

' I give nothing as duties,
 What others give as duties I give as living impulses,
 (Shall I give the heart's action as a duty?)

* * *

" O I see life is not short, but immeasurably long,
 I henceforth tread the world chaste, temperate, an early riser,
 a steady grower."

Myself and Mine.—WALT WHITMAN.

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EGYPT AND THE EGYPTIAN DYNASTIES.

BY ALEXANDER WILDER, M. D.

IV.—THE PYRAMIDS, KHEOPS AND HIS SUCCESSORS.

Time mocks all things; the pyramids mock time.

The Fourth Dynasty is commemorated as the most brilliant of all in that remote period of Egyptian history. There had come the introduction of a new era in Egyptian affairs. It has been conjectured by distinguished writers that there had been a rupture before between Lower and Upper Egypt. The two crowns, nevertheless, were united under Seneferu, and he had extended his dominion into Libya, the peninsula of Sinai, and southward to Abyssinia. He had thus opened for his successors new opportunities for enterprise and developed new perceptions of power and position.

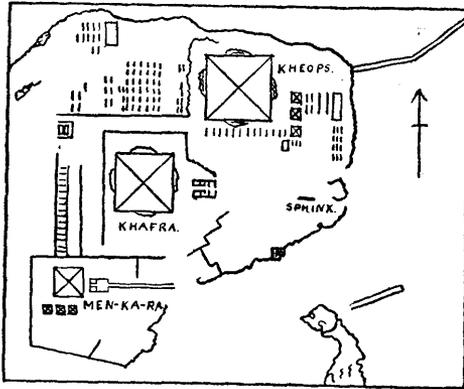
It is not easy, however, to measure the extent of the change or even to elucidate the causes. The Egyptians had, at this period, about the same settled ways as in later times. They had not the primitive habits or barbarous customs as in other countries and they did not wear arms when not engaged in warfare. Religion and knowledge had with them the preference, and they had little aspiration for war and

conquest. They were essentially domestic, fond of art, and social in their manners. Their arts were similar and even superior to those of later centuries.

The kings of the Fourth Dynasty are described by Manethô as belonging to a different family from the preceding monarchs. There had been intermarriages of royal princes with the nobles and priests and probably with foreign personages. At the failure of a Dynasty there were liable, therefore, to be disputed titles, and often several individuals claiming each to be the genuine sovereign. In such cases the partisans of each would name their particular favorites, and the different records would thus be made to exhibit discrepancies in respect to the names and extent of reigns, which would puzzle later inquiry.

The extinction of the first Memphite family, now known to us as the Third Dynasty and the accession of the succeeding one was an example of this. There is, however, a record in the monuments of a queen, Mertiteps, whom King Seneferu held in superior esteem, and who was in

equal favor with Khufu of the Fourth Dynasty and with Khafra, his successor. This would seem to indicate that whatever contests may have occurred about the royal succession, her connection with public affairs was a powerful factor in determining the result. Indeed, Seneferu set the direction on the current which his successors so persistently followed. He was at once a builder and a conqueror. The Hamitic races everywhere, in Egypt, Arabia, Middle and Southern Asia, and probably in Asia Minor, Greece and Italy were the building races of antiquity, and the remains of their great works exist as a demonstration. They built for the future, and we may not wonder that they had a god, as in Egypt, who was a demiurgos or architect.



PLAN OF THE PYRAMIDS.

The first monarch of the Fourth Dynasty was Ser or Suri, as given by the monuments, Soris as he was named in the Chronicle of Manethô. He reigned as is previously recorded for a period of nineteen or twenty-nine years. Some writers have identified him with Seneferu, and others with his successor; as certainly there seems to be no separate memorial of his achievements,* which sets forth the fact positively.

*Indeed, Mr. Samuel Birch considers Seneferu as actually the first king in the Fourth Dynasty and as identical with "the Greek Soris, if indeed," he remarks, "that name does represent another monarch." Eratosthenes, on the other hand, gives Soris the name of Saophis (or Khufu), and names

The next king, Khufu or Kheops, is accordingly represented as the legitimate head, if not the actual founder of the new Dynasty. Notwithstanding his achievements as a ruler he is best remembered as the builder of the Great Pyramid. It would be superfluous to attempt a description of this structure, but it will be of interest to consider its purpose, character and the conditions incident to its erection. The motive that impelled the work was essentially religious. Without such a prompting it is hard to conceive that so many thousand men could be kept steadily employed at the work. Lieut. Wilford of the East Indian Service has given corroborating evidence.* While he was describing the structure to several Brahmans they asked whether there was not a communication underground with the River Nile. He replied that such a passage had been mentioned as having once existed.† They told him that the Pyramid was a temple for the worship of the Padma Devi,‡ and that the supposed tomb was a trough to be filled at the festivals with holy water and lotus-blossoms.

This statement that the pyramid was a religious shrine is verified by the facts that existed at the time. The kings of Egypt were regarded as sacred personages and revered as gods. The pyramids were not only their monuments and sepulchres, but sanctuaries, each with a staff of priests and prophets by whom their worship was conducted till the revolutions in later centuries effected its overthrow.

It is a curious question, nevertheless, how the conception of such structures came to be entertained in Egypt. The Mound and the Pyramid had a very remote antiquity. They abounded in India and in ancient America at periods and

also a second Saophis as succeeding the first, who seems also to be regarded as the same as Kheops, the builder of the great pyramid.

**Asiatic Researches*, Vol. III., page 439.

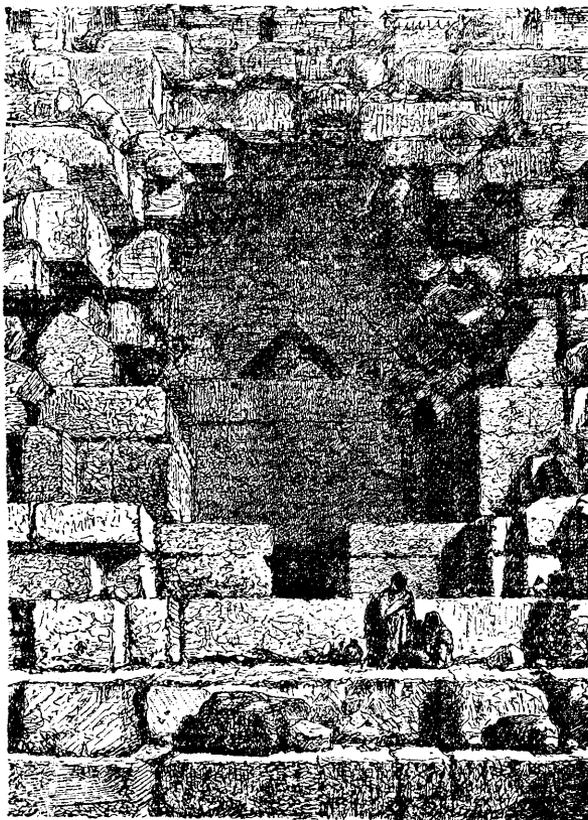
†Herodotos II., 127. "In that pyramid the water of the Nile, introduced through an artificial canal, surrounds an island, where the body of Kheops is said to be."

‡The goddess of the Lotus, Lakshmi or Hathor.

with races older than history. The teocallis of Mexico and Central America may help at explanation when more shall have been learned.

Several of the kings of Egypt before the Fourth Dynasty are supposed to have

nation is suggestive of an altar with the "eternal fire" upon it, and the glowing light from the burnished surface would seem to corroborate this surmise. It was built of limestone quarried from the mountain near by in the district of Ta-rao, the



ENTRANCE TO THE GREAT PYRAMID OF KHEOPS.

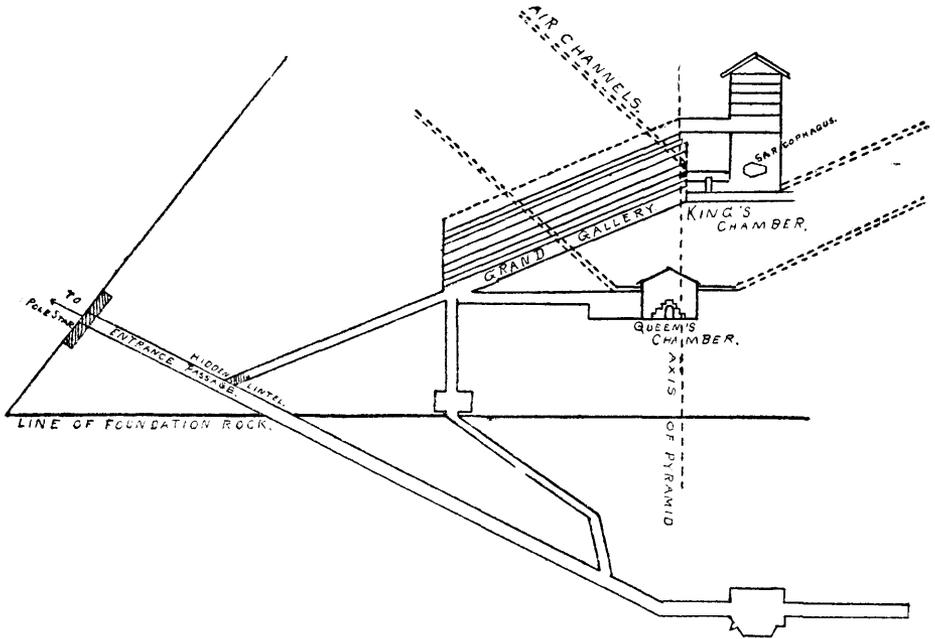
erected pyramids, but these were very different from the structures which have such world-wide fame. Whether we may include in this category the *Bemas* or "high places"* of Palestine, they are nevertheless described as sanctuaries of worship at which priests and prophets stately officiated, as at the tombs and pyramids of Egypt.

The Great Pyramid in Middle Egypt was named *Khut*, the Flame. This design-

* Kings I., iii., 2-4; Chronicles I., xvi., 39-42, and xxi., 29; Samuel I., vii., 17, and ix., 11-24; Kings II., xxiii., 11, etc.

"Egyptian Troy," and was covered with blocks of glittering granite of huge dimensions which had been brought all the way from Syene or Assuan near the southern boundary of the country. The extraordinary skill, erudition and achievement then diffused over Egypt and manifested in a structure of this character and other works of art are eloquently described by Mr. Gliddon:

"Philologists, astronomers, chemists, painters, architects, physicians must return to Egypt to learn the origin of language and of writing—of the calendar and



SECTION SHOWING PASSAGES AND CHAMBERS IN THE GREAT PYRAMID.

solar motion—of the art of cutting granite with a copper chisel and of giving elasticity to a copper sword—of making glass with the variegated hues of the rainbow—of moving blocks of polished syenite nine hundred tons in weight for any distance by land and water—of building arches round and pointed, and antecedent by 2,000 years to the 'Cloaca Magna' of Rome, of sculpturing a Doric column 1,000 years before the Dorians are known in history, of fresco paintings in imperishable colors and of practical knowledge of anatomy."

In the times of Persian and Roman ascendancy, the kings who built these pyramids were denounced by writers in energetic terms. It is said that a hundred thousand men at a time were drafted in turn under the system of *corvée*, and employed for twenty years upon the Great Pyramid. Herodotos has preserved a mutilated story which, however true in its tenor, is not in accordance with the verities of history. The priests told him that Egypt was excellently governed and flourished greatly

till the death of Rampsinitos, or Rameses III. After this monarch Kheops succeeded to the throne and plunged into all manners of wickedness. "He closed the temples and forbade the Egyptians to offer sacrifice,* compelling them instead, to labor one and all in the service."

Manethô corroborated this statement by the declaration that Kheops "was arrogant toward the gods, but repenting, he wrote the Sacred Book." But Lauth, himself an eminent Egyptologist, has ingeniously exonerated this king from these imputations. He shows that the Greeks often understood Egyptian terms by the meaning of words in their own language that resembled them in form. Thus the "Sacred Book" which Khufu compiled has as its introduction the term *ha-sebâit*, the beginning of basis of instruction. The Greek

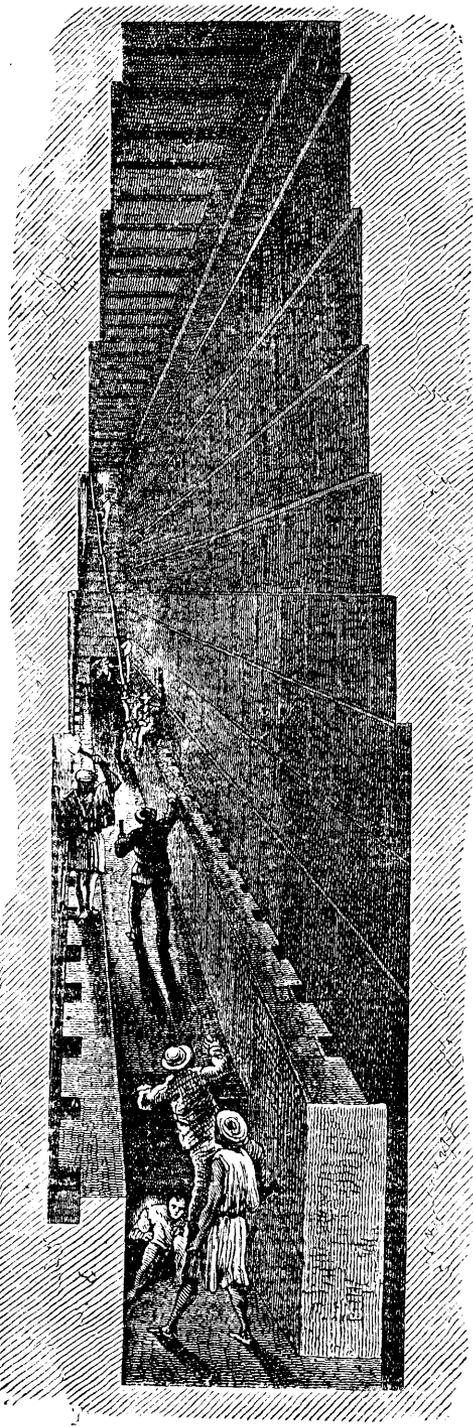
*This offense was charged upon the Hyk-shos, and the story which Herodotos also recorded that the Egyptians attributed the building of the Pyramids to a "shepherd named Philiton," seems like an attempt to represent Kheops and his successors as belonging to that hated race.

word *asebeia* which is like it in form and sound denotes impiety and so doubtless occasioned the error. We can easily perceive that this notion, so manifestly a perversion, may have led to the imputation upon the character of the monarch and finally to the erasing out of the *Papyrus Prissé*, the "Sacred Book" which he compiled, and which was venerated by the Egyptians till the latest dynasties. Since that period religious bigotry in other countries has induced similar destructions of literature and calumny of the authors.

The testimony of the monuments, however, vindicates this king as a prince of merit. He appears to have introduced the worship of the god Num or Neph into Lower Egypt, and an inscription upon a tablet at the mouth of a mine in the Wadi Magara in the Peninsula of Sinai designates him as Num-Khufu, and pictures him in the act of smiting an Asiatic enemy while the ibis-headed divinity stands by as witness. Manetho also describes him as attaining a place among the gods.

There was, however, a singular reserve exhibited in the inscriptions. The king, wherever named, is mentioned with diffidence; and no divinity or religious rite is alluded to except with a carefulness as though familiar speech was not reverent. Nor was literature enriched by the "Sacred Book" alone. A papyrus now in the British Museum, mentions a manuscript relating to the cure of wounds which was found in the days of Khufu in the temple of Tebut.

Around the great building were the tombs of the nobles, many of whom were members of the royal family. The inscriptions mention also the wife of Khufu and likewise a person named Khufu-Seph. Offerings are also described of images given by Khufu to the gods. These were of stone, gold, ivory and ebony. An inscription of a later date records that he built a temple to the goddess Hathor at Dendera, also several others. Architecture had attained a degree of perfection which has



GRAND GALLERY IN THE GREAT PYRAMID.

never since been equalled, and there was a Canon of Proportion in sculpture which was always strictly followed.

Khufu may have lived to a ripe old age. Both he and his successor, Khafra or Khephrenes, are recorded as reigning sixty-three years. There was a practice of many monarchs to associate the heir apparent with them in the later years of their reign. This was a device to prevent a disputing of the succession,* and in this case induced some confusion.

The new king is known to us chiefly by his buildings. The Greeks suppose him to have been a son or brother of Khufu, and it has been conjectured that his consort, the queen Meris-ankh, was daughter of that monarch. She was of exalted rank and character, the priestess of the god Thôth and also a ministrant in the worship of several other divinities. Her son, the prince Neb-ema-khut, was a hierogrammateus or temple-scribe and held the post of secretary of state and privy counsellor to his father.

We are informed by Herodotos that Khafra "imitated the conduct of his predecessor, and like him built a pyramid of less dimensions than that of his father and having no subterranean apartments nor any canal from the Nile to supply it with water as the other pyramid has."

These two structures stand side by side and in line with them at the East is the huge figure of the Sphinx. This is a monument still older, and neither its design, age nor architect is known.† In form it is the likeness of a recumbent lion's body

*Examples of this are given in the Hebrew writings. Jehosaphat made his son Jehoram his partner in the kingdom (Kings II., viii., 16), and David is recorded in the First Book of the Chronicles as inaugurating Solomon as King in the presence and by the concurrence of all the princes of Israel, the princes of the tribes, the officers of the army and the other members of the royal family. Zadok was also made high priest.

† Tell us—for doubtless thou canst't recollect—

To whom should we assign the Sphinx's fame?
Was Cheops or Cephrenes architect

Of either pyramid that bears his name?

