

“Tis time, through deeds, this word of truth to thunder,
That with the height of Gods Man's dignity may vie!

Faust, GOETHE.

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PROMETHEUS.

BY BYRON.

(SELECTED)

Titan! to whose immortal eyes
The sufferings of mortality,
Seen in their sad reality,
Were not as things that gods despise;
What was thy pity's recompense?
A silent suffering, and intense;
The rock, the vulture, and the chain,
All that the proud can feel of pain,
The agony they do not show,
The suffocating sense of woe,
Which speaks but in its loneliness,
And then is jealous lest the sky
Should have a listener, nor will sigh
Until its voice is echoless.

Titan! to thee the strife was given
Between the suffering and the will,
Which torture where they cannot kill;
And the inexorable Heaven,
And the deaf tyranny of Fate,
The ruling principle of Hate,
Which for its pleasure doth create
The things it may annihilate,
Refused thee even the boon to die;
The wretched gift eternity
Was thine—and thou hast borne it well.
All that the Thunderer wrung from thee
Was but the menace which flung back
On him the torments of thy rack;
The fate thou didst so well foresee,
But would not, to appease him, tell;

And in thy Silence was his Sentence,
And in his Soul a vain repentance,
And evil dread so ill dissembled,
That in his hand the lightnings trembled.

Thy Godlike crime was to be kind,
To render with thy precept less
The sum of human wretchedness,
And strengthen Man with his own mind;
But, baffled as thou wert from high,
Still in thy patient energy.
In the endurance, and repulse
Of thine impenetrable Spirit,
Which Earth and Heaven could not con-
vulse,

A mighty lesson we inherit:
Thou art a symbol and a sign
To Mortals of their fate and force;
Like thee, Man is in part divine,
A troubled stream from a pure source;
And Man in portions can foresee
His own funereal destiny;
His wretchedness, and his resistance,
And his sad, unallied existence;
To which his Spirit may oppose
Itself—and equal to all woes,
And a firm will, and a deep sense,
Which even in torture can descry
Its own concentr'd recompense,
Triumphant where it dares defy,
And making Death a Victory.

EGYPT AND THE EGYPTIAN DYNASTIES.

BY ALEXANDER WILDER, M. D.

VII—Brief Summary Feeble Dynasties—The Eleventh—The Twelfth, with its Mighty Kings.

Two royal lines, those of Mena and Pepi, had completed their career in Egypt. The seat of dominion, which had been at Abydos, had been transferred to the new city of Memphis, which had risen from the bed of the Nile. Monarchs great and powerful had succeeded to the quieter rule of the Hor-shesu, and there had been established other forms of government, culture and social life. Conjecture has been busy in efforts to determine whence these master-spirits came that created these new conditions, from what region they derived their skill, and the periods of time when all this was begun and brought to pass.

The reply so far has been little more than the echo of the questions.

The discoveries of Professors Flinders-Petrie, of M. Jacques de Morgan, the Director-General of French Exploration, of M. Amélineau and their fellow-laborers, are the latest contributions at hand. They are very interesting as tending to modify some of the opinions which had been entertained. They seem to demonstrate the African origin of the early Egyptian population, but likewise a probable racial affiliation of the ruling classes of Kushites of Ethiopians of Southern and Middle Asia.

Perhaps the disclosure least expected was the practice of cremation. At the death of any of the earlier kings, the body, together with his personal property, was placed on the pyre for incineration; and when this had been accomplished the bones and remains of the

various articles were preserved in the vases in the tombs. This was a structure of sun-dried bricks.

Inside of these tombs were found implements of flint, vases of stone, both of alabaster and obsidian, figures of animals carved from ivory and rock crystal, together with ornaments, glass beads and bracelets, and pieces of burned cloth. Many of the vases were of material which was not to be obtained in Egypt, but had been brought from Asia. The style of art was primitive.

The tombs near Nagada, in the Thebaid, resembled those of Chaldæa. There were no metallic implements or ornaments to be found. At Abydos the case was different. M. Amélineau describes a tomb at that capital very similar in style to those of the older necropolis, with the remains of a terrace-like roof supported by wooden beams. The body of the king was in a central room of the structure, but the cremation had been so complete that only a few bones were left. He also found both implements made of stone, vases, and figures of animals cut from rock-crystal, together with large quantities of ornaments of bronze. The style of manufacture is like that employed in ancient Assyria.

It seems that in Egypt as in other Oriental countries the bodies of royal personages only were cremated. For others the common practice was interment. The king, being venerated as a divine being, the offspring and representative, or even the incarnation of the god Râ or Horos, he was supposed to rise

from his ashes to a new life, like the Phœnix of Egyptian tradition.

The name was preserved by hieroglyphic engraving in a tablet of stone of square or circular form. M. Amélineau discovered also the tombs of the kings Den and Dja, and others belonging to the First Dynasty. He also found vases of offerings, and not only the "banner-names" inscribed on the cylinders, but the titles of "King of Upper and Lower Egypt, Lord of the Vulture and Sacred Serpent."

A more significant discovery, however, was made by M. de Morgan at Nagada in 1897. He found in the royal tomb the name of the king, "Aha," carved in hieroglyphic character. This is a demonstration of the proficiency of the Egyptian learning at that period and that they then employed that mode of writing. The cutting, however, exhibited indecision, as though the knowledge of it was but newly acquired. M. Amélineau supplemented this discovery by the finding among the seals on the vases of the tombs at Abydos, one that was marked by the cylinder of that monarch. The scarabæus had not been adopted at that period as a device for seals.

The calcined fragments of the body were removed from Nagara to the Museum at Gizeh, together with other relics, including vases and the figure of a dog artistically carved in ivory. Besides these, there were also broken pieces of an ivory plaque, which when joined together, disclosed the "Ka-name," or mystic appellation of the astral or divine counterpart of the royal personage; and attached to it was likewise the name borne by King Aha during his lifetime: **MENA!**

Fixing the capital of a united Egypt at the new site of Memphis, he and his successors directed their efforts persistently to the consolidating of their dominions, the promoting of sacred learn-

ing and the development of useful industries. Important features were incorporated into the laws, religious rites and administration. King Bai-neter enacted that women likewise should inherit royal power; and Senerfu, who extended his dominion beyond Goshen and the Seth-rôte nome to the peninsula of Sinai, made other changes of an important character. About this time the embalming of the dead and the erecting of pyramids for the reception of the royal coffins, appear to have come into practice. Khufu was distinguished beyond his predecessors or the kings that succeeded. He enlarged the scope of royal power, added to the rites of worship, and increased the territory of the country. The Great Pyramid was a temple as well as a Holy Sepulchre, and throughout the succeeding dynasties was provided with a college of priests and prophets for the celebration of religious offices and initiations. The divinities revered in Upper Egypt, Num, Isis and Osiris, were now recognized at the royal court, and the king prepared a sacred ritual for their worship. This was the Augustan age of archaic Egypt.

The Fifth Dynasty followed clearly in the path marked out by its predecessors, in the cultivating of knowledge, and the diligent observing of religious worship. But the ascendancy of Memphis was now waning, and the influence of other regions was perceptibly increasing.

The Sixth Dynasty, as we have seen, was in important respects a new departure. The sovereigns of this line appear to have displayed a stronger disposition for foreign conquest. Pepi, the principal king, had numerous wars with the Semitic populations at the east of Egypt, and he is supposed to have carried his arms into Arabia and Nubia. Like Khufu, who was in a great degree his prototype, he was a builder. He founded a city in middle Egypt which was known by his own name, and he also rebuilt and

enlarged the principal sanctuaries. Carrying out the plan of his famous predecessor, he erected a new temple at Dendera or Tentyris (Ten-ta-Râ) to the great Goddess, Hathor, in which were halls for occult and initiatory rites, a planisphere, and typical representations of the birth of the Universe.

The three children of Pepi succeeded to the throne. With the last of these, the beautiful Queen Neitokris, the dynasty came to an end.

Egypt was now rent by internal dissensions. No one was able, for centuries, to wear the double crown and to wield the lotus as well as the papyrus scepter. The local sovereigns in the several districts were engaged increasingly in conflict. "All this," says Brugsch-Bey, "suggests the picture of a state split up into petty kingdoms, afflicted with civil wars and royal murders; and among its princes or rulers of nomes there arose no deliverer able with a bold arm to strike down the rebels and seize and hold with firm hand the fallen reins of the reunited monarchy."

Manethô has no record of names from the Seventh to the Eleventh Dynasty. He or some one in his name has left the following meagre record:

Seventh Dynasty.—Seventy Memphite Kings who reigned seventy days (or, as has been corrected, five Kings who reigned twenty years and seventy days).

Eighth Dynasty.—Twenty-seven Memphite Kings who reigned one hundred and twenty-six years.

Ninth Dynasty.—Nineteen Herakleotic Kings who reigned four hundred years.

Tenth Dynasty.—Nineteen Herakleotic Kings who reigned one hundred and eighty years.

Eleventh Dynasty.—Sixteen Diaspotic Kings who reigned forty-two years. After them Amenemes reigned sixteen years."

This enumeration is little less than a jumble. There is every likelihood that Memphis was the arena of bloody conflict and ceased to be a capital. The two Dynasties of Khien-su or Herakleopolis, it has been insisted, held only a local dominion, while other parts of the country had also kings of their own.

The Tablet of Abydos, which was compiled by Seti and his famous son, gives the official names of nineteen Kings who reigned over southern Egypt, during six hundred years of misrule. Eratosthenes names eight, and the Turin Papyrus, six.

Thebes or No-Amun now became the mistress of Egypt. Only there the semblance of order seems to have been steadily maintained. The first kings of the Eleventh Dynasty were monarchs of moderate pretensions, who left few memorials except tombs that were simple pyramids built of unburnt brick. Mr. Birch describes their names as being alternately Antef and Mentu-hotep, and considers it probable that they continued in a direct unbroken succession. The coffins of two of them have been found. They were made of single trees, and their mummies were enclosed in pasteboard envelopes.

The first of these was Antef or Anentef, "the great Father." He was descended from the southern line of Theban princes. His tomb was rifled by the Arabs in 1827, and contained the royal mummy, adorned with a golden diadem which bore the usual figure of the royal serpent. The simulacra of the wasp and branch attested the rank of the illustrious dead, and the escutcheon bore the name of "Antef."

This monarch had been embalmed and inhumed by his brother Anentef-ao, who also succeeded to the throne. The tomb of this king was found by Mariette-Bey. It was a brick pyramid with a single chamber, and contained a memorial stone bearing the date of the fiftieth year of his reign. He was addicted to

hunting and was warmly attached to pet animals. His image was found in a standing posture, and at the feet were the figures of four dogs, each of a different breed, and wearing a collar on which his name was inscribed. The animals were called Beheka Mahet, Ab-akar, Pehet-Kamu and Tekal Uhat-Khempet.

The third sovereign bearing the name of Antef, Nantef or Anentef was designated Tosi-Meres by Eratosthenes, with the additional sentence: "who is the sun," or incarnation of Râ. After him was another called by way of distinction, Anentif-na, "The Greater Antef," and likewise Sethi-Neilos. He was renowned for having raised his country to a rank superior to the others. The Tablet of Karnak significantly points out as a change that after the Antef hyks or local rulers were four kings. In plainer words, Egypt had once more a united government—the Eleventh Dynasty.

The scepters which had departed from Memphis were now in the hands of the Kings of Thebes, the city of Noph-Amun.

The most imposing figure of the new line was Mentu-hetep, who bore also the official name of Neb-kha-Râ or Ta-neb-Râ. He not only established a dynasty, but the rulers of the vivified Egypt of later centuries were his descendants and based their divine authority as kings on the fact. A record on a rock in the island of Konossa, not far from Pi-lakh or Philæ commemorates this king as the conqueror of thirteen nations. He made his residence at the town of Kebta or Koptos in "The beautiful valley of Ham-mamat," and his name together with that of his mother, Ama, is found in an inscription there.

The god Khem, "The Lord of the inhabitants of the desert," was the tutelary of Koptos, and Mentu-hetep was diligent in his worship. At the same time he was by no means derelict in devotion to other divinities. It ought to be borne in mind,

however, that the names and personifications of the gods had reference to prominent divine qualities rather than to distinct individuality. Khem personated Amun, "the unknown god," of Thebes, and Râ or Horos of Abydos. An Egyptian was nothing if not religious.



KHEM.

After the practice of former kings, Mentu-hetep, in the second year of his reign, set about the construction of his pyramid. It bore the name of Khu-setu, "the place of illumination." A memorial stone at Abydos commemorates the priest who officiated at the sacrifices for the dead which were offered to the deceased monarch at this shrine. This king is recorded as having reigned over fifty years.

Mr. Birch credits to "Mentu-hetep III." the inscription in relation to the transporting of stones for the royal sarcophagus from the mountain to the banks of the Nile. It bears date on the 15th day of the month Pâophi,* in the second year of his reign. Three thousand men were required for the work, masons, sculptors and workmen of all classes. Amun-em-hat, the royal commissioner of public works, superintended the whole undertaking. "He sent me," the inscription

tion reads, "because I am of his sacred family, to set up the monuments of this country. He selected me from his capital city, and chose me out of the number of his counsellors. His Holiness ordered me to go to the beautiful mountain with the soldiers and principal men of the whole country."

The way from Koptos to the mountains lay through the valley of Hammamat, and another inscription records that the king caused a deep well ten cubits in diameter to be sunk in the desert for the use of the workmen, and for the refreshment of pilgrims.

The origin of obelisks is now set to the credit of the Eleventh Dynasty. Near the grave of Queen Aah-hetep, the illustrious descendant of Mentu-hetep, in the necropolis of Thebes, two obelisks were dug up in broken pieces. They were put together by Mr. Villiers-Stuart, and each was found to bear the name of an Antef. One of them also bore the inscription: "Neb-kheper-Râ, perfect of God, made for himself splendid temples."

The artist of this monarch, Mer-ti-sen, achieved a reputation almost surpassing that of his royal master. He was the beginner of a line of architects who flourished till the latest times, and their works of skill made Egyptian art celebrated over the world. The Doric order, the canon of proportion, and imperishable coloring are among the achievements of this period.

The last king of this series, Sankh-ka-Râ, is enumerated in the Tablet of Abydos as the fifty-eighth. His reign is memorable for the voyage of Hannu to the "divine country of Pûnt." This region was regarded as the cradle of archaic Egypt. It is described as washed by the great sea, full of valleys and hills, abounding in ebony and other choice woods, in frankincense, balsam, precious metals and costly stones; and also in animals, such as giraffes, hunting leopards, panthers, dog-headed apes, and ring-

tailed monkeys, and likewise birds of strange plumage.

Tradition depicted Pûnt as the original land of the gods. Amun was considered as the hyk or king, Hathor as the Queen, and Horos as the "Holy morning star." Bes, the Egyptian Pan or Dionysos, was regarded as the oldest form of Deity and was described as going forth thence all over the world. The divinities, it was believed, had migrated from that region to the valley of the Nile, and hence the country on the Red Sea was named Ta-neter, "the land of the gods."

