You who think—and there are many outside the Universal Brotherhood who think, and think very deeply, and, I do believe, very often realize that they are souls, and do feel these mighty responsibilities—are questioning how to change these conditions. It is their minds and yours, the earnest aspirations of all good people that hold humanity to-day from the retrogression which I have referred to, which must follow upon that subtle influence of evil overshadowing the world.

We are standing face to face with the battle of good and evil, light and darkness, in this nineteenth century, and when humanity can awaken to its mighty duty, true Christians and true members of the Universal Brotherhood standing together, then that mighty power of thought and strong endeavor for right will sweep the land, and those who seek to fetter the minds of men and impede their progress must in their evil doing go down with the tide. (Applause.)

MESSAGES OF GREETING.—SPEECH BY THE CHAIRMAN.

The President proceeded to read the messages of greeting from comrades in other countries, with the addition of an enthusiastic greeting to the Leader and Congress from Holland. A message from Bro. Willans, which represented Australia and New Zealand, ran: "Success to your Congress and joy to all." They would certainly have been aware, continued the President, of the fraternal thoughts of their Australian colleagues even without the written message, but it was especially pleasing to be able to include that message among the rest. (Applause.)

The Leader and delegates and representatives from foreign countries were then publicly invited to the platform and warmly welcomed. Senorita Fabra, from Cuba, was heartily welcomed. On behalf of the Bow Lodge, Mrs. Radnall handed to the Leader a beautiful bouquet of chrysanthemums. Col. Barclay Cleather was also invited to the platform, the President speaking in high terms of appreciation of his services to the cause, both in the home circle and in his recent visit to the United States. Col. Cleather had been given a pleasure many of them would welcome gladly, and that was his presence at the great Congress at Point Loma. (Applause.) Mr. Coryn went on to give a history of the Movement, and referring to H. P. B., said he thought they were only just beginning to perceive that the aid they received from such as she was limited not by their desire to help, but by our ability to receive. He thought that among those who knew her, who remained faithful to the divine trust she put into their hands, there could be no more terrible thought than that even in the smallest detail they were found wanting in the utter trust, the utter loyalty, the utter faith they should have reposed in her. The crown of suffering which rested on her brow was transferred to that of W. Q. Judge, and he also without murmur or flinching faced the persecution, the like of which had rarely been found in history. After W. Q. Judge passed away their present Leader took the place of H. P. B., and now they had the Universal Brotherhood of which the old Theosophical Society was an integral part. He need not tell any one that a change in organization was a change in purpose; he need not tell them the work begun by H. P. B. was carried on now unbroken, carried on more victoriously than the world had ever seen before. She came with one object, one purpose only, and that was to teach brotherhood, prove it was a fact in Nature and force even into the most stubborn heart the great eternal truth of brotherhood. (Applause.) From that programme there had been no deviation, no change. The eternal object of the Organization went on unchanged, and the purpose of the Leaders was ever the

determination that while life remained in them they would not quit their hold of the banner they had raised, but press ever onward toward victory. (Applause.)

In the work they needed unflinching loyalty toward their profession, to the flag under which they had enlisted. Never from the members had been asked a display of intellectual strength, never had wisdom been required or learning been an object. Those things had often been forced upon them—offered and thankfully accepted; but the wisdom, the learning, that took the place of loyalty to principle was of no value to that work whatever. Against one earnest heart full of loyalty to the promise made to the Leader they had accepted all the intellect and learning of the world melted away into nothing. As long as they preserved that loyalty unbroken in their hearts, so long as they remembered the great needs of the world, were ready to face all things, to lose all things, to dare all things for the love of what they knew was truth, so long would success attend their work and go on increasing, until from end to end of the world the great heart throbs of fraternity flow unbroken and unbreaking. (Loud applause.)

(The conclusion of the debate will be given in th next issue.)

NEW LODGES IN AMERICA.