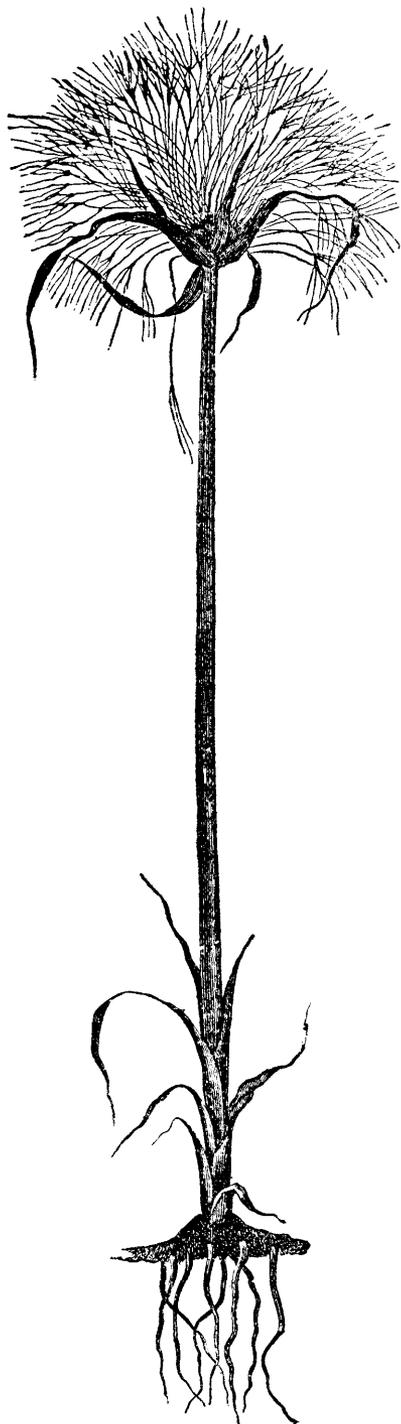
—Horace Smith.

with a human head, and its height is measured at one hundred and eighty-two feet. It was hewn out of the living rock, part of the structure being built up by masonry. It commonly had a designation of "Hu," the lion, and in its character of divinity it also bore the name of Hor-ma-khu, or Horos in the western sky, afterward changed by the Greeks into Harmakhis and Harmâis. At the breast of this wonderful image there was a temple which was built of huge blocks of granite from Syene, exquisitely cut and polished and fitted together. This structure was evidently both a tomb and sanctuary. Khufu seems to have taken it for a shrine of that divinity. There was a temple of Isis at the north of the Sphinx, another of Osiris at the South and the one consecrated to the divine image as Horos, their son. The inscriptions set forth that Khufu went to the Sphinx in order to obtain a view of the heavenly face of his father. Both Khufu and Khafra were named together in the inscriptions on the sculptured walls of the Great Pyramid, and the two apartments in that structure were their funeral chambers. An inscription made in a later dynasty preserves a memorial of Khufu:

"He, the living Horos—Khufu, King of Lower and Upper Egypt—he, the dispenser of life—found a sanctuary of the goddess Asa (Isis), the queen of the pyramid, beside the temple of the Sphinx, northwest from the temple of Usar (Osiris), the lord of the abodes of the dead. He built this pyramid near the temple of that goddess, and he built a pyramid for the king's daughter, Hentsen, near this temple."

The inscription further exhibits the king's religious enthusiasm:

"He, Khufu, the living Horos, king of the Lower and Upper Country, caused the holy utensils, the pattern of which is shown on the surface of the monument, to be consecrated to his mother Isis the mother of God, who is Hathor, the ruler and mistress of the world of the dead. He has established anew her divine worship, and has



PAPYRUS PLANT.

built for her the temple in stone, choosing for her the company of the heavenly inhabitants of her dwellings."

This testimony was engraved on the rock a century and more before Herodotos, misled probably by his informants, wrote down his calumnious statements. Lauth of Munich has added to our knowledge of this matter by deciphering an inscription in the Louvre at Paris, which shows that in the later centuries of Egyptian history these very kings were worshipped, together with the gods. It gives the pedigree of the priest Psametik, and describes him as "prophet of the god Tanen, prophet also of Isis the queen of the pyramids, prophet furthermore of King Khufu, prophet of King Khafra, prophet of the divine Tataf-Râ, prophet of Hormakhu."

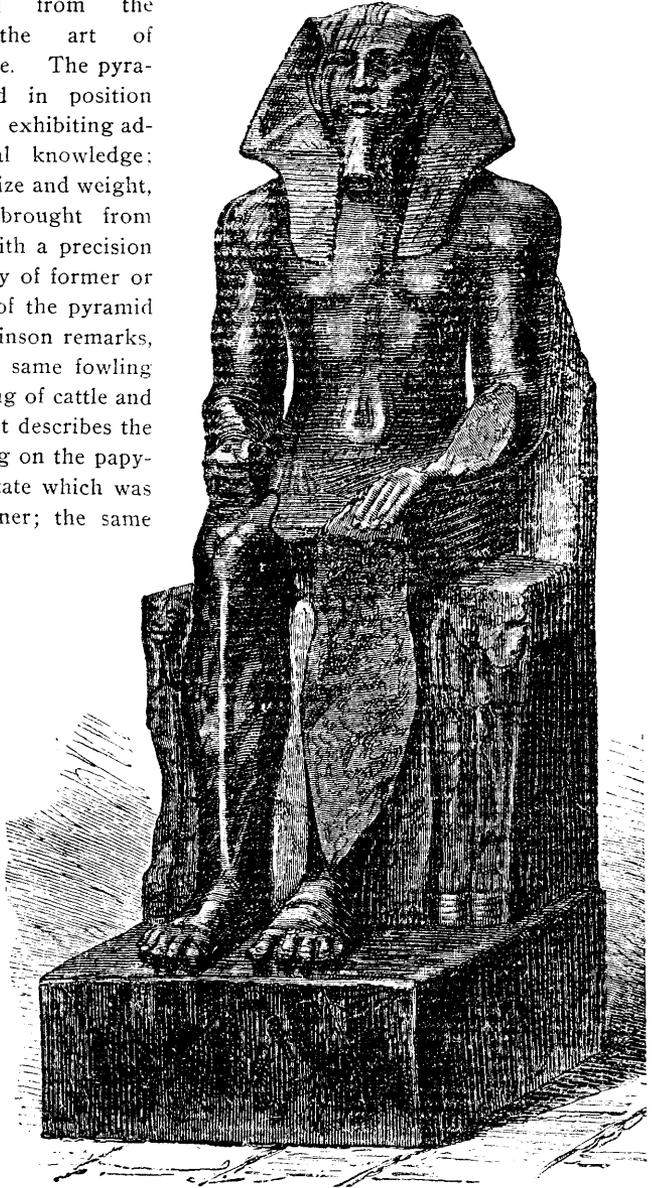
M. Brugsch-Bey has graphically described the finding of the building which had been buried in the sand that encircles the image of the Sphinx. He declared it "a mystery to those who inquire into the age, origin, construction and object of the whole work. Small passages, then spacious halls, then again dark side-rooms, built with huge well-cut blocks of variegated stone of yellow alabaster, fitted to a hair's breadth, block to block, each alternate corner-stone being clamped into the adjacent wall, all smooth and well adjusted in straight lines and perfectly square, but destitute of any mark or inscriptions. The building appears a mysterious work of antiquity, when history had not yet been written."

On the east side the space of ground covered with stone showed in a long hall the shaft of a well. Into this had been thrown a number of statues of King Khafra. This may have been done by invaders of Egypt, or by Christian or Moslem religionists in their zeal against images. Most of them were broken in falling. One, however, escaped destruction. This was a figure of King Khafra carved out of the hard diorite stone. It was of royal aspect, dignified in look and bearing. The name and title of the monarch were inscribed on the base.

Egyptian life had already taken on the form which it retained till the Persian conquest. The scenes depicted in the sculptured tombs of this epoch show this conclusively, and the hieroglyphics in the great pyramid which were written in the cursive character on the stones before they were taken from the quarry indicate that the art of writing had been long in use. The pyramids themselves correspond in position with the four cardinal points, exhibiting advancement in mathematical knowledge; and the blocks of immense size and weight, many of which had been brought from Syene, were put together with a precision unsurpassed by any masonry of former or later times. In the tombs of the pyramid period, Sir J. Gardner Wilkinson remarks, "There are represented the same fowling and fishing scenes, the rearing of cattle and wild animals of the desert; it describes the same kind of reed for writing on the papyrus and inventory of the estate which was to be presented to the owner; the same boats, though rigged with a double mast instead of the single one of later times; the same mode for preparing for the entertainment of guests; the same introduction of music and dancing; the same trades, as glass-blowers, cabinet makers, and others; as well as similar agricultural scenes, implements and granaries. We also see the same costume of the priests; and the prophet of Sam, with his leopard's skin dress* and the painted sculptures both in relief and intaglio.

*The Bacchic priest wore a spotted robe of fawn or leopard skin, a *nimr*; at the rites. This seems to have been an ideograph of Nimrod, the eponym of the Kushite *Nimri*, named in the tenth chapter of the Book of *Genesis*.

The landed property had to a very great degree come into the possession of the priests and nobles. They enjoyed abundant wealth, and they spent their time in a diligent supervision of their estates, and in superintending the various handicrafts



STATUE OF KING KHAFRA.

that were pursued by their servants and others in their employ. Every one of them had his secretaries, his steward and domestics, his glass-blower, goldsmith, potter, tailor, baker and butcher. He did not at that early period own a horse or carriage, but rode upon an ass. His fare was luxurious; he abhorred pork and had little relish for mutton, but he was fond of beef, venison and poultry, and did not disdain to eat the flesh of the hyena, the crane or the heron. Indeed, the "flesh-pots of Egypt" were supplied with an abundance that might well cause a famished Israelite in the Arabian Desert to wish himself back among them, though at the price of subjection.

Even the commonalty possessing little wealth, appear to have led a cheerful life. Industry is necessary to happiness as well as to the general welfare, and the Egyptian Fellaḥ of that early time had little occasion for discontent. However imperative the requirements of the *corvée*, he was little burdened by taxation or liable to be forced away from home to serve in the army. It was a merit of deceased kings at the Assize of the Dead, that they had not torn the poor man away from the side of his wife. The religious belief of Egypt centered upon the future of the soul, and its requirements were comprised in devotion to the gods, obedience to the king, family affection, and in giving bread to the hungry, clothes to the naked, drink to the thirsty, healing medicines to the sick and wounded and burial to the dead. He was also requested to show that he had not deposited any dead or polluting substance in the river Nile. With such virtues inculcated for the daily life, and an implicit faith in the law of consequences for every act and in the constant presence and influence of divine beings and deceased benefactors, the Egyptians of all ranks appeared to have enjoyed their full share of benefits.

Upon the death of Khafra, Men-ka-râ, or Mykerinos, the son of Khufu, succeeded to

the throne. Herodotos records of this prince that he opened again the temples and permitted the people who had been ground down to the lowest point of misery to return to their occupations and to resume their practice of sacrifice. It is also related that he not only gave his judgment with fairness, but when any litigant was dissatisfied with the decision he compensated him for the disappointment by an adequate gift.

Herodotos has repeated other stories still more improbable respecting this monarch. His only daughter dying, the king was said to have placed her body inside the wooden image of a cow which stood in the royal palace at Sâis. The apartment was lighted by a lamp every night and aromatics were burned before it daily. In an adjoining chamber were about twenty nude figures of women whom the priests described as the royal concubines. Another story accused the king of violence toward his daughter, who thereupon committed suicide. The historian, however, had been duped by his informants. The figure at Sâis represented the goddess Isis, and was taken from the apartment and publicly exhibited at the time of mourning for Osiris. Another statement that Men-ka-râ reigned only six years from that is contradicted by other historians, and Manethô assigns to him sixty-three years.

Despite the statements of Herodotos it appears certain that this king received in later times no special honor beyond other monarchs. It is interesting, however, to learn that the king's son, Hor-to-tef, undertook a journey to inspect the temples of Egypt and found at Hermopolis a tablet of alabaster on which was a chapter of the Sacred Ritual which was said to have been written by the finger of the god Thôth.

This monarch is distinguished as the builder of the third of the largest pyramids. This structure has been praised by admirers as the most sumptuous and magnificent of all the pyramids. Different stories, however, have been told in respect to its

founder. Herodotos mentions a rumor, ascribing it to Rhodopis, a native of Thrace, who lived at Naukratis at the time of the Persian conquest. Strabo gravely states that when she was bathing one day, the wind carried away her sandal and laid it at the feet of the king of Egypt as he was holding court in the open air. He found out the owner and married her. But a more plausible tradition named Queen Naith-akra or Nêitokris of the Sixth Dynasty as the actual builder and Mamethô also affirms this. There was, however, another queen of that name, the wife of Psametik III. of the Twenty-sixth Dynasty, and to this coincidence the different stories doubtless owe their origin.

The question, however, has been determined by actual exploration. Gen. Howard Vyse having succeeded in making his way to the middle of the building, found there the sarcophagus of the king, a receptacle hewn out of a single block of stone and beautifully ornamented on the outside after the style of an ancient temple of a god. Inside of this was a coffin of cedar wood in the form of a mummy standing on a pedestal. Inscribed upon the coffin was an invocation to the god of the Underworld:

"O Osiris, King of Lower and Upper Egypt, Men-ka-ra, the ever-living, begotten of Heaven, son of Nut and heir of Seb, may she, thy mother Nut spread herself over thee and encompass thee; may she cause that thou shalt become divine, and that thy enemies shall come to nothing, O Men-ka-râ, the ever-living!"

This invocation reveals to us the wonderful change that had occurred in the Egyptian thought and consciousness. Heretofore Anup or Anubis, the guide of souls out of this life into the next, had been addressed in these inscriptions. If there was an ulterior meaning to this, it has not been understood. Now, however, Osiris is distinctly named and the deceased monarch is called upon as being at one and united with him. The drama of death

was distinctly comprehended as including the whole mystery of life.

The next king of Egypt was Shepses-kaf. Little is known of him, and that little relates chiefly to individuals about his court. A youth by the name of Ptah-shepses had been adopted by Men-ka-ra and brought up in the royal family. The new king continued his favor and gave him his own daughter in marriage. The account as given in the tomb of the favorite is very expressive:

"And His Holiness gave him the eldest of his own daughters, the Princess Maatkha, to be his wife. And His Holiness preferred that she should dwell with him rather than with any other man."

The story of this prince exhibits a close analogy with that of the patriarch Joseph in the Book of Genesis. Of the latter we read that from a slave and prisoner he was set over all Egypt. "Thou shalt be over my house, and according to thy word shall my people be ruled," said the Pharaoh, "only in a throne will I be greater than thou." In like manner Shepses-kaf honored and ennobled the comrade of his own earlier years. "He was esteemed by the king above all his servants," the record declares. "He became private secretary for every work that Pharaoh was pleased to execute. He delighted the heart of his master, His Holiness allowed him to embrace his knees and exempted him from the salutation of the ground."*

Ptah-Shepses, like Joseph, was thus exalted above all princes and subjects. He was chief steward of all the royal granaries and storehouses; he directed the work at the mines, and exercised sacerdotal functions. He was not only a prophet of Sakar-Osiris and guardian of his sanctuary, but he held the highest dignity of all, that of chief over the priesthood of the god Ptah at Memphis.

Shepses-kaf was distinguished for his

*The oriental practice of worship, by prostration to the ground and figuratively kissing the feet or the ground at the footstool, appears to have been in fashion at that time.

zeal in religion, his skill in science and his ability in statesmanship. Diodoros ranked him as one of the five great lawgivers of Egypt. In his reign there was a scarcity of money and corresponding difficulty in credits, and in order to facilitate commercial dealings the remarkable law was enacted which has been the marvel of later ages. The borrower was authorized to pledge the mummy of his father, and when this took place the tomb passed into the custody of the creditor. Neither the debtor nor any member of his family was permitted to receive burial anywhere till the debt was paid. This monarch is also credited with the knowledge of practical geometry and astronomy, two sciences intimately connected with the prosperity of Egypt. He was likewise a builder, and erected the fourth gateway to the temple and park of Ptah, which surpassed all the others in magnificence. By no means did

he neglect the construction of his pyramid, designated Keba, the cool. It was of brick, and arched, and bore an inscription declaring that notwithstanding its less honored material it surpassed the other pyramids, as the Supreme Being was greater than the other gods.

We have no accurate data in regard to the successors of this monarch. The Chronicle of Manethô gives the names of several kings, but the record has been tampered with. The destruction of monuments and inscriptions has left us destitute of proper evidence. There was a disputed succession, and subordinate princes of the several districts, some of whom were allied to the royal family, refused allegiance to the suzerainty of Memphis. Finally, in default of representatives in the direct line, competent to maintain supremacy, the house of Khufu ceased to reign.



STATUE OF A SCRIBE.

GOETHE.

BY A. N. W.

JOHANN WOLFGANG VON GOETHE is certainly one of the greatest writers that Germany has produced, and taking into consideration the universality of his teaching and the clearness of his aims, we cannot but accept him as one of the Elder Brethren of Humanity. Carlyle says, "I consider that for the last hundred years by far the notablist of all literary men is Goethe. To that man is given what we may call a life in the divine idea of the world, vision of the inward divine mystery; and strangely, out of his books, the world rises imaged once more as godlike, the workmanship and temple of a God." Carlyle goes on to say that his chosen specimen of the "Hero as a literary man," would have been Goethe, as he considered him to be "heroic in what he said and did, and still more in what he did not say and do." "A great heroic ancient man, speaking and keeping silence as an ancient hero, in the guise of a most modern, high-bred, high-cultivated man of letters," but, he says, that in the present state of the knowledge of Goethe in England it was useless to attempt to speak of him. That we are not quite so ignorant of this master mind now, I venture to hope, still we know too little of his great works, which well repay study. Carlyle himself learned German in order to read the works of Goethe in the original, and to translate "Wilhelm Meister." He was much influenced by these books.

Goethe was born at Frankfort-on-Maine, in August, 1749, and was educated at Leipsic University. He was an eager student of science, an artist of some ability, an observant traveler, a striking novelist, and above all a great thinker and poet. While quite a young man his fame reached the Duke of Weimar, who in-

vited him to his court, and made him a privy councillor; he retained an honorable place at this court to the end of his life. Every touch of real art makes for spirituality; the refining of matter, the spiritualising of life, is the work of the poet and artist, whose sensitive brain can receive knowledge from the past and future, and is indeed both prophet and seer; he exercises the godlike power of creation. Someone says "Art is the need to create." This divine spark that "Prometheus filched for us from heaven," this fire that we all have in our hearts, is the source of our union with other souls, and because of this union we find that great poets and writers often express the thought that we have had without the power of putting it into words. The individual mind becomes, for the moment, the vent for the mind of humanity. So Goethe expresses the feeling of his age, a revolt against the dense naturalism of the time, a reaching upward through the medium of art and science to a higher plane of thought.

One of the great charms of Goethe's writings is that his words seem to suggest a deeper meaning than they express, and so lead one to think for himself; they are also full of a sense of high hope and courage. To him the world was but a manifestation of divine energy; he thought of it as "the living garment of the Deity." During his long life Goethe displayed the greatest intellectual activity in almost every branch of learning; he was in the foremost rank as a man of science, his discoveries, which were chiefly the result of his high powers of perception and imagination, were on lines that led directly to the theory of evolution. He penetrated the depths of other great minds, and brought himself into contact with the secrets of nature. He endeavored to obtain complete control

over his senses, and the efforts he made in this direction left their mark on his work, as well as on his life.

We find that as Goethe grew older, he inclined more and more to symbolical representation, and this tendency at last reached its climax in the second part of "Faust." Goethe, in the year 1786, entered a phase which he himself designates as his "new intellectual birth." In that year he went to Italy to study art, and what he learned there from both art and nature produced in his mind a fine harmony, which before this period he had lacked. The North gave him intellect, and the South imparted the divine gift of artistic form. Wait Whitman says that "The chief trait of any given poet is always the spirit he brings to the observation of humanity"; this spirit in Goethe was truly universal, he looks for the unity everywhere.