Hannu set out from Koptos for the sea with a force of three thousand men, and before taking ship offered a great sacrifice of oxen, cows and goats. His voyage was very prosperous. "I brought back," says he, "all kinds of products which I had not met with in the parts of the Holy Land. And I came back by the road of Vak and Rohan, and brought with me precious stones for the statues of the temples. But such a thing had never taken place before, since there had been kings [in Egypt]: nor was the like ever done by any blood-relations who had been sent to those places since the time of the Sun-god Râ."

TWELFTH DYNASTY.

"After these kings," says Manethô, "Amenemes (Amun-em-ha) reigned sixteen years. The name of this king has a suggestive likeness to that of the famous minister of Mentu-hetep, and both Manethô and the Turin Papyrus include him in the same dynasty. His claim was evidently based upon marriage to a princess of that dynasty, and certainly he held the throne by a precarious tenure. He was twice dethroned, and his whole reign was disturbed by conspiracies. His instructions to his son and successor declare this. He was, nevertheless, an able sovereign and ruled the two realms of Egypt, from Elephantina to the lowlands of the North, with

a justice and wisdom that were generally acknowledged. Having succeeded in establishing his power, he proceeded to deliver his subjects from the inroads of the negro tribes of Nubia. A rock by the road from Korusko to the seacoast commemorates this expedition by this inscription:

"In the twenty-ninth year [ninth?] of king Amunemha he came hither to smite the inhabitants of the land of Wawa-t."*

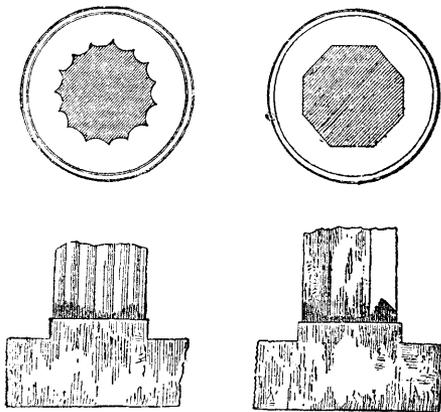
The Twelfth Dynasty has recorded in its monumental records an extraordinary zeal for religion and public improvement. Amunemha founded the temple of Amun at Thebes, which became afterward eminent as the royal sanctuary of Egypt. He also built temples at Memphis and other capital cities, and placed in them images exquisitely carved in stone.

Each royal dynasty had its own precinct for the dead. Amunemha followed the customs of the Memphite kings and set up his pyramid. It bore the name of Ka-nefer, "the beautiful high place." He commissioned Anentef, the high priest of Khem at Koptos, the royal residence, to superintend the work of preparing the sarcophagus. It was cut from the mountain of Rohanna, in the valley of Hammanat, and removed to the plain. It was the largest receptacle of the kind, and the usual assurance is given: "Never had the like been provided since the time of the god Râ."

During the last two years of his reign the king made his son, Osirtasen I,* his partner on the throne. This policy avoided a disputed succession, and as the

prince had inherited the regal divine quality from his mother, it obviated any dispute in regard to his father's authority. Indeed, he was set apart to this kingly office from before his birth.

The record of Manethô is involved in some confusion; as we find this statement equivocally made that this king was murdered by his eunuchs.



COLUMNS AT BENI HASAN.

Osirtasen addressed his first efforts to the securing of the support of the priests. He proceeded to complete the public buildings at Thebes and other places which Amunemha had founded, and also built over the shrines at Heliopolis,* then the most revered of the holy places of Egypt. All through the coming centuries, the kings resorted to it year by year on pilgrimages. The two obelisks before its temple which commemorate this work were long regarded as the oldest of any in the country.

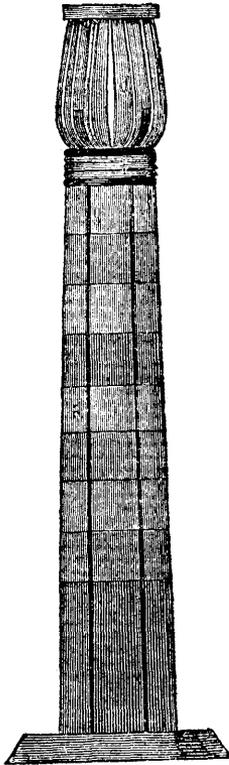
Under this king and his successors the arts and scientific knowledge acquired a perfectness which was not attained in former or later centuries. The grotto-tombs of this dynasty at Beni-Hassan are models of artistic skill, and their inscriptions and carvings glorify death itself, as a very conquest which life had

*This country was in the gold-producing region now known as Ollaqui.

*Later Egyptologists spell this name with the initial letter U. The Egyptian priests also pronounced the name Osiris, with the upsilon. The hieroglyphic symbol is rendered indifferently a, e, or u. As the divinity Asari, Usari, or Hesiri, is best known by its Greek form, we have, though with misgiving, conformed to that orthography.

*Heliopolis was called Annu or An, as being "the city of obelisks."

made. Their fluted columns indicate to us the origin of the Doric order of architecture for which later Greece is famous, while the paintings and sculptures are a revelation of Egyptian life and history in an age of glory almost forgotten.*



LOTUS COLUMN.

At Tanis there were also buildings and works of art of superior beauty and excellence. The picture of Osirtasen was often among them, and so it was elsewhere in upper and lower Egypt.

The king was also diligent in the details of administration. The tomb of Ameni at Beni-Hassan gives an elegant description of his government. This

*Ewald has translated the passage in the Book of Job (III., 14) very ingeniously as follows:

“Then should I have sunk in repose;
I should have found rest then in sleep;
With the kings and counsellors of the earth,
Who built themselves pyramids.”

man was a Khar-tut* or warrior priest, and was hereditary prince of the nome of Mah or Antinoê, and child of the seers and prophets of the temple. He accompanied the king on military expeditions into Nubia, took charge of the booty and conveyed it to his royal master at Koptos. He “conquered” in the forty-third year of the king’s reign, and the epitaph describes the character of his administration.

“I was a kind master,” he declares of himself, “a ruler who loved his city. All the works of the palace of the king were placed in my hands. * * * * No child of the poor did I afflict; no widow did I oppress; no land-owner did I displace; from no five-hand master [small farmer] did I take away his men for my works. No one was unhappy in my time, no one was hungry in my time, not even in the years of famine. For I caused all the fields of the nome of Mah to be tilled. Thus I prolonged the life of its inhabitants and preserved the food that was produced. There was not a hungry man in the province. I distributed equally to the widow and to the unmarried woman; I gave no advantage to the great over the humble in all that I gave away.”

Another official, Mentu-hetep, was the *Ab*, or confidential advisor to the king. His tombstone is now at the museum at Bulak, and his inscription describes him as “a man learned in the law, a legislator, one who apportioned the services, who regulated the works of the nome, who carried out the behests of the king, and who as judge gave decisions and restored to the owner his property. As the king’s chief architect, he promoted the worship of the gods, and he instructed the inhabitants of the country according

*The “magicians” of the Pharaoh, mentioned in the book of the Exodus, are styled Khartummin in the Hebrew text. They were of sacerdotal rank, and often held official positions of a confidential character and important military commands.

to the best of his knowledge, even as God [the King] commanded to be done. He protected the unfortunate and freed him who was in want of freedom.

"The great personages bowed down before him when he arrived at the outer door of the palace."

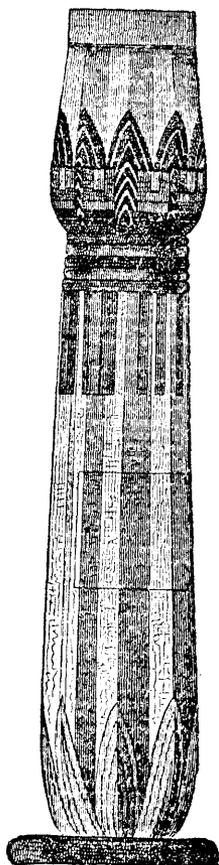
He superintended the building of the temple at Abydos and constructed a well, "according to the order of his Holiness, the Royal Lord." This well is described by Strabo, but has not been found.

Another minister of great distinction was Nef-hetef, who also held office in the reign of his successor, Osirtasen II. He was of royal blood, and accordingly was made ruler in the city of Menat-Knufu, in the nineteenth year of the king's

reign. His functions were largely religious. He provided for an abundant production of the necessaries of life, attended to the funeral services of the dead, sculptured descriptions of them for the "holy dwelling," and established there an officiating priest. He also ordered funeral offerings at all the feasts of the world below,—likewise offerings at the festivals of the new year, at the beginning of the great year, at the beginning of the year, at the end of the year, at the great feast of joy, at the feast of the summer solstice, at the feast of the winter solstice, at the festival of the five intercalary days, at the festival of She-tat, at the festival of the sand, at the twelve monthly feasts, and at the feasts on the plain and on the mountain.

Thus we observe that the king fixed the boundaries of the nomes or districts, confirmed the appointments of their hereditary princes as viceroys and directed the proper distribution of water for irrigation. The list of festivals further shows that the savants of the Nile were diligent in their studies and observations, knowing the stars and their positions in the sky, and the exact length to minutes of the year.

Manethô names this king Sesostris, and describes him as reigning forty-eight years, conquering all Asia Minor in nine years, and Europe as far as Thrace. He also represents him as setting up pillars in the different countries. Strabo also affirms that he conquered Ethiopia [Nubia] and the country of the Troglodytes and then crossed over into Arabia and overran all Asia. Apollonios the Rhodian also mentions these conquests. Aristotle and Dikearkhos also entertained the same opinion. Baron Bunsen also sustained this view, but considers Osirtasen III. as the actual Sesostris. "The Egyptians considered him to be first after Osiris." It is true that Thôthmes III. and other kings of later periods honored Osirtasen as a god. But the more



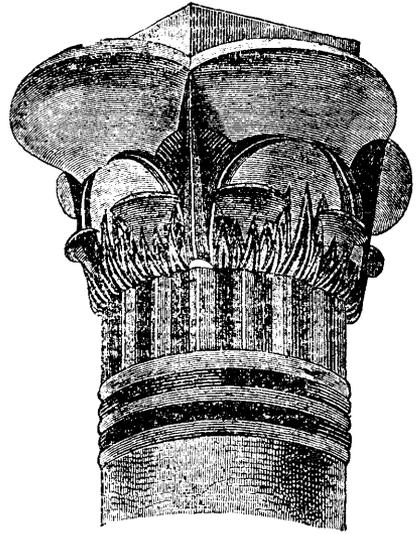
PAPYRUS COLUMN.

general belief, supported by evidence, indicates that Rameses II. was the king to whom this designation belongs.

The reign of Osirtasen II. is characterised in the painting at Beni-Hassan by the representation of a Semitic group of thirty-seven persons of the race called Mes-stem. They were from the "land of Abesha," and were received by the son of the prince, Nef-hetep. Their great eyes and aquiline noses indicated their origin.* Their wives and children had come with them. They were dressed in robes of many colors, and had brought as propitiary gifts a young gazelle and a quantity of *al kohol* suitable for painting the face. They were seeking a home in Egypt to escape famine. This was probably the beginning of the migrations which resulted finally in the subjugation of Egypt.

Osirtasen III. was superior to former kings in power and wisdom. He extended his conquests from Syene to the country beyond the second cataract and protected them from the incursions of the negro hordes by strong fortifications. He set up two pillars of stone with an image of himself at the landing, and inscribed on them a threat to disown the genuine descent of every son of his who did not maintain it. Egyptian temples were erected in the territory, and in later centuries Osirtasen was revered in Nubia as the guardian divinity along with god Neph or Totun.

Nevertheless Amunemha III. was more estimable for his achievements. He was distinguished by no extensive foreign conquests with their attendant massacres and atrocious cruelties, always characteristic of ancient and savage warfare, but by the nobler acts of benefaction to his people. He appears to have surpassed those who preceded him, in the extent of his scientific and geometric



CAPITAL OF COLUMN AT BENI HASAN.

knowledge. Egypt is known to depend upon the annual inundations of the Nile for its very existence. These also took place in Nubia till the giving way of the chain of rocks at Silsilis about this time consigned that region to hopeless sterility. The famines which had prevailed in the previous reign and probably were now repeated turned the attention of the monarch from building to providing for the exigency. There was a natural basin in the Fayum, bounded on the two sides by the mountain. In the archaic period before Mena, artificial changes had been made in the channel of the river by princes of Abydos, that transformed the basin into a lake. The accumulation of mud brought thither by the river made the lake into a marsh. After a careful investigation of the topography of the country a canal was opened from the river to this marsh.* The gorges around were closed by dams, which thus converted it into an artificial reservoir.

*Sir J. Gardner Wilkinson conjectures that the canal at this time extended from the higher land above Silsilis, in Nubia, conducting the water to Lake Moëris and also to the general tank system of Egypt, as the river offered a greater fall of water before the rocks gave way.

*They were not Hebrews. The Jewish nose is "Roman" and not aquiline.

which received the water from the river at the inundations and retained it till the dry seasons, when it was let out to irrigate the fields.

Much curious speculation took place in regard to the personality of the monarch who accomplished this work. The lake was known by the Egyptian name of Mera, as was also the Labyrinth which stood a little distance away. Tradition becoming fixed in the form of history, designated a king Mœris as the founder. There were several kings in whose names the word "Mer" formed a part. Besides, there were many reasons for supposing Mena himself to have been the author. He had changed the course of the Nile to provide a site for his new metropolis. But the official designation of Amunemha III., Râ-en-ma, or Ma-en-Râ, was fixed upon as the origin of the name Mœris.

This was confirmed by the fact that he had constructed his sepulchre at the corner of the lake. The period of pyramid-building was passing away, and he ventured upon a wide innovation. Instead of placing the structure in the desert, he selected its site in the fertile home of Arsinoë, where he had transformed a pestilential swamp into a salubrious garden. It was a truncated pyramid-shaped pediment, which served as a base for both the colossal statue of the king and also of the queen, his consort or successor. Their names have been found on blocks of stone, resolving all doubts in the matter.

The Labyrinth has been justly termed one of the seven wonders of the world. Amunemha began the work of building when he began his reign, and in his ninth year he set about the procuring of material for this undertaking. Thousands of workmen were employed at the mines and quarries of the peninsula of Sinai and in the valley of Hammamat, and the king went personally in the ninth year of his reign to the valley of



SEBEK.

Rohan to give direction in regard to stones for statues.

The Labyrinth is described by Herodotus as having three thousand chambers, half of them above and half of them below ground. The priests would not permit him to see the underground apartments, affirming that the kings and the sacred crocodiles were buried there. The upper rooms filled him with admiration. The paths across the courts, winding in every direction, the numerous structures, the walls covered with sculptures and paintings, the courts surrounded with colonnades built of white stone, exquisitely fitted together, excelled even imagination itself. At the corner stood a pyramid forty fathoms high, with figures engraved on it.