New lodges have been chartered during the last month in Chilton, Wis., Ogdensburg, Wis., and Santa Ana, Cal. The lodges in Madison, Wis., and Cleveland have been reorganized and have entered upon a new era of active work.

Bros. Denicke and Cannon, of Milwaukee, and Bro. Acheson, of Youngstown, are doing splendid work in arousing public interest in the Universal Brotherhood in all the cities and towns near their respective homes, having been appointed for this special home crusade work by the Leader.

A CHARTER REVOKED.

Charter of Universal Brotherhood Lodge 111, Lewiston, Maine, has been revoked.

PROPAGANDA DEPARTMENT.

A fund has been established for the free distribution of Brotherhood literature. The fund to be equally divided in obtaining the following:—

- 1) The New Century Series: The Pith and Marrow of Some Sacred Writings
- 2) The Universal Brotherhood Magazine
- 3) The New Century,

to be placed in the prisons in America, also hospitals, work-rooms, free reading rooms, lodging houses, steamboats, and to soldiers and sailors.

This project is originated by Katherine Tingley, who has given great attention to it, and she feels confident that it will be well sustained by all members of the Universal Brotherhood and by all who are interested in Humanitarian Work.

Contributions to be sent to

J. H. FUSSELL,
Treasurer Propaganda Department,
144 Madison Ave., New York.

CONTRIBUTIONS RECEIVED.

Anon	\$1.00	Miss J. L. Y.....	\$5.00
Dr. C. L. H.....	10.00	U. B. L.....	2.50

UNIVERSAL BROTHERHOOD.

THE UNIVERSAL BROTHERHOOD.

HOW TO JOIN.

The Universal Brotherhood welcomes to membership all who truly love their fellow men and desire the eradication of the evils caused by the barriers of race, creed, caste or color, which have so long impeded human progress; to all sincere lovers of truth and to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to do all in their power to make Brotherhood a living power in the life of humanity, its various departments offer unlimited opportunities.

The Organization is composed of Lodges, and is divided into various National Centers to facilitate local work. The whole work of the Organization is under the direction of the Leader and Official Head, Katherine A. Tingley, as outlined in the Constitution.

Any person endorsing the principal purpose of the UNIVERSAL BROTHERHOOD may apply to Headquarters, 144 Madison Avenue, New York, for membership in the Universal Brotherhood Organization or any of its departments.

Three or more persons may apply for a Charter to form a subordinate Lodge.

For all information as to fees, dues, etc. (which differ in each country), address,

F. M. PIERCE,
Secretary-General, Universal Brotherhood,
144 Madison Avenue, New York, City.

FORM OF BEQUEST TO SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY.

"I give and bequeath to the School for the Revival of the lost Mysteries of Antiquity, a corporation duly organized and existing under and by virtue of the Laws of West Virginia, and incorporated thereunder on the 28th day of May, 1897, the sum of..... Dollars, to be paid by my executor hereinafter named, exclusively out of such part of my personal estate not herein otherwise specifically disposed of, as I may by law bequeath to educational institutions, and I hereby charge such of my estate with the aforesaid sum, and I direct that the receipt of the President and Secretary of said corporation holding such office at the time of the payment of this legacy, shall be sufficient discharge of the legacy."

Note:—The above should be inserted as one of the clauses of the Last Will and Testament of the person desiring to make a bequest to the Corporation. The validity of the bequest will depend upon the strict compliance by the deviser in drawing and executing his Will and fixing the amount of his bequest in accordance with the Statutes of the State in which he resides and his estate is located. The amount bequeathed by any person should not exceed the proportionate amount of his estate which the laws of his State allow him to give to an educational institution, and the formal execution of the Will containing this bequest should comply strictly with the Statutes of the State of his residence.

Any one wishing further information regarding the School for the Revival of the Lost Mysteries of Antiquity may apply to F. M. Pierce, Special Representative, or H. T. Patterson, Sec'y, 144 Madison Avenue, New York.