In the prelude to "Faust" he puts into the mouth of the poet these words:

"What! shall the poet squander them away,
For thy poor purposes, himself, his mind;
Profane the gift which nature when she
gave

To him intrusted for mankind, their birth-
right.

Whence is his power all human hearts to
win—

Oh, it is not the harmony within,
The music that hath for its dwelling place
His own rich soul? All things that in uni-
son agreeing

Should join to form the happy web of
Being,

Are tangled in inextricable strife,
Who can awake the brief monotony
To measured order? Who upon the dead
Unthinking chaos breathe the charm of
life,

Restore the dissonant to harmony,
And bid the jarring individual be
A chord, that in the general consecration
Bears part with all in musical relation?
Whose voice is fame, who gives us to in-
herit

Olympus, and the loved Elysian fields.

The soul of man sublimed.—Man's soaring
spirit

Seen in the poet gloriously revealed."

Speaking of the divinity of man, "Faust"
says:

"Image of God, I thought that I had been
Sublimed from earth, no more a child of
clay,

That shining gloriously with Heaven's
own day

I had beheld Truth's countenance serene
Raised up immeasurably—every nerve
Of Nature's life seemed animate with
mine.

Her very veins with blood from my veins
filled,

Her spirit moving as my spirit willed;

Then did I in creations of my own

(*Oh, is not man in everything divine?*)

Build worlds—or bidding them no longer
be,

Exert, enjoy a sense of *deity*."

Lewis, in his Life of Goethe, says of him, "He was crystalizing, slowly gaining complete command over himself." "I will be lord over myself," he says. "No one who cannot master himself is worthy to rule, and only he who does can rule." The study of the secrets of nature had the greatest charm for him; it was not a spirit of contradiction that had drawn him, he says, from contemplating the human heart to that of nature, for they are intimately connected, and the "inquiring mind is unwilling to be excluded from anything attainable." "Goethe's heart, which few knew, was as great as his intellect, which all knew." "Goethe's poems," wrote Beethoven, "exercise a great sway on me, not only by their meaning but by their rhythm also. It is a language that urges me on to composition." Curiously enough, Lewis speaks of Goethe's "Theosophy," describing it as "a poetical Pantheism." In it the whole universe was conceived as divine; not as a lifeless mass, but as the living manifestation of divine energy, everflowing forth into activity. His worship was nature worship, his moral system an ideal-

ization of humanity, the human being was the highest manifestation of the divine on earth, and the highest manifestation of humanity was therefore the ideal to which morality tended. "We must first learn renunciation," he says, "learn to give up claims for the sake of others."

Goethe devoted much of his time to the study of the works of Paracelsus, also those of Van Helmont, Basil Valentine, Bruno, and other occultists and alchemists, and through their directions he sought to penetrate into the secret places of nature, which are safely guarded from mere curiosity, and are only yielded when there has been an earnest quest, guided by the light from within, and the selflessness that gives proof that these mysteries would be used for the good of all, and not for selfish purposes; otherwise these secrets would bring down destruction on the heads of their discoverers. Goethe does not seem to have advanced far in this direction, though there are signs that he had certain occult knowledge both in "Faust," and "Wilhelm Meister."

That Goethe's novel, "Wilhelm Meister" has a deep moral import there is no doubt. Emerson, speaking of it, says, "I suppose no book of this century can compare with it, its delicious sweetness, so new, so provoking to the mind, gratifying it with so many and so solid thoughts, just insights into life, and manners, and character, so many good hints for the conduct of life, so many unexpected glimpses into a higher sphere." That Emerson appreciated Goethe very highly is shown in his essay on him, where he says, "The old eternal genius who built the world has confided himself more to this man than to any other." Still, he did not view him with the enthusiasm and rapture of Carlyle, and yet perhaps there was more similarity between Emerson and Goethe than between Goethe and Carlyle, their Pantheism was of the same quality, their knowledge of the union of all was the underlying quality of their work, and their

insight into the processes of nature arose from this knowledge. Goethe has said, "To discuss God apart from nature is both difficult and perilous; it is as if we separated the soul from the body; we know the soul through the medium of the body, and God only through nature." As a proof of this union, Goethe quotes this passage from Bruno. "The One, The Infinite, The Being, and that which is in all things, is everywhere the same." Emerson, writing of Plato, calls him "this eldest Goethe."

In "Wilhelm Meister" Goethe shows his manifold nature, the subjects treated are so various and numerous, including Husbandry, Geology, Art, Philosophy, Religion, and many others. This book seems to be a representation of the evolution of man, both as a race, and an individual; it is often allegorical, but above all it teems with humanity. Man, as a child, learning light and truths of life, from puppet shows and childish mummeries; as a youth, from love and friendship, the drama, poetry and pictures; as a man, through philosophy, religion, through occult initiations and terrible renunciations. All these ways of life Goethe had experienced himself; what he says carries deep conviction of truth with it. There is an intense purpose throughout this work, a leading up from the individual to the community, from isolation to unity.

"Wilhelm Meister," as a youth who has a touch of the poet in him, and a great interest in the drama, finds his surroundings very prosaic; believing that a beautiful girl he is devoted to is unfaithful to him, he leaves home and joins a company of traveling actors. In their society he meets many adventures and vicissitudes, and at length coming under the observation of a group of men, the nucleus of a great secret society, he is taken under their supervision. They test him, and believing him to be worthy, eventually initiate him into their order. He is then bound to obey orders received, to work for the cause of Humanity, and is styled "A Renunciant." This

ends the first part. The second contains his travels, and commences with these lines:

“To travel now the apprentice does essay,
And every step is girt with doubt and
danger,

In truth he uses not to sing or pray,
But is his path perplexed, this toilsome
ranger

Does turn an earnest eye when mists above
him,

To his own heart, and to the hearts that
love him.”

In one of his soliloquies “Wilhelm Meister,” says, “Not in thy *condition*, but in *thyself*, lies the mean impediment over which thou can’st not gain the mastery. What mortal if without inward calling he take up a trade, an art, any mode of life, will not feel his situation miserable? Thou feelest not the co-operating, co-inspiring whole, which the mind alone can invent, comprehend and complete. Thou feelest not that in man there lies a spark of purer fire, which when it is not fed, when it is not fanned, gets covered by ashes of indifference and daily wants; yet not till late, perhaps never, can be altogether quenched.” And again, “Did the forms of active men never rise up living in thy soul, were thy breast warmed by a sympathetic fire, did the vocation which proceeds from within diffuse itself over all thy frame, were the tones of thy voice, the words of thy mouth delightful to hear, did’st thou feel thy own being sufficient for thyself, then would’st thou doubtless seek place and opportunity likewise to feel it in others.”

Speaking of the power of the actor in swaying the feelings of the people, he says, “What actor, what author, nay, what man of any class, would not regard himself as on the summit of his wishes, could he by a noble saying, or worthy action, produce so universal an impression? What a precious emotion would it give if one could disseminate generous, exalted, manly feelings with electric force and speed, if one could communicate to thronging multitudes a

fellow feeling in all that belongs to man, by the portraying of happiness and misery, of wisdom and folly; could kindle and thrill their utmost souls, and set their stagnant nature into movement, free, vehement and pure.”

And speaking of the power of the poet to transmute the common, everyday life into something rare and precious, he says, “From his native soil springs up the lovely flower of wisdom, and if others are pained with fantastic delusions from their every sense, he passes the dream of life like one awake, and the strangest of incidents is to him but a part both of the past and the future. And thus the poet is at once a teacher, a prophet, and a friend of gods and men.” He goes on to say, “The recital of a noble action moves us, the sight of everything harmonious moves us, we feel then as if we were not altogether in a foreign land. We fancy we are nearer home, towards which our best and inmost wishes impatiently strive.”

“Faust” is perhaps the work by which Goethe is best known in this country, thanks to Irving, and Gounod, who have made us familiar with this story. Faust was commenced by Goethe quite early in his literary career, but the second part was not finished until his last year, so it had accompanied him during his entire active life, and marked the different stages of his mental evolution. He told a friend that this life work being finished he would regard the rest of his existence as “a pure gift,” but he worked more or less to the end of his life. If he was a great thinker, he was also a great worker. He says somewhere “To think and to act, to act and to think, this is the sum of all the wisdom that has from the first been acknowledged and practiced.”

Those who can read the works of Goethe in the original have a great advantage, as doubtless much of the actual intention of the author is lost in translation. In this short paper there is no time to examine “Faust,” which is a mine of philosophy,

and symbolic ideas. No doubt Goethe intended to represent the great battle that ever wages between the mighty forces of good and evil, the white and black magic; the dark forces making for selfish pleasure, as good to the individual leads only to perpetual misery; the renunciation of self is necessary to bring the will into harmony with the ideal law of love; to give up the individual happiness for the good of all, to act in the spirit of brotherhood, this is the only way to satisfy the deep needs of life. So "Faust" had to learn from the struggles and turmoils of his tragical existence.

I had hoped to have spoken of the beautiful scheme of education which is elaborated in "Wilhelm Meister," and to have mentioned the "Iphigenia," which, though it bears certain resemblance to the tragedies of Æschylus and Euripides on this theme, yet is not by any means an imitation; but it would be impossible to do justice to these in a short paper, or even to mention his other numerous works.

In Goethe's later years his sympathy seemed to become more active, age had no

power to chill his love of humanity, and every discovery in science, every new departure in Art or Literature, found him eager as a child for knowledge and instruction. He died in 1832, when in his eighty-third year. His wonderful intellectual powers were almost unimpaired to the last. "Light, more Light," was the departing cry of this great soul, who, notwithstanding his knowledge and wisdom, knew that he was as a child playing on the seashore, while the immense ocean of Truth lay unexplored before him. In the Bhagavad Gita, Krishna says, "The spiritually wise is verily myself, because with heart at peace he is upon the road that leadeth to the highest path, which is even myself. After many births the spiritually wise findeth me; such an one of great soul is difficult to meet." So this master mind who knew his smallness also recognized his divine birthright, and we may, I think, believe that when such an ego revisits the material plane of this planet it will be as the dawning of a bright particular star.

GRAND IS THE SEEN.

BY WALT WHITMAN.

(*Selected.*)

Grand is the seen, the light, to me—grand are the sky and stars,
 Grand is the earth, and grand are lasting time and space,
 And grand their laws, so multiform, puzzling, evolutionary;
 But grander far the unseen soul of me, comprehending, endowing all
 Lighting the light, the sky and stars, delving the earth, sailing the sea,
 (What were all those, indeed, without thee, unseen soul? of what amount without thee?)
 More evolutionary, vast, puzzling, O, my soul!
 More multiform far—more lasting thou than they.

RICHARD WAGNER'S PROSE WORKS.*

BY BASIL CRUMP.

VOL. I. THE ARTWORK OF THE FUTURE.

The third chapter of this essay deals with "Man's Shaping Art from Nature's Stuffs," opening with a consideration of

THE ARCHITECTURAL ART.

No doubt it is due to lack of research that Wagner shows a superficial view of the Egyptian and Asiatic artwork and religions. In connection with Greece he recognizes true architecture as having arisen from the artistic need of Temples and Tragic Theatres, but he overlooks the magnificent evidences of architectural art in the mighty ruins of India, Egypt and America, the most ancient and the most stupendous of all. It may have been that he was so carried away by the Greek civilization that, if he had lived before in the time of Egypt's glory he had surely forgotten all about it. This art was the secret of the true Freemasons who combined the "operative" with the "speculative" work, who lived and worked for their art and who kept alive in their lodges those eternal principles which are the basis of all true religion and art. Their active work was suppressed when creeds and dogmas gained the upper hand, so that the "speculative" alone remained, but Katherine A. Tingley declares that the "Word" or secret of the creative power in their art was protected. Hence, all modern architecture lacks the creative touch, and Wagner truly says:

"Let the modern art of building bring forth the gracefullest and most imposing edifice she can, she still can never keep from sight her shameful want of independence; for our public, as our private needs are of such a kind that, in order to supply them, architecture can never produce, but forever merely copy, merely piece togeth-

er. Only a real need makes man inventive* Whilst the real need of our present era asserts itself in the language of the rankest utilitarianism, therefore, it can only get its answer from mechanical contrivances, and not from art's creations."

THE ART OF SCULPTURE.

"The religions, need for objectification of invisible, adored or dreaded godlike powers, was answered by the oldest sculptural art through the shaping of natural substances to imitate the *human form*." This was preceded by the picturing of nature-forces in the lower forms of life. It reached high-water mark in Grecian sculpture, which stands unrivaled among the *known* products of this or any age. Compared with it the more ancient sculptors are cyclopean but more crude, the modern are inspired by them, but never quite reach their level.

Wagner again shows here that *the conditions of a new art depend upon the expansion of the principle of Brotherhood from a national to a universal power*. This is what Katherine A. Tingley is now accomplishing in all the departments of the Universal Brotherhood organization. "From here on," says Wagner, "from the shattering of the Greek religion, from the wreck of the Grecian Nature-State, and its resolution into the Political State,—from the splintering of the common Tragic Artwork,—the manhood of world-history begins with measured tread its new gigantic march of evolution, from the fallen *natural kinsmanship of national community* to the *Universal Brotherhood of all mankind*. The band which the full-fledged Man, coming to consciousness in the national Hellen-

* Cf. Emerson.—"Art is the need to create."

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

ian, disrupted as a cramping fetter—with this awakened consciousness—must now expand into a universal girdle embracing all mankind. The period from that point of time down to our own day is, therefore, the history of *absolute Egoism*; and the end of this period will be its redemption into *Communism*." Wagner explains that he uses the word "Communism" in its *true sense of Brotherhood* or the antithesis of Egoism, although he says "it is a political crime to use this word."

In concluding this section with the suggestion that Sculpture will be no longer needed "when *actual life shall itself be fair of body*," another striking hint of Reincarnation is given: "When we recall the memory of the beloved dead in ever newborn, soul-filled flesh and blood, and no more in lifeless brass or marble; when we take the stones to build the living Artwork's shrine, and require them no longer for our imaging of living Man,—then first will the *true Plastique* be at our hand.

THE PAINTER'S ART.

A very interesting development is here traced in the relation of painting to man's comprehension of Nature. Wagner regards the growth of landscape-painting as leading back to "an inner comprehension and reproduction of Nature" which began in architecture with the God's-Grove and the God's-Temple. The events succeeding that error of the Greeks are thus commented upon, the discovery of America and its important bearing upon the growth of Brotherhood being again referred to:

"Philosophy might put forth its honestest endeavor to grasp the harmony of Nature; it only showed how impotent is the might of abstract intellect.. It only needed the Grecian view of Nature's government by self-willed, human-borrowed motives to be wedded to the Judao-Oriental theory of her subservience to human Use,—for the disputations and decrees of Councils anent the essence of the Trinity, and the interminable*

strifes, nay, national wars therefrom arising, to face astounded history with the irrefutable fruits of this inter-marriage.

"Towards the close of the Middle Ages, the Roman Church raised its assumption of the immobility of the earth to the rank of an article of belief; but it could not prevent America from being discovered, the conformation of the globe mapped out, and Nature's self at last laid so far bare to knowledge that the inner harmony of all her manifold phenomena has now been proved to demonstration."

Columbus was indeed inspired, as Katherine A. Tingley has long since told us, when he undertook his daring enterprise. Great must have been that soul who, placing her love for humanity beyond her kingdom and her jewels dared to aid him in spite of the religious fetters which surrounded her exalted position—Isabella, Queen of Spain.

In the dramatic artwork the function of landscape painting will be to "picture forth the warm *background of Nature for living*, no longer counterfeited *Man*."

OUTLINES OF THE ARTWORK OF THE FUTURE.

In tracing these outlines Wagner first of all lays down the broad principle that, "The *true* endeavor of Art is all-embracing; each unit who is inspired with a true *art-instinct* develops to the highest his own particular faculties, not for the glory of these special faculties, but for the glory of general *Manhood in Art*.

"The highest conjoint work of art is the *Drama*. * * * The true Drama is only conceivable as proceeding from a *common urgency of every art* towards the most direct appeal to a *common public*."

Proceeding to the functions of each Art in the Drama, he says:

"*Architecture* can set before herself no higher task than to frame for a fellowship of artists, who, in their own persons, portray the life of Man, the special surroundings for the display of the Human Artwork."

*Have we not seen examples of the truth of this statement among those who are students of the Divine Wisdom and other religious beliefs?

Through the *Landscape Painter* "the scene takes on complete artistic truth: his drawing, his color, his glowing breadth of light, compel Dame Nature to serve the highest claims of Art."

"On to the stage, prepared by architect and painter, now steps *Artistic Man*, as Natural Man steps on the stage of Nature." But he is not limited and hampered by the cothurnus and immobile mask of Greek Tragedy. From these he has been freed by the Sculptor and the Painter who limned his free and beautiful form. In him the trinity of sister arts find full expression; he is "dancer, tone-artist and poet."

His inspiration, indeed the soul of the entire artwork is the orchestra which gives him "a stanchless, elemental Spring, at once artistic, natural and human."

"Thus," says Wagner, "the Orchestra is like the *Earth* from which Antæus, so soon as ever his foot had grazed it, drew new immortal life-force. By its essence diametrically opposed to the scenic landscape which surrounds the actor, and therefore, as to locality, most rightly placed in the deepened foreground outside the scenic frame*, it at like time forms the perfect complement of these surroundings, inasmuch as it broadens out the exhaustless *physical* element of Nature to the equally exhaustless *emotional* element of artistic Man."

The Drama, in which music and her sister arts take their proper place, absorbs the three varieties which have arisen since the fall of Tragedy. These three varieties are the opera, the spoken play and the pantomime in its proper sense as an action or gesture-play. In *this* drama Music, as Wagner says in a footnote, exercises "her peculiar faculty of, without entirely keeping silence, so imperceptibly linking herself to the thought-full element of Speech that she lets the latter seem to walk

abroad alone, the while she still supports it."

And what a noble part is that of the Performer! "In Drama he broadens out his own particular being, by the portrayal of an individual personality not his own, to a universally human being. * * * The perfectly artistic Performer is, therefore, the unit Man expanded to the *essence of the Human Species* by the utmost evolution of his own particular nature."

THE ARTIST OF THE FUTURE.

The Tone-Poet and Performer arise by a natural process from a Fellowship of Artists, united for a definite aim—the Drama. We here find much light thrown on the laws of true leadership and the nature and work of those heroic souls whose types form such inspiring subjects for the drama. It should be remembered in reading what follows that Wagner had just prepared his sketch *Jesus of Nazareth*. Later he abandoned both it and another sketch called *The Conquerors*, of which Buddha was the hero, blending both historical characters in the *mythical* figure of Parsifal, who *does not die*, but triumphs over death and sin. The present passage applies more particularly to the character of Siegfried in the *Ring*:

"Only that action is completely truthful—and can thoroughly convince us of its plain necessity—on whose fulfilment a man had set the whole strength of his being, and which was to him so imperative a necessity that he needs must pass over into it with the whole force of his character. But hereof he conclusively persuades us by this alone; that, in the effectuation of his personal force, he literally *went under*, he veritably threw overboard his personal existence, for sake of bringing to the outer world the inner Necessity which ruled his being. * * * The last, complete renunciation of his personal egoism, the demonstration of his full ascension into universalism, a man can only show us by his

*In his playhouse at Bayreuth, Wagner conceals the orchestra in a hooded well or space below the footlights. He called it "the mystic gulf, because it parts reality from ideality."