The monuments are significantly silent about this work. It is not very difficult now to guess the reason. The Arsênôte nome was hateful to the Egyptians of Abydos, Tentyris, and the country of Amun. Sebek, the Siva of Egypt, was the tutelary there, and the crocodile was his symbolic animal. Pi-Sebek, or Krokodilopolis, was the capitol of the nome, and abounded with temples founded by the kings of the Twelfth Dynasty, and obelisks of stone were erected to Sebek and his associate divin-

ities. There was always a tame crocodile kept in the lake that visitors fed as a pet animal.

There were indications of a politic toleration on the part of the king. The title of the queen whose statue was placed on the pyramid with Amunemha was Sebek-nefru, and we find the same name borne by other ladies at this period. Amunemha IV. succeeded to the throne, but little of importance is known of his career. He simply followed the course of his distinguished father. He was succeeded by his sister, Sebek-nefer-râ, and with her the Twelfth Dynasty came to an end. The royal inheritance passed to a new family.

During the period of this dynasty the centre of gravity of the Egyptian state was situated in Middle Egypt. M. de Rougé remarks the progress made in art: "That long succession of generations which we are not able to determine precisely witnessed various and changing phases in the development of Egyptian art." He adds: "The origin of this Art

is unknown to us; it begins with the remnants of the Fourth Dynasty. Architecture certainly shows an inconceivable perfection in regard to the working and building of blocks of great dimensions. The passages in the interior of the Great Pyramid remain a model that has never been surpassed." He remarks one form of ornament in the temples and tombs, two lotus-leaves placed opposite to each other. The human form is distinguished by some broad and thick-set proportions; but near the end of the Twelfth Dynasty the human figures became more slender and tall. The sculptures in relief are often of incredible delicacy. They were always painted over with colors. The engraving of the inscriptions on the monuments leaves nothing to be desired. The artist was the most honored man in the kingdom, standing near the monarch, who poured his favor in a full stream on the man of "enlightened spirit and a skillfully-working hand."

AMERICA AND THE GOLDEN AGE.

BY AMOS J. JOHNSON.

The legend runs that America was the mother of civilized arts; that here was the centre of the mighty forces which swept out in all directions and gave knowledge and culture to the successive races of the earth. As the tide of the ocean flows out and back, so all currents of force react to the starting point.

Not only has the memory of the first humanity passed out of the mind, but of the succeeding civilizations only fragments are found, hardly sufficient for the archæologist to trace the connecting links. Yet between the archæologist, the philologist and the botanist the rough outlines of evolution are discernible, and by filling in these outlines with the traditions of mythology a fairly interesting view may be obtained by the student. But it is not now purposed to trace these stages of growth more than to suggest the relation America bears to the education of man.

It is admitted that the names "Atlantis" and "America" were not limited to the continental area which is now assigned to the latter, but rather that they included all the land on the globe during their respective periods. Hence they are the names of epochs rather than of continents, but the continental areas known by those names were the centres of the civilizations of those epochs. Lemuria is said to have covered what is now the Pacific Ocean, and when Atlantis sank, the Atlantic Ocean replaced it. So our continent was the pivotal point between them, and unquestionably, according to researches made, portions of America were parts of both the other "continents." This fact is also

traditional. Previous to Lemuria was the Hyperborean Region, which some identify with Siberia of to-day, and which is also contiguous to America; and preceding that was the Sacred Imperishable Land, the location of which has been the subject of much speculation. It has been said to lie at the North Pole, but as the equator and the poles have changed their locations several times, owing to the shifting of the axis of the earth, it seems evident the present North Pole was not meant. From the relation and contiguity of America to the other "continents," and the tradition that America was the cradling place of humanity, it is not unreasonable to presume that here was and is the Sacred Imperishable Land. Further support for this belief lies in the fact that there are portions of the American continent which have never been submerged beneath the ocean.

This view is also supported by the law of cycles. The wave of material life is sent out in all directions. Its crest proceeds everywhere, and on the reflux it returns to its source. It is logical to suppose that the centre of evolution is the same, and that successive waves flow from it. So, if we assume that material civilization, and humanity itself, had its starting point in this Land, then it follows that the spiritual evolution of the future must also start from here. The nature of the wave varies according to the cycle, at one time material, at another spiritual, but all degrees of growth are but steps in the great evolution, and all must proceed from the same centre. The principle holds good whether we

consider the finality or only relative events; whether we study life as a totality, or only in its relation to this globe.

When humanity began its journey on the Earth, the Golden Age of innocence held sway over all. We are now entering what will prove to be the Golden Age of perfected virtue. More than this, the figures on the screen of time show that henceforth the progress must be continuously upward. This is determined by a study of the "ages." These are four in number—Gold, Silver, Bronze and Iron—but they manifest as seven. The cycle is opened and closed in the same age, half of the age manifesting itself on the outgoing wave and half as the wave returns. As the two halves of the fourth age join each other, it is not counted as being divided, but is considered as one of the seven divisions. Normally the order of the ages is Gold, Silver, Bronze, Iron, Bronze, Silver and Gold, this arrangement being repeated in each succeeding era. These ages manifest in every cycle, whether it be long or short, whether it be the lifetime of a world, a nation, or a man.

In the descent into matter, in the revolution of the great cycle, the order of appearance of the ages was transposed, and at some point in past time the Golden Age was deposed as the usherer-in of cycles, and was replaced by the Iron Age, and because of this change every succeeding cycle became darker than the one preceding it. For many thousand years the order has been Iron, Bronze, Silver, Gold, Silver, Bronze and Iron. So far as known history extends, the beginning and end of each nation has been desolate and forlorn. Only in the middle of its career did it reach the height of its possibilities. This descent into matter has continued until the bottom of the circle of Earth life has been reached and passed. The involution into matter has been completed. The great cycle has been half traversed. The world has en-

tered upon the upward arc of the circle of time, and now is ready to begin its true spiritual growth.

America has changed the order of the ages, has transposed them back to their original order of appearance, and has insured the overwhelming preponderance of good throughout the future. This is mathematically demonstrable to the student. The normal life of a nation is placed at 3,000 years. Half of this, 1,500 years, is the "involutionary" period, which is divided among the respective ages as follows: Iron, 150 years; Bronze, 300 years; Silver, 450 years; Gold, 600 years. Sometimes the ages overlap each other; sometimes they are concurrent. Now, America was "discovered" 400 years ago, and while the country has borne the name "United States of America" for only about 100 years, it has been practically the same nation since the first immigrant landed on its shores. The first three ages have run concurrently, Bronze overlapping Iron, and Silver overlapping these two. In the successive developments of the country, in its husbandry and commerce, and even its monetary affairs, the successive ages may be readily traced. And while the Silver Age has not completed its normal term, we already see the overlapping of Gold, in a monetary sense and otherwise. It has often been a matter of wonderment how the rapid progress of America could be explained in the light of the different ages, the fact of these appearing concurrently being overlooked. But more than this, they have been merely preliminary, in order that the succession of events might be revolutionized and the domination of spiritual forces be re-established throughout the world.

America, "the land of destiny," is just beginning its real life, and is beginning it in the Golden Age, in which it will also close when its cycle has run its full course. By this it is to be understood that when its natural term of life elapses, instead

of dying out in desolation it will merge into a still higher civilization, and that the civilizations to follow will each, in their turn, give place to a grander and higher life.

While the Earth is in its great Iron Age, this does not portend violence and passion, for iron is a symbol of strength, and it is only when strength is misdirected that vice and pain appear. The minor Golden Age will change the sentiments in men's hearts, and then, with virtue and duty as the controlling impulses, they will use the force of the iron of the greater cycle, and will weld virtue to wisdom by the strongest of bonds. By the power of right thought and right action the Earth will be relieved of the obstacles to spiritual growth, and the great forces of Nature will yield themselves to the thought of the pure in heart.

The winnowing of passions from the hearts of men has not been quite completed, the Golden Age of the nation has not yet assumed full sway, but the season of joy is not far away. It will appear first in America, and then extend to other lands.

The fact that the order of the ages has been reversed back to their original position, at the very beginning of the ascent of the upward arc of the Earth's career, means much for humanity, and the fact that this has taken place in the original home of the children of the Earth should be the cause of great joy, for it means that the Watchers are again offering spiritual life to the returning pilgrims, and it means that Unity and Brotherhood will soon become the governing factors in the life of the world.

THE BETTER PART.

(SELECTED.)

Long fed on boundless hopes, O race of man,
 How angrily thou spurn'st all simpler fare!
 "Christ," some one says, "was human as we are;
 No judge eyes us from Heaven, our sin to scan;
 We live no more when we have done our span."
 "Well, then, for Christ," thou answerest, "who can care?
 From sin, which Heaven records not, why forbear?
 Live we like brutes, our life without a plan?"
 So answerest thou; but why not rather say,
 "Hath man no second life? Pitch this one high!
 Sits there no judge in Heaven our sins to see?
 More strictly than the inward judge obey!
 Was Christ a man like us?—Ah! let us try
 If we then, too, can be such men as he!"

MATHEW ARNOLD.

WHAT IS GENIUS?

BY A STUDENT.

If it be thought that the genius is always a man to be differentiated by a sharp line, easily seen, from the rest of humanity, then there will be no understanding of the matter. For there is no such line. The Light (of genius, it is always this) lighteth every man that cometh into the world. But some have a spark, some a flame, some a conflagration.

Genius is the manifestation in consciousness of a Light, occurring at the "critical states," critical periods, nodal points, "laya" states, between the movements or activities of thought, and then furnishing subject matter for thought to occupy itself with, furnishing a soul of which thought must then become the active body, and stimulating its body of thought to the very utmost.

Its emergence into thought is known to its victim in various peculiar subjective ways; to others it is known by the definitely effective quality of the thought-work thereupon done. This work is usually thus straightly effective in respect only of that form of activity wherein the man is a genius. It appears to me that that in woman corresponding to genius in man is of another nature, and hence genius in its ordinary sense has been so seldom found in women.

Talent is acquired aptitude, and thus not at all necessarily related to genius. Chatterton had not time in his short incarnation to acquire much versificatory talent, and hence his poetic genius could not greatly manifest. On the other side, the talent of Liszt was considerably in excess of his genius. To say that "genius is the capacity for taking trouble" is absurd. The definition is solely true of per-

severance, and it is only legitimate to continue to say that talent results from perseverance, a truth not requiring the insight of the Sage of Chelsea to perceive. I once knew the secretary of a noted philosopher, whose duty it was to employ his talents in collecting data which should demonstrate the truths that the genius of his master had divined; but the secretary had at that time yet to learn the relation of importance.

Whatever degree of Light of genius a man may have is always ready to shine into his mind, but it is only at certain moments, called moments of inspiration, that the mind is ready to receive. The arrival of these moments is determined in various ways. Mind is closely related to body and is therefore greatly dominated by physiological cycles and conditions, and these again by meteorological and seasonal conditions. Genius, therefore, can usually only manifest at certain favorable epochs and conditions which are generally entirely unstudied by the man who experiences them; and in the same way there are certain seasons of the year when genius manifests most readily. But all obstacles of time, body and season can be surmounted by a strong enough will.

During the manifestations of genius the mind more or less perfectly, for a longer or shorter time, disconnects itself from the senses and sensations, turns itself tremblingly, as it were, like a mirror, inwards or upwards, square (if it can) to the Light. Then it gets illumination upon whatever matters with which it has heretofore strongly occupied itself. This is a meditation, sometimes a prayer. If it have been done

often, in this or former lives, some or all of the effort will have disappeared; it will occur of itself rhythmically or at any favoring moment, and is called then inspiration, the divine afflatus. Carried to its utmost it is the ecstasy, the gnosis, the illumination, the trance, of the mystics; for it is at that degree incompatible with consciousness of the body. If the perceptions in this state have to be recorded, as in the case of the poet or artist, then enough hold upon the body must be kept to use the pen or brush. The illumination is of necessity but partial, for it is relative to the receiving mind, and may intensify the errorousness and the mischievousness, whilst also the energy and brilliance, of the ideas therein contained. But these it will also clarify, correct, and rearrange, if truth be the utterly sincere wish of the man. For the Light can awaken the higher senses, those which deal with the ideal, paradigmic world, the interpenetrating prototype, that from whence life emerges in harmony and beauty upon this one, the conscious soul hidden in appearances. The perception of beauty in anything, gleaming amidst the dull clouds of sensation, is an elementary manifestation of the Light of genius; so is real love; so also the discernment of harmony, of relation. The universe is a harmony, and in time a stream of dissolving and resolving harmonies; the perception of this is the feeling of beauty, the perception of oneness, that of love. Thus, for example, arose the dream of Napoleon (darkened with ambition), a united mankind; thus the Pythagorean "harmony of the spheres." These dreams or visions once attained, impel the seer to carry them out; hence the impulse to teach, to help, to make harmony and melody in words, sounds, forms, colors; even to fight, that an ultimate harmony may arise out of dissonance. Hence the real impulse to geometry and mathematics in their pure forms.

So at times and in gleams we are all geniuses, and a Master is such because he is a genius at all times and with a steady flame. Of the new humanity the keynote will be genius, not thought, just as of the present humanity the keynote is thought, not instinct or animalism. We *have* instinct, and to it have super-added thought, thus rising from animal to man. To thought whilst retaining it, we shall superadd Light (genius), thus passing from the old to the new humanity. Our organization will undoubtedly produce many geniuses (besides attracting many), since so many intelligently and consciously seek the Light; and also because of the stimulation of inner contact with those who have completely attained the Light.

It is easy to see, after this preliminary examination, that the Light of genius is no other than the force that inspires or compels evolution. It is life itself. It woke the plant into the animal. Gathering sensations together under the wings of thought, it made man from the animal. Still acting, we can say either that it *is* a new activity of consciousness or that it *causes* one to appear, which is as much higher than thought as thought is higher than elemental sensation. The senses induce feelings which are perceptions of the aspects of the phenomenal world; the intense feelings that arise in the man of genius are perceptions of a more real universe now manifesting or to manifest hereafter. The actions of the man of genius which arise out of his inspiration tend to induce this manifestation or do actually induce it. The poem or the symphony are actual manifestations; our nascent nucleus of a "brotherhood of humanity" is a manifestescence of it.

It is also clear that no man is wholly devoid of genius, and that the next step in evolution is the production of a super-intellectual humanity.

As not being thought, genius is an in-

trusion into thought, when thought has been recently or is at the time carried to its furthest. Thought-consciousness flows, so to speak, not as a continuous stream, but in globules. It seems probable that the speed of thought depends on the duration of the interval *between* two units rather than on the duration in time of the unit, just as the density of matter depends on the spaces between the unvarying molecules.

But the unsealing of the eye of genius is only the taking by man of his proper place in nature. His containing casket is burst open; a little of his force is set free in him. A curious point comes up here. In ancient times they revered the victim of epilepsy. In modern times the worshippers of genius (and who is not?) have been scandalized by the scientific suggestion that genius is a form of epilepsy! Well, let us examine the point and see whether there is really any reason for horror. Many men of genius have been subject to epilepsy; epilepsy has sometimes replaced and annulled their genius; sometimes alternated, so to speak, with their attacks of inspiration. Furthermore, great rage sometimes ends in an epileptic seizure; or a victim of epilepsy has a convulsive fit replaced by an outburst of rage. Where are the links between rage, genius and epilepsy?

In epilepsy there is a sudden and enormous accession of life force to the motor cells of the cerebral cortex. The premonitory "aura," as it is called, is often felt by the victim to take origin from some point about or within the body and mount to the brain. This accession, leaving the motor cells and flowing down the motor nerves to the muscles, entails the muscular convulsions and spasms of the attack. But the cells must have a subjective or ideational side concerned with thought-pictures (stored sense impressions) as well as a motor side. It is almost certain that an epileptic fit is ac-

companied by a vast torrent of dream-pictures, usually totally forgotten as are other dreams. In various epilepsies there must be every degree of the two factors, the motor and the pictorial, varying inversely as each other. In rage the pictorial predominate, the motor remaining under control. The pictorial, judgment not being wholly suspended, and the ego remaining as directing witness except in extreme cases, concern themselves with the objects of the rage which become intensely vivid. The motor may be excessive, but are directed in ways calculated to attain the desired end. In the inspirations of genius the motor side is not touched at all and the rising torrent of force is consciously or unconsciously guided by the judgment of the fully-present soul, *whose property it is and was from the first*, however much he may have permitted its misuse. He brought it to the body and with him it goes. The soul of the genius resumes for a while the control of his own, resuming thereby his divine status. It seems possible that the initiate priests of the temples took care of the victims of epilepsy, shifting, so to speak, the incidence of the malady, helping it from the convulsive to the ideational side, causing it to take on some of the characteristics of genius, *e. g.*, prophecy.

Gradual resumption of empire is the work of the soul. Its forces are desecrated in the chambers of the body, and it has to take them once more into its own hands.

GENIUS AND INSANITY.

Several writers have attempted to show that these are isomers or allotropic modifications of each other; others, not going so far, have simply maintained that the genius has a special liability to insanity. An analysis of the evidence does not appear to me to support that view. The evidence itself is simply that of the frequent association of genius with insanity, and the deduction is that genius

is not a healthy manifestation, but a form of imbalance.

Let it be first noted that as Lombroso points out, the life of the man of genius tends to be prolonged considerably beyond the average period and a large number have lived to a great age. With only the ordinary tendency to insanity, there would, therefore, occur amongst them a number of cases of insanity as much greater than among an equal group of other men as their lives are longer.

Owing to the fact that they are subjects of public interest, peculiarities exhibited by them are remarked and held as insane stigmata which in others would go unnoted. Moreover, the tension of consciousness peculiar to genius makes flaws manifest that in others would remain latent, but it does not follow that the flaws are more numerous.

Genius in some form is sometimes manifested during the course of an attack of insanity, but to infer a connection on this ground is as absurd as to argue that because during an attack of typhoid fever a hitherto unsuspected constitutional vigor and tenacity of life manifests itself, there is therefore a connection between the fever and the vigor, or that they are obverse and reverse of one thing.

There are some forms of decadent genius, like that of Verlaine, of which the moral is obvious. Associated with tendencies to the grossest sensuality, they seem to present the remains of crumbling genius. Such men bear evidences of power or height won in the past, perhaps many lives ago, and since then slowly frittered away in debauchery. It is exactly parallel to the waste of a fine constitution by the same methods, and has no other import.

Nevertheless we have to remember that a sort of fortuitous connection between genius and mental perversion may really exist. For the genius is always either

hated or flattered, or both. He is likely to be either in great want, fighting a lonely battle, embittered by injustice and persecution; or, flattered and wealthy, with every temptation to excesses and indolence. And these conditions are apt to follow him through many lives, tending to the production of much perversity and torsion of character.

Lastly it is also true that the genius, having to inhabit a body and nervous system which are the product of to-day and the heritage of yesterday, is the man of a far to-morrow; he is new wine in an old bottle.

For all these reasons it is clear that in the face of any hereafter-coming statistics we need not consent to regard genius as a morbid though beautiful product. It is not a spiritual "hectic flush," but the highest manifestation of human life, the harbinger and annunciator of a greater era. With our growing understanding of the nature of genius, we shall learn how to produce it and to favor its production among children. Genius is the very nature and essence and Light of the soul, a few of whose rays succeed in getting access to the intellectual web and illuminating a little of it here and there. If the children were begotten, fashioned and thereafter trained in accord with the laws of the soul, with wisdom, genius would no longer be an isolated phenomenon.

But the old order is slowly changing; ideals and hopes arise where the path of possibility is seen. "As the whole life of humanity rises upward by slow and imperceptible progress, its teachers drink their life from purer founts. Life has in it more than the imagination of man can conceive." Mounting more and more rapidly the ever unfolding heights, man will everywhere learn "to enter into the life of his highest self, to hold within him the glory of that highest self, and yet to retain life upon this planet so

long as it shall last, if need be; to retain life in the vigor of manhood till his entire work is completed." We shall progress fast or slowly only as we recognize that intellectuality is but a negative and phenomenally dependent activity of consciousness; it is comparing and recombining the data of the senses. Not affecting the flow of phenomena, it is but their reduction to order in the mind of the perceiver, and the order is determined among the phenomena. But in the consciousness of the genius, though the external order is perceived with infinite speed and clearness, another possible but not yet existing order is divined, and with that perception arises the will and the strength to bring it about. Metaphysical perception and formative will are the two aspects of genius.

It stands creatively between latency and actuality, the power that reigns along the path between the concealed and the revealed, the power in manifesting, emerging, or evolving nature. Genius can arise and can have arisen in no other way than by the use of will, its active aspect. Having before us the ideal of a perfect man, and knowing that that ideal exists within us, the prototypal spirit, the divine germ, meditation thereon will bring to it the golden Light of life, so that it will grow, unfold in this place and time, destroy like Horus the Typhon of passions, purify and illuminate its darkened tabernacle, and, merging into the man and the man into it, the prophecy is fulfilled, the ideal is made flesh, the shadowy dream has awaked into the triumph and glory of the open day.

THE TRUE CRITIC.

"The true critic strives for a clear vision of things as they are—for justice and fairness; his effort is to get free from himself, so that he may in no way disfigure that which he wishes to understand or reproduce. His superiority to the common herd lies in this effort, even when its success is only partial.

"He distrusts his own senses, he sifts his own impressions, by returning upon them from different sides and at different times, by comparing, moderating, shading, distinguishing, and so endeavoring to approach more and more nearly to the formula which represents the maximum of truth."

HENRI FREDERICK AMIEL.

RICHARD WAGNER'S PROSE WORKS.*

BY BASIL CRUMP.

VOL. I., A COMMUNICATION TO MY FRIENDS.

All my books are a confession.

Goethe.

The architect
Built his great heart into these sculptured
stones.

The Golden Legend.

"If this *Communication to my Friends* had been penned as a fiction it would probably have long ago been greeted as one of the most notable psychological studies ever written. * * * The most remarkable of the features of this work is the boldness that prompted an artist to stop short in the middle of his career and tell the world that was scoffing at him what he felt and how he worked. * * * From such a work the word 'self' is inseparable; but the extraordinary thing about it is that the author has had the daring to write of himself from an 'objective' standpoint, to record his weaknesses, and his faculties, too, as though he were another man. No other eyes have ever seen Wagner, the man and artist, so clearly as he has seen himself in this *Communication*."

In these few words from the translator's preface we are at once given the right keynote necessary for a true appreciation of this remarkable human document, a document which more than any other has earned for its writer the epithet of "Egotist."

At the outset Wagner defines his *Friends* as those who do not seek to separate the Artist from the Man, which he calls "as brainless an attempt as the divorce of soul from body." This is a common device of crafty enemies, who are forced to acknowledge genius and there-

fore separate off the personality and tear it to pieces. Where we cannot understand the actions of a greater than ourselves we had better not try to explain the problem on this basis. A true understanding must, as Wagner says, "be grounded upon sympathy, *i. e.*, upon a fellow-pain and fellow-feeling with the veriest human aspect of his life."

In these days when education means cramming the brain with a mass of facts, it is interesting to find that such a process is not necessary to high mental and artistic development—nay, may even be a hindrance to it.

In giving some details of his early life Wagner tells a pretty story of the birth of Smith Wieland's sire. The three Norns (Goddesses of Fate) attended to bestow their gifts. One gave Strength, another Wisdom, but the third bestowed upon the child "the ne'er contented mind that ever broods the New." The parents foolishly rejected this third gift, and so Wieland's father went through life so fatally content that he never made an effort to do anything. But now we see the meaning of the gift:

"That one rejected gift, 'the ne'er contented mind, that ever broods the New,' the youngest Norn holds out to all of us when we are born, and through it alone might we each one day become a 'Genius'; but now, in our craze for education 'tis Chance alone that brings this gift within our grasp—the accident of *not becoming educated*. Secure against the refusal of a father, who died beside my cradle, perchance the Norn, so often chased away, stole gently to it and there bestowed on me her gift, which never left

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

poor, untrained me, and made Life and Art and mine own self my only quite anarchic educators."

Passing over some details which appear in the "Autobiographic Sketch,"* we arrive at the period when Wagner was in Paris and in the direst poverty, after failing to get a hearing for *Rienzi*. In the psychological experience he here lays bare to us we can see how by force of outward circumstances the man of ambition was crushed, and the real artist and servant of humanity came to the front. He tells us that he was now starting on a new path of "*Revolution against our modern Public Art*," and that "it was the feeling of the *necessity* of my revolt that turned me first into a writer." It was at this time that he contributed the brilliant series of articles to the *Gazette Musicale*, which proved that he was easily foremost among his literary contemporaries there. But with the exercise of one small section of his protean genius he could not feel content. He needed Poetry and Music. Out of his sorrowful plight arose the simple, but deeply moving, drama of *The Flying Dutchman*, the first of his tragedies of the Soul, based upon the *Mythos of the Folk*. He speaks of music at this time as "the good angel which preserved me as an artist. * * * I cannot conceive the spirit of Music as aught but *Love*. Filled with its hallowed might, and with waxing power of insight into human life, I saw set before me no mere formalism to criticise, but clean through the formal semblance the force of sympathy displayed to me its background, the Need-of-Love, downtrodden by that loveless formalism. * * * Thus I revolted out of sheer love, not out of spite or envy; and thus did I become an *artist* and not a carping man of letters."

We now pass on to some most interesting and valuable hints as to the real

meaning of his earlier dramas. In studying these we shall see at once how much they were a part of his very life. Just as *Faust* was the distillation of Goethe's life-experience, so it is with the great cycle of Wagner's dramas.

It will be useful here to quote a passage from his correspondence with August Roeckel regarding these earlier works.* "The period since which I have wrought from my *inner intuition* [Italics mine.—B. C.] began with the *Flying Dutchman*; *Tannhauser* and *Lohengrin* followed, and if any poetic principle is expressed in them it is the high tragedy of Renunciation, of well-motived and at last imperative and alone-redeeming Denial of the Will [*i. e.*, the personal desires]. It is this deep trait that gave my poetry, my music, the consecration without which they could never have possessed any truly stirring power they now may exercise."

Now let us learn at his hands the inner meaning of the *Flying Dutchman*.

"The figure of the Flying Dutchman is a mythical creation of the Folk; a primal trait of human nature speaks out from it with heart-enthraling force. This trait, in its most universal meaning, is the longing after rest from amid the storms of life." The same meaning is shown in the Legends of Ulysses and the Wandering Jew, both being blended in the figure of the Dutch mariner after "the sea became the soil of life." Condemned to battle forever with the waves (of life) Vanderdecken longs, like Ahasuerus, for Death. And here we light upon a very important element in Wagner's symbology—the figure of the "Eternal Womanly." The Dutchman may gain his redemption at the hands of—"a *Woman* who, of very love, shall sacrifice herself for him. The yearning for death thus spurs him on to seek this Woman; but she is no longer the home-

*See UNIVERSAL BROTHERHOOD, February, 1899.

*Also quoted in Theosophy, September, 1897.

tending Penelope of Ulysses, as courted in the days of old, but the quintessence of womankind: and yet the still unmanifest, the longed-for, the dreamt-of, the infinitely womanly Woman—let me out with it in one word: *the Woman of the Future.*"

How broad and universal this conception of womanhood was in Wagner's mind we can see still more clearly a little further on, where he speaks of his yearning at that time for his German home-land:

"It was the longing of my Flying Dutchman for *das Weib*—not, as I have said before, for the wife who waited for Ulysses, but for the redeeming Woman, whose features had never presented themselves to me in any clear-marked outline, but who hovered before my vision as the element of Womanhood in its widest sense."

Why have all poets and thinkers, who worked from their "inner intuition," given this lofty place of redeemer to the truly womanly? What of Dante's Beatrice? Why is Tennyson's Sir Galahad led to the Holy Grail by the "wan sweet maiden" who had seen it first? Why do the Maoris in their secret religious teachings call the Intuition the "inner or concealed woman," and so on, in a thousand cases more?

Surely these things are intended to teach us that in Woman there is that divine quality which can make her the inspirer of Man if both will only recognize it, rising above the faults and limitations and petty desires of the lower nature. Therefore it has been truly said that a man has never achieved anything great without the influence of Woman to back him (as Rudyard Kipling says in "Under the Deodars"), and he who ventures to underrate her, whether as friend or foe, has yet to learn one of the most important lessons of life.

One of the greatest women and mystic philosophers of modern times has ex-

pressed herself as follows in an article addressed to a body of French mystics:

"We have permitted ourselves to say that many French Kabbalists have often expressed the opinion that the Eastern school could never be worth much, no matter how it may pride itself on possessing secrets unknown to Europeans, *because it admits women into its ranks.*

"To this we might answer by repeating the fable told by Bro. Jos. N. Nutt, Grand Master of the Masonic Lodges of the U. S. for women, to show what women would do if they were not shackled by males—whether as men or as god.

"A lion passing close by a monument representing an athletic and powerful figure of a man tearing the jaws of a lion, said: 'If the scene which this represents had been executed by a lion, the two figures would have changed places.' The same remark holds good for Woman. If only she were allowed to represent the phases of human life she would distribute the parts in reverse order. She it was who first took Man to the Tree of Knowledge, and made him know Good and Evil; and if she had been let alone and allowed to do that which she wished, she would have led him to the Tree of Life and thus rendered him immortal.*"

Richard Le Gallienne, the eminent poet and writer, takes the same view of the third chapter of Genesis in "A Vindication of Eve," a poem which appeared in the *Cosmopolitan Magazine* for June last.