*Death.** *The celebration of such a Death is the noblest thing that men can enter on.* It reveals to us in the nature of this one man, laid bare by death, the whole content of universal human nature * * * by the artistic re-animation of the lost one, by life-glad reproduction and portrayal of his actions and his death, in the dramatic artwork, shall we celebrate that festival which lifts us living to the highest bliss of love for the departed, and turns his nature to our own."

Wagner goes on to explain that the Love present in the whole Brotherhood of Artists will express itself most strongly in the one who is in closest affinity with the character to be portrayed. He will step forward as the Performer, "who, in his en-

*Theosophists will at once recognize the application of this passage to the life and work of H. P. Blavatsky and William Q. Judge.

thusiasm for this one particular hero whose nature harmonizes with his own, now raises himself to the rank of *Poet*, of artistic *Late-giver* to the fellowship.

By way of moral, in concluding his essay, Wagner tells the story of "Wieland the Smith." The full dramatic sketch itself immediately follows, and will afford ample material for the next article.

Who is there that reads the above quotations but must feel ready to cry shame on an age so heartless that it fought against and strove to crush out such a grand worker? The great soul still lives and his creations are being brought out in a new light along with the life of Lamartine and the new history of Ancient Egypt. It is in that way that Mrs. Tingley will teach the world to know these great ones better when they return again to carry on their work.

AL-HADIL.

BY S. A. O.

"Al-Hadil! Oh, 'Just Lord!' we magnify
Thy righteous Law, which shall the whole world try."

Within that time when man was sunk in
ignorance
And aimlessly was swung this way and
that by all
The hidden winds and storms, which play
so wantonly
Upon the human fabric, swaying it now here,
Now there, as doth the moon the ocean's
deep; from out
The multitude, a very few, urged on by some
Innate but unknown cause, and recognizing
too,
Though vaguely, how essential is divinity,
From out the common lethargy awoke.
And when
Their eyes became accustomed to the new-
found rays
Of light and truth, they marvelled much
that in the past

Their sight was blinded; and in wonder-
ment they then
Regarded all who differently conceived the
truth.
Then as these new discov'ers plodded on,
deeply
And more deeply yet exploring all they
found in
This new realm, seeking all the while for
that one fact,
Which underlay the universe—if such a fact
There was—they gained new comrades in
their endless quest,
And with a thirst insatiate all sought to
know
The very whole of truth, as dead Sahara's
waste
Drinks in the dew, yet e'er is dry.

Thus did they seek,
 And ev'ry precious gem they found was
 added to
 That diadem, which, when complete, was
 to adorn
 The lofty brow of ev'ryone, who, following
 The Delphic code, could say: "I know my-
 self." "Buddha
 Am I, enlightened as the Gods."

Full long they dwelt
 In "Learning's Hall," and rare the frag-
 rance was exhaled
 By ev'ry bloom. Each bud unfolding lent
 its charm,
 A willing gift to willing greed. And few
 there were
 Who saw or felt the fatal thorn, which held
 its guard
 Beneath. Like serpents were they coiled
 about the stems,
 A curious growth with hydra-headed spurs,
 which kept
 Such jealous watch in ev'rywise that none
 could 'scape
 Malignancy, who sought to garner in its
 close.
 And subtle too its venom, for to wounded
 hand
 There was no conscious sting, but rather
 eagerness
 Increased to reap more largely yet of plen-
 itude.
 Such ecstasy was ne'er experienced yet by
 man
 Through other means, and distillations,
 whatsoever
 Their cunning, of mere earthly herbs,
 can never pose
 As rival. Drunkards, true, there be of
 varied guise,
 Who center all their self in lustful thought
 for this,
 Or that, or what may take the fancy; but
 thraldom
 Of such wise can ne'er hold sway, nor be
 compared
 In potency with this narcotic dread. The
 greed

For gold or hoarding of the fruits of sense
 leaves yet
 A modicum of better chance. It still
 may be
 The microcosmic pole will stand erect. But
 when
 The "spotted fever" intervenes, that burn-
 ing fire,
 The which with rav'nous tongue licks
 wholly up all trace
 Of contact with one's fellowmen, the vic-
 tim sees,
 Or seemingly, a broad and glorious path,
 by which
 He may, himself divorced from all that
 lives and breathes,
 And in consummate glory—but in loneli-
 ness—
 Rise onward to the fields beyond the stars.
 No thought
 For other portions of the fabric intervenes,
 And borne along by "heresy of sep'rate-
 ness."
 The trav'ler thinks, aye, he is sure, that
 he at least
 Shall tread supernal heights, though all the
 world be lost.
 Hallucination direful indeed! Its cause
 Commended is by nearly all. "Thirst for
 Learning"
 Is its cognomen; its fruit, annihilation.
 Ah, woe is him, if Heaven's light per-
 ceivéd is
 By eye alone, and, halting there, descends
 not down
 The sacred way and permeates that holy
 shrine,
 The heart divine, omnipotent for endless woe,
 Omnipotent for bliss.

Through common heritage
 The course of learning is, forsooth, essen-
 tially
 The same with all. No fever, whatsoever
 disease
 Afflicts, is herald of th' initial stage. The
 heart
 At first but shows a quickened beat, and
 then

Alone it is that succor may be had; but
 once
 Its sway is firmly fixed, no potion can
 withhold
 Its course. It must have rein.

These pilgrims, who had thus
 Made entrance into "Learning's Hall," in-
 cipiently
 Were threatened by this plague. The
 larger part, unwarned,
 For in their vaunting pride all guides were
 scorned, needs must
 Succumb. Yet heed is sometimes given to
 that voice,
 So still and small: "Man *cannot* live to self
 alone."
 And some, who had a parent's love for
 children, heard.
 Dear to their hearts was someone whom
 they could not leave
 Behind. And so from out the smooth and
 level path,
 Which winds so slowly up the mountain
 peak, they sought
 To step aside, that climbing up its fear-
 some breast,
 They might the better lead the weaker on.

At first
 The increment of toil was slight, for pio-
 neers
 Of former days had left a trail discernible.
 Then, too, the adding height gave broader
 view, which lent
 A kind encouragement to persevere, while
 oft
 From higher crag above was heard a wel-
 come shout
 Of cheer. But steeper grows the way and
 steeper yet,
 And sharpened flints cut through and maim
 and bruise.
 At length all vestige of a path is lost, nor
 does
 There seem to be a place to hold the foot
 or stay
 The hand. The roughing places grow
 more rough, the steep

They climb a very precipice. And now
 the vast
 Concentric rings of former action seek
 their source,
 Reacting as their plane of altitude is
 reached
 With force commensurate, the karmic
 progeny,
 Which hath its birth at its appointed place,
 nor pays
 Regard to time for him who breaketh
 through the mesh
 Of sequence slow.

Now is the crucial time. Each one
 Must hold his own and little help to others
 bear.
 A single burden is a task supreme. Nor
 dare
 One fall, if he for others cares. For at the
 sight
 A faintness dire will seize, perchance o'er-
 power, all those
 Who witness are, and drag them down
 through sympathy.
 But, hark! What are these lamentations
 which begin
 To rise, like angry mutt'rings of a threat-
 'ning storm?
 "Why should I by the Gods above forgot-
 ten be,
 I, who am lab'ring thus for fellowmen?"
 "Why fail
 The pilgrims higher up to lend the hand
 of aid?
 My need is sore and, lacking succor, I shall
 fail."
 Another cried: "'Tis foolishness to fol-
 low on
 So blind a trail. They tell us falsely how
 to climb
 This mountain side; and as they urge us
 on and up,
 They are in truth but making game at our
 expense,
 With entertainment of the trust that we will
 hold
 Them in regard as lofty souls, e'en as the
 Gods."

Few heard the gently murmur'ing breeze:
 "Now is the time
 When each must stand alone. He who
 supported is
 Can give but feeble help. The staunch
 alone can aid.
 Each like the flowers must grow, receiv-
 ing as his own
 Not what by others is bestowed, but that
 which he
 May gather from environment. 'Tis Kali
 Yug."

Such complaints and other sounded here and
 there, and with
 Their clamor made the echoes ring from
 mountain crag.
 And as the sound, augmented thus, was
 borne below
 To those who once were objects of solici-
 tude,
 More heed was given by the passing throug-
 than to
 The former platitudes of Brotherhood.
 "Behold!"
 They cried, "our self-appointed 'Saviors'
 do not quite
 Agree among themselves, and thereby
 prove how vague
 And empty are the so-called truths by them
 prescribed
 For others' guidance, but by them ig-
 nored." Such heed,
 Of meagre sort, was briefly paid, without
 a thought
 Of asking what, or why, the moving cause
 —so prone
 To ready verdict is unready man—while
 they,
 The vain essayers of the mountain-side,
 prolonged
 Their wails of impotence until their wast-
 ing strength
 Forsook their trembling limbs and, sink-
 ing slowly down,
 They faded from the view, as even planets
 sink
 To obscuratation.

Such is Nature's recompense,
 Alas, for human frailty. And is it thus
 That man must ever fail, nor hope to
 reap success
 For either self or for that vastly larger part,
 Whereof himself but as a member he must
 count:
 A unit in so far as he may work and toil,
 A single portion of a grander whole in
 all
 Dominions of results? The one alternative
 Must be that superhuman vision is con-
 ferred,
 So man may see outstretching to infin-
 itude
 The single way which leadeth to the goal,
 yet find
 Himself denied essential means to tread
 the path.
 A strangely fashioned thing indeed 'twould
 be, endowed
 In measure as the Gods, and, as a com-
 plement,
 Encumbered and weighed down by finite
 helplessness.
 That truth is falsehood or aught else than
 truth is not
 A contradiction or a paradox more strange.

Ah, no! Such worse than living Hell was
 ne'er devised;
 Nor can it be that any pilgrim of the scroll
 Shall always fail. The heights may grow
 impassable,
 And he who seeks to venture up may, soon
 or late,
 Find ultimate of progress; but if he taketh
 Only that which merit hath in store, and
 resting
 Quite content with fate, of patient heart,
 regardeth
 Not the loftier planes with futile hope, and
 only
 Seeketh to employ the vantage ground al-
 ready
 Gained for others' benefit, the very fervor
 Of his love, reacting, as it in sequence
 must,
 Upon that selfsame point which was the
 moving cause,

Will buoy him up, will give him added
energy,
And furthermore will plain reveal the way
and means
To altitudes more lofty yet, which may be
gained
For others' weal, but not in otherwise.

Such is

The law, increasing ever in exactitude,
And those who seek to scale life's stormy
cliffs will find
Their growing strength a growing burden
must maintain;
For it is only just that he who can shall
give,
And all is just in Nature's realm. Then
too, since strength
Of sterner sort demands a worthier foe,
the snares
And pitfalls, which beset the way, more
num'rous grow,
With hazard far increased and more in-
creasing yet
As higher still the path winds on. Avoid-
ing these,
A point at length is reached where pic-
tured scenes spring up.
Mirages wonderful, of beauteous wood-
land vales,
With cooling springs wherein to lave one's
weary limbs,
And shady, sleep-inviting nooks. The
merging lines
Between the true and false, concealing as
they do
Some deep and yawning gorge, so subtly
blend that eye
Can hardly see and recognize the bound'ry
line;
While flitting here and there throughout
the fastnesses
Fair woodland nymphs, with tawny hair
and lang'rous eyes,
Infest the scene, and with beguiling arts
fain would
Have mastery. This further test of forti-
tude
Enduring is until the end of ends is
reached,

And as the morning mist beclouds the sun,
so it
Enshrouds the sight of him who gazes on
the scene.
'Tis only soul-inspired sight can safely
guide
With certitude. Nor may the pilgrim en-
tertain
A sense of pride, whate'er is overcome, for
thought
Of self in any wise disturbs the Deva-
sight.
Impossible it is to tell the whole of woe,
Of all the dire probations, hardships mani-
fold,
Which must be undergone by ev'ry candi-
date
For God's estate. Too finite is the human
mind
To comprehend infinitude.

The whole, grand course
Is constant warfare twixt one's self and
self, these two,
The high and low, between what really is
and that
Which seems to be. Before the eye two
actors pose,
And only two, and whatso'er may be
eschewed
Likewise in purpose has its duality. The
twain
Perforce cannot fore'er endure, and each
will seek
To be the guiding power. Initiation's tests
By both are bravely met and both do en-
tertain
The hope of ultimate reward. The fires
of sense
By one are spurned that he may not con-
sumed be;
The other dreads no scorching flame, for
well he knows
That whatsoe'er can bring a sense of either
joy
Or pain holds thralldom still, which fear
can ne'er dethrone.
One shrinks from that which may defile,
lest he, perchance,

Be overcome and lose not merely great re-
wards
Which may be his, but even those already
won.
The other neither hesitates nor fears to
meet
With any foe, for he is sure that, though he
falls,
Yet by that very fact does he but better
learn
How to more firmly stand when he shall
once again
Regain his strength. The one, in brief,
builds high the walls
Of his small citadel; the other only seeks
To level whatsoe'er obscures the rays of
light
From those in darker vales.

With motives thus contending
May the pilgrim rise, o'erleaping ev'ry
barrier,
Ev'ry bond that stays his path. "Master
of the Day"
At length he is, and on his face "the rising
Sun
Of thought pours forth its first most glori-
ous rays." His mind,
Like calm and boundless deep, spreads out
in shoreless space,
And in his mighty hand he holds the power
of life
And death.

"Shall he not use the gift which it confers
For his own rest and bliss?" Shall he not
take the peace
Well-earned through his unaided might?
Not only sins
Have been subdued, but ev'ry weakness
turned to strength,
The "Great Delusion" overcome.

The choice is his
To take or to renounce, and wise is he
whose heart
Can feel Compassion's throes; for it will
ne'er permit
Of ease while all that lives must grovel in
despair.

Compassion whispers to the heart: "Can
there be joy
For one apart from all? Can one be truly
blessed
And hear the whole world mourn?"

Long, long ago,
The glorious Tathagata, so the legend runs,
When by his might Nirvana had been won,
refused
The proffered gift, because the comrade of
his toils,
His faithful hound, admission was denied.
If then
A dog is counted worthy of such sacrifice,
If unity can forge a link twixt God and
brute,
Can Brotherhood twixt man and man be
valueless?
'Tis true that highest Heaven's bliss may
be acquired
And e'en enjoyed by self for self alone;
but if
The universe be rightly called "Universe,"
If it be one in fact as well as name; if law
Of Unity begets the need of Brotherhood,
—Nor can there be a doubt of need, if all
be one—
Then must it follow, with the certitude of
fate,
As darkness ever cometh with the night
and then
Precedes the certain dawn, that nature's
law of laws
The sov'reign is, demanding strict alle-
giance
Throughout all its realm; and, although
omnipotent,
Yet helpless is perforce to contradict itself.
Else is it all caprice instead of law.

How then
Can it be possible to contravene this law
Of such unyielding force? One ever seeks
nor fails
To find exception to all man-begotten rule;
But that which reigns on ev'ry plane of
Kosmos' realm
Needs no such paltry proof of worth. Yet
"might makes right"

Seems evidenced in lowly spheres, where
 man alone,
 Or in the aggregate, has made his puny
 will
 Law absolute, withal ignoring unity.
 What better reason then for bidding to the
 Gods,
 Nay, even to the God of Gods, defiance
 bold,
 Whene'er and where one's pleasure
 prompts?

To finite sense,
 Which is not properly endowed to weigh
 results,
 In that it cannot see the ultimate effect,
 Such course seems plausible. Yet must it
 only *seem*;
 For part can never to the whole superior
 be.
 In olden days full many a town impreg-
 nable
 Was deemed behind its tow'ring walls; and
 so it was,
 Perchance, from outer foes. But ne'er was
 builded yet
 Such comprehensive walls as to include the
 means
 Successfully to meet protracted siege. No
 part
 Of all the universe contains, or can con-
 tain,
 All that essential is; and howsoever long
 It may endure, the time will surely come,
 when it
 Must recognize dependency and act
 thereon,
 Or fall. For isolation can but bring decay.
 How then for him, the "Conqueror of
 Sins," for whom
 "All nature thrills with joyous awe and
 feels subdued;"
 Whose mastership proclaimed is by trick-
 ling stream,
 By ocean's waves and by the silver stars;
 to whom
 The universe bows down and with obedi-
 ence low

Salutes its risen Lord; who wins the right
 and dons
 The Dharmakaya robe and, in forgetfulness
 complete
 Of lesser souls, enjoys Nirvanic bliss? How
 then
 For him?

Eternities unnumbered may stretch out
 In giant spans, with offerings of such rich
 rewards,
 Of such surpassing splendor, as may not
 by man
 Conceived be; and raised high above the
 Gods
 The victor may, till time shall end, enjoy
 the fruits.
 But when the glorious Sun of Life shall
 usher in
 Another day, when through the dark and
 silent deep
 Its pulsing ray shall pierce and quicken all
 that is
 To further pilgrimage, the victor, now un-
 crowned,
 Perforce must hear again that still, small
 voice: "One thing
 Thou lackest yet;" and then the glorious
 neophyte
 In one refulgent final flash of memory,
 Once more will hear that earlier cry: "Man
cannot live
 To self alone." With waning strength his
 feebling lips
 Take up the strain: "Man *cannot* live to
 self alone;"
 And feeblier yet: "Man—*cannot*—live——"
 and then—

—A blank.

* * * * *

A weary pilgrim puts his foot upon that
 rung
 Which lowest is and once again essays the
 heights.

PARALLEL PASSAGES.

(Continued.)

BY H. PERCY LEONARD.

In the June number of this magazine of last year, there appeared some quotations from the Bhagavad Gita with some rather close correspondences from the New Testament. Further study has revealed more parallels which I propose to share with my fellow readers. In all cases the New Testament quotations are taken from the Revised Version.

BHAGAVAD GITA.

Chap. I.—Standing there, Arjuna . . . beheld all his kith and kin drawn up in battle array.

Chap. II.—In this path there is only one single object, and this of a steady constant nature.

Chap. III.—By what . . . is man propelled to commit offences . . . as if constrained by some secret force? . . .

It is lust which instigates him.

Chap. IV.—Some devotees give sacrifices to the Gods, while others lighting the subtler fire of the Supreme Spirit offer up themselves.

Chap. V.—The devotee who knows the divine truth thinketh, "I am doing nothing" in seeing, hearing, touching, smelling, eating.