From his earliest years Wagner looked instinctively to women for that intuitional help which they alone can give. Appealed to in their higher nature, they responded, as they nearly always will, and so it was that many noble women were among the first to recognize his great mission and to uphold his hands

*"Alchemy in the Nineteenth Century." Translated from the French of H. P. Blavatsky, in *Theosophical Siftings*, Vol. II., 1891.

from first to last. Speaking of one of his earliest attempts at an opera, he says in the "Autobiographic Sketch": "The text book found no favor with my sister; I destroyed its every trace." Brother reader, would you or I destroy a pet poem on the opinion of a sister, a wife, or even a sweetheart? I fear our natural egotism would be too much for us!

Again in the *Communication* he records the ennobling influence exercised upon his artistic faculties by the great operatic artiste, Madame Schröder-Devrient: "The remotest contact with this extraordinary woman electrified me; for many a long year, down even to the present day, I saw, I heard, I felt her near me, whenever the impulse to artistic production seized me." And further on he speaks of "the extraordinary and lasting impression which the artistic genius of this in every respect exceptional woman had made upon me in my youth. Now, after an interval of eight years, I came into personal contact with her, a contact prompted and governed by the deep significance of her art to me. * * * She was dramatic through and through in the fullest sense of the word. She was born for intercourse, for blending with the Whole. * * * It is only at the present that I have learnt to value her instinctive judgment."

Here, again, are a few sentences from his letters to his beloved friend and helper, Franz Liszt:

"The contact with a sympathetic, noble female nature is to me an infinitely joyful feeling, and that feeling I should like to gain as a blessing for my impending work."

Writing of the success of the *Flying Dutchman*, he said: "With the *women* I have made a great hit;" and again, about *Lohengrin*: "All the women are in my favor."

Again, at a time of great difficulty, he said: "My dearest Franz, give me the heart, the spirit, the mind of a woman

in which I could *wholly* sink myself, which could quite comprehend me. How little should I then ask of this world."*

The so-called "man of the world" will smile at what he will call an amiable weakness in Wagner. He belongs to the class so well described by Leo Tolstoi: "The lord of creation—man; who, in the name of his love, kills one-half of the human race! Of woman, who ought to be his helpmate in the movement of Humanity towards freedom, he makes, for the sake of his pleasures, not a helpmate but an enemy."

His boasted knowledge of Woman is in reality limited to those types who ignorantly or deliberately cater to his vanity and sensuality, so that it has passed into a proverb among women that a man can always be swayed through either his vanity or his appetites. Thus, to take one of the greatest specimens of this type—Goethe—we find it said of him: "His women are the worshipping, loving type. He has never drawn the highest type of womanhood. His nature and system of morals placed her beyond his knowledge. If he came in contact with such women they were not the ones who fell down and worshipped him; and so in his richly stored workshop there are no materials out of which he can create her."** Yet almost at the gate of death he would seem to have learnt his lesson, for *Faust* closes with the lines:

"The Indescribable

Here it is done;

The Woman-Soul leadeth us

Upward and on!"

Let the "man of the world" pause a moment and reflect that Wagner was not only a mighty genius, but that he fought single-handed for half a century against terrific odds in carrying out his reforms. No evidence of weakness there! Rather,

*Wagner-Liszt Correspondence, 1841-61. New York: Scribner.

**New York Times, Aug. 26, 1899.

was he not wise enough to recognize that divine Womanly to which the majority are blind, and great enough to place it upon its throne?

In giving so much space to a consideration of this subject, my object is to try and give a clear idea of the position of a great soul on a question which I hold to be of vital importance. And let us always bear in mind that Wagner, as a philosopher and mystic, did not muddle himself up in a merely personal view. The Womanly was to him a great principle or element in Nature, present to some extent in man's consciousness, but *specialized* in women as such, just as the Manly (Will, Intellect, etc.) is specialized in Men. But he speaks of Beethoven and others being both man and woman in their creative art. Wagner was conspicuously so himself, but as "man" he

needed woman's help; and this is a fact in all human activity, although it acts unconsciously in the great majority of cases. *Cherchez la femme!* Oh, how universally true! And yet only partially in the satirical or reproachful sense.

A few more words about the *Flying Dutchman* must close this article. We have seen that it began a new era in the Poet-Composer's life. He forsook History for Myth; he ceased to concoct opera-texts and string together arias, duets, ballads and choruses. He became a Tone-Poet whose Music and Poetry were absolutely dictated by the nature of the dramatic material. And behind all were the magnificent motives we have outlined above. Hence it is that his creations have that peculiar power which is the hallmark of Æschylus and Shakespeare.

AN ANALOGY.

BY MEAVE.

We are taught that man's physical body is an organism composed of countless lives—called cells.

These cell-lives are incomparable one with the other, as all are equally perfect and important in nature's economy.

A perfect organism was formed when the various cells of the body acted together in harmony, each fulfilling its own part in nature's economy.

When the physical form was prepared its Lord—the Soul—entered therein, in order to raise to its own divine consciousness these lower lives.

A mighty impetus on the upward path of evolution was the result.

Analogy leads us one step further.

As is the individual body—so is the

body corporate. Each unit in the mighty organism of humanity is different, and in no wise comparable to any other, the musician and the farmer being of equal importance to humanity's well-being.

When each individual finds and does his own work for the benefit of the whole then a fitting organism will be formed for the indwelling of the world-soul, who, entering in, will raise mankind to their true estate, from which they, for experience sake, fell.

This incarnation of the Oversoul is alone made possible by a Universal Brotherhood—by an implicit trust and loyalty in our Leader, and in the ideals which the old Wisdom Religion has unfurled in our midst.

CIVILIZATION.

BY T. W. WILLANS.

An observance of the growth of civilization will show that in no instance have we on record facts supporting the supposition that there is a slow process of growth from inherent barbarism to civilization. On the other hand, evidence is bountiful to prove that each nation or race owes its civilization primarily as an offspring of a prior civilization's applying the intelligence transmitted to awaken the innate possibilities of the race and so unfold its dominant characteristic.

Viewing our present civilization as the outcome of the European, we find that it owes its birth to Greek, Roman and Druidic intelligence, modified by Alexandrian-Egyptian, Moorish and Saracen influence, etc. Without this transmitted stimulus there is no reason to suppose that we could have created any European civilization at all. In no instance do we find a civilization existing in itself except as the degenerate remains of a once higher type, such as in China and India of the present day.

In following the European civilization back to its teachers or transmitters, we find that they in their turn were built upon still older civilizations, till we get back to the traditions of a Golden Age, when, as Confucius put it, "the Prince was Prince, the Minister was Minister, the father was father, and the son was son," giving a perfect government, high refinement, and the blessings of an ideal life. Families are only smaller groups of the same order as nations or races.

A family without a teacher will gradually degenerate and become barbarous. The decay of civilizing influence can be readily observed in instances where families have been isolated, though the parents have originally possessed refinement and culture.

In countries newly settled and sparsely populated, where communication is rare and difficult with civilized centres, a family so placed will gradually lose all refinement and progressive intelligence, and if isolated long enough will decay with savagery and barbarism. This has often been observed, and follows apparently the natural law of decay by exhaustion of nutriment. The energy exhibiting itself in youth can evidently be turned to aid progressive intelligence by wise teaching, or left to extend itself in purely animal desires. On the one hand we have a growth in civilization, and on the other a growth of, or decay into, barbarism. We see here the weakness and inaccuracy of the supposition that acquired intelligence is transmitted by *physical* heredity, and how impossible it is to cover the facts of broad observation. This process of transmission of knowledge from nation to nation shows also the liability of error and gradual loss of the true meaning of terms by recording the symbol without the vitality of individual demonstration. So, carrying the letter, but not the spirit, of the teaching, knowledge at length becomes a mere husk fit for swine, but not for true men. In this we get the difference between true and false civilization, the latter often being but a thin veneer over an appalling rotteness and savagery, far more degrading than the barbarism of the lowest aboriginal races.

Again, we are faced with the dual nature of man, God-like and devilish, the double line of heredity and the irresistible fact of immortality which explains the origin and transmission of civilization and the possibility of its restoration on true lines for yet higher development.

SOME NEEDS OF TO-DAY.

UNIVERSAL BROTHERHOOD CONGRESS.
POINT LOMA, Cal.

THE NEED IN LITERATURE TO-DAY.

That the UNIVERSAL BROTHERHOOD MAGAZINE is a publication well fitted to interest seekers after truth is an established fact, and it is only a question of a short time before it will contain more interesting matter on many vital topics which could not be introduced heretofore on account of the changes which the magazine had to pass through. The public mind needs an all around education. The head doctrine is valueless apart from the heart doctrine; intellectualism has no lasting influence without the practice of the highest morality—the heart-touch must be behind the letter in the writings of all those who expect to permanently affect the life of humanity. There must be something behind the words—in the spirit of the writings—for a connection is formed, whether consciously or unconsciously, between the motive of the writer and the mind of the reader, and this is where the danger lies and also the opportunity to help. However well expressed, whether in the most beautiful phrases and presenting the grandest metaphysical aspect, unless the motive of the writer is lofty and unselfish, the real vibration is lost—that which evokes the best in man.

Have we not found in our experience with human nature many willing, earnest souls who demand the Light, but it must be presented in their hard and fast lines according to what they *think* it should be and not according to their real needs? To cater to the mental demands of humanity is to forge another link on the lines of retrogression. It is not what humanity wants, it is that which will best *serve* them, that we must

give. Our writers should be moved by the highest motive and the broadest conception of truth. They should fearlessly step into the arena of literary effort and speak from their hearts, irrespective of popular approval. Place your subject before the people in such a way that they can draw their own conclusions, thus avoiding this dogmatic “this is so,” and “that is so, *because I say it.*” In the ages past we have had enough of this, and humanity is suffering to-day because the letter of the Law is separated and the spirit is lost.

There is another class of writers, well meaning no doubt, who in their careless enthusiasm get off the track of the best work through their love of high sounding words and “the best literary style.” From all such may the good Law deliver us!

The writers we need to-day are those who have the courage of their convictions, like H. P. Blavatsky, W. Q. Judge, Walt Whitman, Emerson, Ruskin, who *dare to place their high ideals clear cut, diamond-like, before the world.* Oh for a whirlwind, a cyclone, to sweep away the debris of literature which has accumulated for ages! Fewer books and better ones do we want, writers who regard duty as a sacred obligation, who feel that they are their brothers’ keepers in the highest sense of the word, who place the love of gain and fame under foot, and who as souls use their pen only as a sword of truth in helping other souls along the path of light. The trend of things is all in this direction when this sublime plan shall be fulfilled.

* * * *

Contributors on these lines are few. Our magazine is conducted on unique lines. It is devoted to the promulgation

of the principles of the Brotherhood of Humanity in the widest sense, and all profits arising from the publication are devoted to the cause of Brotherhood. Hence the plan has been to induce contributors to write for the love of the work, but although there are many willing to serve in this way, some cannot do so because of the bread and butter question and these must receive remuneration for their articles or starve. Hence many of the best writers who have a deep conception of the needs of humanity and the hour have not their places in this magazine.

We shall in the next issue present some new departments which will greatly add to the value and interest. For several months we have had in mind a plan to introduce the following new features:

Current News and Sketches, by F. M. Pierce.

Ancient Wisdom as told in Legend and Fable, by D. N. Dunlop.

Woman's Column, by Beatrice Barr.

The Young Folks' Department has been placed in charge of Annie H. McDermid, who writes from the heart with such a delightful Scotch touch. In this Department both children and grown-ups will find much to please them.

* * * *

THE CHILDREN.

The children! the children! what mighty powers do they evoke in the hearts of men! Truly they are the torch-bearers, the sunbeams, the blessings! Our duty to them is plain. We must give them "the light of our countenances" in helpful, loving deeds—we must take them in our hearts as tender, budding souls to be nurtured with the sweet breath of truth—with the protection of rare discrimination for their soul's unfoldment. We must stand firmly in our mental and moral attitude toward the right and the true, and thus command their love and trust. Then the victory

is gained, we have reached a point where we can become the good shepherds to these little lambs.

Work carried out on this basis by all mothers and teachers would result in a new civilization. How the heart of humanity thrills at the thought of such a blessing!

OUR BOYS.

The small boys and the large boys who so quickly step into the ranks of human life as law-makers and teachers of the human race! How their souls plead with us through their young eyes and their youthful voices for the best that there is in us!

Too often do we ignore that which lies behind the young form—the soul seeking, reaching out, to gain a place in the common life of humanity to fulfill its mission in serving all that lives.

Discipline the body, the temple of the living god, make it a sweet, pure, strong vehicle for its lifework. Make it acquainted with its divine nature—point out its companion in arms, the little evildoer, the undeveloped lower nature, who walks ever by its side seeking entrance and to blind it and draw it away from its good, true, happy, joyous place in life. Parents and teachers, study the way more thoughtfully, more trustingly, more hopefully, more soulfully; bind yourselves to the treasures of your hearts with a new bond—to those who are *now* your children, these precious souls entrusted by the great Law to your protection and guidance—and who perhaps have been or may be your comrades, or even your teachers.

OUR GIRLS.

These tender, sensitive souls need all we have said in our words about "Our Boys." They need even more watchful care of a peculiar kind, for they are to be the guardians of the unborn in the future time. The dignity of childhood which expresses itself in pure thought and uprightness of action cannot be man-

ifested where the atmosphere, the surroundings, are of a character that is teeming with disharmony and worldliness. Make them little mothers in the truest sense, and watch over them as the tenderest of all.

How often do we see mothers who devote their lives in studying their pretty ways, their smart sayings, admiring and encouraging them in seemingly innocent deceptions—comforting themselves with the thought: they will soon outgrow these darling little weaknesses. Poor mothers! you may be fostering a vice which, hidden now, may in time wreck the happiness of your children's lives and your own.

When these weaknesses are seen it is the mother's and the teacher's duty to point out the opposite—the right action. It is her duty to make the child feel that at that very moment the evil-doer must be thrown out as a little somebody who has no right to be there. Then picture to the mind of the child that it is

something more than the body, and that it must always keep the door of its little house closed that "the naughty thing" cannot get in. Cultivate a sense of spiritual honor in the child. Keep its little mind filled with little duties, for idleness destroys soul life. Watch it in its sleeping hours as well as in its waking hours, for the brooding loving thought will discover dangers and thus be able to protect. For it is true and was known to the ancients that in sleeping hours the body, unless guarded, often becomes the prey to psychological forces of a pernicious nature. The wrecks we see in our prisons and insane asylums, of men and women, were once children with possibilities of good, who have been stranded on these very danger points alluded to—the result of devoted mothers' lack of discrimination and neglect of keeping their children guarded at all times. Alas! often too late do they discover their mistakes.

KATHERINE TINGLEY.

STUDENTS' COLUMN.

CONDUCTED BY J. H. FUSSELL.

KEYNOTES.

Perhaps the greater difficulty of spiritual advancement consists, not so much in the learning of the new as in the *un*-learning of the old; not so much in the taking hold of that just beyond, which we have not, as in the letting go of that which we have. This resistant struggle of the old against the new is characteristic of every upward step. Perhaps it is but an intense form of that human tendency which we politely term "conservatism."

In all domains of nature—and they

are wise who heed her ways—there is nothing suggestive of such a tendency. There one finds no hesitation, no lingering by the way; nothing resembling a shirking of responsibility; no fear of the unknown. Always is there due preparation and prompt readiness to press on.

A plant imprisoned in an enclosure into which the sunlight can penetrate but through a single aperture instinctively turns with every leaf in the direction whence comes the light, and with all its limited force it reaches out in its growth toward that single ray. And the tree, when its leaves have had their day, does

not tighten, but looses its hold upon them, as of a part which, having served its purpose and accomplished, as it were, its destiny, is thereby of no further use.

But man, perchance by reason of the very powers that make him superior to the plant and tree, is less wise; and wisdom comes not without effort. Although endowed with powers of discernment, will and choice, he is prone to cling to old beliefs, even deeming it a virtue to do so, and to selfish and familiar hopes and joys. Lacking faith in the orderliness and wisdom of progression, he fears to *let go*.

Thus the soul becomes clogged and cluttered with the "dead leaves" of life, from which it needs must shake itself free that it may be receptive to the light of truth, which only awaits fitting lodgment. Then, and only then, will be perceived the promise of a larger, higher life; a newer and a purer joy.

This is the lesson of Nature: *Make room for the new.*

LOUISE H. ARMSTRONG.

* * * *

Anything that brings us nearer humanity, that leads us to realize more deeply our close relationship with our fellowmen, is a real gain for the soul. E'en though the guiding hand be the blot of a sin, or the burn of a shame—if, through that, the heart has learned to feel another's woe; if, through that, the heart expands with a tender pity and sympathy for others, weak and burdened, regret it not. It is the birth of compassion and the soul has need to rejoice. It has come; question not the manner of its coming.

LOUISE H. ARMSTRONG.

* * * *

The human heart wells up with feeling for another soul and conscientiously exclaims: "I love." The mother even strips herself of all she has for one whom she has borne and every feature of her face proclaims her weight of love. And

yet each act, each thought, like coral beads upon a thread, is strung upon one central hope, one fierce demand, that one who makes such sacrifice lose not the object of the love.

A good book says: No man hath greater love than this, that for a friend he offer up his life. Such love is truly great, but greater far is that which urges one to live, perchance forgotten and unknown, and still perform the deeds of love, but asking no return.

And yet one cannot criticize a love that craves the very thing which in due time the Law will bring to it. If it deserve the name of even *human love*, there must be interblended in its warp and woof that persevering something which insists on further sacrifice, e'en though the object of the toil pays no regard or even frowns upon the proffered gift.

Such love, though justly ranked of human sort, is still potentially divine. 'Tis true, it seeks its own at first, yet never does it fail, although denied its right return. And thus it is, by laboring on, the heart grows broader in its scope, until at length it learns that love may ask no recompense, but patiently and bravely must continue on with fullest trust and confidence.

Whatever fate may then betide,
 "All's well!"—the faithful watchman
 cries;
 "All's well!"—the patient heart re-
 sponds;
 "All's well!"—the universe proclaims;
 "All's well!"—rings through eternity.

LUCIEN B. COPELAND.

As the great majority of human beings have in every age been poor and unfortunate, does it not follow as a necessary corollary that they must have been reborn into something like their previous conditions? Where, then, is the justice of Karma and where is the new experience the soul is supposed to reap in each new earth-life?

In the first place, the assertion that the "great majority of human beings have in

every age been poor and unfortunate" is a pure assumption and certainly shows the need of following the advice of the Leader of the Universal Brotherhood to study ancient Egypt and America and the prehistoric myths and legends of all races. This is the iron age, an age of darkness, unbrotherliness, suffering and poverty. Perhaps to-day the majority of people do think themselves poor and unfortunate, but it was not always so. There was once a golden age, when there was no suffering or poverty, but all was joy and innocent happiness. Then came the silver age, when men and women were still happy, though perhaps they began to know something of the pain that comes through the loss of innocence. The bronze age followed, and then the present dark age of iron, in which selfishness rules.

So, according to that truer history of tradition and myth, men have not always been unfortunate and poor. And the questioner seems to forget the bright days that come like gleams of sunshine into the lives of every one and the happy childhood days of even the children of the poorest.

But let us for a moment grant the really untenable position of the questioner, and let us accept for the moment his unwarranted statement that the great majority have always been poor and unfortunate; is his inference, then, correct that there is no justice and no progress? Not at all; all our observations of nature go to prove the contrary. We find nothing in nature standing still, but everywhere growth and development. Taking the analogy of nature, then, we must conclude that our observations of the con-

ditions of humanity have not extended far enough—that we have neither gone far enough back into the past nor have we been able to see into the future. According to the scientific researches of the student of nature, it took ages upon ages for the development of new species from old, yet the same act repeated an untold number of times by successive generations, the same unsatisfied longing seeking satisfaction, yet never finding it, through immeasurable periods of time, have at last produced new powers, created (by an infinitely slow process) new organs, so that finally the mineral passed into the plant, the plant became animal, the animal became man.

A person who knew nothing about birds, nor the relation between the egg and the bird, might be very surprised at seeing a bird sitting upon her eggs in the nest and might reason long and philosophically thereon and argue that the egg forever remained an egg and that the bird forever sat thereon. Day after day to his sight the egg would present no change, yet we know that after fourteen or twenty-one days, or thereabouts, the shell breaks and the chick is born.

And may it not be that the suffering and pain endured life after life (and let us not forget the joys) at last cause that stirring of the divine life within the heart that at the appointed time man breaks his fetters and rises glorious on his soul-wings in the free air and the sunlight. He is no more tied down to earth nor a slave to its suffering and wretchedness, because these have been dispelled by the soul's own radiance and joy.

ORION.

YOUNG FOLKS' DEPARTMENT.

THE PRINCESS AND THE SHINING ONE.

A FAIRY STORY.

BY R. W. MACHELL.*



PRINCESS PSYCHE SEES THE FACE OF THE SHINING ONE IN THE POOL.

One day when the Princess Psyche was going to bathe in a quiet pool amongst the rocks, where the trees hung over the bed of the river, she looked down into the smooth, dark water to see her own pretty face reflected there. But that day a strange thing happened.

As the princess looked at her own reflection in the water of the pool she saw it gradually fade away and slowly change into the form of a wonderful fairy, shining with light and with such a wonderful look in the eyes that the princess hardly could see anything else but just those

lovely eyes, and the shining light, which seemed to come from the fairy. Was it a man or woman? She hardly knew, for it was like no one she had ever seen, and yet she seemed to know him quite well, as if she had known him all her life, and in many other lives.

She thought it must be a fairy prince, and she loved him with all her heart and called him "The Shining One," and longed for him to come to her and speak. Then she thought, "Well, if the reflection is in the water the reality must be above; how silly of me not to look up and see the real prince instead of only his reflection."

So she quickly raised her eyes and looked up, but there were only the leaves and the trees and the birds above. She quickly looked down again into the pool, and he was gone; she only saw her own face, and she thought it very plain and ugly now, after seeing the face of the Shining One. So she sat down and cried. She thought, "I will never marry any one but my own fairy prince, my "Shining One," and I will wait till he comes, if I wait till I die and live here again; I will always wait for him."

Then she looked up and saw a white dove flying toward her, and the dove flew down to her shoulder and rested there, and she felt so happy, though she did not know why, and the dove went with her and flew round her as she walked, or settled on her shoulder and took grains of corn from her hand or even picked

*Illustrations by R. W. Machell.



THE WHITE DOVE COMES TO PSYCHE.

them gently from between her lips when she put them there for fun. And people began to say that the dove was a fairy that had come to take care of the princess, and they all thought it was a very good thing that the dove had come to the princess.

A little way from the garden of the palace, just in the beginning of the forest, there was a kind of summer house, where the Princess Psyche used to go in the hot weather to get away from the people and to dream of her fairy prince, whom she had not seen since that first day.

One day while she was there she was surprised to see a very handsome youth coming toward her. Two big deerhounds were with him, and he had a leopard skin on his shoulders, a hunting spear in his hand, and was carrying a lovely, little tiger puppy. He held up the little tiger, and when it saw Psyche it scrambled down and toddled up to her and began playing with her dress. Psyche was so amused that she asked if the young hunter would let her keep the tiger pup.

Then he handsomely laughed and said: "You shall keep him as long as you please, and perhaps longer," and then he went away, laughing gaily; but the dove was very frightened and flapped its wings to warn Psyche, for it knew that there was danger in that tiger pup. But Psyche only laughed and kept on playing with the tiger till the boy was gone; then she went home and took her new pet with her, and soon began to forget the dove and to neglect it, because there was more fun in playing with the tiger puppy.

But the puppy grew big very fast and became more and more mischievous, biting and scratching the people. And then a curious thing happened, for when people were bitten or even scratched by the tiger they became very disagreeable to their friends, very quarrelsome and jealous, and they were always angry and cross. Then people began to say that the tiger was an evil fairy and they were all afraid of it except Psyche, who



THE TIGER PUP IS GIVEN TO PSYCHE.



THE TIGER FRIGHTENING THE DOVE.

thought she could always make it do what she wished.

One day, when Psyche was asleep and the dove was picking up crumbs on the floor, the tiger came in very quietly and sprang upon the dove and nearly caught it, but the dove flew out of the window and away, while Princess Psyche slept on. When she awoke she only found the tiger crouched at her feet, purring.

Then the dove flew home, up into the sky, where the "Shining One" lived, and she told him all about the tiger and the



THE SHINING ONE RIDES AWAY.



THE SHINING ONE KILLS THE TIGER.

Princess Psyche. So the "Shining One" said: "I must go down to earth again and free her from that tiger, or she will soon be killed by him, for he will now be fiercer than ever, and no one else can kill him; therefore I must go myself."

The tiger had bitten and scratched so many people that they were all very unhappy, and they would have killed it if they had not been so much afraid of it;

but the princess used to like to go and walk by the riverside and play with the tiger, and now she began to think unkindly of her fairy prince, and to say that she was tired of waiting for him. Sometimes she almost wished the handsome youth who gave her the tiger would come back again. But that was only because she felt cross at not seeing her "Shining One," for she really loved him all the time better than any one else in the world.

So one day she was standing near a large pool where the river flowed in a

cascade over the side of a rock, and the tiger was near her: she looked up to the setting sun and in the blaze of light she saw once more her fairy prince. Then her heart stood still for joy, but as he came nearer she trembled and was quite frightened, for his eyes were cold and stern and there was no smile on his face. He looked coldly and sadly at Psyche for a moment; then he took an arrow from his quiver, and the tiger growled fiercely and began to move away, but before he had gone two steps the arrow flew from the bow, and down the tiger dropped with a howl and died.



PSYCHE SOWING THE TIGER'S TEETH.

When the princess saw what had happened she was very sad, and she sat there by the side of the dead tiger, crying, and the "Shining One" mounted his horse and rode off into the sky, to his home in the Sun. And darkness came on, but the princess sat there by the dead tiger, and her heart was full of bitterness against the Prince of Light, who had robbed her of her fierce pet, the tiger.

Then an evil fairy came to her in the

shape of a great bat and said: "Make one of your people pull out all the teeth and the claws of the dead tiger and then quickly take them, and when the moon is in the sky plant them in the ground; do this, and you will soon have an army of soldiers to defend you from that Shining Prince who killed your beautiful tiger." And the princess did as she was told by the bat, and went by night, when the moon was in the sky, and planted the teeth and the claws of the tiger in the ground.

When the next day dawned you might have seen queer vapors and mists coming out of the ground where the teeth and claws had been sown, twisting themselves slowly into queer shapes that swayed about like flowers on their stalks. But as the sun rose and made all the sky red and bright, the mists quickly began to take form, and soon they were full grown-men with swords and spears and fierce looks and angry voices, wanting to fight. And



THE ARMED MEN COMING TO LIFE.

soon they broke loose from their places in the ground and ran about, looking for some one to fight. They rushed about the country and killed every man they met, and then began to kill each other.

And the women and children came to the princess, crying for their husbands and fathers and sons who had been killed by the fierce soldiers that had grown from the tiger's teeth.

The princess was very sorry for those poor women and children, and she took a silk scarf from her shoulders and dried their tears, trying to comfort them, till at last the scarf was quite wet with the tears of the people. Then she longed to help those poor people and to get rid of her new soldiers, and she thought that nobody but the "Shining One" could help her, and as she thought that, she heard a flutter of wings, and, looking up, she saw again the white dove, and it flew round her head three times. Then all at once she knew what to do.

She went into her own room and, tak-



PSYCHE WRINGING OUT THE TEAR-DROPS.



THE MAIDENS COMING TO LIFE.

ing the silk scarf, she wrung out of it the teardrops, and as they fell into a silver bowl they turned to shining jewels, and the bowl was filled with light and color from the shining drops. Then she went out in the night again and planted them in the ground, just as she had done with the tiger's teeth, and in the morning the mists and vapors began to rise as before; but, when the sun shone upon them, the mists took the forms of beautiful maidens in pretty colored dresses, and they laughed and sang so prettily that any one could tell they were glad to be alive.

Then they danced away from their places and began to wander about, singing and laughing, when all at once they saw a party of the fierce, cruel soldiers coming that way. These were all that remained when they stopped killing one another the night before.

When the maidens saw them they laughed and ran to meet them, and then stood and just laughed at the funny looks



THE MAIDENS MEET THE ARMED MEN.

of those wild men. They laughed so sweetly and merrily that the men began to feel foolish, trying to smile and look pleasant, and they would have hidden their swords and spears, but the maidens had seen them, and wanted to know what they were for.

Then one of the men said: "Oh, that is a kind of spade for digging with," and as he said so he stuck it in the ground, and it at once turned into a spade. And another man with a sword tried to explain that it was a sickle for reaping the corn with, and he pretended to reap the corn, when at once his sword changed into a sickle and his armor into rough clothes,

and so each man was quickly changed into a farming man, and then they began to smile at the maidens, and they all went together in couples down to the village.

When the people saw them coming with spades and sickles, and their brides with them, they were very glad and took them into their houses. Soon they all set-



THE MAIDENS AND THE FARMING MEN ENTERING THE VILLAGE.

tled down in that land and worked hard, sharing all their earnings with the people who had most need, and they all looked on the Princess Psyche as their queen and their mother.

DAREST THOU NOW, O SOUL?

WALT WHITMAN.