Chap. VII.—Enveloped by my magic illusion I am not visible to the world.

Chap. X.—I am the beginning, the middle, and the end of all existing things.

Chap. XIII.—True wisdom . . . is an exemption from self-identifying attachment for children, wife, and household.

Chap. XV.—Neither the sun nor the moon nor the fire enlighteneth that place; . . . it is my supreme abode.

Chap. XVIII.—There dwelleth in the heart of every creature, O Arjuna, the Master—Ishwara.

Chap. XVIII.—Grieve not, for I shall deliver thee from all transgressions.

NEW TESTAMENT.

Matt., X., 36.— . . . and a man's foes shall be they of his own household.

Philip, III., 13.— . . . but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before.

James, I., 14.— . . . but each man is tempted by his own lust, being drawn away by it and enticed.

Romans, XII., 1.—I beseech you therefore brethren, by the mercies of God to present your bodies a living sacrifice holy, acceptable to God.

Romans, VII., 17.—So now it is no more I that do it, but sin which dwelleth in me.

John, I., 18.—No man hath seen God at any time.

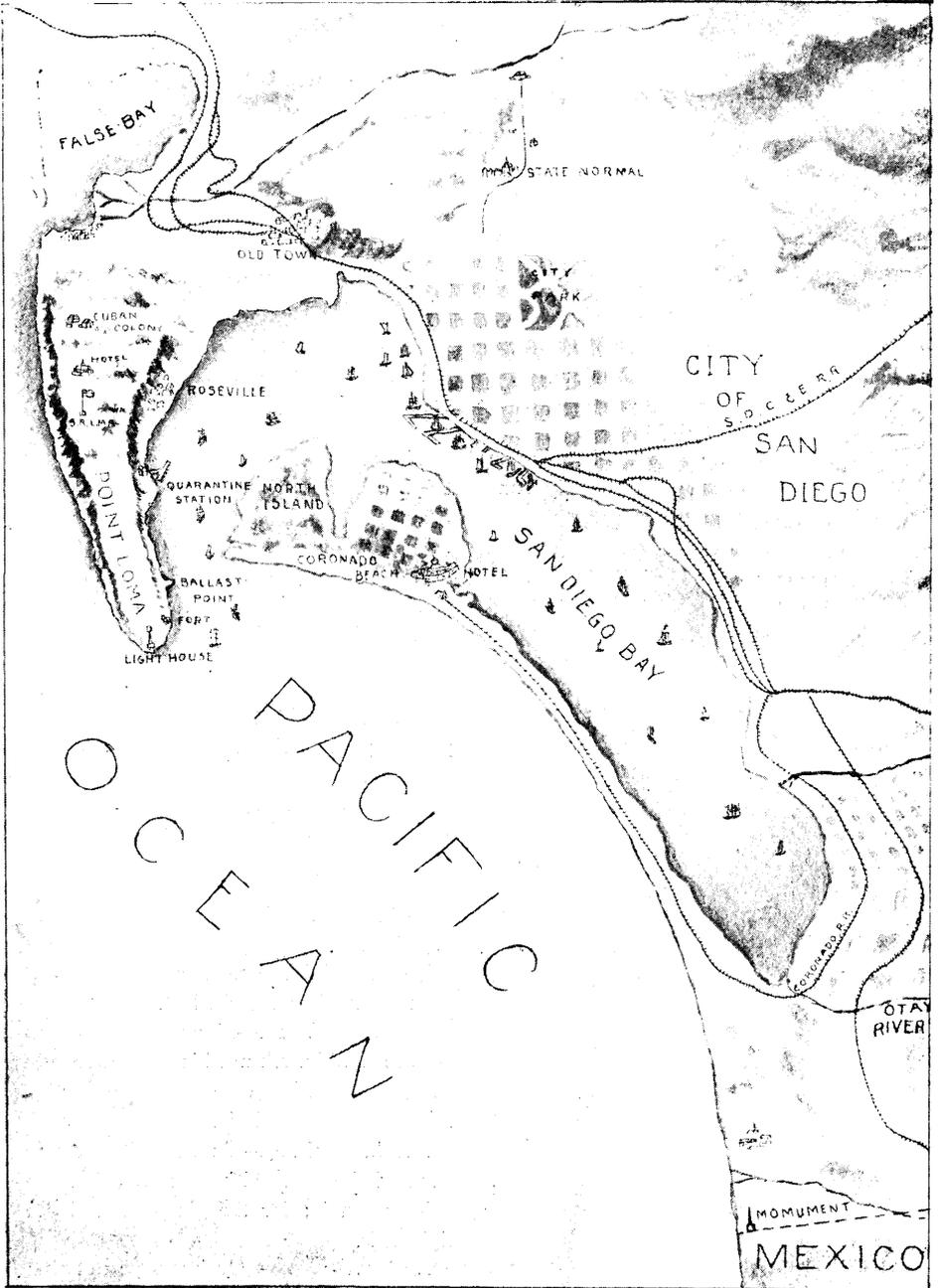
Revel., XXII., 13.—I am Alpha and Omega, the first and the last.

Luke, XIV., 26.—If any man cometh unto me and hateth not his own father and mother and wife and children, . . . he cannot be my disciple.

Revel., XXI., 23.—And the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it.

I. Cor., VI., 19.—Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God?

Matt., I., 21.—For it is He that shall save His people from their sins.



POINT LOMA.

POINT LOMA.

THE LAND OF PURPLE AND GOLD.

BY ONE OF THE CONGRESS.

Point Loma is full of the deepest interest to all students of Theosophy not only from its being the site of the School for the Revival of the Ancient Mysteries, but as a mystery to the student of Geology, for in its geological aspect it differs from any known land above the sea.

It extends due north and south like a huge guard forming the western barrier to the upper part of the bay of San Diego, its southern point viewed from San Diego looks like the prow of a huge, modern battleship.

Good roads on the eastern side of Point Loma lead from the boat landing through the ravines and valleys to the rolling plateau of the summit, but on the western side deep cañons lead down to the rocky cliffs, which drop fifty to seventy-five feet perpendicular into the sea.

The breakers coming in with terrific force breaking against the rock-bound coast, churning the water into a beautiful white foam and throwing it high in the air, form a picture that is wild, grand and beautiful.

Out in the sea a mile or two from the coast is a dark brown streak formed by a great bed of sea weed or kelt, from which comes the great amount of ozone which permeates the atmosphere; it is a great "health factory," manufacturing the elixir that makes the very air seem to be alive and inspires one with new energy and new life. The winds are rather cold, making heavy wraps comfortable, but they are not penetrating; the sun is hot but not oppressive. The winds and the sun harmonize with each other, producing an equalized climate, that is well adapted for work, enabling one to get the utmost out of the day and night.

Flowers are everywhere, purple flowers, yellow flowers, all kinds of flowers, but purple flowers predominate; there is such a profusion of purple on the point that everywhere one turns one sees purple flowers. Little winding vines grow purple flowers in such profusion that they look like a purple carpet over the ground with here and there a dash of yellow, making Point Loma the land of Purple and Gold.

BEYOND.

BY C. R.

The world was full of suffering and pain. Men were weary and heartsick and were turning in thought toward the Land of the Beyond: for they had heard that there was the light of God-wisdom, and peace and love, and to those who dwell there life is joy.

Now the dwellers in that Land all reached it by journeying through this

world of darkness and pain, and they can not forget. So they are forever sending back thoughts of kindness and love, striving to help those who desire it to come up to this glorious and beautiful country.

Yet it is a long and perilous journey and the Hosts of Darkness have to be met and conquered all along the way.

The people of this Land are called Broth-

ers of Compassion, because the Light in which they dwell enables them to see the Golden Chain of Unity, which binds, not only men but all creatures and things in all worlds that have been, or will be, into one great eternal Brotherhood. Therefore, knowing that All is One, they live only to aid and uplift mankind.

Seeing the suffering and struggles of their younger brothers, still in the darkness of ignorance, they sent one of their number as a Messenger and Leader to the people.

When this Leader appeared many hearts were made glad, and many flocked to the standard, a Banner of Purple and Gold, which this Great One, mighty and strong, and filled with the Light, unfurled before them.

But soon on the march murmurs were heard. For the Powers of Darkness arose, contesting the way with the Leader of Light. In the din and confusion of conflict the weak and the timorous ones were filled with dismay and fled from the field. Those who were ease-loving and selfish grew angry and said:

"To what end should we labor and fight when all these are to reap the reward? Only for ourselves will we toil."

The vain and ambitious ones whispered and sneered:

"'Tis easy to lead with that Banner above. This Leader is not any wiser nor stronger than we. Let us seize on the Banner and ourselves win the honor and praise."

But this they had no power to do; for none that Banner may hold save one who has reached the Land of Beyond, returning again through compassion and love.

So these vain, foolish ones went away and fashioned a flag of their own; but it was woven of the warp and the woof of the earth, and was faded and stained, and covered with mire and dust. Yet a few who

were blinded and weak, those full of vanity, pride and self-love, followed those who flaunted this flag.

Thus the blind were leading the blind; and knew not that they were ever drawing more near to the hosts of the Shadow, and at last in their ranks would be swallowed up.

But the Leader went on with the Banner of Purple and Gold.

Many, the true-hearted and brave, pressed ceaselessly on and kept close to the Teacher and Guide; though in the quick march and the heat of the fight they were forced to put by the things they had loved and valued the most.

The Leader had told of a Temple of Light that would stand on a hill that was sacred and free, and was the gate that would lead to the Land of Beyond.

And at last, after long, weary years—years of self-renunciation and toil, of waking and watching, of waiting and trust, of effort and strife, that gateway appeared.

Yet even then there were those whose eyes were dimmed with earth-mist and whose ears were dulled by earth-sounds; and their hearts were heavy and dark with the love of the *self*—the smallest and poorest of all. To these the Temple of Light, with its glory resplendent, was as though it were not.

The Leader stood up and planted the Banner of Purple and Gold where, through the long ages to come, it shall wave.

And the veils were uplifted for those who were faithful and true, and they saw the White Light which flows from the Land of Beyond; and the voices they heard of those who dwell there. By them they were taught a new song, and the words of the song were Truth, Liberation and Light.

Then the knowledge that Life is Joy came into their hearts while singing this song.



BROTHERHOOD CAMPS FOR MEMBERS ATTENDING THE UNIVERSAL BROTHERHOOD CONGRESS AT POINT LOMA.

STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

Can retributive Karma be held back for a time by desire and will-power, and can this Karma be softened meanwhile or entirely nullified by the performance of good works?

The questioner seems to regard Karma as punishment, the operation of something to be feared. I do not think that strong forceful characters, with any will-power worth speaking of, have any desire to hold back Karma. Why should they? The question suggests a reason. In order that the performance of good works might nullify retributive Karma. But it seems only natural that good works should be performed because they are good, and not with the motive of getting rid of "bad" Karma

Will-power is better used in the skilful performance of good works, directly, than in holding back something, in order to get at the good works with a questionable motive.

Man is the maker of Karma. What is once done cannot be undone, although the effects may be counteracted, or mitigated, by the thoughts of oneself or another. The field of Karmic operation is so vast, that it is not difficult to see, that even the counteracting and mitigating causes are somehow involved in the original cause, which produced the effects we seek to mitigate. Can anyone say that the worst thought

and act has not somewhere hidden a good aspect, taken into consideration, so to speak, by Nature when she squares her accounts with us? Karma is not fatalism. Man who has the power to set forces in motion in one direction, can neutralize their effects by the operation of opposing forces. But in the present condition of civilization it is a difficult game to play at, and it would seem that sometime both forces must exhaust themselves.

The bodily instrument which man, the god, works through, only permits of the operation of Karma to a limited extent. Man being divine in nature can change the instrument which he uses, and bring about "new" Karma, by repressing tendencies called evil, and eliminating defects. It is, therefore, advisable to use one's power in perfecting one's nature and making one's body as fitting an instrument as possible for good work. In this way strong characters bring themselves under the operation of a greater quantity of Karma than usual, and exhaust it quickly, instead of trying to hold it back. Intensity of good thought, leading to good works, alters the sway of Karmic tendency, and shortens its influence. The power of a good vow has been known to change entirely the Karma of a man's life. The spirit of daring is the best spirit man possesses, and is the most becoming way to undertake the smoothing out of Karma.

But let us not get taken up with the effects of doing good upon ourselves. It will take a good deal of pluck to meet the Karma brought about by such selfish considerations. Remember that man's spiritual nature is unaffected by Karma, and the more of the spiritual quality that enters into our thoughts and acts the better. When we work to establish Universal Brotherhood, we are taking the best course to help Karma. What is Karma but the unerring tendency ceaselessly at work to bring about Universal Brotherhood, the restoration of perfect equilibrium?

D. N. DUNLOP.

Before answering the first question it is necessary to have some understanding of what is meant by the words "Desire and Will." To put it tersely, the Will is a colorless force and is practically non-existent until roused into life by Desire, and so the strength of the Will-power depends upon the strength of the desire.

Force always acts along the line of least resistance and therefore if we desire and will very powerfully in a certain contrary direction, it is probable that that particular retributive Karma may be prevented from being worked out for a longer or shorter period. But in so doing a personal pigmy is pitting itself against the Infinite Law of Justice and Compassion, and consequently is but adding still further to the account that will have to be settled to the last iota.

There are two main classes of Karma.

(a) That which seeks by sledge hammer blows to awaken some gleam of genuine common sense, some idea of the simple laws of nature, in our dense personalities.

(b) That which seeks to bring about that adjustment which will restore the equilibrium which our acts or thoughts have disturbed.

Now if a man has been awakened to his unity with all, and realizes to some extent that his sin and shame adds to the already heavy burden of his fellowmen, and that, therefore, he is earnestly striving to do good in the place of evil, he has to a great extent advanced beyond the first class of Karma, and will only have to endure the equilibrating process which all unselfish deeds will aid.

The one point to bear in mind at all times is that it is the *motive* that counts and not the act. One seeking to do good in order to dodge consequences of past evil, will only add to them until he learns that unselfishness and true brotherhood are indeed the very laws of existence.

E. E. SYNGE.

An answer to this question may be obtained from a consideration of some of the "Aphorisms on Karma" published by

William Q. Judge, in *The Path*, Vol. VII., page 366. Among these occur the following:

(2.) Karma is the adjustment of effects flowing from causes, during which the being upon whom and through whom that adjustment is effected experiences pain or pleasure.

(3.) Karma is an undeviating and unerring tendency in the universe to restore equilibrium and it operates incessantly.

(12.) Karmic causes already set in motion must be allowed to sweep on until exhausted, but this permits no man to refuse to help his fellows and every sentient being.

(13.) The effects may be counteracted or mitigated by the thoughts and acts of one's self or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

(18.) Every instrument used by any ego in any life is appropriate to the Karma operating through it.

(19.) Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.

(27.) Measures taken by an ego to repress tendency, eliminate effects and to counteract by setting up different causes,

will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

The above Aphorisms are especially applicable to the question, but it is evident that the desire and will-power to be effective must result in action. Desire alone will not change Karma but only when followed by deeds. Aphorism 13 also shows that the Karma of another may be counteracted or mitigated by one's thoughts and acts, and if this be so the reverse must also be true that it can be likewise intensified. Thus we see the enormous responsibility we have, not only in regard to our own lives, but also the lives of all with whom we come in contact.

In regard to one's self surely the aim should be not to mitigate or change one's Karma but rather to be content to do one's own duty, accepting whatever Karma may have in store with patience and fortitude, or if it be what is called good Karma, with the desire to use such opportunity for the greater benefit of one's fellowmen.

I think that bad Karma, so called, will more quickly cease through the performance of duty and the earnest desire to benefit one's fellowmen than by any actions performed especially to that end.

J. H. FUSSELL.

YOUNG FOLKS' DEPARTMENT.

THE RADIANT BROW.

BY H. de NEUFVILLE.

I am going to tell you of the greatest of all fairies; she is everywhere, and we all know her, but we do not as yet know very much about her. People who lived in olden times, and who happened to know a great deal about her, called her the great Caridwen. She has many names, but to-day we, too, will call her Caridwen.

This wonderful Fairy is always working, and what she does is always beautiful; but often we try to improve her work, and instead of that, we spoil it, just because we do not know enough about it. That explains many ugly things which you see in the world. But the time will come when we shall know how she works, and then

we shall be able to really help her without spoiling what she does—and that is what she wants.

Did you ever hear of Charles Kingsley's book, "The Water Babies"? There, too, is a great Fairy, called Mother Carey, who is said to be always working, and yet she sits quietly—because she does not make things, but "makes things make themselves," and that you know is more difficult and is real fairy work. Now I will tell you a secret. Mother Carey and the Fairy Caridwen are both the same Fairy, and those are two of her names. There is some work which Caridwen particularly likes to do; but it takes a long time and it is a great secret: It is the preparing of the Water of Wisdom and Healing.

Now, listen while I tell you what happened once:

It was in a hidden place, somewhere near the heart of the earth, where nobody could interfere with the great Fairy's work. She had two helpers, a dwarf, the little Gwion, and a blind man—but they did not know her secrets. Caridwen gathered six magical plants and put them into a beautiful cauldron ornamented all over with pearls and diamonds; and the plants had to be boiled for such a long time, for days and days, till three precious drops were obtained. Little Gwion had to attend to the boiling, and the blind man had nothing else to do but to put wood on the fire under the cauldron. Caridwen was meanwhile very busy with a great many other things.

One day, when the bubbling liquid was just ready, the three drops flew out of the cauldron, and Gwion caught them on his finger. They scalded him, and besides he was curious to know, so that he put his finger into his mouth, and the instant he tasted the charmed drops he understood what Caridwen's work meant, but he knew that she would be angry with him for tasting them. She never tells her secrets readily or to those who ought not to know; she is far too wise to do anything of the

kind, because she wishes only wise and good people to be trusted with them, in order to use them for the welfare and happiness of all that lives.

So Gwion took to flight, but he could go nowhere without meeting the Fairy. He flew through the air like a bird, he swam in the water like a fish, he hid himself among the wheat, like a little grain, but she chased him everywhere. Caridwen is a tender mother, but a stern teacher, and just now she was the Teacher. It was a fearful struggle! Would he be strong enough to get through it? He was. He reappeared at last under the form of a lovely little baby boy, so beautiful that when the great mother looked at him she was satisfied; for this was the sign of victory. Now he would become very great and very wise. She took him, with a smile of love, and put him softly in a leathern bag and launched him on the sea, knowing that the waves would be kind to their precious burden and would bring it where it ought to go. It floated on the sea and the waves carried it with the greatest care until it came to the domain of a prince called Elphinn and there they left it on the seashore.