(SELECTED.)

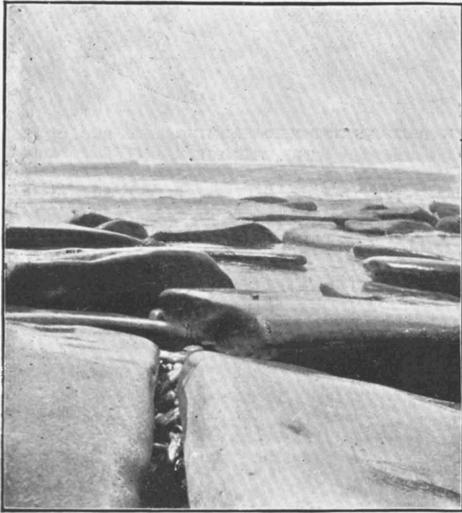
Darest thou now, O soul,
Walk out with me toward the unknown region,
Where neither ground is for the feet nor any path to follow?

No map there, nor guide,
Nor voice sounding, nor touch of human hand,
Nor face with blooming flesh, nor lips, nor eyes, are in that land.

I know it not, O soul,
Nor dost thou, all is a blank before us,
All waits undream'd of in that region, that inaccessible land.

Till when the ties loosen,
All but the ties eternal, Time and Space,
Nor darkness, gravitation, sense, nor any bounds bounding us.

Then we burst forth, we float,
In Time and Space, O soul, prepared for them,
Equal, equipt at last (O joy! O fruit of all!), them to fulfill, O soul.



GLIMPSES AT POINT LOMA.

BROTHERHOOD ACTIVITIES.

One Crusade ended and another almost immediately begun—or is it not the same Crusade, and are not the Congresses to be held in Sweden and England the same Congress as that begun at Point Loma on April 13th, continued and carried to those countries? The Leader has said that this Congress still continues. A work was begun at Point Loma which knows neither cessation nor pause. The enthusiasm and energy which stirred all hearts, both of those who were present on that sacred spot and those who, though remaining at home, were yet present in thought and spirit, have been carried back to their Lodges and into their work.

Thus it is but the one Crusade and the one Congress.

Just five short weeks intervened between the Leader's return to New York and her sailing for Europe, yet in that five weeks it seemed as though five months' or even five years' work was accomplished. The intensity of this age is tremendous, and the Universal Brotherhood touches the heart and root of all the intense life manifest in every department of life—it does more than this, it goes ahead, bearing aloft the torchlight of the promise of a new age, thus partaking of all the intense activity, being, in fact, the very focus of it, yet at the same time being a haven of peace and joy.

On August 7 a flying visit was paid to the Boston Headquarters by the Leader, accompanied by F. M. Pierce and Basil Crump, and although it was the middle of the summer vacation, there was a great gathering of members, enthusiastic and united, and, as B. C. writes in *The New Century*, "assuredly Boston will turn up smiling on the threshold of the new century."

On August 29 the Leader and Bros. E. A. Neresheimer, H. T. Patterson, F. M. Pierce, C. Thurston, Mrs. A. L. Cleather, B. Crump and Señorita Fabre sailed on the North German Lloyd steamer for Europe to attend the Congresses in Sweden and England. The Leader will also visit Norway, Germany and Holland. The Congress at Stockholm, Sweden, was to be held on September 10 and 11, and on Saturday, September 9, about midnight, a cable message was sent from New York on behalf of all the American Lodges. It read as follows:

"Dr. Gustaf Zander, Stockholm, Sweden:

"Loving greetings from American Lodges to Swedish Comrades."

The Congress in England is to be held in the Royal Pavilion, Brighton, on October 6 and 7. Great preparations have been made by our Swedish and English Comrades for both these important occasions.

Bro. E. A. Neresheimer writes in *The New Century* of the planning of the European Crusade as follows:

"BY DIRT OF POWER and indomitable will, which make seemingly impossible projects an actuality in the twinkling of an eye, circumstances marshal themselves in convenient array to take across the water to our brothers the heavenly message of love which was liberated at the Point Loma Congress.

"This Crusade was outlined by the Leader on December 4, 1897, at a private meeting of the Friends in Council; its importance vouchsafed, but not understood nor dreamed possible even by those who now participate in it. Still, here we stand



MAKING CLOTHES AT HEADQUARTERS, 144 MADISON AVENUE, NEW YORK, FOR THE CUBANS.

to-day on the eve of departure. Verily, a miracle with no end of beneficent consequences.

"Here I must pause and salute my brother, F. M. Pierce, who came to us, as many know, at a great crisis—March 21, 1896—who goes with us now, and who has been an example and an inspiration to us all. This elder brother, since æons of time, is again wedged with us in an impregnable circle, surrounding and protecting Humanity's Helper—a warrior and a pillar of strength, a real comrade to us all. Our foreign brothers will rejoice to meet him as the living symbol of their own ideal, and love him well.

"The message of a brighter side of life: joy, happiness, glory, beauty and radiance, is now being carried abroad by the Leader. It will overtake the world with irresistible force."

E. A. NERESHEIMER.

CUBAN RELIEF WORK.

Just before leaving for Europe the Leader made arrangements for a large quantity of supplies, food, clothing and medicine to go down to Porto Rico to help relieve the suffering caused by the recent terrible hurricane, and on her return the Leader is going again to Cuba, as urgent appeals for help still come from there. All the supplies on hand having been sent to Porto Rico, a special meeting of members of the Universal Brotherhood in New York was held immediately after the regular Aryan

Lodge meeting on Tuesday evening, August 29, the day the Leader and party sailed. This was entirely an impromptu meeting, and not large, as many of the New York members were away and no notice had been sent out, but a more enthusiastic meeting has never been held. The object of the meeting was stated by the chairman, and it was immediately agreed that the men would be willing to furnish all the funds necessary to purchase the material which the ladies would require for making into garments. Needless to say the ladies also contributed toward the funds. Clothing for women and children is especially needed, also shoes, for the soil is of such a nature that the people cannot go barefoot. The women in Cuba are mostly small, so that any garments made or sent should be of small size. Although there were many members not present at the meeting, the sum of \$53 was immediately subscribed as a starter, and at the time of writing this amount has been nearly doubled. On the next day appeared four sewing machines, which the Messrs. Wheeler & Wilson have very kindly lent for this work through our devoted comrade, Mrs. I. H. Butler, of Bridgeport, who very fortunately happened to be in New York just as that time and present at the meeting. Messrs. Wheeler & Wilson also sent a young lady to teach any of the workers how to use the machines. The next day, and every day since, the Aryan Hall has presented a busy scene, a picture of which was taken for *The New Century* and is here reproduced, and as a result over 500 yards of material have been made up and the second 500 yards is in process of being made up.

Besides the garments, supplies of food and medicine are also being obtained, so that, as one of the members expressed it, we hope to have such a large quantity of supplies ready for our Leader on her return that she will have to climb over the boxes and cases in order to get into Headquarters.

Brother Crosbie, of Boston, writes: "Boston will add something—not small, I hope—to the general doorway obstructions at 144." We know that nothing small has ever issued from Boston, and that our comrades there can always be relied on.

Two days after the work was started in New York a letter came from Chicago saying that one of the largest biscuit manufacturers would donate half a carload of biscuits. Other Lodges have also written to say supplies are being obtained and work being done. Comrades, would it not make the Leader's heart glad to find on her return from Europe every Lodge represented by a case of supplies! What an accumulated power of love and sympathy would thus be ours to share in and to add to, sending it out, guided and directed by the wise, loving hand of our Leader. "for the healing of the nations!"

If every Lodge would mark plainly on every case sent the number of the Lodge, and also send a separate list of contents, it would greatly facilitate handling the supplies at New York.

THE BOYS' BROTHERHOOD.

The B. B. C. and the N. C. G. are now established facts in New York; institutions not only of the future, but in the present, and destined to play an important part in the next century. The B. B. C. stands for Boys' Brotherhood Club, of which No. 1 has its Headquarters at 144 Madison Avenue, and No. 2 at Greenwich Hall, Hudson Street, each being regularly organized with President, Vice-President and Secretary. The N. C. G. is the New Century Guard, a name specially chosen by the Leader for the drill corps of the B. B. C.

Preliminary to forming the Clubs, cards of invitation were sent out. The first



THE BOYS' BROTHERHOOD CLUB, No. 2, HUDSON STREET, NEW YORK.

preliminary meeting was that held at Hudson Street July 26. In response to the invitation, sixty-three fine boys attended. A few short talks on the objects of the Club were given, interspersed with music, and then Bro. C. L. Carpenter, whom the Leader has appointed Superintendent of the Boys' Brotherhood Clubs in New York State, asked the boys who were ready to join to come to the platform and enroll themselves as members. Every boy responded, not singly, but collectively—so much so that they had to be ordered back to their seats and then come up row by row, in single file.

On the following evening the Boys' Brotherhood Club No. 1 was regularly organized at 144 Madison Avenue. The organization of the Hudson Street Club did not take place until a week later, although the first preliminary meeting was held there. The constitution, which is to be the same for the B. B. C.s throughout the country, and which had been approved by the Leader, was read and accepted by the boys present, who then signed their names to the roll. The officers were then elected and duly installed. Short addresses were given and also music, and the B. B. C. is well launched.

Bro. Carpenter, speaking of this first meeting, says, in *The New Century*:

"The meeting, being thus in the hands of its own officers, was carried on by them, and I know that down in the hearts of the men present a certain spot, which maybe had become very slightly ossified, began to soften and to grow warm and warmer. There seemed to hover in the room the thoughts—nay, almost the presence—of the Leader, which gave a glow and purpose to the whole proceeding.

"So now the thing is started. The grand idea is being evoked into reality, and to my mind come the following words: 'We are coming, Brothers, in one vast, loving throng. The whole Earth shakes and trembles as we proudly march along. Listen, Comrades, and you may hear the tread of feet. The banners of the hosts tinge the sky with the colors of the morning, and the great heart of all beats in unison with our own.'"

The following card of invitation to a meeting of the Club was given to the boys for their friends:

BOYS' CLUB.

A Club for Boys, called the "Boys' Brotherhood," has been formed under the auspices of the International Brotherhood League, Katherine A. Tingley, President; Headquarters, 144 Madison Avenue, New York.

The objects of the Club are: To give larger opportunities to boys and better ideas of TRUE COMRADESHIP and HIGHER PATRIOTISM, and to surround them with such beneficent and moral influences as will tend to prepare them for the battle of life. They shall be taught true NOBILITY of CHARACTER and the DIGNITY of a PURE LIFE. The objects shall further be: (a) The training in DEBATE and PARLIAMENTARY LAW; (b) Physical Development by GYMNAS TIC EXERCISES; (c) MILITARY DRILL.

The Club will be conducted (under supervision) by the Boys themselves, who will elect their own officers. Parents will be invited to attend the meetings as visitors from time to time, and especially the Entertainments which will be given periodically. It is hoped that parents will co-operate with the Club in carrying out its objects. The Club is strictly UNSECTARIAN and NON-POLITICAL.

The officers of the Club are: President, JOSEPH WALKER; Vice-President, WILLIAM CAMPBELL; Secretary, BENJAMIN HOFFMAN.

Correspondence is invited with the officers of the Club. Address, Secretary

Boys' Club, 144 Madison Avenue, New York. The Club meets every Thursday evening at 8 P. M. at 144 Madison Avenue.

Admit.....

Boys holding these cards are invited to attend the next meeting.

Authorized by I. B. L. Committee.

AN IMPORTANT MEETING OF BOYS' BROTHERHOOD CLUB No. 1.



Thursday, Sept. 7th, the B. B. C. No. 1 gave their first public reception to their friends. The Aryan Hall was beautifully decorated, having undergone in a few hours a complete transformation from the busy sewing room where the ladies were making garments for the destitute Cubans. Back of the platform were two beautiful flags, the Stars and Stripes and the purple and gold S. R. L. M. A. Flag, and between them, just below, a large fac-simile of the Boys' Brotherhood Badge. Several other flags and great

bunches of golden rod and flowers made a very pretty setting to the proceedings. The hall was crowded and there was a feeling of expectancy when the young President and the Secretary took their places on the platform. The gavel fell and the voice of the President rang out clear: "The meeting will please come to order." Then came the roll-call, every member being addressed as "Brother" and responded to by each Brother rising in his place and giving a military salute as well as answering. The next business was the report of a Committee for selecting a subject for the next debate. The subject selected was: "Which is the most destructive, Fire or Water?" but it was not accepted by the meeting, two other alternative subjects being proposed. The discussion on these brought up some interesting points in parliamentary law and showed how well the boys had grasped its principles. There were points of order raised and once the ruling of the Chair was objected to, so that he had to appeal to the meeting, who by vote supported his ruling. The subject finally selected was: "Is War Inconsistent with Brotherhood?"

The most important event of the evening under the head of Miscellaneous Business was the presentation of the Boys' Brotherhood Flag to the Club by Brother C. L. Carpenter, Superintendent of the Brotherhood Clubs in N. Y. State, on behalf of Katherine Tingley, President of the INTERNATIONAL BROTHERHOOD LEAGUE, who at the request of the Boys had specially designed the flag for them. In speaking of the flag and the meaning of its colors, Brother Carpenter said that the solid field of blue stood for the broad principles of Brotherhood we teach, and the gold letters for the Golden Rule, which all men should practice in their lives. Bro. Rieger, one of the boys, received the flag on behalf of the Club and made the speech of the evening. His speech was entirely impromptu, but it contained thoughts that any of the grown members among us would have been proud to give utterance to. Here is his idea, in his own words, of what the Club stands for: "Unity, not separation; Peace, not antagonism; and Love, which we learn by living it." Bro. Rieger then delivered the flag into the custody of the Color-Sergeant of the New Century Guard, who carried it down the hall and back again, all the boys rising and saluting it.

Bro. J. H. Fussell gave a short address to the boys and spoke of the significance of the founding of the new Century Guard. He gave the Boys a message that Katherine Tingley had sent to them about the meaning of the New Century Guard, that it did not mean they were to be trained to kill their brother-men, but *to stand guard against* all that is wrong and unbrotherly in their own lives and in the world and *to be on guard for* all that is noble and pure and brotherly.

Then came some musical selections by the members of the Club and the Club-songs, after which the meeting closed in due form.

At both the Clubs part of the time is spent in drilling and in the other part a regular order of business is carried out. The order of business is: (1) Calling to Order, by the President; (2) Calling the Roll, by the Secretary; (3) Reading the Minutes, by the Secretary; (4) Reports of Officers; (5) Reports of Committees; (6) Election of Officers; (7) Election of Members; (8) Miscellaneous Business; (9) Adjournment.

Under the head of Miscellaneous Business come addresses and debates, and many of the boys show very promising signs of becoming good speakers. Especially interesting was one debate at Club No. 1, on the subject, "Upon What Does the Future of America Depend?" and the little speeches of the boys showed that some very good, original thinking was done by them.

The accompanying picture was taken by flashlight at the close of one of the meetings of Club No. 2. Both the Clubs are now in good working order. Club No. 1 has adopted a "Club yell"—Rah, rah, rah—Rah, rah, ree—We are Brothers, can't you see—Brotherhood, Brotherhood, N. C. G." Bro. Carpenter has also written some excellent Club songs and adapted them to well-known college tunes, which have taken immensely; these have been printed in *The New Century*.

And so the work goes forward; the new century is close at hand, and old and young, as Comrades and Brothers, we stand united, faithful to the great cause of Humanity, loyal to our Leader, and thus we march forward into the new age with a great song of "Truth, Light and Liberation."

J. H. FUSSELL.

THE EUROPEAN CRUSADE.

EXTRACTS FROM A LETTER FROM E. A. NERESHEIMER.

ON BOARD S. S. SAALE, NEARING SOUTHAMPTON, Sept. 5, 1899.

All is well with the party. We have had a pleasant voyage, only one day stormy. We are nearing the English coast, expect to arrive at Bremen on the 7th, and at Stockholm on the night of the 9th, or early on the 10th.

There has been no time lost while on board. On the contrary, being favored with fine weather, we have been able to dispose of considerable literary matter that had to be gotten ready in connection with the S. R. L. M. A. Community and Colony.

The Leader has been able to give us attention almost during the entire trip, and you know by experience that under such conditions the work proceeds most rapidly.

We are looking forward to a demand of great activity upon us in the near future, and having had such a delightful rest during the voyage we are prepared for it. The Leader and all send regards and love to all the members. Ever yours,

E. AUG. NERESHEIMER.

THE UNIVERSAL BROTHERHOOD CONGRESS IN SWEDEN.

THE FIRST NEWS BY CABLE.

STOCKHOLM, Sept. 12, 1899.

Four days Congress, enormous success. All Swedish Lodges represented. Greetings from the Swedes and Crusaders. ZANDER, HEDLUND AND CABINET.

PACIFIC COAST ACTIVITIES.

The Pacific Coast Committee reports good work being done all over the coast. We have not space for all the report, but give the following:

PASADENA, CAL., U. B. L. No. 76.—Owing to the fact that so many people go to the seaside in August we closed our public meetings for the month, though we kept up our Wednesday evening study class for members. September 1st all work will be resumed. The ladies have been busy making clothing for the Cuban children and have a box ready for shipment. A Boys' Brotherhood Club has been organized by the members of the Lodge. On receipt of suggestions for U. B. work from the Leader they called a meeting to immediately carry these out. A few boys were invited in, who proved to be of great assistance to their seniors. The membership consists of a dozen strong, manly boys, and only five meetings have been held. Good music is supplied by one of the boys—a violinist.—Miss ERTU WURTE, Secretary.

SAN FRANCISCO, CAL., U. B. L. No. 7.—Music has been introduced into the closed Lodge meetings, as well as in the public meetings. The headquarters are brightened with potted plants and flowers, and bouquets adorn the hall at all public meetings. At the close of the meetings these flowers are presented to the audience for distribution among the sick, and the aroma of Brotherhood has thus cheered many invalids. A new department is a Choral Society, under the direction of H. B. Monges. The Spanish class is now conducted by Senor Juan T. Marin, who recently arrived from Cuba, where he met Katherine A. Tingley, and became deeply interested in Brotherhood work. Mrs. W. N. Dingle is conducting a sewing class at the Bryant street rooms. Sunday lectures: "Beyond the Grave," Mrs. H. H. Somers; "Man and His Bodies," Julius Octrl; "Rebirth of the Soul," Dr. J. A. Anderson; "Memories of Past Lives," H. H. Somers. I. B. L. subjects: "Capital Punishment," Miss Alma Day and Dr. Allen Griffiths; "Savagery and Civilization," Mrs. Mercie M. Thirds and Dr. J. A. Anderson; "Humane War," H. Buntrock and Alfred Robinson; "Cursed be the Earth for Thy Sake," Miss E. J. Whittier and Dr. J. A. Anderson; "Ideals of Youth," Mrs. E. M. Poole and H. B. Monges.—A. J. JOHNSON, Secretary.

SAN JOSE, CAL., U. B. L. No. 4.—We resumed the Sunday meeting August 27th after the usual summer vacation with the hour changed from 3 p. m. to 10:30 a. m. We are all filled with a renewed energy and determination to work. The UNIVERSAL BROTHERHOOD MAGAZINE has been placed on sale at four of the leading newsdealers with very encouraging results in the way of sales. The MAGAZINE and the *New Century* have been put in the public library, and from their well-thumbed appearance would indicate that they are found interesting reading.—NELLIE KEATON, Secretary.

SAN QUENTIN, CAL.—On August 27th the Pacific Coast Committee for Universal Brotherhood held their usual monthly meeting at San Quentin Prison, Dr. Allen Griffiths lecturing on "Patriotism." The usual large audience was present, and the growing interest manifested by the best element among the 1,400 inmates is evidenced by the many statements received of the general discussion among them carried on for days after each meeting. The questions asked following each lecture bring out many telling answers embodying the necessity of discipline of the "wayward boy," full of force, who does not use it for the benefit of his fellows, and finally winds up in prison. Heads young and old and gray nod many assents as the passing thoughts seem to apply to their experiences.

SANTA CRUZ, CAL., U. B. L. No. 19.—During the month Lodge meetings have

kept up their interest. Among the events may be mentioned the sending of a box of useful articles to the I. B. L. Cuban Colony, Point Loma. A promising feature of the Lotus Group is that the attendance at the meetings continues to be as good as at any other part of the year. All the children have been given seeds and will soon have "thought flowers" growing. The Lotus Mother may expect some. Every Sunday they send "golden boats" filled with loving thoughts to the Superintendent who is absent. As improvement is the order of the age, we hope to keep step.—FRANCIS M. HAZLETON, Secretary.

SEATTLE, WASH., U. B. L. No. 100.—Two meetings a week have been held during the summer with increasing attendance. Plans are being made for a monthly social gathering to which friends of the members and also strangers will be invited. Our soldier boys who sailed for Manila via Seattle have been supplied with a large quantity of reading matter in the form of U. B. MAGAZINES and *New Century*, *The Ocean of Theosophy*, and a quantity of leaflets, as well as a large number of *Pacific Coast Theosophists*. They were distributed among the boys in camp and two large bundles were carried on board and also distributed.—A. W. SCHROEDER, Secretary.

VICTORIA, B. C., U. B. L. No. 57, 28 Broad St.—The following is a list of addresses for the month of July: "Life and Death," W. H. Berridge; "Humanity's Opportunity," W. Stewart; "The Finest Thing on Earth," G. F. Jeanneret; "The Religion of the Future," F. C. Berridge. We have now introduced a system of sending out thirty or forty programmes every week, detailing what is to take place at our Sunday evening meetings, and the results have been very satisfactory, as the attendance and general interest is steadily increasing. We always have music at our meetings, and on the second Sunday in each month we aim to make this an especial feature. There is a splendid feeling of harmony in our Lodge. All the members are pulling together, each doing his work and doing it better every time, with a greater love, a greater earnestness and a greater joy. The Lotus Group is increasing, and there is a boys' club in the air and things are generally bright all round.—W. HAROLD BERRIDGE, Secretary.

U. B. LODGE NO. 87, VICTORIA, B. C.

A letter has been received by the Leader, signed by the members of Lodge 87, expressing gratitude and heartfelt thanks for the noble work accomplished during the recent visit of the Leader and Cabinet to Victoria and throughout the Continent. "There is not one among us who has not become a better man or a better woman" for this visit. "You have given a new Light and new Life to our Lodge, inspired us with a still greater joy in the work, and it is with our hearts full of love that we again pledge our undying devotion to the Great Cause, and our unswerving loyalty to yourself."

THE ISIS CONSERVATORY OF MUSIC.

Of the Art Department of the Universal Brotherhood.

WHILE IN VACATION MOOD, we can note with virtuous approval the labor of other people! In a gently swinging hammock, we can admire the energy of the projectors of the summer schools for the promotion of this, that, and the other art, science and religion. In a reverie which concerns itself chiefly with what can be done to obviate the necessity of doing anything whatever, we can be sweetly glad that the world's

activities still go on. Therefore, the circular of the Isis Conservatory of Music at Point Loma, San Diego, while telling of a school for all-the-year-round, seems of special value for consideration just now in the holiday time. This Conservatory is a department of the UNIVERSAL BROTHERHOOD. From an accompanying private letter sent by a musician friend, who is particularly in touch with this Organization, we learn many things of concern to all musicians on this coast.

The Isis Conservatory is beautifully situated as to climate and accessibility, and is under what one is assured is unusually competent superintendence. Mrs. Elizabeth Churchill Mayer, of New York, supervises the classes in singing and harmony; Miss Julia Hecht, an accomplished pupil of Carl Wolfsohn, has charge of the piano pupils, and a teacher of languages from Paris has been added to the staff. The terms, considering the advantages, are not high—in fact, compare favorably in that respect with any of the well-equipped institutions of a similar class; and private lessons, as well as those in classes, are provided.

The assurance is given in the letter referred to that a financial success is not the only one expected, nor does the continuance of the Conservatory depend on its financial success. It is an American institution on somewhat different lines from those in Europe. Quoting from the letter:

“The Isis League of Music and Drama has the following objects, viz.:

“1. To accentuate the importance of Music and the Drama as vital educative factors.

“2. To educate the people to a knowledge of the true philosophy of life by means of dramatic presentations of a high standard and the influence of the grander harmonies of music.”

It will thus be seen that the aim is for more than mere technical acquirement. Interpretation in its highest and deepest sense, as taught—and more subtly *suggested*—by the most devoted of the teachers everywhere, will be made a special feature.

A short time ago the Isis League gave the Greek play *Eumenides*, with orchestra, scenery, and the dances appropriate to the festival. This is said to have been a remarkable production, and full of information as well as charm.

Those interested in the Conservatory noted above may write to Mrs. Mayer, P. O. Box 367, San Deigo, for further information.—*Alameda Journal*.

THE PROGRESS OF ART IN INDIA.

AN INTERESTING LETTER TO THE LEADER.

KATHERINE A. TINGLEY, LEADER, UNIVERSAL BROTHERHOOD:

MY DEAR SISTER AND MADAM—Thanking you very much for the deep interest you take in the welfare of my poor country, as is clearly evinced in the thoughtful, sympathetic and remarkable articles that your beautiful journal, *The New Century*, is often studded with, I have a great pleasure in forwarding to you the accompanying Application of the Secretary, Council of Management of the Jubilee Art Academy for your kind consideration.

The application I am sure is quite capable of pleading its own cause.

Thanking you once more for your deep concern for the well-being of poor India, I remain,

Yours fraternally,

RAKHAL CHUNDRA SEN, M. C. P. S. & L. M. S.,
President, Indo-American Theosophical Society, Calcutta.

Extracts from the Prospectus.

THE JUBILEE ART ACADEMY.

76, Harrison Road, Calcutta.

The object of the above Institution is to diffuse a taste for Arts in our country. In Ancient India, the Arts attained great excellence, such as Portrait-painting, Sculpture and Wood-engraving; even now in every native Indian Court, there is a painter on its establishment. The art of sculpture appears to have made special progress in Rajpootana and other places, but it never reached the highest pitch of excellence of the Greeks and the Romans. Since the establishment of the British rule in India, a taste for fine arts has been revived in this country. And this revival we undoubtedly owe to the generosity of the British nation.

In Bengal, the establishment of a School of Arts by Government in Calcutta first paved the way for acquiring a knowledge of Arts. The paucity of such institutions is greatly felt nowadays. To remove this long-felt want, some distinguished students of the Calcutta Government School of Arts have joined together, and have established this Institution at No. 76, Harrison Road, and have named it the Jubilee Art Academy, as it has been founded in the year of the Diamond Jubilee of Her Majesty. They have formed an Art Gallery, in which a good collection of the best specimens of fine arts have been made. The Institution has been also provided with a good Library, containing art magazines and rare books of art. A photographic studio has also been attached to the Institution. They have organized the system of its work in such a way as to insure success.

The Institution was opened in April 1897, and during this short time, students, about fifty in number, have been regularly given lessons on Painting, Modeling, Lithography, Engraving, Photography, etc. We have been obliged to refuse many applications from candidates for admission on account of the insufficient accommodation in the Institution.

The primary object which the founders of the Institution have in view is not to teach the students merely to become mercenary sculptors and painters, but to awaken in them a keen spirit of love of the æsthetic art in all its branches. They have established the Gallery, etc., at great cost, without any help from the outside public, but the means at their command are insufficient to enable them to carry out fully the programme of the Institution without public support and help.

The Institution has been visited by some illustrious men and connoisseurs of arts, and they have expressed their sympathy with the object of the Institution, and their satisfaction with the works turned out by the students of the Institution.

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RANADA PRASAD GUPTA,

Secretary.

*By order of the Members of the
School Committee.*

It is a matter of deep interest to all lovers of Art and of the well-wishers of the people of India, to hear of this Art Revival in that ancient land. For a true love of Art means also an awakening to the real needs of the soul in life. Art is one of the handmaidens of Brotherhood, as is being so clearly shown by our Leader in the work of the Art Department of the UNIVERSAL BROTHERHOOD and the Isis League of Music and Drama, and so we welcome the efforts of our Brothers in India as forging another link in the great chain of Universal Brotherhood that encircles the world, and greet them with words of encouragement and love.

THE S. R. L. M. A. MUSEUM AND LIBRARY.

Several valuable contributions have been received both for the Museum and Library of the S. R. L. M. A. Mr. E. A. Neresheimer has donated his valuable collection of German Songs, probably one of the most complete collections in the world, and Rev. S. J. Neill has donated his library of several hundred volumes. Other donations of books for the Library and articles of interest and antiquity for the Museum have been received.

SCHOOL FOR THE REVIVAL OF THE LOST MYSTERIES OF ANTIQUITY.

For information relating to the School for the Revival of the Lost Mysteries of Antiquity, excepting financial matters, address Frank M. Pierce, Representative of the S. R. L. M. A. Donations to the Museum and of books to the School Library should be carefully packed and addressed to Rev. S. J. Neill, Assistant Librarian, Point Loma, San Diego, Cal.

FRANK M. PIERCE,
Representative of S. R. L. M. A.,
144 Madison Avenue, New York.

DO NOT FORGET THIS.

The Secretaries of the U. B. and the E. S. are pleased to acknowledge the influx of stamps in response to the following notice. We are glad to see even this sign of helpfulness:

If every letter sent by members to Headquarters, 144 Madison Avenue, New York, contained one stamp or more, many hundred dollars would be saved to use in other needed work. Do not stick the stamps to letters, SEND THEM LOOSE.

Comrades! do not forget this.

EDITORS.