Everybody said that Prince Elphinn was very unlucky. He was so quiet that people could not find out if he was only shy or stupid—and he was very poor. His father, out of pity, decided to lend him for some time this little domain near the sea, so that he might at least live by fishing. And the very first thing that happened to Elphinn was to find—no fish, but the leathern bag! That looked very much like his usual bad luck. However, he told his servant to bring him the bag. Then he opened it and saw the beautiful boy who opened his eyes and looked at them both. A great sunny light radiated from his beautiful face and brow and the man exclaimed, "Taliesinn!"—which means in that old language, "What a radiant Brow!"

"Let us call him Taliesinn," said Prince Elphinn.

He took the foundling very tenderly in his arms with him on his horse, and made the animal walk slowly for the sake of the little one. While riding he felt a great love for the child that rested on his heart; it seemed to him that he had found a wonderful treasure. And—could it be true?—the sunny eyes were looking deeply into his, a tiny voice was whispering to him:

“Don't be sad any more, Elphinn! I know thee; I knew thee long ago, and though I am but so little as yet, I have brought thee a great happiness from a marvelous world!”

And after that the Prince heard a song, such a sweet song; the child was telling him of his strange journey.

“I was long ago a great and beautiful Being, but I had much to learn, and I served Caridwen, and I went through all sorts of forms till I was born again as I am now—and I will teach thee what I know.”

You see, the little Taliesinn had tasted the “Water of Wisdom and Healing” and so he could teach and comfort.

When Prince Elphinn came home, he gave the little boy to his wife, and though people said that he had been just as unlucky as ever, he thought himself a very happy man. Taliesinn grew rapidly and became a handsome youth; and though he was a pupil of the Bards and of many learned men, he soon proved that he knew much more than they did. Elphinn and his wife called him their Teacher, and he taught them the best thing in the world; he taught them how to live rightly. He was a great Bard; he gave all his teachings in beautiful songs; and in some of his songs he praised the Vase of Caridwen, in which she prepares the “Water of Wisdom and Healing.” He was really a “Healer of Hearts,” and he loved to comfort those who were unhappy, and Elphinn and his wife learned this from him.

One evening they followed him when he went out on the mountain. A great storm had raged, but now all was quiet, and the full moon shone splendidly. They felt very happy, and climbed as easily and lightly as if they had wings to carry them on the wind. But they could not join the Teacher with the Radiant Brow, so swiftly did he go, while he seemed to get bigger and bigger.

“Master,” they called to him, “wait for us.”

He turned round and looked at them, and said, simply: “Follow me,” and he went on, still higher on; and the higher he climbed the taller he grew. They called again:

“Master, where art thou leading us?”

He answered once more, “Follow me!”

And he went on again till he had reached the top of the mountain. Then they saw that he had taken the appearance of a very old man, taller than the tallest old oak trees; his long, white hair floated in the breeze, his head was crowned with green leaves, and he was clad in a long, white garment. The light from his brow was so radiant that they could hardly bear to look at him.

“Oh, Master!” they both exclaimed in awe, “who art thou?”

And he replied: “I am yourself, and I have ever been. * * * From the sea do we come, to the mountain we must go. * * * But look, I leave you something!”

They saw a great lake around the mountain, and along the placid waters a shining harp of silver moved. Was it Taliesinn's harp?

Yes, it was; and a voice said:

“Take it, and sing the Song of Love which it taught you.”

They looked upwards; they did not see the Master, but the harp was in their hands.

BROTHERHOOD ACTIVITIES.

UNIVERSAL BROTHERHOOD CRUSADE.

Since the report of the Crusade given in the July issue, the Leader and party have visited Kansas City, Falls City, Omaha, Sioux City, Minneapolis, St. Paul, Lake City, Milwaukee, Chicago, Ft. Wayne, Indianapolis, Dayton, Toledo and Youngstown. In all the places visited full reports have been given by the local press, and with hardly an exception there have been large audiences and much interest has been aroused in the work of the organization. The following are reports from members and extracts from press reports.

KANSAS CITY, MO.

Brother J. Frank Knoche, Secretary of the Kansas City Lodge, sends the following report of the Leader's visit:

U. B. LODGE No. 47,

KANSAS CITY, Mo., June 27, 1899.

On the way back from that important and glorious gathering at Point Loma, the Leader and party—consisting of Mrs. Alice L. Cleather, Miss Atkinson and Basil Crump, of London, and Mrs. H. K. Richmond-Green, F. M. Pierce, H. T. Patterson, Iverson L. Harris, W. T. Hanson and Señorita Fabre (Mrs. Tingley's Cuban protégé) sojourned a few days in Kansas City.

A public meeting was held at the Academy of Music, 1221 McGee street, Sunday evening, June 4, where an attentive audience listened to the excellent lectures delivered by the Leader, Messrs. Harris and Hanson and others, also some musical numbers on the organ by Mr. Crump. Another public meeting was held at the same place on Monday evening, at which Mrs. Cleather and Mr. Crump provided a rare treat of Wagnerian music on the organ and piano, and exceptionally strong and practical talks were given by Mrs. Tingley, Mrs. Cleather, Messrs. Pierce, Patterson, Crump, Harris, and, in fact, about every member of the party spoke. At the close, a sense of general satisfaction was observable, and many inquiries regarding Universal Brotherhood, its aims and objects, were made by strangers. Too much cannot be said of the excellent music rendered and the thoroughly practical and common sense doctrines presented.

The members of the Lodge feel it a very great privilege that the Leader included this place in her itinerary, and on their behalf I cannot speak too strongly of their appreciation of the help received. A new impetus has been given and the practical side of the work, especially that among the children, is to be pushed vigorously.

J. FRANK KNOCHE, Sec.

The *Kansas City Journal* reports the Leader's address to the public meeting as follows:

"It is quite apparent to me," said Mrs. Tingley, "that there are many prejudices and misapprehensions about Theosophy, and there are as many false doctrines about it as there are in Christianity. The Theosophical Society was established by Madame Blavatsky in New York City in 1875 and has grown steadily ever since.

"Theosophy has no creeds or dogmas. It accepts the idea that we are all Brothers and a part of the divine scheme of Nature. It teaches that we have come to our position in life according to the way we have sown in the past. This follows from the doctrine of reincarnation. We declare that there is no hell except that which abides in man, and there is no heaven except that which man makes in himself.

"America must rise to something more than commercial prosperity or intellectual advancement. I believe that this is the chosen spot for solving life's problems. But we must become more united and recognize the fact that Brotherhood is a force in

Nature. We must live up to it in all the smallest duties and all the time. If we learn the necessity for right living and justice to all, we shall not have to wait for the kingdom of heaven. The results of the neglect of those duties are seen in history.

We should teach this Theosophy to every one. If every mother could fashion the life of her child, not only through that love which comes from the consciousness that it is a part of herself, but from that divine love which raises her plane so that she can understand the laws of her own being and of her child's, then the child would be a grander type of Humanity. The father, also, should realize that he has the key to the whole problem of life.

"It has been stated that the Cubans are very ungrateful to the Americans. It was an insult to our nation, and when I was in Cuba I found it was not so. They show the results of their sufferings and the lack of Brotherhood towards them, but their faith in Humanity is still unbroken. A great number of them are cultured people. Families are broken up and there is one man to about twenty women. But their possibilities are enormous if the American people educate them properly.

"The knowledge that we are Divine gives the power to overcome all obstacles and to dare to do right. Theosophy in various ways is uplifting men and teaching them to enjoy their heritage of peace."

LECTURE ON KARMA AND CATAclysms.

THEOSOPHICAL EXPLANATION OF THE CAUSE OF CYCLONES.

Mrs. Katherine A. Tingley, Leader and Official Head of the Universal Brotherhood Organization, spoke at Raudenbush Hall on Sunday evening to an audience composed of earnest inquirers and deep thinkers, men and women who are in sympathy with every movement that tends toward the uplifting of humanity and the amelioration of the world's widespread misery. Whatever criticism is passed upon Mrs. Tingley in her crusade through the cities of the United States, no one ever doubts her intense earnestness and honesty of purpose. It is the object of the Leader and her coworkers to present a philosophy of life which will be applicable to all conditions and can be used under all circumstances, and so the truths of Theosophy are presented in the utmost simplicity.

Mrs. Tingley said in her address that people have lost sight of the fact that all people are souls and within each one there is the divine essence which, if only recognized, will enable men and women to attain to the heights of Godhood. This thought alone, if acted upon, will redeem the world. When we go to our unfortunate brothers and sisters with our own hearts full of the grand conception of man's divine nature, then we infuse them with hope, faith and aspirations toward a higher life. Go down on your knees, help a fallen sister, let her see in your face that you believe in the possibility of her rising to purity, happiness and truest womanhood. To do this you must know it fully yourself and there must be no lurking feeling of doubt in your own heart.

Realize that all men are brothers by right of divine origin and nothing can prevent you from doing the great work of lifting up humanity out of the depths of despair. Reincarnation being an essential idea in the philosophy of Theosophy, many references were made to it during the evening, also to the Law of Karma, which is embodied in the saying of Paul: "As ye sow, so shall ye reap."

The question relating to the cause of the recent cyclone was one of deep interest. Basil Crump, in answering, said in part: "Man through his thought is responsible for cataclysms and all minor disturbances of Nature. The Karma of the race is so interblended that we can none of us excuse ourselves when anything terrible happens in any part of the world. As all the powers of Nature are locked up in man himself, he must look within for the cause of all manifestations about him, and likewise for the wisdom that will enable him to do the right thing at the proper time, thus avoiding harmful results. In making excavations, strong buildings have been found which were not in the

least degree disturbed by earthquakes, while those of a later civilization were entirely destroyed. The sin and selfishness of Atlantis caused that continent to disappear.

"We know that we destroy our bodies if we persist in a life of sensuality, and as the earth is the body of the whole race of people on it, it is not surprising that so many terrible catastrophes occur."—*The Pioneer Press*.

OMAHA, NEBR.

From Kansas City *en route* to Omaha the party stopped for one night at Falls City, Neb., where is an isolated member who had devotedly worked for many years in the cause. An interesting account of this visit and of the arrival in Omaha is given in *The New Century* of June 24, and is here reprinted:

OMAHA, Neb., June 9, 1899.

Katherine A. Tingley and seven members of her party are meeting with phenomenal success in their Brotherhood work. In nearly all the cities they have visited, their meetings have been largely attended by a very intellectual and cultured class of thinkers, who have not only given their ready attention to the broad subjects presented, but have shown their interest by securing our literature and some of them joining our organization.

The Crusaders arrived in Omaha yesterday and have planned to give two public meetings in the city. They visit Council Bluffs and other locations where branches are established and also towns where the broad unsectarian teachings have never been presented.

In this way an enormous amount of work is accomplished and new and solid branches are formed. En route from Kansas City to Omaha, at the solicitation of an isolated member in a nearby city, the party stopped for one night and held a public meeting in the large Court House of the town, where a representative of the Mayor tendered an address of welcome to the "distinguished party of humanitarian workers." The meeting was largely attended and greatly appreciated by those present, and a strong appeal was made to have the Crusaders remain in the town and deliver a series of lectures on the different subjects included in the teachings of Divine Wisdom. Before leaving, Mrs. Tingley established a Brotherhood Lodge and made it possible that further good seed might be sown among the gentle hearts of this progressive Western town.

Miss Rebecca Wilson, an old and staunch member, one of Mr. Judge's "precious workers," rendered most valuable services in the arrangements of the meeting referred to. Miss Wilson is well known and much respected in the town where she lives and is a living example of a Brotherhood worker. Her unselfish devotion to our sacred cause is an inspiration to all who have an opportunity to know her.

In this Crusade the Southern Brotherhood work has been well represented through Brothers W. T. Hanson and Iverson Harris, of Macon, Ga. They have helped as exponents of philosophy at all our public meetings and have rendered valuable service in other ways to advance the work. Brother Harris has returned to Point Loma, where he takes his position as Superintendent of the International Brotherhood Colony established by Katherine A. Tingley at the recent Universal Brotherhood Congress held at Point Loma, California. Brother Hanson returned to Macon with the intention of making his home at Point Loma before many months.

Omaha presents many possibilities for great Brotherhood work. Already much has been done in that direction. Brother Lucien B. Copeland, President of Lodge 73, is a very earnest worker, and in his enthusiasm and love for humanity, and his ability, promises much for this section.

Here the party met Mrs. N. A. Crouch and daughter, who had traveled miles to meet the Crusaders. Brother John Shill, one of the original charter members of the first Theosophical Branch at Omaha, also added his greetings to the Crusaders, together with another old member, Dr. M. J. Gahan, and others.

All the party are well and are looking forward with much pleasure to meeting other members of the society, and by the time this great Crusade is finished it is expected that many new branches will be established and that the work will receive a new impetus—that strength and help, which will make possible still greater work in the coming years.

As this great plow-point, this work of brotherly love, wedges its way into the hearts of men, all humanity feels the touch and a new hope is born for those who have heretofore lived in the despair of doubt and discouragement. If our philosophy is all that we declare it to be, its beneficent heart must radiate through all the dark places in human life, must shed a radiant light of hope and help to every sorrowing one of the human family, must build for the future, for the coming time, when the now unborn shall become of the human family and enter into the heritage which we shall leave to them. Great is our responsibility. Let us realize it more and more, and in the knowledge serve better, that we may broaden the path for all who will follow after us.

Yes! yes! we will, as faithful workers for the poor orphan, Humanity, serve nobly for all that lives.

OBSERVER.

MRS. TINGLEY ELUCIDATES THE DOCTRINE OF THEOSOPHY AT UNITY CHURCH.

“That religion which teaches man to look down instead of up, which teaches oppression instead of liberty, and which makes of man a coward instead of a hero, should be obliterated from the face of the world.”

Such were the words of Mrs. Katherine A. Tingley, Leader and the Head of the Universal Brotherhood and Theosophical Society. She made an address at Unity Church last night on the principles and work of the Brotherhood. Other members of the official party made addresses, and Basil Crump answered a number of questions.

Mrs. Tingley said, in part: “The Universal Brotherhood is a unique organization. Its constitution enables one who enters the organization in the proper spirit to be able to help his fellow man. Theosophy is as old as the hills. Mme. Blavatsky brought the truths to the world and by the example of her life brought a new hope to the people. It is free from creed and dogma. It teaches that man is Divine. It teaches that he is his own saviour and has in his own hand the key to save his own soul.

“Notwithstanding the advancement and education in this country, we are standing face to face with the greatest problems of the age. We know that thousands are bound down by tyranny and creed. We know there are factions in this country trying to down each other. Unless we change our condition it will not be many years before we find ourselves on the downward path. We cannot bring out a better existence until we go to the root until we recognize the Brotherhood of man and do away with intolerance.

“Theosophy teaches that the only heaven there is lies within ourselves. We have the opportunities to make it here. All the hell there is we make for ourselves on earth, build it up from our environments. Theosophy solves the trying questions of life.”—*Omaha Daily Bee*.

SIoux CITY, IOWA.

UNIVERSAL BROTHERHOOD ORGANIZATION SETS OUT ITS DOCTRINE IN ITS NAME—IDEA IS TO HELP THE ENTIRE RACE.

The district court room in the Court House was handsomely decorated last night upon the occasion of the public meeting held by the party of Theosophists who reached Sioux City yesterday afternoon. Many members of the local society of the Universal Brotherhood were present as well as many other persons.

Briefly, but adequately, Mrs. Tingley outlined the Universal Brotherhood idea as follows:

“The teachings of Universal Brotherhood are absolutely without creed or dogma.

They help men and women to understand the dignity of their calling and their true position in life—to care for deserted and destitute children of all nations, assist those who have been or are in prison to an honorable position, and to help unfortunate women to a higher life. Universal Brotherhood does not pauperize, but is full of the truest and broadest compassion; is full of hope and encouragement for all, teaching by the great laws of rebirth and cause and effect, reaping as we have sown that justice alone which must and does rule the world.”

She presents the principles clearly to show that Theosophy is no mere abstraction to be found only in books and in craving after phenomena, but is a living power to all who try to live a life of true Brotherhood. She teaches a splendid common sense view of life and its many problems, sorrows and perplexities. True humanitarianism is the object of the Brotherhood.

To those becoming members of this organization there is absolutely no worldly gain, none of the workers are salaried and the actual hard work never ceases at Headquarters nor near the Leader. No personal or selfish schemes have a chance to grow, for she has a clear judgment of human nature and a deep insight into life, and she has wise and practical methods of dealing with the affairs of the everyday world.

Mrs. Tingley said further: “Man has not been taught to be the master of his own divinity; he has been taught to live on faith; he has been taught that heaven is a place and that hell is a place. I say that heaven and hell are conditions on earth. Theosophy teaches the duality of man—the higher and the lower natures. The higher belongs to God and the lower to the body. Man has been taught to fear the master. Think how the whole world is hypnotized to-day with fear. A man should have nothing to fear except himself. The mind is the factor through which a man must learn of his own power of divinity. If we look into Theosophy, into the laws of incarnation, into the Divinity of Nature, into the laws of evolution, there we will find problems in our lives that we have been wondering at all these years. When we look at our institutions, at our business concerns, at our families, the fact becomes plain enough that man is ignorant of the laws governing his own being. Mismatched couples tell the story. The responsibility of parentage is not realized by them in its fullest scope. There should be an illumination of the soul, that they might see the grandeur of their being. Let me have a child from the time of its birth until it is seven years old, and all the temptation in the world will not move it. It will have been taught the divinity of its own soul. This is not a theory; it is a fact. The child will become so imbued with its own power that it cannot be moved by all of the allurements in the world.”

The speaker thought the whole race was responsible for the crimes of the century, because of ignorance. She said that was the only fear she had of responsibility. That was her Theosophical satan. She said the drunkard would never be reformed, the fallen would never be lifted up until they were taught to understand the power of their own being. “When we are taught that we are a very part of this divine scheme of Nature,” said the speaker, “there is nothing we cannot overcome. The tendency will be from the lower to the higher nature in man.”

Mrs. Tingley explained that in the organization there are several departments—the Theosophical Society is the literary department, and for all practical humanitarian work there is the International Brotherhood League, which is now known all over the United States for the splendid work Mrs. Tingley and her helpers gave to the sick and dying soldiers at Montauk Point on their return from the war in Cuba. More than 6,000 were care for and nursed in the “I. B. L.” tents. So great and efficient was the help so freely given for the sake of Brotherhood that it was recognized by the President and the Government, and free transportation given to Mrs. Tingley, her party and the great quantity of stores which she took to Cuba to help the sufferers in Santiago, where every morning hundreds of men, women and little children received medical aid, food and clothing.

Other members of the party answered questions that were submitted in writing.

Mr. Pierce, who was with the Brotherhood in its work among the soldiers in Cuba, spoke of that work in response to a question as to how the Universal Brotherhood differed from others. As to the Cubans, he said that if the principles of Theosophy were taught those people, and they were scattered among the citizens of the United States, they would raise our standard of morality. He said that Brotherhood is a fact in Nature.

Mr. Crump, in answer to a question as to the Brotherhood's basis of morality, said: "We are not only responsible to ourselves for wrong doing, but we are responsible to the race through the Brotherhood."

Mrs. Cleather, answering a question, said she believed in the inspiration of the Bible. True Theosophy and true Christianity are identical and the same, she said. In response to the question of hell and heaven, she said they were earthly conditions and that persons were constantly fluctuating on the borders of these conditions. She said: "I positively do not believe there is any worse hell than the wicked man on earth." As to her belief in the atonement, she answered that she did not believe in it in the orthodox sense, saying: "I do not believe in hiring anybody to do that which I propose to do myself." She was called upon to answer the divinity of Jesus. She believed every person is a potential Christ. She said the mission of Jesus was to teach that the soul was immortal and that persons may shape their lives after his image.—*The Sioux City Tribune*.

MINNEAPOLIS.

AT MINNEAPOLIS, MINN.

Katherine A. Tingley's address at Voegeli's Hall last evening was unique and remarkable. * * * In part Mrs. Tingley said:

"It is impossible to treat fully or properly in one evening the subject of 'Universal Brotherhood,' but fragments can be given, like good seed sown by the wayside. Theosophy was brought, in the present time, to Western civilization by Helen Blavatsky, who gave all that she possessed of worldly goods for its spread, even sacrificing her life for it. Then followed W. Q. Judge, who took the same path, preaching to empty seats, seemingly unheard, but he was so attuned to the vibrations of humanity that some of his thoughts moved out and percolated through the substrata of materialism, till to-day Theosophy encircles the world. Those who said, in the beginning, that 'Hindoo nonsense' was being brought to the new world, must in justice, see that its outcome in Universal Brotherhood is practical common sense.

"The movement offers the widest liberty to all who wish to follow the truth, and work for humanity, but, in its course of experience, there came a time when strict lines were drawn and such as had entered the ranks for personal gain or ambition, were eliminated. There is no room in the movement for ambition nor selfishness. The world was going wrong. It was overburdened with disease, and ignorance, and crime, and creeds. It needed a religion of simplicity, not a religion for the cultured and elect, but one for the suffering masses. Theosophy came to teach that man is divine—not alone man who follows the law, and is a good citizen, respected and honored, but the untaught the drunkard, the outcast, the criminal. Theosophy came to teach that all the heaven in this world or any world, is within, and that the worst hell is the result of man's deliberately prostituting his divine self to low and selfish ends.

"Looking at the boasted nineteenth century civilization," continued Mrs. Tingley, "it is a question whether it has really so much to be proud of. Willing and waiting as it is to war with some weaker nation, often for some little piece of territory, America is said to be working for liberty. Its organizations for the accomplishment of this purpose number more than the creeds that are begotten of the misinterpretation of the teachings of the Nazarene.

"Theosophy makes no attempt to proselyte. There is very little time for anything save practical work. It has been doing practical work in Cuba, and the time will come when America will be proud of that work. Theosophy has visited the Maoris and Samoans, and found among them men who are educated, and who speak several languages. These nations look to America as a nation of gods. Theosophy does work in prisons, and the results are enormous. It educates abandoned children, it says 'give me a child from its birth till it is seven, and I will show you a type that will astonish you.' There must be a balanced development of the physical, mental and the spiritual, before man can realize his divinity. Man must be taught to save himself by creating this harmonic balance."

Questions were answered by Alice Cleather, Basil Crump, Henry Patterson and F. M. Pierce.—*The Minneapolis Tribune*.

Another Crusade meeting was held the next evening, on which occasion a number of local pastors were present, who listened attentively to the arguments discussed.

LAKE CITY, MINN.

THE LEADER AND OFFICIAL HEAD OF THE UNIVERSAL BROTHERHOOD ORGANIZATION VISITED THIS CITY LAST MONDAY AND ADDRESSED AN AUDIENCE AT THE OPERA HOUSE IN THE EVENING.

In spite of the fact that only twelve hours' notice had been given, a large and appreciative audience turned out on Monday evening to listen to this woman whose name, as a worker among the slums and prisons of this country, but more particularly as Leader of the Theosophical movement, has become known and honored in all parts of the world. It appears that Mrs. Tingley and party, who are returning from the Brotherhood Congress held at Point Loma last April, were advertised to speak in Milwaukee on Monday, but owing to the wide interest in the Movement known to exist in this city, it was decided to divide the forces on this occasion.

Mrs. Tingley proved to be a fluent and entertaining talker, and in her first address laid especial stress on the Theosophical doctrine that all men, as eternal and immortal souls, are rays of the one "Universal Over-Soul," and that the golden rule, the fundamental principle of Brotherhood, taught by all the great spiritual teachers of history, is a law of Nature as mighty and sure as gravitation, whether recognized or not. America, Mrs. Tingley declared to be not only the oldest continent on earth, but also that there existed here in the dim ages past a race powerful in goodness, wisdom and knowledge of the national arts and sciences; a race more ancient than India, China, or even Egypt. She also declared that discoveries would be made in the near future that would substantiate the Theosophical teaching that America, now looked to by the down-trodden of all nations as the land of liberty and light, was the home of the mightiest civilization the world has known.

Mrs. Alice L. Cleather, a prominent London philanthropist and musician, then addressed herself to answering some of the questions most often asked her in public meetings, and, in a very able manner, proved herself to be both thorough in her convictions and entirely capable of expressing them. In speech, Mrs. Cleather has the true British accent that has a peculiar charm to the listener.

Mr. F. M. Pierce, Secretary General of the Universal Brotherhood Organization and representative of the School for the Revival of the Lost Mysteries of Antiquity (Point Loma), began by indulging in a little satire. He noted the predominance of ladies in the audience, and inferred "that there must have been a short crop of men in the vicinity." Wisdom, he said, was a thing that could not be longer limited to the few, but that the power to think and the right to think was the divine birthright of every human being. Mr. Pierce declared that thought is a power, dynamic in its action and enormous in its effect; men would cease to sit in condemnation of their fellows when

the ancient truth was again known that the criminal receives his impulse on the unseen plane of thought, "where all who live with thoughts unbridled, divide responsibility with him."

Mrs. Tingley, by request, then returned to the platform and spoke briefly of her work in Cuba, at the head of the International Brotherhood League, prefacing her remarks with a few words on the Theosophical doctrine of rebirth, which she believed to be the only hope of the great despairing portion of humanity. * * * The American press had grossly underestimated the wretchedness of the Cuban people. She and her League workers, around whose doors there gathered daily thousands of sick and starving natives, could all testify to the innate gratitude of the Cuban heart. The people of Cuba, in their present dazed and ignorant condition, were in danger of slavery in another terrible form, which the people of America alone have the power to allow or avert. Mrs. Tingley has already formed a colony in California where capable Cubans will be educated in the English language, taught the economical arts and sciences, and returned to uplift their people.

Mrs. Cleather delighted the musical people of the audience by several thoughtful renditions from Chopin and Wagner, interspersed between the speakers of the evening.

The chairman of the local committee, Mr. Roy Underwood, said at the close of the programme that any one who desired further information regarding the scope and purpose of the Movement should apply to the Secretary General of the Universal Brotherhood Organization at 144 Madison Avenue, New York City, which is also the headquarters of the American section. Mr. Underwood would like to meet or correspond with all who are interested in the subject of Brotherhood and Theosophy.—*Lake City Republican*.

THE LEADER IN MILWAUKEE, WISCONSIN.

The following report is sent to UNIVERSAL BROTHERHOOD by Brother L. H. Cannon :

For over two weeks we had been expecting the Leader, and our letters and telegrams, while they may have betokened eagerness for her visit, in nowise hastened the advent of the momentous day when she was to arrive in Milwaukee for the first time. Even when the day was set, the theatre rented, the speakers advertised, the train, an hour late, brought no Leader, and those local members who went to meet her were in despair, when the cheerful "Hello, there," of H. T. Patterson, and the shadowy form of Basil Crump (not that his form is ethereal, by any means; but it was dark and there was a great crowd in the station), restored the aforesaid members to a joyousness commensurate with the occasion. "No, Mrs. Tingley did not come. The remainder of the party stopped off at Lake City, the home of the devoted Roy Underwood. Will be here to-morrow night." It being already late, we all hastened to the Alhambra Theatre, where a very good-sized audience awaited the speakers. The theatre, the largest in the city, has a seating capacity of four thousand; the lower floor was well filled—the largest audience, in fact, that ever assembled in this city to hear a lecture on Theosophy. The immense stage was a bower of great and small palms and flowers. High above the palms and suspended across the fore part of the stage, were the flags of the different nations, nearly all being made in a day by Mrs. Severance and her mother, Mrs. Reum, of Decorah, Iowa, who, by "chance" was visiting here. The central flag, the one binding all nations, so the symbol might read, was that of the Universal Brotherhood. In the rear, and serving as a background, was the United States flag. The palms hid from view Bach's string quintette, which furnished a carefully selected and exquisitely executed programme. The director, Hugo Bach, is a descendant of the immortal Johann Sebastian Bach.

C. W. Denicke, President of the Lodge, introduced Brother H. T. Patterson as permanent chairman. Mr. Patterson in addressing the audience gave a broad outline of the philosophy. He was followed by Mr. Basil Crump, who gave the theory of evolution from a Theosophical point of view. Both speakers were well received and their

remarks warmly applauded. Some of the "Boys" stayed up talking with Brother Patterson and Crump at Hotel Pfister until the "we sma' hours," and anon condoling with Brother Denicke, who was obliged to leave on business at daybreak for Fort Wayne, Ind., to be absent a week.

The next night, Tuesday, June 20, the train was again an hour late, so the Leader and the remainder of the party were obliged to go from the station to the theatre direct. The audience was very much larger than on the previous evening, and generous and discriminative in its applause. Mr. Patterson again acted as permanent chairman, and after a brief address, introduced Katherine A. Tingley, who spoke on the "Work in Cuba." She had traveled all day long, and questioned her ability to do the subject approximate justice until she had had a little rest. But there was no time for this, and she did speak, and with her usual force and power, which never seem to give out. Those who had come out of curiosity or interest in the personality, soon forgot that in their interest in what was being said. The entire audience was awakened to the fact that a "soul" was addressing them as fellow-souls, on matters of the greatest import to them, to the race and to the world. Her graphic description, her marvelous way of reaching the heart of the matter, her ability to see the relation of things, all presented without a moment's hesitancy, with a flow of words, with a rapidity that fires the mind and makes the heart beat with responsive sympathy.

Katherine A. Tingley has the heart-touch, and has the power of imparting it to others. Greater than these "hath no man." The audience showed its responsiveness to all that was said by the Leader, when she had concluded, with great and prolonged applause.

Mr. Frank M. Pierce was next introduced, and he spoke with his usual directness that captured the audience at once. Brother Pierce always endears himself to all who come within the range of his voice; for his unquestioned sincerity, his unwavering devotion, his apt illustration and forceful expression, draw people to him, much as metal is drawn to a powerful magnet. There was no mistaking the applause that greeted the various "points" he made, nor the approval of his entire address at its close. The speeches were alternated with music, Mrs. Alice L. Cleather and Basil Crump furnishing it the second night, interpreting their master, Wagner, in a manner that was heartily applauded. A feature on this occasion was the stereopticon, using lantern slides containing extracts from the writings of H. P. B., W. Q. J. and Katherine A. Tingley. These were thrown on a canvas "drop" on the stage during the music. After the last piece of music, and while the canvas was still down, the powerful "Render noble service," and "Truth, light and liberation" were intoned, the audience maintaining breathless silence.

The meetings did incalculable good, and many strangers said they could not refrain from expressing gratitude for the opportunity of hearing such noble sentiments. The next night, Wednesday, a public meeting was held in the Lodge hall, and the room was crowded. Mr. Crump, Mr. Patterson and Mrs. Cleather answered questions interestingly, after which the Leader gave an intensely interesting talk on Cuba and the work yet to be done. Señorita Fabre then spoke in Spanish, Mrs. Tingley interpreting what she said. After this Mrs. H. A. Anderson presented a Cuban flag to the Señorita, with appropriate remarks. With permission of the Leader a contribution was taken up for Cuban work and turned over to Mr. Patterson, the superintendent of the I. B. L. Thursday afternoon a Lodge meeting was held, the Leader, among other things, touching upon the vast importance of the Cuban work, and all the members present pledged themselves, at the request of the Vice-President, to support the Leader in any work she might promulgate to bring truth and light to discouraged humanity. The Lotus Groups held a meeting presided over by Miss Isabel Hayden, directly after the close of the Lodge meeting. A brief programme was gone through with, after which a white silk flag, bearing the letters in purple, "From Milwaukee Lotus Buds, '99," was presented to the great Lotus Mother by one of the Buds. The flag was the work of Axel Axelson.

On the following afternoon the Leader gave a "talk" to mothers in the Lodge hall, and in the evening a public reception was held in the parlors of the Hotel Pfister, which was an enjoyable affair. After this, although the hour was late, Mr. Pierce, "by request," gave a talk to "men only," much to the discomfiture of the women. Thus, with individual conversations and meetings, the time was well crowded, and the "Crusaders" left Saturday night on the boat for Chicago. Milwaukee parted from them regretfully; grateful, however, for their visit, for their suggestions and other helps, and for the faith in us that prompted the Leader to leave a monumental task for us to do. There is always some flaw to the perfect enjoyment of anticipated happiness, finally realized. The necessary absence of Mr. Denicke was a source of regret to all. Dr. Morehouse, Miss Potvin and Mrs. Hagermann, from the interior of the State, came to the city to meet the Leader. Janesville Lodge sent congratulations and regrets. Mr. Alpheus M. Smith arrived in Milwaukee Friday, to accompany the party to Chicago. I think he feared the beauty, peace and quiet of our city might tempt them to remain. They left Chicago Monday afternoon for Ft. Wayne. As we stood watching the train slowly leave the station, Brother Smith said, "It doesn't seem like an ordinary parting; it doesn't seem like parting at all!" Maybe it wasn't! For that matchless Presence will never fade from the memory of one who has taken it into his heart.

LUCIUS H. CANNON.

CHICAGO, ILL.

MRS. TINGLEY ADDRESSES A MEETING IN THE MASONIC TEMPLE—HER WORK IN CUBA.

Mrs. Katherine A. Tingley, of New York, who bears the title of Leader and Official Head and Founder of the Universal Brotherhood Organization, addressed a meeting of Theosophists in room 511, Masonic Temple, last night.

Although the meeting was held with the principles of Theosophy as the central thought and purpose, even greater interest was aroused by Mrs. Tingley's story of the work in Cuba carried out by the International Brotherhood League.

Mrs. Tingley said the United States was carrying out a mission in both Cuba and the Philippines. The educated Cubans and those of the masses not fired by misapprehensions of American purpose, she said, fairly worshipped the name America. She decried as shameful the words of those who had returned to this country saying the Cubans were not worth saving. Emilio Bacardi, Mayor of Santiago, she praised as one of the greatest patriots of his people.

Of Theosophy and the purposes of the organization of which she is the head, Mrs. Tingley said:

"We have been taught to look outside ourselves for spiritual support. We are spiritual cripples. It will take the voice of a god to awake the people. Theosophy says: 'Take the essence of all religions; tear down creeds and make a living belief.' It is our real mission to make honest men, to compel them to be honest. Our message all along the line, as we have come through the country from the coast has been: 'Wake up, ye children of earth! Realize your heritage, and in doing this the illumination of your souls will come so that you and all the world may know that you are immortal beings.'" —*Chicago Daily Tribune*.

FORT WAYNE, IND.

PROMINENT LEADERS IN THE "UNIVERSAL BROTHERHOOD ORGANIZATION" ADDRESSED A LARGE AUDIENCE IN THE TEMPLE THEATRE.

The Universal Brotherhood movement or the Brotherhood of Humanity, as it is called in its constitution, is an organization established for the benefit of the people of

the earth and all creatures. The practical work of the organization has been demonstrated by its Leaders and followers not alone in this country and not entirely in one direction. At a meeting held in the Temple Theatre last evening, Mrs. Tingley, Mr. F. M. Pierce, Secretary General of the organization; Mrs. Alice Cleather, President of the movement in London, and Mr. Basil Crump, Secretary of the London society, addressed the audience. Judge O'Rourke and Mr. Patterson, of New York City, sat on the stage. Mr. Patterson introduced the speakers, Mrs. Tingley being the first. Mrs. Tingley speaks with great earnestness and carries the conviction of her absolute devotion to the cause of which she is the Leader. Mrs. Tingley said that it is important to know what place Universal Brotherhood, which is a nucleus of Theosophy, holds today. It stands as a liberator and teacher. It recognizes that its life is a power possessing the quality of the Divine. It is in a measure an epitome of our past lives; has no creeds, no dogmas. It teaches that man is dual in his nature; that he is a part of the Divine and has within himself the power to master the purely physical and material and to cultivate the soul; that in his nature is a potent factor by which, if a man but knew it, he might revolutionize himself. The brain force she calls but the piano upon which the divine quality of man may play. This divine quality may become a living, compassionate love for all Humanity. It adapts itself to every human need in life. * * *

Brotherhood is a part of Nature, affirmed the speaker, who continued by saying that Humanity has for ages been depending upon the brain-mind of man, resulting in too many words and too little cultivation of the spiritual. This condition is appalling in many parts of the world. Selfishness is the ruler, and love for mankind gives place to creeds and dogmas. Theosophy admits all reliable religions, in fact encourages the study of both ancient and modern beliefs, as well as the investigation of things scientific and the Divinity of man.—*Fort Wayne Times*.

INDIANAPOLIS, IND.

RECEPTION GIVEN TO THE LEADER, FOLLOWED BY ADDRESSES AND WAGNERIAN MUSIC.

Universal Brotherhood Lodge No. 83 last night tendered a reception to Mrs. Katherine A. Tingley, who is the Leader and Official Head of the Theosophic Organization. The reception was given in the form of a very interesting entertainment at the Plymouth Church, at which excellent music was rendered and short addresses were made by Mrs. Tingley and several other distinguished Theosophists who are accompanying her and are allied with her in the work. The church was well filled with local Theosophists, and those interested in the humanitarian principles advocated by the followers of Blavatsky's teachings.

After an introductory address by George W. Strong, President of the local Lodge, Mrs. Tingley talked upon Theosophy. She outlined present conditions with the human race as alarming, with tendencies still downward; mind, she insisted, is fettered by ignorance, selfishness and fanaticism; mankind does not appreciate the duty of man to man—the duty of mutual assistance, of loving kindness, of Universal Brotherhood. Mankind must be startled into thought; into a realization of responsibility, and some terrible calamity must overtake the world to bring about this result. She predicted that such a catastrophe, affecting nearly the whole world, would happen. There is, she urged, an organization fettering mind which is drawing mankind down to even lower depths and preventing its rise to higher planes. Such an organization, she said, is in Italy and Austria; it was in Spain and it is now in this country with a tightening hold on the Government, and only such principles as those taught by the Universal Brotherhood can prevent the evil that must follow in its path. This was as explicit as Mrs. Tingley made her statement.

Mr. F. M. Pierce, who is the General Secretary of the Universal Brotherhood, spoke of the work of the Brotherhood. He said there was a general misconception of

the object and work of the Theosophic adherents, due to misrepresentations and egotistical claims made by those who professed to be friends of the work. Mr. Pierce said the Brotherhood taught responsibility of man to his neighbor in that there is ever present a duty to assist one another. Let man lead a life of unselfishness and his path is easier; following the lines of least resistance, the pathway of life is made smoother and he feels the better for it. Why, then, he urged, should this not be the guiding principle of every rational mind?

Mrs. Alice L. Cleather, of England, who is prominently identified with the work, spoke interestingly of the work of Blavatsky, William Q. Judge and Mrs. Tingley. Mr. Basil Crump, also a member of the Wagner Society of London, England, talked of music and art, and explained the work of the Isis Conservatory of Music, established by Mrs. Tingley at Point Loma, San Diego, Cal., where recently the Greek drama, as created by Æschylus, has been revived. The music of the evening was an interpretation of Wagner's dramatic works on the organ and piano with stereopticon views accompanying. An informal reception followed the programme.

In the party also were two interesting Cubans whom Mrs. Tingley rescued from suffering during a trip to that island some months ago. One of them is a Cuban girl, Señorita Fabre, whom Mrs. Tingley is educating and showing over this country with the view that she may be of assistance as a teacher when she returns to Cuba. "My desire," said Mrs. Tingley to a *Sentinel* reporter, "is that she may be able to represent America in its best aspects to the Cubans. I feel that our country is bound to help Cuba by its general touch, and I am doing all I can to bring about a union—that is, outside of politics. Dear me, I want you to understand that I'm no politician. Our Organization is neither political nor religious."

The other Cuban with Mrs. Tingley is Ricardo, a bright little chap four and a half years old. His family belonged to the reconcentrados and when rescued by Mrs. Tingley the father and a sister of the little fellow were so nearly starved that they died afterward. The father was a highly educated man and was a member of the literati. Mrs. Tingley thinks the world and all of little Ricardo. The latter makes friends rapidly with strangers and he has a pathetic little speech which he speaks, which is as follows:

"I am a Cuban. My father was a Cuban patriot. He died for Cuba."

MRS. TINGLEY EXPLAINS THE MISSION OF THE "UNIVERSAL BROTHERHOOD."

"It declares that Brotherhood is a fact in Nature.

"Its principal purpose is to teach Brotherhood, demonstrate that it is a fact in Nature and make it a living power in the life of humanity.

"Its subsidiary purpose is to study ancient and modern religion, science, philosophy and art; to investigate the laws of Nature and Divine powers in man."

Mrs. Tingley received the *Sentinel* reporter cordially and in the course of conversation said:

"I wish you would accentuate the facts that none of our officers is salaried. Trying as I am to do all the good I can for Humanity, it would place me in an embarrassing position if I ever received money. I hold that this policy should be followed by all reformers. The financial part of our work is conducted by as reliable business men as there are in the country, and we depend on them to handle the funds. We are paying our own expenses on our trips.

"Our organization is founded for the benefit of all of the creatures of the earth as well as the people, and therein it is different from other organizations. That is because we believe in the evolution of souls from the lower to the higher forms of life. We have no creeds and dogmas, and receive into our organization all classes of people, irrespective of religious beliefs.

"The Universal Brotherhood to-day girdles the earth. It is found in Europe, India, Australasia and America. Local societies are organized in nearly all of the large

cities of America and Europe. In the last three years the Brotherhood has grown enormously. My particular object now is to try to simplify Theosophy so as to adapt it to the needs of the masses. I try to discourage anything that savors of fadism and theory. If Theosophy is to be made the divine power in man's life it must be lived in the smaller duties of life."

"Reincarnation is one of the cardinal teachings of Theosophy, is it not?"

KEY TO THE SITUATION.

"If the thinking minds of the age," said Mrs. Tingley, "will only study reincarnation, they are bound to believe it. It is the only key to the situation. There is no real justice unless reincarnation be true. Reincarnation teaches that what we sow in this life we shall reap in the next, and it accounts for the many aspects of life we see about us. It is the greatest force for good in the world, for the soul is inspired by it to believe that the sooner it commences to sow the sooner it will reap.

"It is an insult to the Deity to believe that with His wonderful creative power He has limited the soul of man to live in this body for three-score and ten years—a time when man only begins to see what real life is. There is a superb hope in believing that every man is Divine, that nothing is lost in this great scheme of Nature, and that every soul has an opportunity to regain its place in Nature."

"Is it true, as some Theosophists claim, that they can recall instances, scenes and circumstances in their previous lives?"

"That is a foolish thing to even talk about. The soul retains the memory of its experiences in previous lives, but without any knowledge of time and place. I have noticed in my own life that when I had a problem to meet I could meet it with knowledge obtained from experience that I usually know I could not have acquired in this life. I would like, however, to eliminate all of the nonsense about recalling scenes and incidents of former lives. People who talk that way are not Theosophists. Spasmodic touches and extreme ideas can't be accepted by the human mind and they ought to be discouraged. The world needs to get together on a basis of mutual co-operation, and to do this the laws of human nature must be understood."—*Indianapolis Sentinel*.

DAYTON, OHIO.

NO SALARIES ARE ENJOYED BY THE STAFF OFFICERS OF THE UNIVERSAL BROTHERHOOD ORGANIZATION.

Katherine Tingley, Leader and Official Head of the Universal Brotherhood, arrived at the Hotel Beckel yesterday from Indianapolis, with her party of workers. They left Point Loma, Cal., after the Brotherhood Congress on May 4, and have held meetings in the principal cities on their way back to New York. In a short interview yesterday evening, Mrs. Tingley made a great point of the fact that there are no salaried officers in her organization, nor does any one in any department derive any profit from work done. The chief officers are well-to-do business and professional men, who are glad to give their services. The School for the Revival of the Lost Mysteries of Antiquity, founded by Katherine Tingley at Point Loma, is an incorporated body, but all money received goes toward the building and improvements. The Foundress accepts no money for the teachings.

"This question about salaries," said Mrs. Tingley, "was the first one asked by the Secretary of War when I obtained the help of the Government in my relief work at Santiago. The suffering there is still severe, according to the report of the Mayor, who took charge of the work when I left in March. I expect to go back there, and also to Manila."

In the room were Señorita Antonia Fabre, a young woman of about 22, and little Ricardo Maceo, both of them fine types, whom Mrs. Tingley is training for future work in Cuba.

Asked as to other societies having similar titles and aims, Mrs. Tingley said that the Universal Brotherhood had absolutely no connection with any of them, nor did it endorse their methods and teachings.

"Several," she declared, "have stepped aside from H. P. Blavatsky's root teachings, on to a cold intellectual basis which has caused them completely to lose sight of her real purpose. Theosophy must be simplified for the masses. The condition of the world to-day is such that we have no time to spend in theorizing. We aim to have those who profess brotherhood, live it."

"Reincarnation is a prominent teaching of Theosophy, is it not?"

"It is the key to the seeming injustices of life," said Mrs. Tingley, "and the greatest force for good, for the soul is inspired by it to believe that what it sows in one life it reaps in the next. The soul does not, as some think, remember the details of its past lives, but it does retain the experience gained. I find in my own life that I meet problems with knowledge obtained from experience which, as a rule, I know that I have not had in this life. People who talk all the nonsense about remembering scenes and incidents of past lives are not Theosophists."—*The Dayton Daily News*.

YOUNGSTOWN, OHIO.

THE LEADER OF THE UNIVERSAL BROTHERHOOD ADDRESSES A LARGE AUDIENCE IN PRETTY WICK PARK—KATHERINE A. TINGLEY, OF THE THEOSOPHICAL SOCIETY, EXPLAINS ITS PRINCIPLES.

The audience that gathered at Wick Park Monday night to hear Mrs. Katherine A. Tingley and other speakers of the Universal Brotherhood, was well pleased and never were more persons gathered in Wick Park than on this occasion. Admission was free, and as the evening was delightful, a large number took advantage. The principal address of the evening was, of course, the talk of Mrs. Tingley.

The prelude to her address consisted of a piano and organ duet, by Mrs. Alice Cleather and Basil Crump and the throwing of sentences and quotations from prominent Theosophists and writers upon a screen by stereopticon. These affairs related to law, morality and brotherhood and made deeper impression by reason of the harmonizing effect of music. At intervals during the evening these talented performers played, interpreting the grand and beautiful phrases of the great Wagner with exquisite ability and taste. In addition to the paragraphs concerning Theosophy, which were exhibited on the screen, there were also shown ideal pictures of Sir Galahad and other heroes of the operas. Selections were from Lohengrin, Parsifal and the *Niebelungenlied*.

Mrs. Tingley did not depend upon oratory for her effect, but she spoke plainly and in a manner calculated to hold her audience. To visit our jails, crowded thoroughfares, asylums, was to realize that humanity is falling away from its heritage, so she believed; that it is in a great degree ignorant of its innate divine nature and possibilities. This, she said, can be largely attributed to the limitations of the human mind. Our ancestors pursued the wrong tactics, and we blindly follow in their own track; man is dual in nature; he has a spiritual and a lower quality. The philosophy of Theosophy teaching selflessness, contains the balm for the pain and suffering of to-day. False ideas, false ambitions, inharmonious methods of living, selfishness and an unbrotherly spirit are accountable for unhappiness and dissatisfaction.

She asserted that there are many negatively good people who live exclusive, egotistical lives, who propound fine theories and live for themselves alone. In their good works they are spasmodic and ill-judged. To teach the babes, the little children their divine nature, to impress this fact upon them in the years of their early youth, is to lay the cornerstone of a healthful, happy manhood and womanhood. If mothers would spend one-half as much time in drawing out and developing the fine inner nature of

their children, that they do in dressing, petting and indulging them, the new generation of men and women would be worthy of the responsibilities which are now theirs in this age, and would be able to satisfactorily carry them.

The work of Madame Blavatsky and Mr. Judge was referred to. Mrs. Tingley explained the various humanitarian works of the Universal Brotherhood, such as the rescue of fallen women, of inebriates and street waifs, the work which was carried on among the sick soldiers at Montauk Point, and in Cuba among the starving people and the sick.

At the close of the meeting questions which had been handed in were capably answered by Mrs. Alice Cleather, Basil Crump, Judge O'Rourke and F. M. Pierce. Interested parties were given invitation to call upon Mrs. Tingley. Among the large audience present were counted many ministers of the city who listened attentively to the arguments in favor of Theosophy brought before them by Mrs. Tingley, and her associates.—*From a Youngstown paper.*

THEIR PLEA

IS FOR THE UPLIFTING AND ENNOBLING OF MANKIND—MRS. TINGLEY, THE LEADER OF THE UNIVERSAL BROTHERHOOD, ADDRESSES A LARGE AND INTERESTED AUDIENCE IN WICK PARK.

The second open air meeting of the Universal Brotherhood, a branch of the great Theosophical Society, conducted by Mrs. Tingley, the official head of the organization, assisted by several members of her cabinet, was held in Wick Park last evening. The addresses made by the speakers of the evening on the subject which they are championing and which has recently enlisted no little attention from an interested public were listened to with unaffected attention by an audience much larger than attended the previous night's meeting. The musical selections by Mrs. A. L. Cleather and Mr. Basil Crump, members of the Isis League of Music and Drama, were pleasant diversions that interspersed the deep and cultured discourses of the expounders of the doctrines of the School for the Revival of the Lost Mysteries of Antiquity.

Captain L. F. Barger, of the Local Brotherhood, called the gathering to order about 9 o'clock, and in a few explanatory remarks introduced the chairman of the gathering, H. T. Patterson, who repeated the remarks upon the nature of the society which he made the evening before and introduced the Brotherhood's Leader, Mrs. Katherine A. Tingley, of whom so much has been written in all parts of the world. In a clear, distinct and perfectly audible voice she slowly measured the doctrines of her school and gave a brief history of Theosophy's inception into the Western world with the advent of the late Madame Blavatsky and said that what she taught was not new, but as old as the ages. Theosophy, as Mrs. Tingley says, is that higher nature outlined in man which teaches that heaven lies here as well as hell, that man is gifted with every means to aid himself in his salvation. Theosophy teaches that the brain is but the instrument which points to the lower and higher condition of man and that in spite of the various creeds and doctrines that we study and talk of, the world is much out of place.

"This brain, the pivotal instrument in the spiritual life of man, realizes that the world is in despair," said Mrs. Tingley, "man is pitted against man, selfishness rules the world in spite of the thousands who attempt to reverse that order. These facts are staring us in the face, every day witnesses the existence of a new degrading aspect."

According to her statistical report of the demoralization of the world it is rapidly receding from a point of morality. She said the insane asylums now care for larger numbers of patients than they did ten years ago, that the prisons are more numerous and harbor more criminals; that houses of ill fame are increasing and intemperance becoming a more predominate vice. Mrs. Tingley contended that the battle being waged against these deplorable conditions was not by an organized band of warriors. She

said that one command pulled one way, another another way, and just as long as this disunited warfare was waged that the evil could not be remedied. She then explained the position of the Brotherhood and the perfect union that characterized its every movement. She also said that this union enabled man to overcome the teaching that he received in the individual creed which narrows his mind to the entertainment of one thought; that thought as his lower nature prompts him is replete with selfishness and crowds out his higher nature, which the Brotherhood will foster and cultivate, and in time spread the light which he thus receives out among the others. Hundreds she said have found the key to this problem and have started out to preach it.

The famous Leader then drew a word picture of the selfish and immoral world and said that if our vision was broad enough to search it we would realize that we are a people yet uncivilized, bowed down to weakness, hopelessness and despair, and said that if our time devoted to the temporal self was but given to the spiritual, what beautiful results there would be, and pictured the world removed from its hypnotic condition. Following this she took up the work of the Brotherhood among the children and urged their teaching from infancy those things that will tend to make them unselfish. Surround them with those things healthful and beautiful and by love and sympathy bring out and develop their better natures. This her society is now doing in the establishment of Lotus homes in various parts of the country, where the neglected children are placed in positions that cultivate their nobler instincts.

Mrs. Tingley closed with a review of what the Brotherhood had accomplished in this world and dwelt at length on its good work among the neglected Cubans during the past year.—*The Youngstown Telegram*.

THE TRUTH

BEING SPREAD TO ESTABLISH AN UNIVERSAL BROTHERHOOD—MRS. KATHERINE A. TINGLEY
TALKS ON TEACHINGS OF THEOSOPHY AND THE MISSION OF ITS ADVOCATES.

An active band of conscientious members of the Universal Brotherhood is at present engaged in the mission of spreading the light of truth, charity and unselfishness as taught by the doctrines of the School for the Revival of the Lost Mysteries of Antiquity in this city. The exclusive commission is quartered at the Tod house and have held two open air meetings in the recesses of Wick Park, closing the stay in the city with a meeting in the hall of the local branch on East Federal Street this evening. The band is headed by no less a distinguished personage than Mrs. Katherine A. Tingley, the official head of the Universal Brotherhood, "friend of all creatures," and successor of Helena Petrovna Blavatsky and William Q. Judge, successive organizers and promoters of the organization's branches, both in this and the Eastern Hemisphere. The great problems suggested in the teachings of these missionaries on their trips across the continent; their work among the soldiers in the hospitals during the late war; their charity to the sick and dying Cubans, have awakened an interest in their cause that justly arrests the closest attention wherever the little band rests and begins the spreading of a doctrine as simple when considered as it is mysterious when the teachings are first given to one ignorant of what they wish to impart. At the meeting last night the attendance was double what it was on the preceding evening, a condition that testifies that the interest is becoming more general among local people who are ever ready to honestly consider anything that will teach to advance their spiritual conditions.

Mrs. Tingley, the present head of the organization, is a woman of charming personality and her talk on the great work never fails to claim the attention of one seriously interested in the noble work. Seen at the hotel to-day by a *Telegram* reporter she talked at length on the teachings and progress of her work and was seemingly well pleased with the interest manifested at the local meetings. In speaking of its teachings Mrs. Tingley said: "They are absolutely without creed or dogma. They help men and

women to understand the true dignity of their calling and their true positions in life. It does not pauperize; it is full of the truest and broadest compassion; is full of hope and encouragement for all, teaching by the great laws of rebirth and cause and effect, reaping as we have sown that justice alone which must and does rule the world."

Further Mrs. Tingley said: "We believe that man has not been taught to be the master of his own divinity; he has been taught to live on faith; he has been taught to believe that heaven and hell are places. I say that heaven and hell are conditions on earth. Theosophy teaches the duality of man—the higher and the lower nature. The higher belongs to God, the lower to the body. If we look into Theosophy, into the laws of incarnation, into the divinity of nature, into the laws of evolution, we will find the problems in our lives that we have been wondering at all the years."

Mrs. Tingley said that the child should be taught its divinity from birth so that when it is imbued with its own power it cannot be moved with all the allurements of the world. The venerable lady spends considerable time and labor on the question of educating children and told with enthusiasm of the work which they have and are now accomplishing among the little ones.

As one of the initial steps in the educational work of the art department of the Universal Brotherhood Mrs. Tingley has established at Point Loma, Cal., the Isis Conservatory of Music. The Isis League of Art and Drama is composed of persons carefully selected by the founders who are interested in the advancement of music and the drama in their true place in the life of humanity. It is organized to accentuate the importance of those arts as vital educational factors and to educate the people to a conception of the true philosophy of life by means of dramatic presentations of high standard and the influence of the grander harmonies of music.—*The Youngstown Telegram*.

In New York we are eagerly looking forward to the return of the Leader and the Comrades with her, but throughout the past three and a half months that they have been away we have felt the inspiring effect of the work accomplished both at the Congress at Point Loma and during their tour among the Lodges of the Organization. We feel that they are getting very near home, as to-day (July 13) a telegram has been received of their arrival in Buffalo, so that very probably they will be in New York before the present issue is in the hands of the members.

The meetings in New York at the Aryan Hall and in Hudson street have not been discontinued in spite of the hot weather, but maintain their interest, and continually new faces are seen among the audience. The Lodge in Hudson street, corner of Christopher street, is a new one on the lower West Side of New York City. It is a fine field for work and already a center is well established there.

Brother E. E. Synge, of Los Angeles, and lately of Chicago, is now in New York for a few weeks, and we are always glad to welcome at Headquarters our Comrades when they visit the city.

J. H. FUSSELL.

OBITUARY.

It is with very deep regret that we record the passing away from this life of our Brother, the Rev. W. H. Hoisington, one of the oldest and most devoted members of the Society in America, and a student for a great many years of our philosophy. Although eighty-six years old, yet up to the last he took the greatest interest in the progress of the work.

We send our deepest sympathy to our dear Comrade, Mrs. Hoisington, and know that the good seed which he sowed must surely come to a good harvest.